lifted up the head of Jehoiacin King of Judah,] *To lift up the head,* is sometime used for *to advance, set up, or above:* as *thou lifteſt up the head,* Pſalm 3.3. & 18.43.48. and *he ſhall lift up the head.* Pſal. 110.7. but ſometime it ſignifieth *to ſurvey* and *take account of*; or upon ſurvey, to take ſpecial *notice* of, be it for good or evil. So it is ſaid of Pharaoh, that making a ſolemn feaſt upon his birth-day he took a liſt of his ſervants, and among the reſt *he lifted up the head* of two of them then in reſtraint, that is, he took ſpecial notice of them both but to contrary purpoſes, to releaſe and reſtore the one of them to his former place, and to execute the other, Gen. 40. 20 —22. In the former ſenſe the word is not here to be taken, (for he did not advance him before he releaſed him) but in the latter taking a liſt or ſurvey of ſuch Princes as his father Nebuchadnezzar had left under reſtraint at his deceaſe, he tooke ſpecial notice of Jehoiacin among the reſt.

and brought him forth out of priſon,] Heb. *out of the houſe of reſtraint*; as Chapter 37.15. See verſe 33. much diſpute and debate there is among Writers, what the reaſon ſhould be why that Chaldean King ſhould ſhew Jehoiacin this kindneſs: and the Jewiſh Maſters tell us, as was hinted before, becauſe he and Jehoiacin had been ſometime fellow-priſoners: but that relation is of as much credit, as any other tales that they tell. Some other ſay it was done in regard of his voluntary yielding himſelf unto Nebuchadnezzar. 2 Kings 24.12. whereunto ſome add, that he did ſo by the advice of Jeremy, which God would hereby make to appear that he approved of. But neither doe we read of any ſuch advice given by Jeremy to Jeconiah, though to Zedekiah he ſo did, chap. 38.7,8. But it may well be thought rather that he did it by his mothers direction, by whom he was in other things in likely-hood too much led. Nor did Nebuchadnezzar, unto whom he ſo yielded himſelf, ever ſhew him any ſuch favour ſo long as he lived, Others would have it again ſo diſpoſed by Gods ſpecial providence to fulfill Jacobs Prophecy, concerning the continuance of the Scepter with Judah untill the coming of the Meſſias, Gen 49. 10. which had failed, ſay they, had not Jeconiah been ſet at liberty to be head of the captivity, in which heads, him and his iſſue after him being of that flock, the government was continued. But what anſwer will theſe men then give to the Maccabee Commanders, who were of another tribe, and yet that prophecy by their government not fruſtrated? Nor doth this therefore give any ſatisfactory reaſon of this kindneſs ſhewed by Evil Merodac to Jehoiacin. If conjectures may be given in a buſineſs ſo uncertain, I ſhould ſuppoſe that Jehoiacin being a youth of eighteen years when he was brought captive to Babylon. 2 Kings 24. 8. and it may well be, well-favoured. and comely withall, and one that had been King of one of the Kingdomes of ſpecial note and name in thoſe times. Evil-Merodac being alſo but a young ſtripling then, might take ſome liking to him, and ſet his affection upon him: and howſoever, during his fathers life, he could not in this kind ſhew it, yet did it, when he had power ſo to do after his deceaſe. But whatſoever the ground or occaſion on mans part was, which is not eaſie to define, thus God made good, what the Pſalmiſt, whoſoever he were, with thankfulneſs, to the amplification of Gods mercy to that people, acknowledgeth, that God gave him, and others of them at ſeveral times favour in the ſight of thoſe, with whom they were under reſtraint, Pſalm 106.46. See chap. 15.11. Daniel 1. 9. and 2.48. 49. and 3.30. and 6.1,2,8. Nehe. 1.11. and 2.8. Act. 7.10. In the Book of Kings, this is delivered in a more conciſe form, but in Scripture very frequent, *he lifted up his head out of priſon,* for *he lifted up his head* and took or brought him *out of priſon*: as more fully here we have it. So, *thou haſt loved,* or *affected my ſoul from the pit,* for *thou haſt loved,* or *affected my ſoul* and delivered it *from the pit,* Eſay 38.17. See the like, v. 20.

V. 32. *And ſpake kindly unto him,* Heb. *ſpake good things with him*; as c. 12.6. So 2 Kings 25.8.

and ſet his throne above the throne of the Kings that were with *him in Babylon.*] Divers whereof it ſeemeth Nebuchadnezzar his father had with him there; before whom he gave Jeconiah the precedency, as ſome think, in regard of the great fame of his Anceſtors David and Solomon; but might as well be out of ſome other private reſpect, or affection to his perſon.

V. 33. *And changed his priſon garments:*] Heb. *the garments of his reſtraint*; or, *his garments of reſtraint*: that is, *of the houſe of reſtraint*: as it was more fully, Verſe 31. *the priſon.* So 2 Kings 25. 29. The like is ſaid of Joſeph, when he was to appeare before Pharaoh, Geneſis 41. 14. becauſe it was not fit for him to come into the Kings preſence in ſuch ſorry rayment as in the priſon he wore. But there ſeemeth more than ſo implyed in it here; to wit, that inſtead of ſuch rayment, as had formerly been allowed him, while he was under reſtraint, he had apparell now allowed him ſuitable to the condition of one of his quality, a Prince living at liberty: As is is ſaid, of Joſeph afterward, that the King put him into *a veſt of fine linnen,* Gen. 41. 42.

and he did continually eat bread before him all the dayes of his life.] Either he mealed frequently with him; (ſo ſome) as did Cræſus with Cyrus: he was conſtantly at Table with him, as was David with Saul, 1 Samuel 20.3, 27. or he had a table in the Kings Court prepared of courſe for him. See of Meſhiboſeth the like, 2 Sam. 9.7.

V. 34. *And,*] or, *for*: the copulative in a cauſal notion, as Chapter, 51 22. becauſe in theſe words is contained a further confirmation, and fuller explication of what before had been delivered verſe 33.

for his diet] Or, as concerning *his proviſion*: that is, the proviſion made for him, or aſſigned him: for it is a nominative abſolute, as the like before, Verſe 20, 21. The word ſignifieth properly, that which the Latines call *Viaticum,* proviſions for a journey; as doth alſo the Latine *commeatus*; Whence our Engliſh *meat*: though reſtrained ſometime to *victuall*; whence it is uſed for a *meal,* Proverbs 15. 17. See on Chron. 40. 5. here it may well be rendred *proviſion*: though, having reference chiefly to diet, yet including alſo all other ordinary accommodations together with it.

there was a continuall diet given him of the King of Babylon,] Heb. *a proviſion of aſſiduity*; that is, *a daily,* or *conſtant proviſion*; as *a ſacrifice of aſſiduity,* for *the daily,* or ſet conſtant *ſacrifice,* Ezra 3. 5.

every day a portion,] Heb. *word,* or *matter,* (as Chapter 38. 27.) *of a day in its day.* See the very ſame forme, Exodus, 5. 13.

untill the day of his death, all the dayes of his life.] The like manner of formes of ſpeech conceived in the Poſitive and Privative, or Affirmative and Negative conjoyned, and both intimateing one and the ſame thing, is in Scripture very riſe, and addeth ſome Emphaſis to the things ſo related. See Geneſis 40, 23. Deuteronomy 9. 7. 1 Samuel 1.11. Pſalm 118. 17. John 13. 20, and 3. 15,16. 1 Theſſ. 5. 6.

ANNOTA-

ANNOTATIONS
On the LAMENTATIONS OF JEREMIAH.

The Argument.

THe Booke of the Lamentations *was compoſed by* Jeremiah *in the time of the Babylonian captivity. Therein he bewaileth the grievous calamities, that had befallen his people, the ruine of their State, the deuaſtation of their Land, the deſtruction of their chief City, and of Gods Temple therein with it: the profanation of his holy things in it, and the deplorable condition of all ſorts and States, both during their ſtrait ſiege at home, and afterward in their heavy bondage abroad: complaineth of the manifold ſinnes and exceſſes of all ſorts; whereby they had enforced God to inflict Gods judgements upon them: and exhorteth them to patience, under Gods juſt chaſtiſing hand, to repentance of their ſinnes, the procuring cauſes of thoſe evils; and to unceſſant ſeeking unto God, for the remiſſion of the one, and the removal of the other, with an hopeful expectation of a gracious reſtitution in his due time, and of the righteous execution of his judgement upon thoſe, who now inſulted over them.*

The whole worke is conceived in a very artificial frame, full of rhetorical amplifications, and patheticall expreſſions: and for the better help of memory, all of it, (*the laſt Chapter onely excepted*) *is contrived according to the order of the letters in the Hebrew Alphabet; as alſo ſundry of the Pſalmes are.*

Some of the Jewiſh Doctors affirm that it was penned by Jerem. *in the fourth year of* Jehoiakim: *and that part of it at leaſt is that* roll, *that the Prophet at Gods command then compiled, Baruc his Scribe wrote out and read, and* Jehoiakim burnt, Jerem. 36.1, 4, 10, 23. *which as the firſt, ſay they, conſiſted but of theſe three ſingle Alphabets, in the firſt, ſecond, and fourth Chapters: but was afterward new written with addition of a threefold Alphabet, contained in the third Chapter; ſtraining to this purpoſe thoſe terms,* Jerem. 36.32. There were added unto them many like words; *that is, ſay they, written in an Alphabetical manner as thoſe former were.*

But this other of them conteſt; and it appeareth to be a very frivolous fancy: for it is apparent, that that roll *was, according to the charge given the Prophet by God, a large Volume, containing the ſumme of all theſe Sermons that the Prophet had preached from the time of his calling to the Prophetical function in the thirteenth year of Joſiah,* Jerem. 1. 2. *unto that day,* Jerem. 36. 2. *being about the ſpace of three and twenty years,* Jerem. 25.3. *the moſt whereof, if not all, we have in likelyhood yet extant: and are, both for the ſubject matter, many of them, and for the manner of compoſure generally, much different from this.*

Others of thoſe great Maſters, whom ſome of ours alſo concur with, ſuppoſe this to be that ſad Poem, or doleful ditty, wherein this our Prophet lamented the death and loſs of that, in ſome regards, matchleſs King Joſias, 2 Kings, 23.25. *whereof mention is made in the ſacred Annals,* 2 Chron. 35.25.

But of this alſo there is no likelyhood, that ſeemeth to have been loſt: neither doth any mention at all of Joſias clearly diſcover it ſelf in the whole work, whom yet it ſhould principally treat of, if it were that: and the main ſubject of it is apparently concerning ſuch matters as fell out many years after his deceaſe.

And this I thought not amiſſe, to ſubjoyne here to remove thoſe miſtakes, which yet ſome of note ſeem to be taken with, as, at leaſt, not unlikely.

CHAP. I.

Verſe 1. HOw doth the city ſit ſolitary, that was *full of people?*] The firſt Alphabet of this doleful lamentation is ſpent in bewailing the ſad and forlorn condition of the Jewiſh State; the inſolencies of her profeſſed adverſaries; the perfidiouſneſs of her pretended friends, and her own grievous tranſgreſſions, the procuring cauſe of theſe her ſufferings: theſe all interwoven one with another, and ſeconded with prayer unto God for mercy to her, and juſtice againſt them. In this firſt verſe he lamenteth her as in the perſon of a woman, that had been ſometime a ſtately Lady, richly married, and abundant in iſſue; but now become childleſs, a widow, a dejected one, bereaved of children, husband and ſtate.

How] The word is here not ſo much an Interrogative, making a demand, and moving a queſtion, as ſome would have it, (who carry on ſtill the whole tenour of the context in this Interrogative form for four verſes together; to all which the anſwer ſhould be at length returned, verſe 5.) but as a note rather of Admiration and aſtoniſhment, mixt with griefe, and commiſeration; wondering at ſo ſtrange an alteration, and compaſſionating the party whom ſuch a change had befallen. The like ſee 1 Sam. 2. 25. Jer. 49. 25. and 51. 41. Chapter 2.1. and 4.1. Ezekiel 26, 17. Rev 18.10,16, 19.

doth the city ſit] *Sitteth ſhe*; that is, as ſome, *continueth, abideth*; as Deut. 5. 31. Luk 24. 59. or, as others rather, *ſitteth down* on the ground; after the manner of mourners, Ezr. 9 3. chap. 2. 10. See Eſay 3. 26. And it is obſerved by a learned Annotator, that on ſome

some of Vespasians coyn the state of Judea is decipherred in form of a captive woman, with a rusull aspect sitting under a palm-tree.

solitary] Having lost her daughters, (see Jer. 34. 1) and being bereft of her people, Jer. 39. 9. not affecting *solitude*, as some would have it, because mourners commonly so do, Jer. 15. 17. who seem likewise to speak both too far, as well this as the former term of *sitting*; when they would have an allusion therein to women *sitting apart*, during the time of their infirmity, Gen. 31. 35. Lev. 15. 19. though to one so affected the seemeth to be compared, verse 17.

that was *full of people?*] Heb. *much of people*; that had many people, was populous; as, *much of treasures*, for abounding in treasure, Jer. 51. 13.

how *is she become as a wid w?*] Having lost her King, who is to the state as *an husband* to the wife, as *an head*, Ephes 5. 23. this some Interpreters of note understand of Josiah; as also that Chap. 4. 20. supposing this book to be that of Lamentation for his death mentioned, 2 Chr. 35. 25. and would have all this whole piece so far as it concerneth the siege and sacking of the citie under Zedekiah, together with the capivity, and other consequents of it, to be penned in way of prophesie, because of such things in his Sermons under Jehoiakim he foretold much before. But this seems to me to carry no shew of probability at all with it. Zedekiah was a King, though a bad one, in whom the royal State expired. See Chap. 4. 20. Some go further, and expound it in regard of God, who seemed for a time to have left her, having taken away, and given up into the hands of his enemies, all those visible pledges of his special presence with her, and conjunction to her, and withdrawn his wonted protection from her, in regard whereof she might be said to be, if not *a widow*, simply and absolutely, yet *as a widow*, at least, like a woman, whose husband, though not deceased, yet upon some distaste and discontent liveth apart from her, and looketh no more after her, than as if he had no such relation at all to her. See Esay 49. 14, 21. and 50. 1. and 54. 5, 46 7. and 62. 4.

she that was *great among the nations*,] The word here used is the same with that before, but in a notion of *multitude* there, of *greatness* here. Howbeit, the ancient Greek taketh it in the former notion here, knitting this member to the second branch, and rendring the text, *Is she become a widow*, that was *filled with nations?* and so making a distinct *antithesis* expressed in each branch: so the meaning should be, she is become *as a widow*, that is, as alone woman, Esay 49. 21. and 60. 15. who was formerly frequented with people from all parts round about her. The old Latine also, though it take the word in a divers sense from that in the first branch, yet carrieth it on to the next limb, rendring the text, *she is become as a widow*, that was *a Lady of nations*: the that had a command over neighbouring nations, or was much respected by them, as one of great state and power, while her husband lived and abode with her, hath now lost her former, either command, or esteem and regard, and sitteth as a widow that none looketh after, Jer. 30. 17.

and Princes among the Provinces,] Either one that was of chief esteem among them, or one that had some power and authority over them, as that State had sometime over the Syrians, Philistines, Moabites, Ammonites, Edomites, and others, 2 Sam 8. 1, 2, 6 12. 14 & 10. 19 & 12. 29——31. 2 King. 1. 1. & 3. 4. and to this latter the words ensuing add weight.

how *is she become tributary?*] First to Egypt, 2 King. 23 33, 35. then to Babylon, 2 King 24. 1. the people of this in the second and third branch from the first. So Chap. 3. 1 and 4. 1.

V. 2. *She weepeth sore*] Heb. *weeping weepeth*; as Esay 30. 19. Jer. 15. Mic. 1. 10. So verse 16.

in the night?] In the night, say some, of her affliction; as Amos 5. 8, 18. 20. but as others rather, having no rest, night or day; as grief commonly groweth more rife in the night, silence and solitarinesse then concurring to let loose the reins to such cogitations and imaginations, as may feed and foment that affection, and to still all that may help to stay it, 1 Sam. 15. 11. Job 7. 3. Psal 6. 6. & 22. 2. & 77. 2. 4. Job 30. 17. Jer. 14. 17. Revel. 14. 11.

and her tears are on her cheeks?] Some render the text, *the tears* fall down *upon her cheeks*: but our Version hath a more familiar supply, and affordeth a notion more emphatical; as if it were said, her cheeks are continually bedewed with tears, as if she had a spring of them in her head, Jer. 9. 1. and they never wanting upon her cheeks. So rather, than as some, because as it is with persons oft in hard services, the had no time or leisure to wash them off.

among all her lovers she hath *none to comfort her*,] Her wonted allies and confederates, the Assyrians and Egyptians, afford her now no help or relief. See Jer. 2. 18, 19, 36, 37. & 4. 30. & 30. 14. & 37. 7. Chap. 9. 8.

all her friends have dealt treacherously with her, they are become her enemies.] The Edomites and Moabites, and other neighbouring nations of the same flock with her, joyn with the enemy against her. 2 Kings 24. Psal. 83. 6, 7. & 137. 7. Obad 7.

V. 3. *Judah is gone into captivity because of affliction, and because of great servitude*:] Heb. *greatnesse of servitude*. This some, with the Chaldee Paraphrast, expound, as pointing to some of the principal crimes, that had been the procuring causes of their captivity; to wit, their cruel oppressions of the poorer sort, and hard usage of their brethren that served them, Esay 3. 14, 15. & 58. 3. 4 Jer. 6. 6, 7. & 34. 11, 17. Mic. 3. 2, 3, 10, 12. Others understand it of such of the people of the land, as either in regard of such oppressions from their governours, and great ones; or for fear of the enemy invading the country, or the hatth usage they sustained by them, when they were become masters of it, had voluntarily betaken themselves into forrein parts, by a kind of transmigration rather than depotation, of which they understand the word here used. See Jer. 6. 1. & 40. 11. The former agreeth better with the termes of the text, and suiteth well with what followeth, verse 5. 8.

she dwelleth among the Heathen,] Or, *she abideth*; as Jer. 40. 6. which some understand of those Jewes, that sojourned sometime in forrein parts, Jer. 40. 11. Others rather of their abiding in captivity at Babylon, and in other strange countries, Psal. 137. 4.

she findeth no rest:] As it is said of the dove in the deluge, Gen 8. 9. or, *she hath no rest*: *to find none*, for, *to have none*; as verse 6. chap. 1. 9. she is hurried to and fro from place to place, at the pleasure of those in whose hands she is: or she enjoyeth no quiet of mind among them, but is continually in a restless condition. See Deut. 28 65 66. Or, if it be understood of voluntary flight, it is as that of Tyre, Esay 23. 12. she findeth no where any quiet abode.

all her persecutors overtook her between the streits.] They did so straitly beset her people on every side, and seize on them, that they had no way to escape their hands. Jer. 4. 16, 17. & 23. 25. & 52. 8. An allusion to the practice either of hunters that surprize wild beasts, or robbers by the high-way side, that seize upon passengers, when they have gotten them into some strait or narrow place, where no means appear any way to decline or avoid them, so had Pharaoh the Israelites between the jawes of cliffs, Exodt 14. 2, 3, 9. and so met the Angel with Balaam, Num. 22. 26.

V. 4. *The ways of Zion do mourn*,] They have as rueful an aspect, as if they mourned, lying waste, and being over-growne, through want of passengers. See the like figurative form of speech, Esay 24. 4. Jer. 23. 10. cap. 2. 8. Joel 1. 10.

because none come to the solemn feasts:] As in times past with much mirth and jollity, they had wont to do, 1 Sam. 10. 3. Psalm 42. 4. Esay 30. 29. 31. 9. Howbeit, the word here used more in general comprehending all solem assemblies, as well fasts as feasts. See on Esay 1. 14. it should here be the singular, but collective; as *fest-assemblies*: as Esay 14. 13. than the *fest-times* of meeting which were not many, Lev. 23. 4. and so the singular notion may well suffice; that place for such solemnities designed, being but one, Deut. 12. 4——6, 11.

all her gates are desolate:] Both her cities; as Jer. 34. 1. or, the gates of Jerusalem, Chapter 2. 9. Nehem. 1. 3. See Jerem. 14. 2.

her Priests sigh:] Heb. are *sighing*. So of the people also, Verse 11.

her Virgins are afflicted:] Or, are *in heaviness*, or *grief*; as Zeph. 3. 18. where it is made a note of Gods faithful servants, of such as he will save; that are *in grief* and *heaviness for the solemn assembly*, that is, for the want, or miss of it; as, *for the fruits*; that is, for want of them. Chap. 4. 9 The *virgins*, or, *damsels*, are mentioned, because they were wont to be employed at those festivities to make mirth, Psal. 68. 25. See Jer. 31. 4, 13.

and she is in bitterness.] Heb. *and to her* (a nominative absolute; as 1 Chron. 28. 2.) *bitterness is to her*; if it be a noun, as 1 Sam. 15. 32. or, *it is bitter with her*; if it be a verb, as it may well be. So Ruth. 1. 13. *bitterness*, for sore grief, or affliction and vexation of heart and mind, Ruth 1. 20, 21. So chap. 3. 15.

V. 5. *Her adversaries are the chief*:] Heb. *are for the head*; as Psal. 18. 43. they have the better of her, and rule over her; See Deut. 28. 13, 14, 43, 44.

her enemies prosper:] See Jer. 12. 1.

for the Lord hath afflicted her;] Or, *made her to be in heaviness*; as verse 3. where the same word in another form. See Verse 12. Chap. 3. 32.

for the multitude of her transgressions,] As Jerem. 30. 14. See there.

her children, are gone into captivity,] Or, *little ones*: so the word properly signifieth. See Jer. 6. 11. & 9. 20. the word here the rather used to move compassion, and make her condition the more lamentable, when even little children are not spared, but are carried and hurried away in the throng, to pass among them into forrein parts. Heb. *have walked*, or *are gone into captivity*: as was before thearned, Deut. 28. 41, 50. Jer. 6. 11. and fulfilled accordingly, 2 Chr. 36. 17. 2 Kings 24. 14——16. & 25. 11. Jer. 52. 15, 27, 28. See the form of speech also, Jer. 30. 16, and here again, verse 18.

before the enemy.] Not fleeing from them: as Deut. 28. 25. and as verse 6. but being driven before them like beasts: as those, 2 Chr. 28. 8.

V. 6. *And from the daughter of Zion all her beauty is departed*:] Or, *glory*; as it is rendred, Esay 5. 14. where it is said *to go down*; as here, *to be gone*: Of *the daughter of Zion*, see on Esay 1. 8.

her Princes are become like harts that *find no pasture*;] They are as what for famine, what for fear clean out of heart, as heartless as stags or deer, pined away for want of pasture. See Jer. 14. 3. 5. *find none*, for, *have none*; as verse. 3. and as, *not to be found*, for, *not to be*, Luke 17. 18. See Jer. 4. 9. The old Latine by mistake of the vowel-points instead of *harts*, or, *stags*, substitutes *rams*; nothing to fitly.

and they are gone without strength before the pursuer.] Not being able to make head against them: no more than deer, out of heart especially, against hunter or hound. See Jer. 39 4. & 52. 7, 8.

V. 5. *Jerusalem remembered in the dayes of her affliction, and of her miseries, all her pleasant things that she had in the dayes of old*,] Or, as some render the words, *Jerusalem in the dayes of her humiliation* (for the verb is oftenth of signifieth to *humble*,) *and of her ejections*, or *exilements*, (see on Esay 58. 7. and hereafter, Chap. 3. 19.) *remembreth* (thinketh now upon) *all her desireable things*. (ver. 10. 11. chap. 2. 4.) *that she had in times past*, or, *formerly*. Heb. *in dayes of antiquity*, or, *of before*. So chap. 2. 17. The memory of her former state, wealth, plenty, prosperity, much enhanceth her present grief and misery. So Job 29 Psal. 42. 4. The old Latine taking the word, *miseries*, in a notion of *rebellion*, or, *prevarication*, disjoyneth the text, and jumbleth the words together without any good coherence; which yet Popish Expositors in vain strive much to make somewhat of.

when her people fell into the hand of the enemy.] *Hand*; for, *power*; as chap. 2. 7. 2 Sam. 24. 14.

and none did help her,] Or, *could help her*: the verb in a potential notion; as the like, Esay 46. 7. Jer. 51. 9. none of her own children: See Esay 51. 18, 20. nor any other from abroad; among whom, some were false and perfidious: other too feeble and unable to do ought for her. See on verse 2.

the adversaries saw her,] Or, *her adversaries look on her*; with a malignant or a scornful eye: as feeding their eyes, and delighting themselves, with the sight of her present misery: See Psal. 12. 17. & 35. 21. Mic. 4. 11.

and did mock at her Sabbaths.] Or, *they deride her Sabbaths*, or, *cessations*: which some expound of the enemies scoffing at their religious observation of the *Sabbath*: as many heathen Writers do. Others, of their deriding them, in regard of the *cessation* of their wonted solemn services, which the Temple being demolished, they were constrained to intermit. See Psal. 133. 3. Others again of the sabbatical *cessation* of their land, lying untilled during the time of their captivity, Lev. 26. 34. 43. 2 Chr. 36. 21. The first as it is plainest, so to me it seemeth the best.

V. 8. *Jerusalem hath grievously sinned*,] Heb. *hath sinned sin*; as Exod. 32. 30. well rendred, as here, so there: and the Chaldee here, as our Version there, *hath committed a great* or *grievous sin*; for those that would restrain it to the sin of idolatry here, because that was the sin that they had been faulty in there, do too much needlessly and groundlessly narrow the text See verse 3.

therefore she is removed,] Heb. *therefore is she for*, or, *unto removing*, or, *wandering*: from a word that so signifieth, Jer. 4. 1. & 15. 4. & 24. 9. whereof the land of *Nod* also had its name. Gen. 4. 14, 16. So some of the Jewish Doctors, and most others, expounding it of the captivity, and removing of them out of their land, as the Chaldee also doth: nor doth the Greek seem to swerve much from this, *therefore is she become unto flutuation*: and the old Latine it may be, intended no more, when he rendred, it *therefore is she become unstable*: though Interpreters that follow that Version expound it, some of falling from her former felicity into misery. Verse 9. Others, of a restlesse, and unsettled disposition; such as is described, Esay 57. 20, 21. or Ephes. 4. 14. Heb. 13. 9 Jam. 1. 6, 8. Howbeit, some other of the Jewish Masters expound it, *is in shaking* at; that is, in derision; one, at whom every one shaketh the head; because from the same root come two words differing little from this, that signifie both of them *a motion*, or *shaking*: the one applyed to the *lips*, Job 16. 5 the other, to the head in a notion of *derision*, or *mockery*, Psal. 22. 7. & 44. 13. Jer. 48. 27. Others, conceiving it to rise from another root, render it, *she is become as a woman separated* for her uncleanness: *Niddah*, for, *Niddah*: So is such an one termed, Lev. 15. 19. Ezek. 22. 10. & 36. 17 or, as some *abominable* thing: for so also is the word used in an abstract notion, Lev. 20. 21 2 Chr. 29. 5. Ezr. 9. 11. So v. 17. The word is not in this form elsewhere found: and though many go the first way, yet this last receiveth much strength from what presently ensueth both in this ver. and the next.

all that honoured her, despise her, because they have seen her nakedness,] Her filthinesse is laid open to common view, as it befalleth some notorious strumpet, produced and exposed to publike shame and punnishment; or as women captives to stripe and contumeliously shed, that they have not wherewith to cover their shame: See Esay 3. 17. & 20. 4. So is the word nakednesse commonly taken in Scripture, Gen. 9 22, 23. Lev. 18. 6. Jer. 13. 22, 26. Ezek. 16. 37. & 23. 29. Hos. 2. 10

yea, she sigheth, and turneth backward.] For shame; as those in such case would do, that have any shamefacednesse, or spark of ingenuity at all in them: See Esay 47. 5. for they seem to swerve here from the genuine sence, who understand the term of *turning backe*; as intimating a want of power to stand to it, or to rise and recover again: as Jer. 46. 5.

V. 9. *Her filthyness is in her skirts*;] The signs and marks of it appear on her garments, are seen every where about her, Esay 3. 9. Jer. 2. 34. Ezek. 24. 7. 8.

she remembreth not her last end:] Or, *she remembred not*: She considered not, when time was, what the issue of her wicked courses would be, what they would bring her to at last: See Deut. 32. 29. So was it with Babel, Esay 47. 7. and with this people, though forewarned of it, Jer. 2. 25.

therefore she came down wonderfully.] From an high pitch of felicity, to the very lowest degree of misery: See the like of Babylon, Esay 47. 1. and of this state, Esay 3. 8. Jer. 13. 18 ch. 5. 16. want of due consideration a principal cause of her downfall, Heb. *and* (as Jer. 3. 3. & 6. 11.) *she descended*, or *came down* with *wonderments*; that is, with a descent or coming down of *wonderments*: in plainer terms, with a *most wonderful* coming down, or descentas by *dreadful things*, for in dreadful manner, Psalm 65. 8. that is the genuine resolution and notion of the terms.

she had no *comforter*! See v. 2, 7.

O Lord, behold mine affliction;] Some would have here inserted, *She saith*; She saith, *See O Lord*; and so again, verse 11. and elsewhere; but thereof there is no necessity: in writings of this kinde, interlocutions, and enterchanges of persons, and abrupt addresses to God are not usuall: So Genesis 49. 18. Esay 38. 14. See the like, verse 11. and the same Psalm 25. 18. See on Esay 37. 17.

for the enemy hath magnified himself.] Or, *how* (as Esay 66. 24.) *he magnifieth* himself. How they insult over me, and over thee also in me, D uteronomy 32. 27. Psalm 35. 26. & 38. 16 & 140. 8. Jer. 48. 26, 42 Zeph. 2. 10. a supply of the Pronoun, as Jer. 48. 26, 42. Zeph. 2. 8. 10.

V. 10. *The adversary hath spread out his hand upon all her pleasant things*.] Or *desireable things*; as v. 7. 11. He hath seized upon all things of price and worth with her, the rich gifts and whole furniture of the Temple, among hich those precious pledges of Gods special presence amidst her, together with the Temple it self, Kings 14. 13. & 25. 15. See the like Jer. 40. 8. & 48. 10. & 49. 32. *the stretching*, or *spreading out of the hand*, or *hands*, is used to etime in a notion of *supplication*, Esay 1. 15. sometime of *invitation*, Esay 65. 2. sometime of *beneficence*, Prov. 31. 20. sometime of *violence*, Esay 25. 11. and so here.

for she hath seen] Or, as some *surely*, (so is the particle used, Jer. 22. 22. & 23. 8.) *she hath seen*; hath been compelled to see to her grief: So 1 Sam. 2. 32.

that *the heathen* Or how *the heathen*: the Chaldeans, and their complices, Jer. 51. 51

entred into her sanctuary,] Either the holy land, as some, so called Exod. 15. 17. which they now possess as their own, Esay 63. 18. or the Temple rather, that was ransack and rifled together with the city, Ezek. 7. 21 22.

whom thou dist command that *they should not enter into thy congregation*.] Such as were not to be admitted into the body of thy people. Deut 23. 3 much less might presume to pierce or peer into thy Sanctuary the seat of thy special residence; which to the generality and main body of thine own people, excepting some few peculiar ones only, was inhibited, Num. 1. 51. & 3. 10. 38. & 4 15. 19, 20. See Ezek. 44. 7. 8. 9. 21. 28. 29.

V. 11. *All the people sighs*: As well as the Priests. v. 4.

they seek bread.] So did they in the siege of the City, Jeremiah 38. 9. and 52. 6. Verse 19. and the like in their captivity, Chap. 5. 6.

they have given their pleasant things] Or, *desireable things*: as before, verse 7. 10. Nothing was so dear or precious with them, but they were content to part with it for the procuring of food. See 2 King. 6 25

for meat to relieve the soul:] Hebr. *to make the soul come again* Psalm 23. 3. to fetch it again when it is fainting away. See ver. 16, 20

See O Lord, and consider.] A sudden and abrupt ejaculation: in such passionate speeches not unusual. See v. 9

for I am become vile] Or how (as verse 9.) *I am vilified*: as how the enemy magnifieth himself. Verse 9. so in how meane and vile an account they have me, Jeremiah, 30. 17. Chapter, 3. 45.

V. 12. Is it *nothing to you all, ye that pass by?*] Heb. *that pass by the way*: or rather passengers *of the way*: as Job 21. 29. and so c. 22. 15. Do ye make light of mine afflictions? or, Doe ye not regard them, and lay them to heart? as complaining that her calamities were so slighted by others, and endeavouring to move them to some commiseration of her. See somewhat the like form of speech in the prayer of those holy men to God Neh. 9 32. Many read the words by way of enunciation; It is *not to you*: and expound them some, to the same effect as before, as a complaint that her sorrows were so slighted. Others as an admonition of them, that had not yet befallen them that had befallen her. Others again as in way of well-wishing to them, let not that befall you, that hath befal'n me.

me. But the interrogative seemeth the best, and most suitable to what ensueth.

Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, See Dan. 9. 12. Some suppose an allusion herein to be unto those inscriptions upon tombes, wherein passengers are wont to be called upon, See invited to consider of the pasty deceased, whose corpse lies there interred, and of the manner how, or means whereby he came unto his end. But whether such were in those times among that people in use, is uncertain. The manner of persons that sit weeping and wailing, as wandring out-casts, by the way side, is wont to be no other than is here deciphered, in a pretenceth to acquaint others with their calamitous condition, (So Verse 18.) and to aggravate them in the relation of them, as being such as had never the like been known or heard of before. See chap. 3. 1. & 4. 6.

wherewith the Lord hath afflicted me] So before, Verse 5. and it is, as if the had said, by the transcendent greatnels of mine afflicti-on ye may easily perceive, that there is a special hand and work of God in it. See Elay 10. 5.

in the day of his fierce anger.] Heb. *heat*, or *fervour of his face*, or *nose*. Of which form of speech, see Jer. 4. 8. 30 after, Chap. 4. 11.

V. 13 *From above hath he sent fire into my bones,*] He hath in his wrath burnt up and consumed all my strength, as with fire from heaven: *fire*, as Jer. 17. 27. & 21. 14. & 52. 13. Chap. 4 11. *from above*, for, *from heaven*; as Elay 24. 18. Jer. 25. 30. Rom. 1. 18. alluding to those material fires, Gen. 19. 24. Job 1. 16. and *bones*, for, *strength*, and vigour; as Psal. 32. 3. & 51. 8. Jer. 20. 9. & 50. 17. and therein also may be an allusion to those sulphureous flames, that pierce deepest into the most solid parts of those bodies below that they light upon, and exercise their power most upon them: and by *bones* may be understood their strongest holds and fortifications, wherein the chief of their strength consisted: so Jer. 49 27. Amos 1. 7 10.

and it prevailed against them;] Heb. it (that is, the fire) or, *he*, (that is God) *hath over mastered* (See the use of the word, Lev. 25. 43. 46.) *it*; that is, each one of them to wit, of *my bones*; or, as some late Writers of note, *he ruled it*; to wit, the fire: it was not so much man, as God himself that so directed and disposed it; as Joseph to his brethren, Gen. 45. 8. As for that Rabbine, who because the word is used sometime for *to take*; as Judg. 14. 9 would have it so taken here, *he hath taken it*; that is, my strength away, or the marrow out of my bones: not unlike that, Job 6. 4. it seems over-fat-fetch: either of the former the words will bear.

he hath spread a net for my feet;] As Psal. 57. 6. Ezek. 12. 13. & 17. 20. & 32. 3. Hos. 7. 12.

he hath turned me back;] Cast me down backward: throwne me down, and laid me on my back, Chap. 2. 1.

he hath made me desolate, and faint all the day:] Or, *faint* (as Verse 22) *all day long*: continually, without intermission; as Psal. 38. 26. & 44. 22. The attribute here used seemeth to have an eye to the condition of women in the time of their disease: as that other also before, Verse 8. but that there with reference to their legall uncleanness; this to that infirmity and faintness that is wont then to surprise them, Lev. 15. 33. & 20. 18.

V. 14. *The yoke of my transgressions is bound by his hand:*] God hath, for my transgressions, laid a grievous and heavie yoke of affliction and thraldom upon me, that so pressesth me down to the ground, that I am not able to rise from under it, and is so fastened to my neck, that I am not able to shake it off.

yoke] For vexation and servitude; as Genes. 17. 40. Deut. 48. 18. 1 Kings 12. 4. 9---14. Psal. 2. 3. Elay 9. 4. & 10. 27. & 14. 25. & 47. 6. Jer. 2. 20. & 5. 5. & 27. 8, 11. & 28. 2, 4, 11, 14. & 30. 8. Chap. 3. 27. Ezek. 34. 27.

yoke of my transgressions] Procured by them, and laid upon me for them.

is bound by his hand:] It is he that hath imposed it, and bound it fast to me. See Verse 12. The word here used, saith one of the Jewish Critcks, hath neither father nor mother in the Hebrew tongue; but the meaning of it is, it is *drawn out*, or it is *fastened*: by the circuity of notion he giveth unto it, it appeareth how uncertain he was of the sense of it. And another of them telleth us, that though it hath no kindred in their language, yet in the Syrian it is found used for to *prick*; and thence a word, but written with a *samec*, for *a goad*: but what affinity between *a goad*, and *a yoke*? Yet hence some of them would wrin; out a forced exposition, as if it were said; that God as with certain *pricks marked* out her transgressions upon his hands, that he might keep them in mind. So it should be like that Elay 49. 16. A third saith, it signifieth to *be tied*, or *bound*, *joyned*, or *fastened*: and this most of ours take to: who render it, some. it is *composed*, or *joyned* together; framed and made up: some, it is *imposed* and laid on: some, it is *bound*, or, *fastened by his hand*; and one of note, conceiving it a complexive form of speech, it is *imposed*, or *fastened* to my neck, and held *in his hand*: he hath not only composed and framed it, imposed or laid it upon my neck, and bound or fastened it to my neck, but he holdeth it fast in his hand, as by some cord or the like, that I cannot get or shake it off, or by any means be rid of it. The Chaldee rendreth it, it is *aggravated*, made hard, heavie and grievous. The old Latine, it hath *watched*: the Authour of it seemeth to have read *misbcad*, for, *misbead*: which that Jewish Critick seemeth also to have tripped at, when he rendreth it, it is *hastned*: having an eye in likelyhood to that, Jer. 1. 12. where the other word is used: but that word in a passive form is no where else found. The ancient Greek goeth the same way; nor doth one of our ancient Versions seem to swarve from it: who yet (because the *walking*, or *watching of a yoke* sounded somewhat harsh) to qualifie the phrase, do both alter the terms; ours rendring it, *the yoke of my transgressions is come at last*; and the Greek, *He hath awaked*, or, *watched over mine iniquities*; as Dan. 9. 14. But this manifestly corrupteth the text, turning *ol*, that is; *a yoke*, into *al*, *upon*, or *over*. That of *binding*, or *fastening*, which our Version followeth, seemeth the most probable: and this also our former Versions, most of them, agree with; save that one of them, rendreth it, *is fastened to his hands*; another, *is bound upon his hand*; neither of which seemeth so plain or familiar, as that, which this our last exhibiteth.

they are wreathed,] *They*, that is, the penalties, whereunto by them I have made my self liable, and which God hath justly inflicted upon me for them, are made up together as in a *wreath*. The word here used is very pregnant and vigorous: it is derived, as some think, from the *boughs*, or *twigs* of trees or shrubs, that growing thick together, are *entangled* one with another: so termed Gen. 40 10. As others, from *threds*, that are *twined* and *twisted* together to make up *a line*, *cord*, or *cable*, Eccles. 4. 12. whence a word for *bedcords* in the Talmud: Or, as others again, from *withs* and *twigs*, that are wreathed together for the making of *baskets*; or, as others lastly, from *nets* and *snares* made of *lines* so *twisted*, wherein birds, beasts, and fish, are wont to be *entangled*, or, *weels* made of such *withs* and *twigs*, for the *catching* of fish; because in the Chaldee and Syriack, the word is commonly used for such *nets*, or *weels*, Job 19 6. Ezek. 12. 13. & 19. 8. and such *baskets*, 2 Cor. 11. 33. So that the meaning seems to be, as it the had said, God hath made up, of those penalties that he had before threatned me with twined and twisted, or wrapped and wreathed together, as a strong cord, wherewith he holdeth and keepeth me down, or as such a wreath, as is wont to be put about the necks of unruly beasts, wherewith he holdeth me so fast, that I cannot either get it off, or get out of it: no more than fowl or fish, taken in a net or snare, which the more they strive and struggle to get free of, the more they do but math and entangle themselves. See Prov. 5. 22. & 29. 6. Elay 51. 20. Ezek. 12. 13. The ancient Greek and old Latine joyn some part of the former branch with this, rendring the text, *by his hand are they wrapped*, or *wreathed together*.

and come up upon my neck.] The wonted place of *yoke*, or *wreath*, Elay 10. 27. & 52. 2. Jer. 27. 2, 11.

he hath made my strength to fall:] Heb. *he hath made my strength to stumble*; and by a complexive notion consequently also to *fall*: so *to stumble*, as to fall. So Nah. 3. 10. Psal. 31. 10. 2 Chron. 35. 8. & 28. 23. and by *strength* seemeth to be understood mon of *strength*; as *might*, for men of *might*, and valour, Elay 3. 25. where the same is threatned. See Verse 15.

the Lord delivered me into their hands, from whom *I am not able to rise*,] *Hand*, for, *power*; as Jer. 34. 20. Heb. *in hands* of those, from whom *I am not able to rise up*: for the word, *hands*, is in a form of regiment: and there is a defect both of the antecedent and relative: the like whereunto see Jer. 2. 8.

V. 15. *the Lord hath trodden under foot*] The term *foot* is not in the text; but the word signifieth *to tread down*, or *trample upon*, (as Psal. 119. 118. where and here alone the word is found in that notion) as men do on a common *path*, or *causey*: from whence in this notion the word that so signifies, seemeth to have its original. See Elay 51. 23. *to tread down* is used frequently for to *subdue* and *destroy*, Psal. 7. 5. & 44. 5. & 60. 12. Dan. 7. 7. See another expression of the same thing in the last branch.

all my mighty men] The word here used importeth any *chief*, *eminent*, or *excellent* in that kind, whereof it is used, see on Jer. 50. 11.

in the midst of me.] Or, *with me*; as Jer. 46. 21.

he hath called an assembly against me,] An allusion to the summoning of the people to their festivals and solemn meetings by sound of trumpet, Numb. 10 2. See chap. 2. 22.

to crush my young men] Heb. *to break*, (to destroy; as Elay 14. 25.) *my young men*, or *my choyce youths*; as Elay 40. 30. before her chief men, for place and wealth, fitteſt for civill employments and government: now her *choyce youths*, fitteſt for service and military employments, Jer. 9. 21. & 11. 22. & 18. 21. & 49. 26. & 50. 30. And in these two ranks is comprehended the whole *strength* mentioned, Verse 14.

The Lord hath trodden the Virgin, the daughter of Judah, as in a *wine-presse*.] Or, *hath trodden the wine-presse of the damsell the daughter of Judah*: He hath trodden her as grapes, in the wine-press of his wrath, and squiezed out her blood as wine: See the like expressions, Elay 63. 3. Rev. 19. 15. and of the stile of *Virgin* or *damsel* given to Judah, Elay 37. 22. & 47. 1. Jer. 31. 4.

V. 16. *For these things I weep,*] As Verse 2.

mine eye, mine eye runneth down with water,] As Jer. 13. 17. & 24. 17. Chap. 2 18. & 3. 48. and the insemination maketh the speech more passionate: *mine eye, mine eye*: as, *mine head, mine head*, 2 Kings 4. 19. and, *my bowels, my bowels*, Jer. 4. 19.

(because the comforter that should relieve my soul, is far from me:] Because God should comfort me (Heb. *bring back*, or *fetch again my soul*; as Verse 11. Psal. 23. 3.) by his word and Spirit, as he had wont to do, hath now withdrawn himself and standeth aloof off from me, Psal. 10. 1. Chap. 3. 43, 44. Yet the words may be taken more generally, and seem so to run in the text; *because there is far from me a comforter*, or reliever of my *soul*, that is, *of me*; as Psal. 3. 2. because they keep aloof off, all that should comfort or relieve me, (as Psal. 38. 11. & 88. 18.) there is none at hand to perform either office to me, Verse 1, 2, 17, 21. So Psal. 22. 11. & 142. 4. Elay 51. 18, 19.

my children are desolate, because the enemy prevailed.] They that should relieve me, are themselves destitute of ability to help and relieve themselves; the enemy proving too strong for them, and having prevailed against them. So the same term is used, Exod. 17. 11. Psal. 65. 3. See Elay 51. 18, 20.

V. 17. *Zion spreadeth forth her hands,*] As craving help, or seeking relief and comfort; as Psal. 143. 6. Jer. 4. 31. there is a particle in the Hebrew before the word, *hands*, from whence some, as well Jewish, as others, have taken liberty to coyn a strange and uncouth interpretation of the text, thus rendring the words; *she breaketh*, or *distributeth* bread *with her hands*: not to others, as Prov. 31. 21. but to her self: as wanting those that should in this mourning condition perform that office to her. See on Jer. 16. 7. But one of the Jewish Masters well observeth, that the particle here used is ofe redundant; as Psal. 65. 4. & 80. 5. Elay 26. 4. & 40. 10. Jer. 17. 3. Hos. 13. 9.

and there is *none to comfort her*:] Heb. *there is not a comforter to her*, or, *for her*. See Verse 16.

The Lord hath commanded concerning Jacob, that his adversaries should be *round about him.*] Because they regarded not to keep Gods charge, to observe his commands, Verse 18. God therefore by a secret instinct gave it in charge to their enemies, and made out a commission to them, commanding them (as Elay 10. 6. Jer. 34. 22.) to beset and begirt them on every side, Jer. 4. 17. So Jer. 49. 5. and 50. 15, 29. See Psalms.

Jerusalem is as a menstruous woman among them.] Or, *as an abomination*; as a person severed from the society or access of any; such an one as every one shunneth, that none can abide to come near? or, as some abominable thing, so vile and foul, that none can endure once to touch, for being polluted and defiled therewith. See Lev. 15. 19---27. & 20. 21. Ezek. 17. 19, 20. & 36. 17. and before, Verse 8.

V. 18. *the Lord is righteous,*] Though the complain of Gods harsh and severe carriage towards her, and sharp dealings with her; yet she acknowledgeth Gods justice therein, and that she had suffered no more than what the had justly deserved, and had procured to her self by her sins. So Dan. 9. 7. Neh. 9. 33. Psal. 119. 137. and 145. 17. Jer. 12. 1.

for I have rebelled against his commandement.] Heb. *against his mouth*; that is, *against the words of his mouth*; as Job 23. 12. Or, *the law of his mouth*, Psal. 119. 72. as it is in those places more fully expressed. See the like reason of affliction rendred, Psal. 107. 11.

hear, I pray you, all people, and behold my sorrow,] See before, v. 11.

my Virgins and my young men are gone into captivity.] Or, *my damsels and youths*. See Verse 3, 4. no sex or age hath been spared, 2 Chron. 36. 17.

V. 19. *I called for my lovers, but they deceived me;*] Or, When *I called to my lovers, they failed me*; as Cant. 3. 5. See Verse 2. Jer. 22. 20. & 30. 14. Job 19. 13---19.

my Priests and mine Elders gave up the ghost in the city, while they sought their meat to relieve their souls.] They perished through famine, wanting food to relieve them, and not meeting with, but missing of what they sought for, Chap. 2. 10, 19. Jer. 14. 18. & 38 9. See Verse 11. Heb. *and they brought back*, or *fetcht again their soules*, for, to do, or, *that they might* so do; as Josh. 24. 9. 2 Kings 4. 42, 43. Mal. 1. 19. Or, *wherewith they might* so do; as Psal. 106. 19. Of the form of speech; see on Verse 15, 16.

V. 20. *Behold, O Lord, for I am in distresse,*] Or, *In what distresse* I am: Or, *how I am in distresse*. See Verse 9. 11.

my bowels are troubled;] They boyle and work within me, as the sea, Job 41. 31. Or, as waters that become thick and miry, when they are much stirred and troubled, Elay 57. 20. Ezek. 34. 18: for from thence is the word taken, Job 16. 16. Psal. 46. 3. See Elay 16. 11. Jer. 48. 36. So chap. 2. 11.

mine heart is turned within me;] Heb. *in the midst of me*; as Psal. 36. 10. & 55. 4. & 109. 22. Jer. 23. 9. Or, *my heart turneth it selfe up and down*: it cannot rest or be quiet; for thele passives have oft a a reciprocal sense; as Ier. 36. 19. See the same expression applyed to God himself, Hos. 11. 8.

for I have grievously rebelled;] Or, *because*; as v 16. Heb. *rebelling rebelled*: the aggravateth her own sin; as David his, 2 Sam. 24. 10.

abroad the sword bereaveth,] Or. *bereaved*, slew: without the city the sword made havock. See Deut. 32. 25. Jer. 6. 25. & 14. 18. Ezek. 7. 17.

at home there is *as death.*] Or here was within the the city famin, Verse 11, 19 as bad as death by the sword, or worse rather, Chap. 4 9. See 2 Kings 25. 3. Jer. 52. 6.

V. 21. *They have heard that I sigh,* there is *none to comfort me;*] My pretended friends, though they heard of my doleful condition; yet would none of them afford me any relief or comfort. See verse 2, 16, 17, 19. for the same things in passionate speeches are oft repeated. See 2 Sam. 18. 33. though there want not that expound this of her professed adversaries, Have heard of my distressed and disconsolate state, that there is none to comfort me; even all mine Adversaries have heard of these straits, that I am in, and rejoyce to hear how thou hast dealt with me. But the former flowers from the text more freely.

all mine enemies have heard of my trouble, they are glad] Or, *and are glad*: my miseries are matter of joy to them. So Psal. 38. 16. & 40. 15. Jer. 48. 27. Ezek. 25. 6.

thou thou hast done it:] That thou hast dealt thus harshly with me, and given me up to the mercy of my merciless adversaries, Elay 47 6. or, as some read the words *but* (as Jer. 31. 33. & 43. 3.) *thou hast done* it, and I must bear it; as Psal. 39. 9. Mic. 7. 9. there is a defect of the pronoun; as Psal 22. 31. & 109. 21.

thou wilt bring the day that thou hast called,] Or, *proclaimed*; as Dan. 3. 4. & 4. 14. that is, published by thy Prophets, Elay 13 & 14. 46. & 47 Jer. 25. 12. 13. & 29. 10. & 50. & 51. Thou hast set a certain time, and that in his due season shall come, wherein thou wilt both relieve and deliver thy people and take vengeance on those that now in their calamities insult over them, Prov. 24. 17. 18. Jer. 51. 49. Chap. 4 21. Mic 7. 9, 10. See Jer. 50. 31.

and they shall be like unto me.] Or, *then* (as Chap. 51. 7.) that that befall them, that is now befallen me; they shall fare then as I now do, Psal. 137. 8. Jer. 50. 15, 29. & 51. 24.

V. 22. *Let their wickednesse come before thee:*] Be remembred by thee, to take vengeance upon them for it. See the like pathetical imprecations, Psal. 109. 14, 15. & 137. 8, 9. Jer. 18. 23. Chapter 3. 64.

and do unto them, as thou hast done unto me for my transgressions:] Let them drink of the same cup, that I have drunk of, Elay 51. 22, 23. Jer. 25. 28, 29.

for my sighes are many,] Or, *great*, and *grievous*; as Deut. 31. 17, 21.

and my heart is faint,] As Elay 1. 5. Ier. 8. 18. See Verse 13.

CHAP. II.

Verse 1. HOw hath the Lord covered the daughter of Zion with a cloud in his anger,] This second single Alphabet consisteth much of the same subject, some further amplifications only added, with the former; being spent most of it in complaints of the grievousnesse of their forepassed and present calamities, Verse 1---20, and shut up with some addresses unto God, verse 20---22.

How] These passionate interrogations, as Chap. 1. 13. and 4. 1. are very vigorous, and add much force and life to the things spoken of, of what kinde soever; as intimating them to be matters beyond expression. So Psal. 3, 1, 2. and 31. 19. and 139. 17. Rom. 11. 33. 1 Pet. 4. 17, 18.

covered with a cloud] Or, *with a thick cloud*, Heb. *thickned*, or, *clouded*. for it cometh from a word that hath a notion of *thickness*, Jer. 52. 21. and signifieth not *a cloud* simply, (there is another word for that) but *a thick cloud*, Exod. 19. 9. Elay 25. 5. and the Prophet may seem to have coyned the word of purpose, to express the darksome and gloomy condition of his people in their present calamity, into which they were brought out of that lightsome estate and sun-shine of prosperity, that they had formerly enjoyed: for the word is no where found but here; and it is by some not altogether improbably deemed, to have in way of opposition some glance at that glorious bright and resplendent cloud, wherein God appeared, as a signe of his gracious presence and protection, on Mount Sion, at the dedication of the Temple, 1 King. 8. 10. alluded to Elay 4. 5. 6. See the like expressions, Chap. 3. 21 Joel 2. 2. Amos 5. 18, 20.

and *cast down from heaven* unto the *earth the beauty of Israel*,] Or, how *hath he thrown down*, &c. supplied from the former branch; as Chap. 1. 1. *from heaven to earth*. A proverbial expression of a great and grievous downfall from the highest pitch of prosperity, to the lowest degree of adversity and misery. So Elay 14. 12. Obad. 4. Mat. 11. 23. a defect of the particle of motion to a place, as 2 Sam. 24. 10. Elay 49. 33. Jer. 2. 10.

and remembred not his foot-stool in the day of his anger?] The whole earth is in generall termed *Gods foot-stool*, Elay 66. 1. but the land of Israel in a specialty, as some think here, in respect of other lands: but in it more specially his Temple, and the Ark therein, 1 Chr. 28. 2. Psal 99. 5. & 132. 7. which God had not spared, but had suffered to be surprised by the Chaldeans; as before by the Phillistines, 2 Sam. 4. 11. Psal. 78. 60, 61. and that, at this second time without recovery.

V. 2. *The Lord hath swallowed up all the inhabitants of Jacob;*] Destroyed the whole country and all his cities. So verse 5. See of the metaphor, Elay 49. 19. Some Interpreters of prime note continue the interogative in this verse, and so forward all along unto verse 12. but of that there seemeth no necessity.

and hath not pitied;] So verse 17.

he

he hath thrown down in his wrath the strong holds of the daughter of Judah:] 1 Sam. 8. 9. 40. Verse 5.

he hath brought them down to the ground:] Heb. *made them touch the ground*, as Esay 5. 12.

he hath polluted the Kingdome and the Princes thereof.] Dealt with it and them as with a thing polluted and unclean, Esay 19. 22. or, as with a thing no more sacred and inviolable; by delivering them up into the power of prophane people, 1 Sam. 26. 9. Psal. 89. 39. 40. & 74. 3. Esay 43. 28.

V. 3. *He hath cut off in his anger all the horn of Israel*:] Heb. *burning heat*, or, *fervour of face*, or *nose*, as Deut. 29. 24. chap. 2. 12. and, *horn*, for glory and strength, 1 Sam. 2. 1. Psal. 75. 10. Jer. 48. 25. royal majesty especially, Psal. 89. 24. & 132. 17. So verse 17.

he hath drawn back his right hand from before the enemy:] Heb. *he hath caused his right hand to turn back*. This some understand to be Gods *right hand*, Psal. 17. 7. & 44. 3. & 118. 15. 16. and excusing it of his withdrawing from them his powerful protection and succour, upon the enemies approach, which he was wont formerly to afford them, Ps. 74. 11. and this may seem backed with what followeth, Verse 4. Howbeit, I conceive it may well be understood of *his*, that is, Israels, *right hand*; that God had caused his hand *to turn backward*; for though God be said to *withdraw his hand* even *his right hand*; in that place of the Psalmist: yet is he no where said to *turn it backward*: but as one is said *not to draw back his hand*, when he goeth on constantly in the pursuit of his enemies, Josh. 8. 26. So is he not unfitly said to *withdraw*, or, *turn his hand backward*, when he forceth either to pursue, or oppose them and fleeth away before them: and God is said *to cause their right hand to turn back*; as elsewhere *to turn the edge of their sword*; when he doth not enable them *to hold to it in fight*, Psal. 89. 43. and this I take to be the genuine sense of the place.

and burned against Jacob like a flaming fire, which devoureth round about.] *he*, that is, God in his wrath: or, *it*, that is, *the fervour of his anger* before-mentioned, (so one of the Jewish Doctors, not amiss.) *hath burnt*, as Psal. 79. 5. & 89. 46. Heb. *like a flame of fire*; as Esay 4. 5. *it hath devoured round about*, Esay 42. 25. So Psal. 50. 3. & 97. 3.

V. 4. *He hath bent his bow*] To wit, against him. So chap. 3. 12. Psal. 7. 12. Heb. *trod it*, as Jer. 50. 14.

like an enemy:] Being constrained so to carry himself toward them by their sins, Esay 63. 10. Jer. 20. 14. So verse 5. See the like complaint of Job, but in another case, Job 13. 24. & 19. 10.

he stood with his right hand as an adversary:] Heb. *he was for*, in hostile manner, as the Angel against Balaam. Num. 22. 22. 31. having *his right hand* furnished with deadly weapons to fight against them, whom he was wont to fight for against their foes, Esay 63. 10. Jer. 21. 5. So chap. 3. 3.

and slew all that were pleasant to the eye, in the Tabernacle of the daughter of Zion:] Heb. *all desireable of the eye*; as chap. 1. 10 but there of jewels and treasure: here of persons, as Ezek. 24. 16. for youth, personage, place of dignity, or otherwise conspicuous and desireable. See 2 Kings 24. 7. 18. 12. Chap. 1. 15. Jer. 9. 21. and of the term *tabernacle*, see Jer. 10. 20.

he poured out his fury like fire.] See Jer. 6. 11. & 10. 25. chap. 1. 13. Verse 3.

V. 5. *The Lord was an enemy*:] See on Verse 4.

he hath swallowed up Israel; he hath swallowed up all her pleasant palaces: see verse 2. Jer. 9. 21.

he hath destroyed his strong holds:] So also Verse 2.

and hath encreased in the daughter of Judah mourning and lamentation.] Two terms rising from the same root joyned together to expresse an eminency of lamentation. See the same 29. 2. and expressions of the like, Nahum. 2. 7. Zeph. 1. 15.

V. 6. *And he hath violently taken away his tabernacle, as if it were of a garden*;] *He hath violently taken away* (as the word is used, Jer. 13. 22. thrown down and removed) *his tabernacle*, (this Sanctuary or Temple, so termed, Psal. 27. 5. & 31. 20. & 76. 2.) as of *a garden*; that is, as a shade, or hovel of *a garden*: some such forty thing as the Keeper or gardiner setteth up in a garden, wherein to repose himselfe, Job 27. 8. Esay 1. 8. a defect of the noun regent to be supplyed from the former branches, as the like, Psal. 18. 33. & 103. 5. Esay 5. 29. & 63. 2. Jer. 50. 9. howbeit, the supply need not be precisely the same, but of somewhat proportionable thereunto: as Dan. 4. 33. Some render it, *his hedge*, or *fence*; because the word it cometh of signifieth as well to *protect* or *fence*, as to *hide* and *cover*: and expound it of Gods withdawing his protection from them, Psal. 5. 12. & 80. 12. & 89. 40. Esay 5. 5. But I find not where the word is used for *a hedge*; and the former seteth better with what followeth.

he hath destroyed his places of the assembly:] Heb. *his assembly*, or, *set place of assembly*; put collectively, as some, for his places of assembly: not the Temple onely, but the Synagogues also, as Psal. 74. 7. 8. but he seemeth here more specially to intend that of Jerusalem on Sion. See chap. 1. 4.

The Lord hath caused the solemn feasts and Sabbaths to be forgotten in Sion.] The places wherein people were wont to meet on such dayes, and for such purposes being demolished.

and hath despised in the indignation of his anger the King and the Priest.] For the enemy spared neither, v. 2. 20. chap. 4. 16. & 5. 12. the words are indefinite *King and Priest*; but yet they seem to have a more speciall eye to the despiteful usage of Zedekiah, Jer. 52. 10. 11. and the slaughter of Seraiah the chief Priest, Jer. 52. 24. 27. *indignation of wrath*, for, *wrathful indignation*: as, *fervour of wrath*, for, *wrathful fervour*, Chap. 1. 12.

V. 7. *The Lord hath cast off his Altar*:] That was as his standing board or table, Ezek. 41. 22. But was demolished together with his house the Temple.

he hath abhorred his Sanctuary:] Or, *dissolved*, or *destroyed*; as the word is used, Psal. 89. 39. and the word is no where else found in scripture.

he hath given up into the hand of the enemy the walls of her palaces:] Heb. *shut up in their hand*, given up wholly unto, and left in their power: as Psal. 31. 8. Chap. 1. 7. as well the Kings and Princes palaces, as the Temple of his own Ier. 52. 13. So Verse 5. *the walls* of them because the principal parts of strength that should secure the rest. So verse 8. Amos 1. 7, 10.

they have made a noyse in the house of the Lord, as in a day of a solemn feast. The enemy is now as loud in blaspheming of God with shouting and sounding their triumphant songs to his dishonour in his house, as his own people had wont to be in singing of hymnes and Psalmes of praise there, at the solemn feasts, to his honour, Psal. 74. 3. 4. with 81. 1. 2. 3.

V. 8. *The Lord hath purposed to destroy the wall of the daughter of Zion*:] Or, *The Lords purpose was to destroy*: and what he was resolved upon, he hath done, see verse 17. *the wall*, as before, verse 7. because the chief strength of a city: So verse 18.

he hath stretched out a line.] He hath stretched out over Jerusalem the line of destruction: not such a line, as workmen use to measure their building by, to make it proportionable to their model; but such a line, as they use to mark by, what is to be cut off, and how far to be demolished: see 2 Sam. 8. 2. So some; or, as others, a levellin line, to level the ground with, where the city sometime stood, and to lay it all eaven: See the like expressions, 2 Kings 21. 13. Esay 34. 11. As for those conceits that a learned Writer here suggests, either of *a cord*, wherewith a beast is tyed to be led to the butchers; or of *a line* of exact justice, in rending to persons delinquent according to their demerits, Esay 28. 17. they seem both to swave from the intendment of the Prophet in this place.

he hath not withdrawn his hand from destroying:] Or, *he withdrew not his hand*: as Josh. 8. 18. 26. See on verse 3. he gave not over untill he had ruined all. Heb. *from swallowing up*; as verse 2. 5.

therefore he made the rampart and the wall to lament.] Or, *but he made*, or *untill he made*, (Heb. *and*) but so the copulative is used, Ier. 23. 22. Dan. 12. 12.) *bulwark and wall* (Esay 26. 1.) *to mourn*, as Chap. 1. 4 Esay 14. 4. Jer. 4. 28 and 23. 10.

they languished together.] Or, *ja needs*, and were made to fall, as a man doth when he faintreth away: see the like expression, Esay 24. 4. & 33. 9. Jer. 14. 2.

V. 9 *His gates are sunk into the ground*;] The Jewish Doctors upon the place, out of their Talmuditicals, tell us strange stories, of the gates of Jerusalem sinking down into the ground, that they might not come into the enemies power, because they were the work of David's hands: And some of ours run as wildly wide another way, expounding it of the Priests and Judges that were wont to sit in the gates, chap 5. 14. I conceive no more to be meant, to say that the gates were thrown down to the ground, and lying along there, (both of them, and such parts of them, as had escaped the fire) Neh. 1. & 2. 3, 13, 17.) were buried in the rubbish when the walls were demolished: See Neh. 2. 13, 14. & 4. 10.

he hath destroyed and broken his bars;] *He*, that is, *the Lord*, verse 8. or, (the verb taken indefinitely; as Job 7. 3. Habb. 3. 17.) *his bars are destroyed and broken*; the bars that kept fast the gates Psal. 107. 16 Jer 51. 30.

her King and her Princes are among the Gentiles:] Zedekiah, and such of his Princes as escaped the enemies sword, are abroad in captivity, Kings 25. 7. 2 Chr. 36. 20.

the Law is no more:] Heb *It is not*; as Jer. 31. 15. It is neither read nor regarded, neither publickly taught nor constantly kept: Yea, the Tables of it lost, and the Volumes burnt together with the Temple: They are now justly deprived of it, that little regarded it before-time when they had it, Jer. 5. 4. 5. & 8. 8. 9 Hosh 8. 12. Habb. 1. 4 A learned Annotator annexeth this clause to the fore-going member, thus rendring the words, *Her King and her Princes are among the Heathen, without Law*: that is, deprived of authority and legislative power: but when a plain and familiar sense freely offereth it self, it is but foll labour to seek out one further fetcht, and less probable.

her Prophets also find no Vision from the Lord.] *find none*, that is, *have none*: as chap. 13. 6. See the like complaint, Psalm 74. 9. and the same mentioned Ezek. 7. 26 Mic. 3. 6

V. 10. *The Elders of the daughter of Zion sit upon the ground*.] Not in those chairs, and on those seats, wherein they were wont to sit in judgement. Psalm 122. 5. Mat. 19. 28. & 23. 2. See c. 5. 14.

and *keep silence*:] Or, *they are silent*; they pass no sentence now as they had wont to do, Deut. 17. 9, 11.

they have cast up dust upon their heads:] In token of extream grief; as on such occasions was usual with them, Job 2. 12. 2 Sam. 13. 19. Esay 15. 3. Jer. 48. 38.

they have girded themselves with sackcloth.] Or, *they are girt with sackcloth*, Heb. *sacks*: so Jer. 4. 8. & 49. 3.

the Virgins of Jerusalem hang down their heads to the ground] Out of shame, grief, and confusion, as Esay 5. 15. See Ier. 14. 2, 3. Zach. 1. 21. as the contrary is made a note of alacrity and cheerfulnesse, of courage and confidence, Psal. 120. 7. Luke 21. 28. See Chap. 1. 4.

V. 11 *Mine eyes do fail with tears*;] As Psal. 6. 7. See ch. 5. 17.

my bowels are troubled,] See Chap. 1 20.

my liver is poured upon the earth;] My gall or choler is cast up: as with extremity of grief, mixt with indignation, is oft done: So Iob 16. 13. *my gall is poured upon the ground*. They straine the text too far, who would give it an hyperbolical notion, as if it were said; all the blood is gone from my liver, the forge wherein it is framed, and is spilt upon the ground: and they much more, that go further, expounding it, as it it were said; my belly is broken; and my bowels powred out as it was with Iudas, Aets 2. 18 as also they warp it no lesse, who, because the *liver* is deemed the seat of desire and delight, would have the meaning to be, all my desire or delights are gone, they are all fallen to the ground, all come to an end; as it is with the dead, Eccl. 9. 6.

for the destruction of the daughters of my people,] Heb. *breach*, as Chap. 3. 47 Ier. 4. 20. Or the term *daughter*, see on Ier 9 1.

because the children and the sucking swoon in the streets] Or, *faint*, and go away, for want of food, Heb. *are covered*, or *overwhelmed*. See on Esay 57. 6 and it may seem to be a borrowed form of speech, taken from that mist or cloud that cometh before the eyes of those that are tainting or swooning, and taketh away their sight. See Esay 15. 7. Of the *children* and *sucklings*, see Ier. 6. 11. & 9 20. 44. 7.

V. 12. *they say to their mothers*,] Or, *faint*, as of a thing past, in the time of the siege: they called to them for food, Chap. 4. 4.

where is corne and wine? Meat and drink *corn*, for, *bread*, as Zach 9. 17. as *bread*, for, *bread-corn*, Esay 28. 28.

when they swooned as the wounded in the streets of the city,] Being in a like condition, as bad, if not worse, the one with the other. See Chap. 1. 20. & 2. 19.

when their soul was poured out into the mothers bosome.] Heb. *poured out itself*; as Iob 30. 16 when they went away in their mothers laps, wanting wherewith to relieve them, ch. 4. 9. v. 11.

V. 13. *What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equall to thee, that I may comfort thee, O Virgin daughter of Zion?*] What arguments shall I use wherewith to comfort thee, or to convince and perswade thee, that thou hast not so much cause of grief as thou pretendest? Or rather, What examine shall I give of any that have been in like misery? that may be a fit parallel to thy present calamitous condition? so Esay 51. 19 Chap. 1. 12. Nah 3. 7. Of the terms here given her, see Esay 37 22. Chap. 1. 5.

for thy breach is great like the sea;] As vast and wide, as the sea is broad, Iob 11. 9. or rather, as a breach of *the sea*: the word *breach* supplyed from the former branch: See the like on verse 6. such a breach as not some small river, but the sea is wont to make, when it hath rent asunder and got through the sea-walls, that before kept it out; such as cannot be made up again. See the like, Ier. 51. 42. Ezek. 26. 3. Iob 30. 14.

who can heal thee? Heb. *shall heal thee*: the verb in a potential notion; as Ier. 55. 9.

V. 14. *thy Prophets*] Not mine, such as I sent to thee, but thine own, such as thou hast chosen to thy self, and wast willing to be led by, Ier. 2. 8. & 5. 31. & 5. 31. & 14. 13, 14 & 19. 8, 15.

have seen vain and foolish things for thee;] Heb. *vanity and unsavory*, or *without relish*. Iob 6. 6. that is, visions of *vanity*, and such at were not found and unsavoury: the noun supplyed from the verb; as Ezek. 13. 11. They took upon them to be seers, but saw not what they should see, and told what they saw not, nothing but vain and frivolous stuffe, the froth of their own fancies, Ier. 23. 16, 26. & 27. 14, 15.

and they have not discovered thine iniquity to turn away thy captivity:] They did not thy sins before thee, to bring thee to repentance, whereby thy present miseries might have been prevented, *Jer.* 6. 13, 14. & 8. 11. & 23. 17, 22.

but have seen for thee false burdens, and causes of banishment] Heb. *and*; as *Jer.* 52. 8, 16. an *burdens of vanity, and of exportions*; that is, say some, *burdensome*, or sad, and prophecies, (as Esay 18. 1.) but false ones, against the enemy, against Babylon. *Jer.* 38. 2----4. 11. & 29. 21, 31. But the word seemeth here to be taken in a larger sense; as Prov. 31. 1. Zach. 12. 1. for any *speech, lesson, sermon*, or *laying uttered*; as the verb, whence it cometh, is used *for to take up*, that is, *to utter, report*, made use of in speech or discourse; as Exod. 20. 7. & 23. 1. Num. 23. 7, 18 & 24. 3. Esay 23. 7. & 14 14 and the meaning is, such false and flattering sermons or prophecies, as were a means of hearkning the people unto, and hardning them in their sinfull courses, and consequently of procuring their captivity, Esay 3. 12. *Ier.* 23. 14, 15, 17, 31, 32. and 27. 9, 10.

V. 15. *All that passe by thee clap their hands at thee*:] Heb. *Passengers of the way* (as chap. 1. 12. Psal. 89. 41.) *clap on thee*; or, *over thee*, with the *hands*; to wit, in way of derision and contempt, Job 27. 23. See chap. 1. 18 the pronoun is wanting, as *Jer.* 6. 3. & 20. 7.

they hiss and wag the head at the daughter of Jerusalem.] The like notes of derisions of the former whereof see Jer. 25. 9. & 29. 18. verse 16. Of the latter, 2 Kings 19. 21. Psal. 22. 7. Esay 37. 27. Mat. 27. 39. See chap. 1. 8

saying,] Supplyed, as Jer. 51. 14.

Is *this the city that men call the perfection of beauty?* As Psal. 50. 2.

the joy of the whole earth?] Or, *land*; as Esay 5. 8. & 6. 12. So Psal. 48. 2. See of Tyre, Esay 23. 7. and of Babylon, the like, Jer. 51. 41.

V. 16. *All thine enemies have opened their mouth against thee*,] Or, *widened*; as in mocking is wont to be done, Iob 16. 10. Psal. 22. 23. Esay 59. 44 Chap 3. 46.

they hisse] As Verse 15.

and gnash their teeth:] In disdain and despite; or, indignation joyned with scorne, *Job* 16. 9. Psal. 35. 16. & 37. 12. & 112. 10. Acts 7. 54.

they say, We have swallowed her up:] So Psal. 35. 25. the same termes: also, Psal. 56. 2. (where the like defect of the pronoun) & 124. 3. Prov. 1. 12. verse 15.

certainly this is the day that we looked for; we have found, we have seen it.] That which we have long looked for, and much desired, having at length compassed, we now behold with delight. See Psal. 35. 21. & 59. 10. & 92. 11. Iob 16. 9. Mic. 4. 12. Chap. 1. 7. The pronoun demonstrative in the form. branch for the verb substantive; as Esay 66. 1. Ier. 6. 19. and a defect of the pronoun *it* in the latter; as Ier. 12. 11. & 17. 21. Yet the text may then be deserved, *this the day that we expected, we have found, we have seen; this the day*: as, *him the child*, Exod. 2. 6. and *him the wicked one*, Prov. verbs 5. 21.

V. 17. *The Lord hath done that which he had devised*:] Or, *performed* (as Chap. 1. 21.) *what he purposed*: as the like word was before rendred, Verse 8. See the like, *Jer.* 51. 12. 29.

he hath fulfilled his word that he had commanded in the dayes of old:] Or, *he hath put in execution*, (as Esay 10. 22.) that *decree*, or *edict*, of *his*, (as the like word is used, Esth. 1. 5, and 9. 32.) *which he had enacted* (as Deut. 33. 4.) *long since*. Heb. *from dayes of antiquity*, or *ytore-time*: as Chap. 1. 7. Esay 37. 26. the menaces that by Moses he long since denounced, and annexed in way of sanction unto those Laws that then he prescribed his people, at his taking of them into covenant with him Lev. 26. 16 &c. Deut. 28. 15, &c. to which may also be added the renewed comminations of Ieremy and other of Gods Prophets, both in former and latter times. See Jer. 7. 25. & 25. 3 4.

he hath thrown down and hath not pitied.] As ver. 2. 21.

and he hath caused thine enemy to rejoyce over thee: Or, *but*, as ver. 14. See the like complaints, Psal. 38. 16. & 89. 42 Chap. 1. 21.

he hath set up the horn of thine adversaries.] Advanced them; given them occasion of triumphing in thy ruine See 1 Sam. 2. 1. Psal. 75 10 ver. 3. and the like in effect, Psal. 89. 42.

V. 18. *Their heart cried unto the Lord*;] Some render these words in an imperative form, *Let their heart cry unto the Lord*: and of those some would have them to be the Prophets words to the people, inviting and inciting them to seek unto God for mercy and relief: other some the Chaldeans, in way of derision, advising them to call to their God for protection and delivery, as Elias did Baals Priests, 1 King. 18. 7. But the most conceive them as spoken in way of enunciation, relating what the people did when they saw the enemy break in upon them, and that by the wall of the city, it may be, having some breaches made in it, (which might give occasion of the next passing, either directed to it, or concerning it,) that then berthinking themselves of him, whom they had neglected before, all other helps and hopes failing, they betook themselves by prayer to him. so Esay 26. 16 ------28. Hos. 5. 15. and 6. 1. The *heart* cannot properly be said *to cry*, no more than to *speak*, Verses it is said *to speak*, Psal. 27. 8. when from the fulnesse of it the mouth speaketh, Mat 12. 34. so is it also said to *cry*, when it is with grief and sorrow so full, that it must needs be by such means vent it self. And yet can it not be here concluded, that the persons here intended, did sincerely cry unto, or call upon God, because their *heart* is said *to cry* and they consequently to *cry from or with, the heart*: for though to *cry from the heart*, be sometime used for to *cry sincerely*; to wit, when one cries out of a true touch and remorse for sin as sin, as that which is offensive and displeasing to God, Ezek. 6. 9. and so it is said of some that they *cry not with their heart*, though they *howl upon their beds*, Hos. 7. 14. yet the *heart* may be said to *cry*, and men to *cry with the heart*, or, *from the heart*, and to weep *heartily*, when they do either sensibly, though not sincerely; (and so *crying with the heart* and *with the whole heart*; as Psalm 19. 14. may be two distinct things,) when they do not faint nor counterfeit grief, make as though they were grieved at the heart, when there is no such matter: as Israel did to delude some, Jer. 4. 16. & 38. Heb. 12. 17 and those Israelites, Psal. 78. 34---37. it was serious with both, sincere with neither: and so might be with the generality of those, whom the Prophet here intendeth. See Jer. 22. 27, 28.

O wall of the daughter of Zion,] The Prophet here abruptly cut-

teth off the third of his relation, and seemeth to turn his speech to the *wall* of the city at the breach whereof in likelihood such outcries were very general from all sorts; as calling upon it, though a dead and senseless thing to weep and cry perpetually; and the *walls* may be said to weep in a figurative speech, as well as the *ways* to *mourn*, Chap. 1.4. but by the *wall*, say most Interpreters, is here meant the city: and the city, say some, as being now nothing but bare *walls* without housing and inhabitants. Others, the *wall* by a *synecdoche*, put for the whole city; and the city then by a *Metonymie*, for the inhabitants: and so the *wall* at second hand by a *Metalepsis*, for the wonted inhabitants of the city, that lived within compass of it: but I suppose the *wall* here to be taken in its native sense, for the *wall* of the city demolished and ruined, as the ground and subject matter of the mourning in this manner and measure required. I shall adde another Interpretation, and leave both to the consideration of the reader. These words, *O wall*, or, *O the wall of the daughter of Sion*, may be conceived as the subject matter of the out-cries then used, when the walls were either battered in assault or demolished after the surprisal of the city: which being annexed to the foregoing branch; the Prophet in the next place add. cheth himself unto her, whose walls they were, that occasioned the out-cry, inciting her to that constant course of lamenting, to move God thereby to mercy and commiseration towards her: thus taken, there will be no difficulty or harshnesse at all in the whole passage, but all go on smoothly.

let tears run down like a river day and night:] Heb. *make tear* (for *tears*, as Psal. 39.11 *to descend* (as Jer. 13. 17.) *as a river*, (in great abundance, (Psal. 119. 136.) *day and night*: incessantly, as Jer. 9.1. & 14.17. So Chap. 1. 16. & 3.48.

give thy self no rest;] Or, *no intermission*; as it is rendred, chap. 3.49. or, *remission, abatement*; as the verb it cometh of seemeth to import, Psal 36.8. & 77. 2. in which latter place either notion may well consist.

let not the apple of thine eyes cease.] Heb. *let not* (or, *suffer not*) *the daughters of thine eye to be silent*: that which we call the *ball*, or *apple*, of the eye; from the speciall figure of it; that the Hebrews call the *daughter of the eye*; either as the dearest and tenderest part of it, Deut. 32. 10. Prov. 7. 2. or from the figures that seem to appear in it; when also it is termed by the Greeks *the damsel*, by the Latines, the *babe* of the eye. So Psal. 17. 18. Zach. 2. 8. in the former part of which place is another word also used of it, as for motion the same, so for notation, not much unlike to this latter: And *to be silent*, is commonly used for to *cease*; because men cease or forbear to speak, when they are silent. So Job 30. 27. Psal. 35. 15.

V. 19. *Arise*] From thy bed; as Psal. 119. 62.

cry in the night] Break thy selfe of thy sleep and thy rest, that thou mayest give God no rest, but be importunate with him, as Isay 62. 6, 7.

in the beginning of the watches] Heb. *in the head*; as Exod. 40. 1. either when the watch is first set, or at the beginning of each watch: for by several watches was the night distinguished, Exod. 14.24. Judg. 7.19. 1 Sam. 11.11. Mat. 14. 25. Luke 12. 38. See the like expressions, Psal. 119. 147. 48. & 130.6.

pour out thine heart like water before the face of the Lord] So Psal. 42.4. & 143.2. & 22.14. 1 Sam. 1.15 & 7.6.

lift up thine hands towards him,] As Jerem. 14. 18. Psalm 28. 2. Chap. 3. 41.

for the life of thy young children] Heb. *soul*; as Jer. 34. 10. that God may pity and spare, if not thee, yet them. See Jon. 4. 11.

that faint for hunger] Verse 12. Chap. 3. 4.

in the top of every street.] Heb. *head*: as Prov. 1. 21. Ezek. 16. 31. Esay 51. 20. So Chap. 4. 1.

V. 20. *Behold, O Lord, and consider, to whom thou hast done this*:] Heb. *See and behold*. (as Esay 64. 9) *with whom thou hast dealt thus*; to wit, with those that are thine own people: and what more cannot thou do to thine enemies? the usual plea of Gods people or others in their behalf, to move him to mercy towards them, Exod. 32. 11. Deut. 9. 26, 29. Esay 26. 17. & 63. 19. & 64. 9. Jer. 14. 19, 21. & 30. 14. thus the word here found is accordingly again used for *to do*, or *deal*, Verse 22. Howbeit, because it is sometime used for *cutting*, or, *gathering*, of *clusters*, to wit, of grapes in vintage, or rather of the *gleaning* of them, Lev. 19. 10 Deut. 24. 21. and from thence applyed to the *cutting off* and destroying of people, Judg. 20. 45. Jer. 6. 9. upon the ground of the ancient Greek and old Latine so taking the word here, render the text, *See and consider whom thou hast vintaged*: but this the structure of the words will not admit: for that word in that notion is never found with the particle here subjoyned.

shall the women eat their fruit,] Or, *should* (as Jer. 5. 7.) *women eat their* own *fruit*; their children, as Psal. 21. 10. *the fruit of their womb*, as Deut. 7. 13. & 28. 4, 18. Psal. 127. 3.

and *children of a span long*.] Or, *children*, &c. for the copulative is here needlesse. The word here used cometh from a term, that signifieth properly, not *a span*, but *an hand-breath*, or *four fingers breath*; or, as the Latines use to expresse it, *a palm breath*, Psal. 39. 5. Esay 40. 12. and so the old Latine here rendreth it, *of the measure of an hand*, or, *a palm breath*: and the term is used indeed proverbially, as in Hebrew, so in other languages, to design thereby any thing of a very small and short size: and so in the place of the Psalmist before mentioned. Howbeit, because the verb drawn from it, signifieth *to mete*, or *to stretch out*, ought with the hand; as Esay 48. 13. *my right hand* hath *meted out*, or *stretched out*, *the heavens*: hence both the Chaldee Paraphrast and the Rabbines here expound it, *the children of swaddlings*; the children whose limbes the mothers were wont to stretch out and stroke, as if they were meting or measuring them, with their hands, to fashion them, and make them grow straighe and proportionable; and to the same purpose also to make them up with swathing bands; for this root ariseth from a word frequent in the Talmudists, for a *wrapper* of linnen, wherewith to wrap up ought; as also for a *veil*, or *apron*, or the like, in Scripture, Ruth 3. 15. Esay 3. 22. and this Interpretation receiveth further strength from what followeth here, Verse 22. that for want of food women should eat their children in the strait sieges that this people should endure, was before threatned, Lev. 26. 29. Deut. 28. 53 — 57. Jer. 19. 9. Ezek. 5. 10. and was accordingly at sundry times effected, 2 Kings 6. 28, 29. Chap. 4. 3, 10. See Joseph the Jew of *the Jewish Wars*, lib. 7. cap. 21.

shall the Priest and the Prophet be slain in the Sanctuary of the Lord?] Or, *should*. Should God endure to see his own house polluted with the blood of his own Priests, and such as boast, the name at least of his Prophets: for I supposse there was no true Prophet slaine there by the enemy; though they had themselves somerime defiled it with the blood of such, 2 Chr. 24. 21. See before, verse 6.

V. 21. *The young and the old lye on the ground in the streets: my Virgins and my young men are fallen by the sword*:] For the Chaldeans spared none, regarding neither age nor sex, 2 Chr. 36. 17.

thou hast slain them in the day of thine anger; thou hast killed and not pitied.] The Chaldeans were but thine executioners of thy wrath, Esay 10. 5, 15. See Jer. 33. 5. so Chap. 1. 12, 15. Verse 17. the pronoun is not in the text, nor the copulative: nor is either here needfull, no more than Chap. 3. 43. where both are omitted. See Verse 4 17

V. 22. *Thou hast called as in a solemn day my terrours round about; so that in the day of the Lords anger none escaped, nor remained.*] Heb. *and there was no escaper, and remainer*: *and*, for, or; as Jer. 44. 14. Thou hast summoned in, mustered up, and brought in upon me, matter of terrour and straits, so on every side to beset and surround me, that there is no means or hope of escape unto any, but all are environed together, and involved, in the same common calamity, Jer. 4. 17. & 20. 3. 10. So chap. 1. 17. a metaphor taken from the calling of the people together unto their solemn assemblies by sound of trumpet, Num 10. 2, 3. So before, Chap. 1. 15.

those that I have swaddled] Or, *swathed*; so rather than, as some, *which I carried in mine hands*: of the word, see before, on Verse 20. it seemeth to comprehend all those offices that mothers or nurses exercise about their children, for the managing of their limbs, and keeping of them in their due proportion and posture during the time of their tender infancy.

and brought up,] Heb. *made great*. So Ezek. 19. 2. not, *multiplyed*; as the learned Scholiast amiss rendreth it: for it is in this notion parallel to that other term used, Esay 1. 2. by which the Jewish scholiast here rightly expounderh it.

hath mine enemy consumed] As if they had been bred for no other end, but to be made by slaughter meat for the murtherers sword, Iob 27. 14. Hos. 9. 13.

CHAP. III.

Verse 1. I AM *the man that hath seen affliction by the rod of his wrath.*] The two former Chapters consisted of a single alphabet, either of them. This consisteth of a three-fold Alphabet; as the Psalm 119. of an eight-fold one. Every three Verses in course beginning with the same letter, as every eight in order there. The same subject matter that was handled in the former, is with much variety of expressions, and further amplifications, in more concise and quick sentences, very artificially and pathetically continued and carried on thorowout this. The question is, Who the person should be that the Prophet here speaketh of. Some of the ancients, whom therein some of the Popish Writers concur with, would have it spoken of Christ: but to let passe all other arguments; the very tenour of the context doth every where almost sufficiently confute that frivolous conceit. Others would have it all spoken in the person of Gods people; lying now under heavie pressures in the Babylonian bondage, relating both what they had formerly suffered, and at present also did sustaine. Others lastly, of the Prophet himselfe, in this kind more unhappy than other his fellow Prophets, in that they had foretold onely the calamities that should befall Gods people; he had survived to see, and to undergo no small share among the rest in them. I conceive that the person intended, is principally the main body of the people, though the Prophet himself also included as a limb of the same.

I am *the man*] I, the people of the Iewes, the Iewish State; and I Jeremy also among the rest, am one of those that have tasted of Gods wrathfull rod. See Jer. 15. 18. & 30. 12, 15.

seen affliction] Not barely *seen it*; but *sustained it*: *to see*, for, to *suffer*: as Jer. 5. 12. and 14. 13. and 42. 14. Psalm 16. 10. and 49. 9. and 89 48.

by the rod of his wrath.] Or, *his rod of wrath*; that is, *his wrathfull rod*: the rod wherewith he smiteth in wrath. So Esay 10. 5 See the like form of speech also, Prov. 22. 8.

V. 2. *He hath led me, and brought me* into *darknesse, but not into light.*] He hath led me into captivity as the word is used, Esay 20. 4. *darknesse*, for affliction and misery. Psal. 112. 4. Esay 8. 22. ch. 1. 4. *light*, for prosperity and jollity, Est. 8. 16. Psal. 97. 11. both together, as here, so Job 18. 18. and the same thing in crosse terms reiterated; as c. 2. 8.

V. 3. *Surely against me is he turned*; *he turneth his hand* against me *all the day*] He is turned against me, who had wont to be for me, Exod. 14. 25. Psalm 46. 7. or he turneth again upon me; as Esay 1. 25, 26 fetch and inflict new strokes; and that continually and incessantly *all day long*: as Psalm 44. 22. and 73. 14. See ch 2. 38. Job 30. 15, 21.

V. 4. *My flesh, and my skin hath he made old*:] Either *withered* it with leanness and wrinckles, Job 16. 8. or *worn out*, and consumed it; as Job 13 28. Psal. 32. 3. Esay 50. 9.

he hath broken my bones.] Taken all support and strength away from me, chap. 1. 14, 50. Esay 38. 13 Jer. 50. 17.

V. 5. *He hath builded against me*] Encamped about me, and raised Forts and Batteries against me. So Job 19. 12. Esay 29. 2, 3.

and compassed me with gall and travel.] Or, *with venome, and vexation*. See Jeremiah 8. 14. So again, Verse 19. The Pronoune wanting, but supplied from the former branch; as Verse 3.

V. 6. *He hath set me in darke places*;] He hath laid me in the grave; the region of *darknesse*, Job 10. 21, 22. Or, He hath cast me into prisons and dungeons, Verse 33, 35. Psalm 88. 6. Esay 44. 22.

as they that be dead of old] In them I lye as a corpse in the grave, wholly disregarded and utterly forgotten, Psalm 31. 12. & 88. 4, 5. Ezek. 37. 11, 12.

V. 7 *He hath hedged me about, that I cannot get out*:] Or, *he hedged me about*. As having reference to the closeness and straitnesse of the siege, Jer. 4. 17. & 52. 7. So Job 3. 23. & 19. 8. Psalm 88. 8 Heb. *and* (for that) as Mal. 1. 9.) *I shall not go out*, for *cannot*; as Jer. 13. 23. there is no possibility of escape, Jeremiah 34. 3. & 39. 4, 5.

he hath made my chain heavy.] Laid an heavy affliction of thraldome and bondage upon me, Psal. 66. 11. Heb. *brass*, or *steel*, as Jer. 15. 12. & 39. 7.

V. 8. *Also when I cry and shout, he shutteth out my prayer.*] Or, *When I cried also, and that aloud*, or *eagerly*; (two words of the same notion to add the more Emphasis; as Esay 12. 6. & 58. 1. See Chap. 2. 5.) *he obstructed*, or, *stopt*, (as the word properly signifieth, 2 Kings 3. 19, 25. 2 Chr. 32. 3, 4, 30.) the passage of *my prayer*: alluding, as our Version rendreth it, to the manner of those that shut the door to keep suiters out, where they are not willing to be troubled with them: but it seemeth rather to the practice of those that stop the ear against speech or words about such matters as they list nor, nor like, to hear; as Psal. 58. 4. Prov. 24 13. Acts 7. 57. it is not so much against the party, as against the prayer. So v. 44 and some therefore render it, *he stopperh* his ear to *my prayer*: a defect of the Noun after the Verbias Genesis 4. 33. Jer. 16. 7. See the like complaints, Iob 19. 7. and 30. 20. Psal. 22. 1, 2. Hab. 1. 2.

V. 9. *He hath enclosed my wayes with hewen stone*;] or *He enclosed my wayes*.] He so blocked up all passages about me, having hemmed me in, not with a thorny hedge, as Hos. 2. 6. or some earthy mud-wall, that might with no such great difficulty be broken down or digged thorow, but with a strong fence of hewen stone, that there might be no possibility of access for any relief or succour from abroad to me. See Jer. 13. 19. and this seemeth aimed at here, to the obstructions of access; as the prevention of escape before, v. 7. See Job 19. 12.

He hath made my paths crooked.] Heb. *He perverted my paths* Jeremiah 3. 21. He turned all my projects and designes a contrary way; because I took courses contrary to his wayes, Leviticus 26. 27, 28. Psalm 18, 26. So v. 11. See Jer. 19. 3. 7. and 33. 4, 5. and 37. 7. — 10.

V. 10. *He was unto me as a bear lying in wait*:] So Hos. 3. 8. as a *leopard*, Jer. 5. 6. Hos. 13. 8.

and as *a Lion in secret places*] Psal. 17. 12. See the like, Job 10. 6. Esay 38. 13 Hos. 5. 14. & 13. 7. a defect of the note of similitude in either clause: as Gen. 49. 9, 14, 17.

V. 11. *He hath turned aside my wayes*,] or *He turned aside*: the same in effect with that before of *perverting his paths*, v. 9. for that is too slight that some suggest. he deprived me of liberty to walk abroad: rather he made all mine attempts and endeavours frustrate. See Jer. 21. 4 & 33. 5.

and pulled me in pieces! Worried and tore me in pieces, Iob 16 9, 12. Hos. 5. 14. & 6. 1. & 13. 8. as a Lion or a Bear doth some beast that it hath preyed upon, ver. 10 Deuteronomy 33. 10. Psalm 7. 2. Mic. 5. 8.

he hath made me desolate.] As Chap. 1. 13.

V. 12. *He hath bent his bow*,] or *He bent his bow*. Heb. *trod it*. So Chap. 2. 4.

and set me as a marke for the Arrow.] Job, 7. 20. and 16. 12.

V. 13. *He hath caused the Arrowes of his quiver to enter into my reins.*] Or, *He caused*. &c. Heb. *the sons of his quiver*: as *sparks* are termed, *the sons of the quick-coal*, Job 5. 7. and *corn*, *the son of the floor*, Esay 21. 10. See the like expressions, Job 2. 4 & 16. 13 Psalm. 38. 2. *reins*, for inward vital parts: as Job 16 13. & 19. 27. So, *loines*, Deut. 33. 8. Psal. 38 7.

V. 14. *I was a derision to all my people*;] That is, say some of the Iewish Masters, to the wicked and perfidious ones among my people, as Jer. 20. 7. or to such people, as had been before subject to me, as Moab, Amelek and Edom; or as one of ours, *with all my people*: as the particle seems used, Ezr. 1. 5. But it is the people that speaketh it: and the words, as another Iewish Critick hath well observed, may be read and rendred, *to all peoples*: that is, to all foreign people: the word a plural, wanting onely its last letter; as the very same word is found with the like defect, 2 Sam. 22. 44 compared with Psalm 18. 43. See the like complaints, Psalm 44. 13 & 79. 4. Ezek. 36. 15.

and *their song all the day.*] Heb. *their neginath*, or *hand instrument* of musick. So Iob 30. 9. See Esay 38. 20. I was unto them as some Lute or Kit, (the note of similitude is wanting, as v. 10.) one whom they played on at pleasure, and that incessantly. So Psal. 35. 15, 16. and 69. 12. v. 63.

V. 15. *He hath filled me with bitternesse*; Heb. *satiated*; cloyed, or glutted me (as v. 30. Iob 7. 4.) *with bitternesses*, that is, with things extreamly bitter: as Deut. 32. 32. See the same, Iob 9. 18. See the same, Iob 9. 18. See the like Ruth 1. 20, 21. c. 1. 4.

he hath made me drunken with worm-wood, (or *hen-bane*, or *wolfsbane*, rather: some kind of herb that is rank and deadly poyson. See on Jer. 8. 14. and 23. 15. of the juyce of such venemous stuff hath he forced me to drink; not some small quantity, but in great abundance. See Jer. 9. 14, 15. & 46. 10. or to plyed me with it, that it hath bestored me, and made me beside my self. See the like, Iob 9. 18. Psalm 60. 3 Esay 51. 17, 21, 22. Ier. 25. 17, 18. Ezekiel 23. 32 — 34. v. 5, 19.

V. 16. *He hath also broken my teeth with gravel stones*:] Such food he hath fed me with, as may seem rather to be stones than bread, Mat. 4. 3. & 7. 9. An allusion to men that eat gritty bread, of such grist as millstones are at first wont to make, or to such gravel, as having by accident fallen into, and being mixed with bread or other food, not discovered, proveth offensive to the teeth of him that eateth of it. See Prov. 20. 17.

he hath covered me with ashes.] The word here used hath no brother, saith the Iewish Critick: and the notion of it therefore is very uncertain Nor do their great Masters agree about it, but render it, some one way, and some another. One, *he hath polluted me*. Another, *he hath pressed me down*; citing some instances for that purpose from the Talmud: and so also the Chaldee. Others, *he hath rolled me in ashes*: as, *in dust*, Mic. 1. 10. So Ier. 6. 26. another, *he hath covered me over with ashes*. Like that of Iob, *I am become like dust and ashes*, Iob 30. 19. The ancient Greek and the old Latine (whom some Hebrew Professors of note concur with) *he hath fed me with ashes*. And to chele the rather I encline, both because it foreeth very fitly with the course of the context; and the like expressions is found else-where, Psalm 102. 9

V. 17. *And thou hast removed my soul far off from peace*:] Thou hast set me and prosperity asunder: taken me from it; for taken it from me: cast me out of that prosperous condition that I formerly enjoyed: the terms *far off*, are not in the text: *peace*, for *prosperitie* as Ier. 29. 7. *my soul* for *me*: as Psalm 3. 2. & 22 20, 21. & 88 14. in which last place also the verb here used is found. A learned Annotator would have it read, *Thy soul was removed from peace*: which he expounderh, thou wast wholy alienated from thoughts of peace and welfare concerning me: and faith it was so anciently, untill the Scribes altered it: and the old Latine rendreth it, *My soul is repelled*, or removed, *from peace*: which though in sense it swerve not from what both Iewish Commenters suggest, and our Version holdeth out, yet neither doth it express fully, what the text thus taken exhibiteth, to wit, the attributing of the thing mentioned to God unto whom, the Prophet here turneth his speech, nor doth it answer precisely to the termes of the Text. wherein the Verb used is never found in a passive notion: that which also evidently reflecteth that former learned mans conceit. The Chaldee rendreth it, *My soul refuseth to enquire after peace*: which may better consist with the terms of the text, than either of those twain, and would be the same in substance with that, Psalm 77. 2. *my soul refused to be comforted.*

I forgat prosperity. Or, *I have forgotten welfare*, Heb. *good*; as Iob 9. 5. I no more now mind it, than as if I never had enjoyed it, or knew what it meant: or I think no more on it, than as one that never looketh or hopeth to be acquainted with it again. So Gen. 41 51. Iob 11. 16. See Iob 30. 15.

V. 18. *And I said*,] Or, *Then* (as Ier. 51. 7.) *I said*, I thought with my self; as Psal. 31. 5. & 39. 1

my strength and my hope is perished from the Lord.] Or *My support*: as God is called *the support of Israel*, 1 Sam. 15. 29 and *blood*; the *support*

support of the living creature, Efay 63. 3, 6, becaufe when that is fpent and fulleth, the body falleth: and the word hath a notion of fubfiftence and permanence in it. I was clean out of hope, either out of fubfiftence or of recovery again. So Pfal. 31. 22. & 116. 10, 11. Hab 40.27. & 49.14. Ezek. 37. 11.

V. 19. *Remembring mine affliction, and my miferyj the wormwood and the gall.*] Wherewith God hath fed them, v. 5. 15. See Jer. 8. 14. and 9 15. the word rendred *mifery*, is by fome rendred *attenuation*; by others, *lamentation*: but neither produce ought wherewith to back either interpretation: the old Latine rendreth it, *transgreffion*; and the word it cometh of fignifieth very commonly *to rebell*; but that feemeth to have no place here, nor doth it well fuit with that expofition of the place, that one of the Rabbines giveth an hint of upon the place: and that Verfion exhibiteth, conceiving the Text, as in form of a prayer to God, *Remember mine affliction, or humiliation*: fure they would never requeft God *to remember their tranfgreffions or rebellions*, but with David rather to forget them, Pfalm 25.7. & 79.8. howfoever that Expofition of the place feem not genuine. But fome faftly both Jewifh and ours, render it *expulfion*, or *exilement*; that which feemeth to be feconded by that of Efay, 58.7. be ore pointed to on Chapter 1.7. where the fame term was ufed. *Remembring*, that is *In remembring*; as Jer. 17. 2. Pfalm 42.4. when I remember and think upon the great depth of affliction, and extremity of bitternefs, that God hath brought me unto; and this Verfion the words following confirm.

V. 20. *My foul hath them ftill in remembrance, and is humbled in me.*] The fenfe is, I have them in mind continually, I cannot forget them; and am much dejected and caft down, (Heb. *bowed down*; as Pfal. 42.4 5, 11. & 44. 25.) fo oft as I think on them. Heb. *remembring remember* as Jer. 31.20. and *my foul*: as v. 17. Pfal. 57.1. but this form maketh the fpeech more emphatical and affectionate; as Pfalm 57. 4.

V. 21. *This I recal to my mind; therefore have I hope.*] Heb. *reduce, or make to return to my heart*; as Deut. 30. 1. Yet when I confider and call to mind Gods infinite mercies, I begin to conceive fome hope again of recovery, and am not wholly fwallowed up with defpair. Thus, though in extremity of affliction and depth of temptation, are even the faithfull toffed to and fro between hope and fear and brought down to the very pits brink of defpair; yet the better part at length prevails, fee v. 14. They feem to ftrain the text, who would refer the ground of hope here pointed at to the foregoing relation, becaufe mans mifery is oft-times made a motive of mercy, Pfal. 12. 5 c. 1. 11, 20. The text runs more freely of its own accord in way of reference to what enfueth. The difcretive, *yet*, feemeth wanting, to be fupplied, and prefixed; as Pfalm 119. 83. Job 14.9. Jer. 51.53.

V. 22. *It is of the Lords mercies that we are not confumed.*] Or, To wit, (fupplied, as Jeremiah 34. 9.) that it is *the Lords great mercy*: fo the word plurall importeth, Pfalm 89 1. fee Efay 63. 7. confidering our extream wickednefs, it is a wonder that it is not far worfe with us, than as yet it is: it is of his meere abundant mercy that any of us do furvive and remain, and that there is not an utter riddance made of us at once, Ezr. 9. 13. 15. fee Jer. 5. 10. 18. & 30. 11. Mal. 3. 6. That which giveth hope of Gods intending fome good to us, in that he referveth a feed of us, Efay 1. 9. Romans 9. 29. & 11. 4. 5.

because his compaffions fail not.] Or that (as Jer. 49. 13.) *his tender mercies* (or *compaffionate affections*: as Efay 63. 7. *are not fpent*, or *confumed*: as Mal. 3. 6.

V. 23. They are *new every morning*:] Or, That they, (to wit, his mercies and compaffions, v. 22.) are or have been *daily renewed*, Heb. *new in the morning*: are they: as Efay 33. 2. See Job 7. 18. Zeph. 3. 5.

great is thy faithfulnefs.] Or that *thy faithfulnefs*, (or *his faithfulnefs*: a change of the perfon, as Efay 1. 2. 9. Jer. 4. 31.) *is great*, Pfal. 36. 5. See 2 Tim. 2. 13.

V. 24. *The Lord is my portion,*] I have an intereft ftill in him: as Pfalm 16. 5. & 73. 26. & 119. 57. Jer. 10. 6.

faith my foul,] Or *I fay*, as v. 20.

therefore will I hope in him.] Or, *wait on him*; with hopefull expectation wait and depend upon him, Verfe 21. Job 13. verfe 15.

V. 25. *The Lord is good unto them that wait for him,*] That with patience and perfeverance amids their afflictions depend upon him for delivery until his due time thereof do come, Pfalm 40. 1. Efay 8. 17. & 30. 18.

to the foul that feeketh him.] Or, *to him, to the perfon*, (As verfe 20.) *that feeketh him*, Pfalm 9. 10. and 24. 6. and 27. 8. and 105. 4.

V. 26. It is *good* that a man *fhould both hope, and quietly wait for the falvation of the Lord.*] Heb. No more but, *Good, and he wait*: which fome render it, it is *well* with him that *both doth wait*: and this way fhould I go, I fhould rather render it, it is *well* with him *that he doth wait*: the copulative put for the relative, as Jer. 41. 8. and 48. 5. But as I conceive, with leaft fupply, and moft familiar, it may beft be rendred, It is *good that* (fo is the copulative ufed, Pfalm 144 3.) a man *wait* (as 2 Kings 6. 33.) *and be filent*, (as verfe 28. Pfalm 62. 1, 5. & 131. 2.) that is, *wait filently* (as, *made hafte and came*, for *came haftily* 1 Sam. 4. 14. and *fit*, *be filent*, for, *fit filently*, Efay 47. 5. and *reign and profper*, for *reign profperoufly*, Jeremiah 23. 5.) *for the falvation of the Lord*, Gen. 49. 18. Pfalm 119. 174. It is good for one to wait quietly, until God pleafe to fend deliverance, both becaufe it is his duty fo to do, Pfalm 123. 2. and becaufe there is hope of delivery, if he fo do, Exod. 14. 13. Efay 30. 16, v. 29.

V. 27. It is *good for a man that he bear the yoke in his youth*] That he be enured, as to the ftrict obfervation of Gods Law, Pfalm 119. 9. Matthew 11. 29. So to the patient enduring of his Will, in fuch afflictions, as God fhall fee good to exercife him with, Pfalm 94. 12. and 119. 67, 71, 75. Job 5. 17. Proverbs 3. 11, 12. Heb. 12. 6---10.

V. 28. *He fitteth alone,*] Or That *he fit alone*. See Jer. 15. 17. Pfalm 102. 7.

and keepeth filence.] Or, *and be filent*. See verfe 26. So Pfalm 39. 9.

becaufe he hath born it upon him.] Or, *when* (as Jer. 51. 48.) it, (to wit, the yoke) *is laid upon him*, Heb. *when he had laid it upon him*; as the Verb is ufed, 2 Sam. 24. 12. but taken here indefinitely; and therefore beft expreffed by the paffive; as Amos 4. 2. Habb. 3. 17. Luke 12. 20. So rather, or if it be referred to the patient, *when he beareth it*; as a verbal thence deduced is rendred, Zeph. 1. 11. than as the learned Scholiaft, *when he hath taken it up upon him*; though the word be oft fo taken; as Efay 40. 15. & 63. 9 for the yoke of affliction is not voluntarily taken up, but impofed and inflicted even upon thofe that are moft willing and ready to bear it; compare Matt. 16. 24. with John 21. 18: 19. See alfo, 1 Chron. 21. 13. 17.

V. 29. *He putteth his mouth in the duft*] Or, That *he put his mouth in the duft*; Humbling himfelf even to the ground; or as if he fhould ftop his mouth with duft for fear of breaking out into any repining or murmuring Language, Job 40. 4. 5. But this latter feemeth to be with the largeft. It is an allufion, as fome conceive to the manner of thofe, that having been fubdued are enforced to lay their necks down to be trampled upon, and to lick up the duft under the feet of thofe, by whom they have been fubdued, Jofh. 10. 24. Pfalm 72. 9 Efay 49. 23. & 51. 23. & 60. 14. or, as others rather, unto the ufual manner of fuppliants, that ufe to bow down fo low, or lay themfelves along in that manner, that as they lay groveling, their mouth touched the ground, 2 Samuel 12. 16. & 14. 22. Efay 9. 8. Dan. 8. 17. Matt. 26. 39. and withall to chat duft and afhes on which they were wont in fuch cafes to proftrate themfelves, Job 40. 6. Efay 58. 5. Mic. 1. 10.

if fo be there may be hope.] Heb. *peradventure there is hope*; as Gen. 32. 20. Dan. 4. 27. fuch humble, patient, quiet, and fubmiffive carriage, may well give a man ground of hope. Yet it is thus propounded, implying that what God thereupon doth, is out of his mere mercy, not of mans merit, and therefore not to be prefumed on, or claimed as due debt, So Joel 2. 14. Zeph. 2. 3.

V. 30. *He giveth his cheek to him that fmiteth him*;] Or, That *he gives*, &c. Be content to endure difgracefull, defpitefull, and contumelious ufage, Efay 50. 6. Mic. 5. 1. Mat. 5. 39. & 26. 27.

he is filled full with reproach.] Or, That *he be filled* (Heb. *fatiated*, or *cloyed*; as ver. 15.) *with reproach*: fuftain abundance of reproachfull ufage. So Pfal. 123. 4.

V. 31. *For the Lord will not caft off for ever.*] Though he do leave his people for fome time, and that for the good of thofe that either are fincere and faithfull already, or that are reclaimed and reformed by his judgements; yet he will not alwayes fo do, So 1 Sam. 12. 22. Pfal. 94. 14. Efay 57. 16.

V. 32. *For though he caufe grief, yet will he have compaffion according to the multitude of his mercies.*] Or, as fome render it, *For when he hath caufed* grief, or *grieved, he doth alfo*, or *again fhew mercy according to the amplitude of his benignities*. But for the former part, I adhere rather to our Verfion, Heb. *if*, for, *though*; as Jer. 15. 1. and, *and*, for, *yet*; Jer. 50. 10. 22. In the latter part, I fhould rather fay, *abundance*, than *multitude*: the word well admitting either; and fo alfo, Pfal. 51. 1. & 106. 45. See Efay 14. 1. & 54. 7. 8. Mic. 7. 18, 19.

V. 33. *For he doth not afflict willingly, nor grieve the children of men*] Heb. *He doth not afflict from his heart*. He doth not willingly afflict any, his own people efpecially; but what he doth in this kinde, he is in a manner enforced to by their fins, 2 Chron. 36. 16. Jer. 5. 7, 9. & 30. 14. & 44. 20. or, He taketh no delight in afflicting people; it goeth againft the hair, and againft the heart with him to be dealing roughly with them; it is a grief to him to be grievous to them, a pain to himfelf to be punifhing of them, Efay 1. 24. Ezek. 18. 23. 31. 32. & 33. 11. or he punifheth not according to his might; as either he might juftly, or could do, if he would put out his might, and make ufe of his power, but with refpect to mans infirmity. Job 37. 23. Pfalm 78. 18, 39. Efay 27. 8. & 48. 9. Efay & 57. 16. or, he doth not afflict his out of any finifter difpofition towards them, or evil affection to them, but to try their fincerity and to exercife their patience, Pfalm 66. 10. Prov. 3. 11, 12. Rom. 5. 3, 4. Heb. 5. 8. & 10. 32. Jam. 1. 3. 1 Pet. 1. 7. & 4. 12. Rev. 3. 10. Thus divers diverfly, among which the firft feemeth moft proper, as beft fuiting with that form, *from the heart*, as we alfo ufe it, and fo render, Ephef. 6. 6. what the Apoftle there faith, *from the foul*. Howbeit, I fhall add how the phrafe is in the Hebrew ufed. A man is

is faid to fpeak, or do a thing *from his heart*, or *out of his own heart*; for thefe terms in Hebrew differ not, when he doth it out of his own mere motion, or invention, without fuggeftion, information, direction, or occafion given, or miniftred to him, by any other. So it is faid of Jeroboam, that he kept a feftival, which he had devifed *from his heart*, or *out of his own heart*, without any commiffion, or direction from God, 1 King. 12. 33. So Nehemy to Sanballat, *thou feimeft* thefe things *from thine heart*, or *out of thine own heart*. Neh. 6. 8. having no ground for them, or upon no occafion given from me, or information from any other. So the meaning here may be, that God doth never afflict out of his own mere Will, or motion onely, without fome good ground and juft occafion given him from thofe whom he doth afflict. So one of the Rabbines here, *He doth it not out of his own Will*; *for mans iniquity giveth occafion*: contrary to that which of natural parents the Apoftle faith, that they fometime chaftife *after their own pleafure*, if it his meaning be fuch as our Engliih expreffeth it. While yet a doubt much of, the words being onely, *as feemed* good, or meet *to them*, whether their children like it, or no, howfoever they deemed of it; but for worldly parents fometime do in an humour, as we fay, where no juft caufe is given of fo doing: God never. His bounty and kindneffe flweth from him freely of it felf, his feverity and harfhneffe arifeth from fomewhat in us.

V 34. *To crush under his feet all the prifoners of the earth.*] The three next Verfes fome Interpreters annex to the words next before-going; as more particularly relating what thofe things were, that God did not from his heart, either himfelf do or cauft to be done. Others rather refer all that is here related to the laft claufe, in the clofe of verf. 36. whereof more fhall be faid when we fhall come to that branch. The matters here mentioned are in general oppreffions, referred to two heads; fome hoftile, executed in times of war. ver. 34. fome civil, exercifed in times of peace, by force, or fraud, verf. 35. 36 The entrance into this paffage is ming fomewhat abrupt, divers Interpreters feek to clear it by fundry fuppliesi fome inferring, *To think*, or, *To fay*, as if the Prophet did here relate the words, or thoughts of others, not delivered his own. Others, *when a man is ready*, to do as is here described, *I am ready to halt*, Pfal. 38. 17. But our Verfion is plain and full enough. The infinitive is ofe ufed in other languages, as well as in Hebrew for the noun; *to do* fuch things, for, *the doing* of fuch things: for any *to crush under his feet*, or, fimply, *the crushing, under neath* for fuch they have fubdued and hold in captivity; when men exercife fuch cruelty and oppreffion upon them, that they tread them down and trample upon them, as upon dirt and clay, or upon mortar and rubbifh untill they grind them to powder, that is, have worn them clean out by harfh and hard ufage Efay 10. 6. & 14. 25. 16. & 16. 4. & 51. 23. Jer. 12. 10. Daniel 7. 7. Chapter 1. 14. See Efay 3. 15. Mic. 3. 3.

all the prifoners of the earth.] Heb. *all the bound of the earth*, either *of the earth*, that is, the *World* in general; as Pfalm 24. 1. that which of the Affyrians and Chaldean is faid, Efay 10. 13, 14. and 14. 7, 17 or. *of the land*; as Pfalm 37. 3. fome particular country, Jeel 5. 8. the Land of Judea, more fpecially aimed at, Jer. 39. 9. & 50. 17.

V. 35. *To turn aside the right of a man*] Heb. *to cauft to decline, fway afide or overthrow*; as Prov. 18. 5. Efay 10. 2. See there, and verfe 36.

before the face of the moft high] In the fight of God. Pfalm 51 4. verfe 38. not dreading him, or his difpleafure Mal. 3. 5. who is an avenger of fuch couufels. Pfalm 94. 1 Proverbs 22. 22, 23. & 23. 10, 11. 1 Theffalonians 4. 6. So the moft. Howbeit, fome expound it of God himfelf, as not doing himfelf what is here faid, to wit, that God doth not fway or pervert judgement in any caufe that cometh before him, Job 8. 3. & 34. 5. 12. and fay they, the Noun is put for the Pronoun; *the face of the Moft*, for *his face*; as *the Lords Heavens*, for *his Heavens*, ver. 66. But this feemeth not to fuit fo well with the tenour and courfe of the context. And there want not, which our mage tcalfo intimateth, that underftand the word here ufed, nor of God, but of fome earthly Judge, of a man in place of authority and judicature; rendring the words, *before the face of a Superiour*. Heb *an high* one: and the word is ufed not of God alone, but of other things alfo, both places, as 2 Kings 15. 35. 2 Chr. 8. 5. and perfons, as Deut. 26. 19. and I fee not, why it fhould be taken otherwife here: as a word of the very fame notion is of thofe that fit aloft in place of judicature above others, in a place parallel to this Eccl. 5 8 *There is one high above the high, and high ones ab ve them*; where the term *high* is given to God in the firft place; to Judges in the fecond place; to Angels (as fome alfo think) in the third.

V. 36. *To fubvert a man in his caufe.*] Heb. *To pervert a man in his controverfie*; that is, by over-fwaying the proceedings at Law, and caufing the fcale to decline and weigh down the wrong way, V. 35. to overthrow a man in his fuit: that which is termed, *a wreffing of judgement*, or *right*, Deut. 16. 19. Thus, if we conceive the one, as fome do, to be no more than a further illuftration of the other: yet fome Interpreters diftinguifh them, conceiving the former to be meant of over-fwaying caufes by power and might: the other of carrying things awry by cunning and flight: and this feemeth not improbable.

he Lord approveth not.] This claufe is generally deemed to reach to all thofe particulars before recited: but this is variouffly expounded. The words are in Hebrew, *the Lord feeth not*. Which fome read by way of interrogation, *Doth not God fee it?* as if it came in by way of objection, againft what had been faid of Gods unwillingnefs to afflict. Doth he not fee fuch things as thofe to be done? to which the anfwer fhould be returned, v. 39. Others as a ground laid for the enfuing affertion of Gods general providence and difpofal of all things; *Should no: God fee it?* can it be fo done, that he fhould not fee and regard it? as Job 11. 11. *fhould he fee iniquity, and not confider, or regard it?* But others, and fo the moft read them by way of enunciation *the Lord feeth not*: that which fome take according to the proper and native notion of the word, conceiving it to be delivered as the fpeech and imagination of wicked man, that God feeth none of thefe things when they are done. So Job 22. 13, 14 Pfalm 10. 11. & 94. 7. But how fuch fhould be brought in fpeaking here, is not eafie to defcry. Others therefore take the word of *feeing*, in a figurative fenfe, fome, *God feeth* none of thefe things; that is, he knoweth them not, he is not acquainted with them, he doth not practice any of them; he doth not handle men cruelly without right and reafon; nor make ufe of his power to oppreis any man in judgement; nor of his skill to pervert any mans caufe that cometh before him, but is willing to hear and try all indifferently, according to the rules of equity and right. Others, and fo the moft, *he doth not fee*: that is, like of, or approve: he doth not behold any of thefe things with an eye of allowance and appobation: as Numb. 23. 21. Hab. 1. 13. and this laft feemeth the genuine fenfe of the place. So it is a confirmation of that which was formerly faid, that God *afflicteth not from his heart*; fince that, though he permitteth fuch things to be done, and giveth way therein to mans malice for the execution of his juft judgement on fome, and the chaftifement of others; yet he doth not approve the things done in thofe whom he maketh ufe of as inftruments the cin. See Hab. 1. 12, 13. If we read the words by way of interrogation, it will be part of an Objection begun here; continued: Verfe 37, 38. and anfwered, verfe 39.

V. 37. *Who is he that faith, and it cometh to pafs*, when *the Lord commandeth it not?*] Thefe words are very diverfly rendred, though to the fenfe of them in general moft agree, to wit, that nothing is done here below, but by a Divine providence and difpofal. Some read them as a check to that impious conceit of men, as they conceive before mentioned, that God feeth not, or regardeth not what men here on earth doe. *Who is he, that faith* (this, *that it is*, (that ought is done) when *the Lord hath not commanded it?* Who is he that can or dare be fo prefumptuous and impious, as to fay that ought cometh to pafs without Gods providence and appointment? Prov. 16. 4, 33. and 21. 30. 31. and 29. 16 Matt. 10. 29, 30. Others, *Who is he, that faith, and it is*, (that which he faith cometh to pafs and is effected) *if the Lord hath not commanded it?* Who is he, that is able to effect and bring about what he fpeaketh, or purpofeth, unleffe God permit and give way thereunto? Prov. 16. 1, 9. Jer. 10. 23. James 4. 13, 15. And thefe two readings, as in fenfe they little differ; fo the words of the Text will well admit either: but the latter, which our Verfion followeth, feemeth the right. There is a defect of the relative in either: in the former branch, of the particle of time with the former, as Jer. 18. 18. of the conditional with the latter, as Efay 30. 20. in the latter branch, as Jer. 50. 5. & 52. 1. Some refer all the text to the Chaldeans employment againft Gods people, rendring the words in two diftinct propofitions. *Who is he, who when he fpake, it was done?* Heb. *he fpake and it was done*: as Pfalm 33. 9.) hath not *God joyned* this? to wit, the Chaldeans breaking in upon us, and dealing with us as they have done. But the fentence feemeth more general, driving at this, to fhew that though God do nothing elfe of this nature, either out of any defire of or delight in, the thing it felf; nor out of his own mere motion and pleafure; but upon occafion miniftred by man, and juft ground given him from the perfons themfelves that fuffer; yet nothing befalleth any in this kind but by his difpofal; nothing but what he hath commanded: that is, in his fecret and unfearchable providence pre-ordained and appointed, either to act, or to permit and give way to. See 2 Samuel 12. 11, 12. and 16. 10. 1 Kings 11. 15, 24. Jer. 34. 22. Acts 2. 23. and 4. 28.

V. 38. *Out of the mouth of the moft High proceedeth not evil and good?*] Heb. *Cometh not the evil things, and the good?* or, *thofe* things that are *evil, and that* that is *good?* for the Article prefixed with either is emphatical: and the former word is plural, the latter fingular: which though fome defcant upon, as if it implied that more evil things ordinarily befell men here than good: yet by an ufual Hebraifm, joyning nouns plural with verbs fingular in a notion of diftribution, as Efay 2. 10. Pfalm 15. 1. Job 1. 20. *cometh evils and goods*; is no more than *cometh each evil*, (as Amos 3. 6.) *as well as* ought that is *good*. So the meaning is, that as well crofs iffues and penalties, as benefits and profperous fucceffes come all of them by Gods appointment, Job 1 21. and 2. 10. Pfalm 75. 5. Efay 45. 7. Amos 3. 6. Gods *mouth*, for, his appointment: whether of direction, as 1 Samuel 15. 24. or of determination, 2 Kings 24. 3. And fo here; See Deuteronomy 8. 3. Some repeat from the fore-

foregoing Verse those words, *Who is it that saith?* But neither is that Version there unquestioned, nor is the supply needful here.

V. 39. *Wherefore doth living man complain, a man for the punishment of his sins?*] Heb. *For his sin.* But the term is used in Scripture, not onely for *sin* in itself, or the act of it; but sometime also for a *sin sacrifice*; a sacrifice offered for the expiation of some sin, Lev. 4. 3. 2 Cor. 5. 21, sometime, for the *guilt* of sin, or, obligation to sufferings for it, Gen. 4. 7. & 20. 9. and further again for any *penalty* inflicted, or to be inflicted in way of *punishment* for it, Gen. 4. 13. Zach. 4. 19. & so our Version here taketh it: of which yet there is no necessity. But there is more ambiguity about another word in the text: for the word rendred *complain*, some render *mourn*, or be *sorrowful*, and in heavinesse; some, *vex himself*; some, *murmur*. The two former ground their interpretation upon a word that hath a noun, sometime of *grief*, and *heavinesse*, Deut. 26. 14. whence *Beni*, Gen. 35. 8. and, *mourners*, Hos. 9. 4. sometime, of *grievance*, *anger*, *vexation*, Job 5. 6. & 15. 35. Hence, some render it, *Why is the living man sorrowful? man suffereth for his sin.* So our Geneva Version, dividing the text into two distinct branches, a question and an answer thereto: which one of our former Versions doth another way; *Why then doth the living man mourn? let him mourn for his own sin*; that hath brought such things upon him; as Chap. 5. 16. To which purpose also a learned Scholiast; *Why doth the living man complain? let each man complain of his own sinne: a man*, for *each one*; as Jerem. 5. 8. and the supply from the former branch, as Gen. 1. 16. Others, *Why doth he afflict himself by himself by his sins?* why doth he procure evils to himself by the committing of sin? And others again, *Why doth he vex himself?* (to wit, by impatient carriage under Gods hand, as those, Proverbs 19. 3. Esay 8. 21. Rev. 16. 9, 10) *even a man in his sin*: persisting still in the same. Rev. 9. 20. 21. & 16. 10. But those things the last way as the most do, following the ancient Greek and old Latine, therein going before them, build upon the use of the word, Numb. 11. 1. where in a notion of *murmuring*, it is most generally taken. And the Greek rendreth it, *Why should the living man murmur, a man for his sin?* which precisely expresseth the Hebrew: the Latine followeth him exactly, save that for his *sin*, he hath *sins*: both ufe two several words for *man*, as the Hebrew also doth; but our English cannot so fitly express. Some other, *Why should the living man murmur, any one for his sins?* that which must be understood of the punishment of sin: *a man*, for *any one*; as Jer. 5. 1. Our ancientest Version, *Why then murmureth the living man? let him murmur at his own sin.* The plainest Version seemeth to be, *Why should any living wight complain*, or *murmur?* (for either will suit with the use of the word, Numb. 11. 1.) *any man*, I say suffering *for his sinne?* what cause hath any man to complain of God, or murmur against God, as dealing roughly and rigorously with him, when he suffereth nothing but what he hath procureth to himself by his sins? Chapter 1. 18. verse 42. Jer. 2. 17, 19. & 4. 18. & 30. 15. & 44. 8. Mic. 7. 9. In the term *living man*, some would have to be intimated that kind of life that is common to man with the brute beast Genesis 7. 4, 23. See Eclay 2. 22. But the word seemeth rather to have reference to mans life here on earth; even that which is peculiar to man as man, subject and exposed to manifold afflictions, and variety of annoyances, while he abideth in this mortall life. So Eccl. 4. 2, 15, 16. See Job 5. 7. and 14. 1.

V. 40. *Let us search and try our ways.*] A pious inference upon the former discourse, since that it is so, that God neither delighteth nor delighteth in dealing thus with us, but that we by our sins have provoked, yea inforced him to doe what he hath done; let us repent of our sinnes, break them off, return from them, reform our lives, and take a new course: and that we may sincerely and seriously so do, let us take a strict view and survey of our former courses, that we may alter and amend whatsoever upon a due and narrow search we shall descry and discover to have been amiss in them. This serious consideration, and sedulous examination of a mans self, is the readiest way to true repentance, Psalm 4. 4. and 119. 59. Zeph. 2. 1. Hagg. 1. 5, 7. 1 Corinthians 11. 28. The words seem to have some allusion to the searching and diving into either the bowels of beasts broken up in sacrifice; or into the bowels of the earth for the discovery of rich mines and treasure, Proverbs 2. 4. and 20. 27. Jer. 17. 10. and two words of the same notion are joyned together, to intimate the narrower and more accurate enquiry; as the like, Deuteronomy 13. 14. and the same term repeated, Zeph. 2. 1.

and turn again to the Lord.] Return to him, from whom turning away by our sins we have brought these evils upon our selves, Jer. 1. 15, 16. & 2. 13, 15. Esay 59. 2. and unto whom we cannot return again, but by turning away from them, Esay 55. 7. Jer. 4. 1. Joel 1. 11. Zech. 1. 3.

V. 41. *Let us lift up our hearts with our hands unto God in the Heavens.*] Heb. *Let us lift up our hearts to our hands.* Whence some pick out mystical notions, of joyning heart to hand in prayer; and seconding prayer with practice. And the Jewish Masters go another way: And because it is said of a small *cloud*, that it appeared *like a mans hand*, 1 Kings 18. 44. and of God it is said, that he *covereth the light* sometime with the clouds, as with his *hands*, Job 36. 32. (for I conceive no other to be the genuine sense of that place) they would therefore have the word both here, and in that place of Job, to signifie *the clouds*; put here for *the heavens*; and *the heavens*, for *God* that dwelleth in heaven, Psalm 115. 3. Luke 15. 18. and it should thus be no more than *Let us lift up our heart toward the clouds*, (that is, to God above) *unto God that is in heaven.* But we shall not need to have recourse to these ambiguous and far fetcht about Expositions: the particle here used is well rended *with*, as the old Latine also hath it: (for the Greek is ambiguous, and the Chaldee reveth) and so the particle is used, Jer. 25. 26. *and all the Kings of the North one with another*; and Ezek. 16. 26. *Thou hast played the harlot with the Egyptians.* The meaning then is plain: *Let us lift up our hearts together with our hands*; alluding to the usual rite of *lifting up the hands* in prayer to God, Psalm 28. 2. and 63. 4. and 141. 2. and withall, to that form of speech, whereby Prayer in Scripture is frequently described by the *lifting up of the heart* or *soul*, unto God, Psalm 121. 1. & 86. 4. & 143. 8. in the one is implied the sincerity and seriousness of that duty, in the other the intention and earnestnesse in it; *to God in the heavens*: unto that God, who alone is the true God, and hath his principall place of abode in heaven, Psal. 115. 3. Mat. 6. 9.

V. 42. *We have transgressed, and have rebelled,*] Confession of sin an individual companion of repentance, Psal. 32. 6 & 38. 18. & 51. 3. and words of the same notion are joyned together, to express the greatnesse, grievousnesse, and heinousnesse of their sin, See Chap. 1. 18. See the like, Neh. 9. 26. Dan. 9. 5.

thou hast not pardoned] Or, *spat, or spoken*; as Deut. 29. 20. Amos 7. 2. and no marvel: for he was through their obstinacy made weary of forbearance, Jer. 15. 6. & 44. 22.

V. 43. *Thou hast covered with anger, and persecuted us*:] This *covering* fome refer to God, but diversly, as *covering* himself *with wrath*; therewith as in a military garb to come arrayed against them. See Esay 57. 17. Others of *covering his face*, that he might not behold the havock made of this people: as a tender hearted father would cover his face, when some darling childe of his were for some disease to be cut in his presence. But neither of them seem to suit so well here, the latter of them especially. And the most therefore make the people rather the object of the act here intimated, which fome conceive to have in it an allusion to the covering of mens faces in extremity of grief, 2 Sam. 15. 30. Est. 6. 12. or upon sentence of death past against them, Est. 7. 8. but this also seems not to have any place here. Others expound it of *abesetting*, or *environing* of them with evils, as God is said to have *hedged* fome in with calamities, Job 3. 23. See verse 7. Others, of *overwhelming* them with, and *involving* them in a dark cloud of afflictions; and pursuing them so encompassed with darknesse. See the like expressions, Psal. 35. 6. Esay 8. 22. Job 18. 18. and this seemeth the right. See verse 66

thou hast slain, thou hast not pitied] See the same, Chap. 2. 21.

V. 44. *Thou hast covered thy self with a cloud, that our prayer should not passe through.*] Heb. *Thou hast beset as a cloud to thee*; that is, Thou hast drawn as it were a cloud about thee; or, *Thou hast environed thy self as with a cloud*, or, *wrapped up thy self as in a cloud*: for the particle before the pronoun seemeth here redundant; as it is Psal. 140. 7. *from passing prayer*; that is, *so that prayer cannot passe.* So that our prayers can finde no accesse to thee. See the like form of speech, Esay 24. 10. the pronoun possessive is not in the text. As thou hast cast a cloud of wrath over us, that we may not see which way to escape, verf 43. So thou hast wrapped up also thy self as in a thick cloud that our suits and requests may not get to thee. to obtain audience: much lesse to gain acceptance with thee. This *cloud* fome expound Gods fierh remembrance of their sins: and they were indeed the raisers of this cloud between God and them, Esay 58. 2. but the cloud rather seems his wrath, compared to fome such thing also, verf. 43. Joel 2. 2. Amos 5. 18, 20. See before, verf 8.

V. 45. *Thou hast made us as the off-scouring, and refuse in the midst of the people.*] Thou hast caused us to be had in as vile esteem as may be; as if we were no better than *off scourings*, or *scrapings* (for from a root of that notion, Ezek. 26. 4. cometh the word here used, and no where else found in Scripture: and the Greek word answering it, 1 Cor. 4. 13. from the like.) *and refuse*; such base drosse stuffe, as cometh away from metal and oar in the melting and trying of it, Jer 6. 30 the words are in a proverbial form used among the Talmudists to design some extream vile and base thing. See Chap 1. 8, 11, 17. Heb. *in the midst of the peoples*, for, *among all other people*, or, *nations*; as Mic. 5 7, 8.

V. 46. *All our enemies have opened their mouthes against us.*] Or, *do open*, or, *widen*; in way of derision and mockage; as, Psal. 22. 13. See Chap. 2. 16.

V. 47. *Fear and a snare is come upon us*,] Thus the old Latine, and all our English Versions constantly. But the Hebrew text hath expressly, not *a snare*, but *a pit*: and that reading the Rabbines in their Commentaries acknowledge; as also the Tigurine, the Italian, and the French: the terms of either, indeed, of *snare* and *pit*, come very near the one to the other: it is but the addition of a letter to the one, that maketh up the other; and a change of that letter, a *t* into a *d*, that maketh out the third: and in other places, where the same proverbial form of speech is found, all three are expressed, Esay 24. 17. Jer. 48. 43. If all were here, one is lost: but though it were so, which is not likely, yet our Version would be altered; since that it hath varieth from the received and generally approved Originals without any good ground. The meaning is, that terrours were fallen upon them, and pits, or pit-falls digged for them, that while being feared, they seek by flight to shun and escape the one, they may fall into the other. See Esay 24. 18. Jer. 48 44. and what next both here and there ensueth. The Chaldee renders it, *terrour and trembling*; the Greek, *Fear and astonishment*: neither any thing near to the Hebrew.

desolation and destruction.] Heb. *devastation*, (as another term neer it from the same root, Psal. 73. 18. & 74. 3. for this is no where else found) *and breaking* or *contrition*, or *destruction*; as chap. 2. 11. arising from the pit that they fall into and are taken in, while they flee, for fear of some other pursuing evil: hence the same term signifieth both *a pit* and *destruction*, Psalm 7. 15. & 103. 4.

V. 48, *Mine eye runneth down with rivers of water, for the destruction of the daughter of my people.*] So Chap. 1. 16. & 2. 18. Psal. 119. 136. See Jer. 9. 1. & 14. 17. *Mine eye runneth down*, or, *floweth down with rivers*, or, *streams of water*, for, *streams of water run*, or, *flow down from mine eyes.* (for the word is collective; as also ver. 14. 50.) as, *the mountains shall drop with new wine, and the hills flow with milk*, *and the streams with water*, for, *new wine shall drop from the mountains*, and *milk run from the hills*, and *water from the streams*, Joel 3. ver. 18.

V. 49. *Mine eye trickleth down, and ceaseth not, without any intermission.*] Heb. *Floweth down* (Job 20. 28. *and stayeth not* (as Isah. 10. 13.) *or is not silent* (as c. 2. 18.) *without intermissions*, or, *remissions*, as Psal. 73. 2. *intermissions*, or *remissions*. for, *any intermission*, or *remission* at all: 2 Sam. 20. *understanding*, for, *any understanding* at all, Esay 27. 11. the plural in a notion of diminution. See Chap. 2. 18. from whence also the received Version is confirmed, which some Interpreters of note, and the learned Scholiast following them, relinquish, rendring the words, *because there are no intermissions*; to wit, of our miseries and evils. But the compound form here found doth very commonly signifie *without* as Esay 6. 11. Jer. 4. 7. and 34. 22. & 46. 19. & 51. 29, 36. *without inhabitant*, or, *so that there be no inhabitant*; as themselves also there render it. So here, *without intermissions*; that is, so that *it doth not at all intermit*, or *remit*, and abate *ought*.

V. 50. *Till the Lord look down and behold from heaven.*] Untill the Lord be pleased by some relief and delivery afforded me to make it appear, that he doth regard, take notice of, and take to heart my present dejected and distressed condition. See Psalm 80. 14. and 102. 19. Esay 63. 15. So Esay 63. 6, 7.

V. 51. *Mine eye affecteth my heart*] Heb. *my soul.* The verb here used is very variously interpreted. Some render it, *Mine eye fouleth*, or *slabbereth my soul*: as they conceive the word to be used, Job 16. 15. Others, *Mine eye affecteth my soul.* Others, *It afflicteth my soul with grief.* Others, *It troubleth*, or *troubleth*, or *maketh my soul weake*; referring us to the use of the word, chap. 2. 20. & 1. 22. he ancient Greek, *It stripperh*, or *gleaneth my soul*; as both it and the old Latine rendreth the word, chap. 2. 10. See there. The old Latine here rendreth it, *hath robbed*, or *preyed upon my soul*: Which Pepith Writers expound, Some of sinful objects by the eye, seizing on and surprising the soul; Others, of bereaving the soul of, and debarring it from all its wonted contentments and delights. I confine to that learned man, who rendreth it, *Mine eye wasteth away my soul*; that is, I am even consumed and wasted away, or cleane worn out, and spent with weeping: or I am so faint with continual weeping, that my soul is even gone, my spirits are clean spent. See the like expressions, Psalm 6. 7. & 102. 3. ----- 5. o. chap. 2. 11. As the word *consteere*, in Latine, signifieth *to make an end of* ought, either in way of *consummation*, or in way of *consumption*, by making it up, or by marring it: and our English word *to dispatch* is both ways used: in like manner doth the Hebrew word here used signifie to *do*, or to *worke*, either way. sometime by producing ought, as Exod. 10. 2. 1 Sam. 6. 6. sometime, by reducing to nothing, or to as good as nothing. So Job 16. 15. *I have done* (that is, dillolved) *mine horn* (that is, my strength and state, honour and dignity) *into dust*, Heb. *my soul*, for, *my self*; as Psalm 143. 12. *bring my soul out of prison.*

because of all the daughters of my city.] Or, *in regard* of them: for the common calamity, either of those that sometime dwelt in the city of Jerusalem; as Esay 3. 16. Luke 23. 28. or of the cities sometime belonging to her as their mother-city Josh. 15. 45. Jer. 49. 3. See on Jer. 34 1. There is another reading noted in the margent, of those that render it, *more than all the daughters of my city*: And this the Jewish Commenters embrace, applying it to Jeremy, as professing more sorrow, being one of the Priestly rank, than any of the ordinary people or inhabitants of the city, for the ruine of the Temple, and removall of Gods service. Nor want there of ours, that rende: it the same way. but expounding it more generally of the main body of the State, by this manner of speech expressing the greatnesse of their grieve, as affirming it to goe beyond that, which even any women, the more tender-hearted Sex, are upon any occasion wont to be possessed with. And it is true, that this particle is frequently used in a notion of collation, as Proverbs 2 1. Ecclesiast. 7. 1. but it is no less frequently used in a notion of causality; as Psal. 12 5. Ruth 1. 13. Esay 3. 4 & 48. 4. & 53. 5. Jer. 8 19 and it soundeth in this place much better this way, than it doth that other. See Chap. 2. 11.

It is observed by some, that in this Chapter, as also Chap. 2. 16, 17. & 4. 16. 17. these two letters *Ain* and *Peh* are transposed contrary to the order before observed, Chap. 1. 16. 17. as also in other portions of scripture, where the like alphabetical disposition is used; whereof a learned man giveth this reason, Because the letters were so ranked in the Chaldee Alphabet, and that Jeremy therefore writ the first Chapter after the Hebrew manner as a Jew, the three following after the Chaldee method, as now a subject to that King: but nothing is produced whence it may appear, that in the Chaldee alphabet the letters so stood. It may rather probably be thought, that in some Hebrew alphabets these two letters were diversly placed; as are two of the precepts in the Decalogue, the sixth and the seventh. See Mat. 19. 18. with Mar. 10. 19. Luke 18. 20. Rom. 13. 9. as also the two branches of the last precept. See Exod. 20. 17. with Deut. 5 25.

V. 52. *Mine enemies chased me sore, like a bird without cause.*] There seemeth to be a trajection in the words, thus in their proper construction to be ranged; Those that were *mine enemies causelly* (having received no wrong from me, as 1 Sam. 24. 11. Psal. 35 7, 19. & 54 9. & 69. 4. & 119 131. *did, do surely chase me*, (Heb *chasing chase*. See Chap. 4. 18, 19) *like a bird*; that is, beaten and followed from bush to bush, 1 Sam. 26 20. Psal. 11 1.

V. 53. *They have cut off my life in the dungeon.*] Or, *cut it off* by casting me into the dungeon, Jer. 38. 6, 9. a complexive speech, not unlike to that, *thou hast profaned his crown to the ground*; that is, *profaned it, by casting it down to the ground*, Psal. 89 39. with 44. or, *cut it off*, and cast me into the pit: as, *he slew them into the pit*; that is, *slew them*, and cast them *into the pit*, Jer. 41. 7. They have thus me up in dungeons, where I lye as one dead verse 6. or, They have taken away my life (power and government it as the soul and life of a state,) and laid my corpse in the grave, Ezek. 37. 11----- 13.

and cast a stone upon me.] Rolled a stone over me, to make sure work with me, to keep me from ever rising or recovering again: alluding to such stones as were wont to be laid on the mouthes of dungeons, Dan 6. 17 and caves, Josh. 10. 18. and sepulchres, Mat. 27. 60. *they cast stone*, that is, *stones* (the word taken collectively, as Prov. 26. 27. & 27. 3.) *upon me*: they have cut off my life, by casting stones upon me, they have stoned me to death, 1 Kings 12. 18. 2 Chr. 24 23. Ezek. 16. 40. Acts 7. 58. as, *know, and try*, for, *by triall known*, Jer. 6. 27. and, *make bald and cut*, for, *by cutting make bald* Mich. 1. 16. or having taken my life from me, they overwhelmed my flesh body with an heap of stones; as with corpses of persons executed hath sometime been done, Josh. 10. 27. 2 Sam. 18. 17. Which way forever we take it, it is a lively resemblance of their grievous, and, in many eye, irrecoverable captivity, which they in the extremitie and extrevate, that expound this and all that followeth, Verse 55, &c. unto the casting of Jeremy into the dungeon, Jer. 38. 6. as the former also, verse 63. of his imprisonment by Pashur, Jer. 20. 2. As little heed is to be had of what some other here suggest, of the stoning of Jeremy to death in Egypt, concerning which, have a lewish tale. which many causelly give credit to, we have no certain or weighty record: But belike, according to their mens conceit, he prophecied before-hand, what end he should come to.

V. 54 *Waters flowed over mine head,*] Afflictions, in Scripture, are frequently compared to great waters and deluges Psalm 18. 16. & 32. 6. & 42. 7. & 66. 12 & 69. 1. 2, 15. & 88. 17. & 93. 3. Esay 28 9. 17, 18. & 59. 19. Jer. 51. 42, 55 Now this fome expound here of the Chaldean invasion, who with their vast Armies breaking, as a Sea, into their land fome overflowed and overwhelmed all with them, Jer. 34 1. Chap 2. 13 But because at this fore inundation, God is said not to have heard or regarded their cry, Jer. 7. 16. & 11. 14. & 14 11, 12. Verse 8. 44. whereas in that deluge here intimated, he is said to have heard them, verse 56. (for they stray wide, that would rest-ain it to Jeremies carriage in the dungeon;) Some therefore (whom I rather concur with) refer it to the Assyrian Invasion by Sennach rib, and render the words, When *the waters flowed over mine head*; as Psalm 124. 4, 5. when I was in extream distresse by the Assyrian forces who like a violent torrent or land-flood, had broken in upon me, and born down all before them, Esay 36. 1, 2. Of this invasion, see Esay 8. 7, 8. & 59. 19. places parallel to this The adverb is supplyed; as Deuteron. 8. 12. Esay 48 13. 21. Ierem. 8. 18.

then *I said*, *I am cut off*] Or, and *I said* (carrying on the sentence) I thought with my self; as verse 18. *I am cut off*, I am utterly undone. So Psalm 31. 22. & 37. 13. Esay 38 10, 11. Jon. 2. 3, 4.

V. 55, *I called upon thy name, O Lord, out of the low dungeon*] Or, yet (supplyed; as, Jer. 15 1, 10. & 51. 53.) *I called upon thy name out of the low dungeon.* Heb. *pit of lownesse*; as Psal. 88. 6. In the greatest depth of mine affliction and distresse,

Psal.130.1.verf.53.Jon.2.1.See 2 Chr.32.20.Esay 37.3.4.15--20.

V. 56. *Thou hast heard my voice*] Or, *And thou hardeſt my voice.* Thou wart then pleaſed to hear the prayers of thine people, and to lend them deliverance out of that their diſtreſs. See Esay 37. 11-12 ——36.

hide not thine ear at my breathing, at my cry,] So read, the ſenſe will be, vouchſafe thy people now the like favour again that then thou theweſt them; as Pſalm 4.1. & 22.4.5.& 85. 1.4——4. hide not thy face from them, (Esay 1. 15.) be not deaf towards their cry, (Pſalm 39. 12.) remove that cloud that thou haſt now drawn about thee, ver. 44. that their *breathing* (So Exod.8. 11.) or *panting* (here rather) or *gaſping for breath*, may together with their cries, find free paſſage and acceſs to thine ears. Howbeit, ſome read the words as ſpoken in way of a continued relation, *Thou diſpiſeſt not hide thine ear at my gaſping, at my cry*; when I was in that grievous extremity, that I ſeemed to ly gaſping for life, and even drawing my laſt breath, but yet did full cry and ſeek to thee for ſuccour and relief, (ſee Esay 26. 10——18. & 37.3.1. Chr.32.20.) Thou didſt not then reject ſuch my ſighing and ſeeking to thee, Esay 39.11.——36. This admitted, the main current of the context will run on ſmoothly without any interruption; nor can ought be objected againſt it, ſave that *al*, the particle here uſed, hath ordinarily a notion of inhibition, not of a bare negative; but that is not univerſal: *al*, for *lo*, is not altogether unuſual. Inſtances hereof, ſee Job 20 17.& 36 18 Pſalm 34 5 & 41.2 & 50.3 & 66. 7.& 85.8 & 121.3 & 128.8. Esay 2.9. Jer.7 6. Obad. 12. The moſt of theſe places are clear, the reſt all very probable, for this uſe of the particle, which the courſe of the context doth here very ſtrongly plead for.

V. 57 *Thou dreweſt near in the day that I called upon thee* Thou madeſt thy gracious and powerful preſence with thy people to appear by ſuccouring and ſaving them. So Pſalm 69 18 *in the day that I called*, for, *when*, or *what time I called*. So Pſalm 86 7. *In the day of my troubles*, for, *when*, or *what time I am in trouble*.

thou ſaideſt, Fear not.] Thou ſaideſt ſo to me then by thy Prophet, Eſay, 37. 6. See the like encouragements, Eſay 41. 10, 13.

V. 58 *O Lord thou haſt pleaded the cauſes of my ſoul.*] Or, *Thou didſt plead O Lord*, (ſo the words lye in the Text, and of Gods manner of *pleading* for his people, ſee Eſay 49. 25 & 51 22. Jer. 51.26) either my cauſes in general, *my ſoul*, for *me*, as v. 17, 20, 24,51. or more ſpecially ſuch cauſes of mine as concerned my life; as Pſalm 31.13. & 35.4.

thou haſt redeemed my life.] Or, *thou didſt reſcue my life*: thou didſt reſcue or deliver me out of the hands of thoſe that would have taken away my life. So is the word of *redeeming* frequently uſed, Pſal.55.18 & 69. 18.& 107. 2.

V. 59. *O Lord, thou haſt ſeen my wrong.*] Or, *thou ſeeſt my wrong*, Heb. *my perverſeneſs* (a term no where elſe found; but the Verb it cometh of we had before v.36) that is, mens perverſe, croſs, injurious, and outward uſage of me: as, *my wrong*, or *violence*, for *the wrong offered me, the violence done to me*, Jer.51. 35. thou canſt not but ſee it, Pſal. 10.14. See v.36.

judge thou my cauſe. Heb. *my judgement*; as Pſalm 9 4. & 43.1. decide my cauſe now, as in foregoing age, ſo thou ſometime didſt, and haſt promiſed to do Deut. 32.36. Eſay 49. 25,26. Jer.51 36. And here I conceive, begins the firſt requeſt or ſuit of this people to God, all that went before, being but as a preparative, or introduction thereunto, drawn from their experience of Gods former favour and forwardneſs in this kind to do for them, produced, partly to induce God to manifeſt his conſtant and continued goodneſs, in doing the like again for them; and partly alſo to raiſe up in themſelves ſome hopefull expectation of finding the like ſoveur with God, that in former times they had found. See the like Pſalm 44. 1——4. & 74. 12--14. & 89. 1——4. Eſay 63. 11--15.

V. 60. *Thou haſt ſeen all their vengeance, and all their imaginations againſt me.*] Or, *Thou ſeeſt* all that revengeful carriage of theirs towards me, whereby they deal with me, as with one that had done them ſome haynous wrong, and whom therefore they deviſe how to be revenged upon to the utmoſt: doe thou avenge me upon them, as they ſtudy now how to be revenged upon me, Jeremiah 51, 36. Heb. *their contrivements* (as Chapter 49. 50, and 50. 45.) *to me*, for, *againſt me*; as it is expounded, ver. 61. So is the Particle uſed alſo, Pſalm 51.4. and 56.2. Jeremiah 59.7.26.

V. 61. *Thou haſt heard their reproach, O Lord,*] Or, *Thou heareſt*. Thou doeſt as well heare all their reproachfull language, as ſee their deſpiteful carriage, both againſt me, and againſt thy ſelfe, Pſalm 69. 19. and 80. 50,51. Eſay 37.3,4. So verſe 59.

and *all their imiginations againſt me.*] As verſe 60. So Pſalm 56. 6.

V. 62. *The lips of thoſe that roſe up againſt me, and their device againſt me all the day,*] *Lips*, for, *Language*; as Gen. 11. 1. Pſalm 59.7. Zep.3.9. Heb. *riſers up* againſt *me*: thoſe that roſe up againſt me and invaded me; the particle is ſwallowed up between the participle and the pronoun affixed to it. So Pſ.18.39.48. & 53. 5. and *their meditation*; as Pſal. 19. 14 what they muſe, or minde, either *againſt me*, or, *concerning me*; as Eſay 1. 1. *all day* long: continually; as ver.14.

V. 63. *Behold, their ſitting down, and their riſing up. I am their muſick.*] This Verſe ſome divide into two diſtinct branches, making the former a petition, and aſſertion the latter. The former they thus conceive and expound, *behold their ſitting up, and their laying down*; take notice of the whole tenour and courſe of their liveſtor whereas mans whole life is taken up with, and ſpent in either employment or reſt from it, hence it cometh to paſſe, that unto theſe two heads is the whole courſe of his life referred, and under thoſe two terms comprehended Pſal 139 2. And this way our Verſion ſeemeth to incline; but the point after, *behold*, ſhould then be caſt out. Others rather make it one continued ſentence, tending the words, with a very ordinary and familiar ſimplicity, ſuch as Eſay 23. 5. *Behold, how at their down-ſitting, and their up-riſing, I am their muſick*; that is, ſay they, at all times, and upon all occaſions, early and late: as having reference to their riſing up in the morning, and then lying down to reſt at even; as Deut.6.7. Pſal 139 2, and referre us back for this expoſition to ver.14. Not is this interpretation improbable. Howbeit, I ſuppoſe the words have a more ſpecial reſpect to their meals, or merry-meetings, at which thy uſed to make themſelves mirth and ſport with the miſeries of Gods people. And ſhould render the words, At *their ſitting down*, (to wit, at table, to eat and drink) *and at their riſing up*, (to wit, from table, as Exod 32.6 1 Cor.10 7) *I am their muſick-maker*. The word is not the ſame with that ver.14. it is *their muſick there*, as the matter of their mirth; their *muſick-maker* here, one that maketh them ſport; as Sampſon did the Philiſtines, Judge 16.25,27. for the word ſeemeth to be, not a noun, as is commonly conceived, but a participle: the verbs of that ſtamp being ſometime regular, though therefore deemed in ſome ſort irregular, becauſe they retain that radical initial letter, which thoſe of that making commonly caſt away: the like whereunto are found, Num.5.22. Jer.3. 18. Ezek.22. 0. So it is an alluſion to ſuch minſtrels and ſongſters as they made uſe of at their feaſts, Luke 15.23,25. The word is in a feminine form, either becauſe ſuch forms are ſometime uſed in an indefinite notion, as Pſal.68.11. Eccl.1.1,12. whereof ſee on Eſay 40 9. or in alluſion to ſuch of that ſex as among the Jews, as well as with other people, were made uſe of to that purpoſe, Judge 21 21. Pſal 68.25. Eccl.2 8. It is as if he had ſaid, they need no other minſtrel to make them merry at their meetings, we are mirth and minſtrels enough to make them ſport firſt and laſt; with us at their ſitting down they begin, and with us at their riſing again they end. See Davids complaint of the like. Pſal. 35. 15, 16, 17. together with his ſupplication unto God that he would be pleaſed to take notice of it.

V. 64. *Render unto them a recompence, O Lord, according to the work of their hands.*] The like, ſee Pſal.28.4. Jer.50.29. Chap. 1. 22 The ancient Greek and the old Latine render both this, and the two next paſſages, as delivered in way of prediction, not of prayer. But in the Hebrew the future is frequently in uſe, as well in way of petition, (ſo Pſalm 83. 15, 102, 13.) as of precept.

V. 65. *Give them ſorrow of heart:*] The word here uſed being no where elſe read, is very ambiguous and diverſly rendred. The old Latine rendreth it *a ſhield*; and the ancient Greek, *protection*; which *a ſhield* indeed ſometime ſignifieth, Pſal.9 .4. but neither is this word the ſame with that which ſignifieth *a ſhield*; and *protection* can have no place here. Some Hebrew Maſters render it, *contrition* of heart, *ſorrow* and *grief*; fetching it from a word that ſignifies to be in *grief* and *heavineſſe*: but this another of them controlleth; becauſe the radical letters agree not in either. Others, *obſtuſion*, or obſtinacy, or brawneneſſe of heart, like to the hardneſſe of a ſhield; like that, 2 Cor.3.14,15. others, *obtuſion*, or blindneſſe of mind, that they might not fore-ſee evils, to prevent them, before they did befall them; as Eſay 6.10. Others, *obſcurity*, or perplexity, from evils ſo beſieging and environing them on every ſide, that they may not be able to finde any iſſue out of them; from a word that ſignifies *to hedge* in, or *fence*, Eſay 37.35. & 38. 6. whence the name of *a garden*, Cant. 4 12. Others laſtly, *Confuſion*, or, *abjection of heart*; from a word that ſignifies to *deliver*, or, *give up*, Gen. 14.20. Hoſ. 8. 11. as men not able longer to hold out, are wont to do. The two laſt ſeem moſt probable: and of the two, as to me ſeems, the former. Howbeit, I ſhall hereafter add mine own thoughts. One of the Jewiſh Commenters obſerveth an elegant conſonancy between the term here uſed, and that in the Verſe before-going, *manginah*, and *meginnah*: whence a learned Writer would referre them both to one root; and renders the Text, as if it were ſaid, *They make muſick of me*; and, *do thou give muſick*, but of ſome doleful ditty, *to them*: and, ſaith he, the word may well come forth the ſame root with the former: for the initial letter is in ſuch derivatives oft loſt: but he might have conſidered, that where verbals are ſo formed the middle radical letter, to recompenſe that loſſe, is ever doubled; which is not ſo here.

thy curſe unto them] Or, let *thy curſe* come *upon them*. The ancient Greek and old Latine render it, *labour*, by an inverſion of the radicall elements: the term of *coming*, omitted: as Jer.2.11.13.& 3.-38.

38. & 51 25. is in our Verſion ſupplied. But this ſupply will not be needfull, if we ſhall render the whole verſe in one ſentence, as I conceive we may, thus, *Give to them* for their *obſtinacy* or *hardneſs of heart*, give, I ſay, (as Hoſh.9.14. *thy curſe unto them*: the ſupply is no other than that, Mal.2.5. *I gave them to him* for his *fear*: the redundancy no other than that, Pſalm 51.4. *againſt thee, thee alone*: and, *not to us, not to us*, Pſalm 115. 1. *and, my deliverer unto me*, Pſalm 144.2. and, 1 Sam.20. 42. *which we two have ſworn we*; and the like. But of this let others deem.

V. 66. *Perſecute and deſtroy* them *in anger, from under the heavens of the Lord.*] Or, *Purſue* them *in anger*, (as Pſalm 83. 15.) *and deſtroy them from under the Lords heaven*: or, *that they may not be* (may have no being; as Pſalm 59.13.) *under the Lords heaven*: that is, *under thy heaven*: as Pſalm 8.3. the Noun, for the Pronoun: as Exodus 40.17. Zeniah 1.20. Of the uſe of the Particle, ſee on verſe 44. and the ſame form of ſpeech, Jer.10. 11.

CHAP. IV.

Verſe 1. *How is the gold become dim? how is the fine gold changed?*] This is the third ſingle Alphabet in this mournfull Lamentation: of the ſame ſubject with the former; deploring their calamities and concluding with menaces to Edom, and comfort to Sion. This verſe of the *gold* and the *ſtones*, ſome of the Jewiſh Doctours expound of Joſiah the one, and of the Princes of Sion, the other. And a learned Writer would have Princes and Nobles meant by the one, Priests and Levites, by the other. But it ſeemeth that the Prophet in theſe words bewaileth the deſtruction of the Temple.

How] In way of Admiration as ſo ſtrange an alteration; as chap. 1 1, & 2.1.

the gold] Wherewith the Temple was adorned and beautified, 1 Kings 6.22. Matt.23.16,17.

become dim] So the Jewiſh Critick faith that ſome expound it, and that the Chaldee Paraphraſt ſo uſeth the term, Levicius 13. But the Hebrew word ſignifieth *to hide, conceal* or *cover*, Ezekiel, 28. 3.& 31. 8. Nor ſee I any reaſon why from that uſe of the word, we ſhould ſwerve here: how is the gold, wherewith Gods Houſe was ſo richly and royally adorned, now overwhelmed, and covered over with traſh, and buried in heaps of duſt & rubbiſh?

the fine gold] The word it ſelf is deemed of it ſelf to ſignifie not *gold* bareley, but the finer ſort of gold: for I cannot concur herein with that prime Critick, who would have it the name of ſome precious ſtone. See Eſay 13. 12. Cant. 5. 13. Howbeit, to enhance the price and worth of it, there is an attribute added to it, as Job 28.18. ſo here; *pure* there, *good* here: as the ſame to the *gold* of Havilah, Geneſis 2. 12. and that it was choyce gold that Solomon made uſe of, about his workes, is noted, 1 Kings, 10. 18.

is changed] Either converted to prophane uſes; or jumbled together among the rubbiſh. The word is found in the ſame form, Dan.6.13.

the ſtones of the Sanctuary are poured out in the top of every ſtreet,] Or, *how are* (ſupplyed from the former branch, as before, and Chapter 1.1.) *the ſtones of the Sanctuary* (Heb. *holineſs*. for *place of holineſs*) an holy place: as, *thirſt*, for, a place of *thirſtineſs*: a thirſty place, Jer.48.18. So Pſalm 20.3. Ezekiel 42.14. *Are poured out*: Heb. *pour out themſelves*: as Job 30.16.chapter 2. 12. come tumbling down from the demoliſhed Temple) *into*, or *at the top* Heb. *head*; as Chapter 1. 19. *of every ſtreet*. Some expound it (as was before hinted) of Sions ſons for ſightlyneſs and comelyneſs of proportion and perſon, compared to the poliſhed ſtones of the Temple Pſalm 144 12. But that Expoſition is needleſly forced, as well as ſome other there related.

V. 2. *The precious ſonnes of Zion comparable to fine gold, how are they eſteemed as earthen pitchers, the works of the hands of the porter?*] From the place City and Temple, he paſſeth to the perſons the Inhabitants of Ieruſalem, and more ſpecially of Sion, the Princes and Priests, Sion being the ſeat, both of Gods Temple and the Kings Palace; and the principall of either State therefore eminently reſiding there. Here is another word for *fine gold*, ſo termed, either from the exact refining of it, or from the Country whence it came. See on Eſay 13.12. Ieremiah 10: 6. 1 Kings 10. 8. Iob 28.16,17. Heb. *as bottles of ſherd*, or *earthen ſtuffe*. So Ieremiah 19. 1,10. as things of no repute or worth, 2 Corinthians 4. 7. See Ier.22.28.

V. 3. *Even the Sea-monſters draw out the breaſt, they give ſuck to their young ones*:] From the principal perſons in either State, Civil and Eccleſiaſtical; whoſe former height and worth made their preſent miſery and deſpicable condition the more remarkable, and ſuch as might well move the more commiſeration: he paſſeth now from the young children, to the ſucking babes, whoſe weakneſſe and tenderneſſe together with their harmleſneſſe, were the fitteſt objects of pity and compaſſion that could be, aggravating their miſery by the perſons, their own parents, their own mothers, at whoſe hands they ſuſtained it; taxed here, as more unnatural than ſome of thoſe ſavage and vaſt creatures that live in the ſea, fartheſt off from any commerce, or communion, either with mankind, or any tame creatures, ſuch as many are which live on the land. The term here uſed ſeemeth not to be ſo well rendred, *ſea-monſters*: for though ſome of them may ſeem to be of a monſtrous ſize, in comparison of any creature that liveth on the land, as a grown *elephant*, in regard of any beaſt in theſe parts: Yet monſters are properly ſuch, as either have ſome ſtrange deformity beſide the natural and ordinary courſe of their kinde, or grow to ſuch an enormous bigneſſe and ſtature, as far exceedeth the common proportion of others of the ſame kinde: but no kinde of creature ſimply conſidered can properly be termed a *monſter*; nor can it be ſaid that God made any monſters in his firſt work of creation. *Sea-monſters* therefore is not proper here; and *Sea-calves* ſeems too narrow: *Seals* might do well; it that particular kinde were aimed at; which would include as well *ſea-horſes*, and *ſea-hounds*, as *ſea-calves*; all covered with a rough and hairy skin; ſuch as we ſometime cover trunks and boxes with: but I ſee not why the word ſhould not here be rendred, as in the ſtory of the creation it is, Geneſ. 1. 21. and Job 7. 12. and as it would be, Pſalm 44. 19. and 74. 13. *whales*. See Eſay 27. 1. for even *whales* alſo as well as *ſeals*, bring forth young, have teats, and give ſuck to their young; which the Hebrew here termeth *whelps*; and they are here ſaid to *draw out*, or *let loſe*, (Heb. *loſen* 3 *pas out*, rather than as the learned Scholiaſt, *put off*) their *teats*: when they let them down for their young ones ſucking of them the more readily: the word *tannin* here uſed is deemed to be a plural contracted, for *taninin*, in the Chaldee termination; becauſe the verb adjoyned to it, is plural: but it may well be ſingular, as it is conſtantly elſewhere, and then being taken diſtributively, it maketh the notion more vigorous; as if it were ſaid, *the whale* each of them, *they ſuckle their whelps*; as Joel 1.20. *the beaſt* each of them *they cry*: there is none of them ſo ſavage, or outragious otherwiſe, but they do it.

the daughter of my people is become *cruel, like the oſtriches in the wilderneſſe.*] Or, But (ſuppled, to continue the context, as Jer. 50. 34.) *the daughter of my people* (not the State in general conſiſting of both ſexes, as Jer.9.1. and hereafter, verſ.6. but the women among that people, as, *the daughters of Sion*, Eſay 3.16.17.) is become *cruel*: (Heb. is turned *into a cruel* one; as it is more fully, Job 30. 21.) to wit, towards her younglings: ſhe is ſo affected towards them, as if ſhe were wholly ſtript of all natural affection, like thoſe, Rom. 1. 31. 2 Tim 3.3. becauſe either by extremity of diſtreſse and want, they were enforced to neglect their children in the time of the ſiege of the citie, as moſt conceive it; ſuppoſing them to be in that regard compared to the *oſtrich*, (ſo both ancient Greek and old Latine render it) that fleeth not on her eggs, but leaveth them buried in the ſand, Job 39. 14——17. or rather to the *owles*, (for ſo the world generally ſignifies, Lev. 11.16. Deut 14. 15. but elſewhere conſtantly feminine and ſingular; whereof ſee on Eſay 13.21. Jer.50 39. in this place onely maſculine and plural.) that living in waſte places Eſay 43. 20. Job 30. 29. Pſal. 102.6. where many times they can come by no food, for either their young ones, or themſelves, do not onely ſometime leave them, (as it is noted of the *ravens*, Job 38.41. Pſal.147.9. the like whereunto the Jewiſh obſerve of the *owles*, from Mic. 1.8.) but even alſo make meat of them, and feed themſelves with them; as the women deale with their own children in the ſiege of Ieruſalem, Chap.2.20. and hereafter, verſ. 10. and this is that, which I conceive to be here intended, as an act of much cruelty.

V. 4. *The tongue of the ſucking-child cleaveth to the roof of his mouth for thirſt:*] Or, *did cleave*, for drought, as Pſal.22.15. as for fear and reverence, Job 29. 10. ſo for ſamine and drought here, becauſe their mothers breaſts being dried up through want of food and moiſture, they had no milk to ſuckle them withall. See the like phraſe Pſal 137.6. This ſome take to be added as an explication of the former. I conceive it to be matter diſtinct and divers from that. See Chap.2.11.12.

the young children aſke bread, and no man breaketh it unto them.] Or, when *the children aſked bread*, (called for food, as Chap.1.11.) *there was none to deal it to them*: as Eſay 58. 7. Jer.52.6. The particle is ſupplied, as Deut.8.12. Jer.8.18.

V. 5. *They that did feed delicately,*] Heb. *that fed on delicates*, or, *dainties*; that fared deliciouſly and daintily; as thoſe that are born and bred in Kings Courts and great mens houſes are wont to do, Gen.49.20. Prov.29.21. Luke 7.25. and 15.19.

are deſolate in the ſtreets:] Or, *being deſolate*, and *harbourleſſe*, lay abroad *in the ſtreets*: a complexive form of ſpeech, like that, Chap.3.53.

they that were brought up in ſcarlet,] That had wont to be ſoftly and ſumptuouſly clad, 2 Sam.1.24. Mat.11.8. *ſcarlet*; the wear of Kings, Commanders, and great ones, Ezek.23.6,12.15. Nah.2.3. but the Hebrew is rather, *thoſe that were brought up upon ſcarlet*: alluding to thoſe carpets that they uſe to ſpread under them, whereon to lye and repoſe themſelves, or to ſit upon at meat and meals; yea, to tread and ſet their feet upon, as is uſual in thoſe Eaſtern parts, even to this day. See on Eſay 14. 11. a place parallel to this: and of the word rendred *ſcarlet*, on Eſay 1.18.

embrace dunghills.] Or *embraced*, that is, say some, raked the dunghills to find somewhat to feed upon, were glad of any thing to eat, were it never so sorry, though it came from the dung-hill: as the prodigal of the husks, Luke 15. 16. or raked the dunghills for any rags, that might help to cover their nakedness. But I suppose neither of these to be here intended: but a further aggravation of what he had said formerly, of their lying harbourless in the streets: to wit, that they were compelled to lodge there upon the dunghils, to take up their lodging on such heaps of nasty stuff as the streets afforded, having no other place to receive them, Job 24. 8. They seem testifiein the Text too far, who either going the former way, expound it, of making meat of *pigeons dung*, and the like, 2 Kings 6 25. or that taking the latter way, understand it of their corpses lying unburied on the dunghills in the streets, Jer. 16. 4. the words of the text neither fort well with the former, nor will admit the latter.

V. 6. *For the punishment of the iniquity of the daughter of my people, is greater than the punishment of the sin of Sodom,*] Heb. *And* (which need not here be altered) *the iniquity of the daughter of my people* (of which, see on Jer. 9. 1.) *is great from* (that is, *greater then*: as *good from*, for *better then*. Prov. 22. 1.) *the sinne of Sodom*: that which some take, as the words found, as an acknowledgement of their sin to be more heinous than the sin of Sodom: agreeable to that, Ezek. 16. 48. and they adde, that therefore was their guilt greater than Sodoms: because Prophets had been sent unto them, which had not been done to Sodom. So saith a learned Annotator, doth the Chaldee note it: but I finde in him no such matter, though our Saviour do thence aggravate the guilt of his people, Matthew 11. 23. But the words next ensuing shew that by *iniquity* and *sinne* is meant here the penalty and punishment of either; as Genesis 4. 13. Leviticus 14. 15. Numbers 9. 13. and as hereafter verse 22.

that was overthrown in a moment, and no hand stayed on her,] She sustained not any long siege from some forrein forces, not was kept long in pains and misery, as I and my people have been: but was suddenly, as in an instant, dispatched, Genesis 19. 24, 24. See verse 9.

V. 7. *Her Nazarites*] Either such as according to a certan rite had by a solemn vow for some fet term of time, severed and debarred themselves from some ordinary courses of common carriage and usage. Whereof see Numb. 6. 2. Amos 2. 11, 12. during which time, say some, they used more frequent washings, than others ordinarily did. Or, as others rather, their nobles and courtiers, young gallants especially: for the word *Nezer* is used for *a crown*, or ensign of honour, 2 Samuel 1. 10. 2 Kings 11. 12. and consequently for *honour, wealth*, or whatsoever maketh a man to be deemed honourable, and to be respected more than others, Prov. 27. 4. Hence, persons in regard of place or person more eminent than others, are as *select* ones, termed *Nazarites*. So is Joseph styled, Gen. 49. 26. Deut. 33. 16 the *select one of his brethren*: and from the same term, *thy select, or crowned, or honourable* ones Nah. 3. 17. and so I conceive the word here to be meant: for such they had constantly, not a few with them, while their State flourished Nazarites not alwayes, or it may be, not many.

were purer than snow, they were whiter than milk,] Fair & in good plight; Proverbial expressions. See the like Gen. 49. 12. Psal. 51. 7. the same thing reiterated with a two-fold expression to make the deeper expression.

they were more ruddy] Heb. *ruddy from*, for *more ruddy*; and so before] *pure from*, for *purer*: *white from*, for *whiter*. See on v. 6. *ruddiness*, especially joyned with a mixture of whiteness in fome parts and clearness of complexion, is usually deemed very sightly and lovely in either Sex, 1 Sam. 16. 12. & 17. 42. Cant. 5. 10.

in body] Heb. *in bone*; as verse 8. Ezek. 37. 7. & 39. 25. but put here for *body*, as Job 2. 5. and more specially for the outward surface of the body, that lieth open and is exposed to shew and sight: as, *the body of the sky in its clearness*, Exod. 24. 10. where the very same word is used.

than Rubies,] The Jewish Doctors render the word *Pearls*; but ruddiness is no commendation of Pearls: the old Latine, as absurdly, *old Ivory*: Which Popish Writers to justifie, strain their wits immoderately and unreasonably, to devise some sorry shifts, whereby to pick some colourable sense from so sensless an expression: and having spent divers very prolix and tedious disputes and debates about it, they come at length to this, that *Ivory*, in continuance of time, loseth its genuine candor, and groweth red; (and it is then sure very sightly) or that anciently they were wont to colour it so; but where is the *Ivory* it self at all in the Text? Some render it *carbuncles*: but because that stone hath commonly rather a flamy than a bloode hew: some other would have it *coral*: which yet is not likely to have been a matter of any such great esteem among them, being in those parts so plentiful, as by divers passages in Scripture, it appeareth that this here mentioned was. See Job 28. 18. Prov. 3. 15. & 8. 11. & 31. 10. And I concur therefore with our English Version, which constantly renders it *Rubies*: the *Ruby*, though deemed commonly a kind of *Carbuncle*, yet having usually a clear and vegetous redness, enclining rather to the colour of bloud than of fire.

their polishing was of *Saphir*,] Or, *their polishing* was as the polishing of *Saphir*: the supply made from the former term. See the like Eſay 5. 9. & 13. 8. chap. 2. 6, 12. they were like *polished Saphirs*, to wit, for sliekness, smoothness, and cleerness of skin. See Exod. 24. 10. or as some read it, *Saphir* was *their cutting out*; that is, they were as sightly and clear, as if they had been cut out, and made up all of Saphir.

V. 8. *Their visage is blacker than a coal,*] So the old Latine: *than soot*, saith the Greek; but neither of both is in the text. Heb. *their shape or form*, or *hew*, (see Eſay 52. 14.) *was obscured*, or *darkened. from blackness*. Either was become more obscure and dark than blackness is felt; as in the like use of the particle, verse 7. or, *was become so obscure with blackness*. (for the particle, is used frequently in a notion of causality. See on chap. 3. 51.) their visage or countenance was so altered, and become black, what with famine, and what with grief, care, and fear, that those to whom formerly they had been well known, did not, or could not, now know them when they met them in the streets. See Job 30. 30. Jer. 14. 2. chap. 5. 10. Rev. 6. 5, 6. therefore it followeth:

they are not yet known in the streets] Or, *were not*; for he speaketh still of things past; and most of what befell them during the siege, or upon the surprisal of the city.

their skin cleaveth to their bones.] Or *cleaved to their bones*. Heb. *bone*; as Gen. 2. 23. Their flesh was so wasted and consumed, that they were become nothing but skin and bone. So Job 19. 20. Psal. 102. 4. 5. and 119. 83.

it is withered,] Or, *it was withered*. See the like expressions, Ps. 22. 15. & 102. 4, 11. Ezek. 37. 14.

it is become like a stick] Or, *it was a stick*: Heb. *a wood*; that is, as dry and hard as a piece of *wood*, or *board*: either of which would do not amiſſe here: as also the former, Num. 15. 32.

V. 9. *They that be slain with the sword are better than they that be slain with hunger*:] Heb. *Good were the slain of the sword* (as Jer. 15. 18.) *from the slain of the famine*. that is, it is better with them, better case were they in, that were slain by the sword of the enemy, than those that perished by the famine: *good from*, for *better than*, as Psal. 118. 8, 9. Prov. 16. 19, 32. & 17. 1. & 19. 1. Eccl. 4. 3. & 9. 4.

for these pine away,] The former are suddenly dispatcht, and soon put out of their pain; whereas these are long wasting and pining away with a tedious disease, with a lingring death, Lev. 26. 39. See verse 5. Heb. *flow away*; as Jer. 49. 4. the like term is used of people slain with the sword, Jer. 18. 21.

stricken through] Faring yet no better, and no less sure to dy than as if they were stab'd and thrust thorow, Jer. 37. 10. & 51. 4.

for want of the fruits of the field:] For want of food; as Hag. 1 10. Heb. *from the fruits of the field*: a concise or defective form of speech: not unlike that, Psalm 109. 24. *from fats*, that is, *for want of fat*: and *from knowledge*, that is, *for want of knowledge*, Jer. 10. 14. and *that grieve for the assembly*: that is, *for the want of it*, Zeph. 3. 18. See on chap. 1. 4. So also, Gen. 18. 28. *wilt thou destroy it for five*; that is, *for want of five*, as the place it self plainly sheweth.

V. 10. *The hands of the pitifull women have sodden their owne children; they were their meat in the destruction of the daughter of my people.*] This is, that which before he complained of, v. 3. that women, who were naturally inclined to a tenderness of affection toward their own children, especially 1 King. 3. 26. Eſay 49. 15. Yet should be driven to that exigent, that with their own hands they should take away the lives of their own children, boil their bodies, and feed on their flesh. Deut. 28. 57. 1 Kings 6. 29. chap. 2. 20. Heb. *breach*, or *breaking* for *destruction*; as c. 2. 13. & 3. 47.

V. 11. *The Lord hath accomplished his fury*,] Or *wrath*; as Ezekiel 6. 5. & 7. 8. & 13. 15.

he hath poured out his fierce anger,] See c. 2. 4. Jer. 14. 25. Eze. 7. 8.

he hath kindled a fire in Zion, and it hath burned the foundations thereof.] As Deut. 32. 22. Jer. 21. 14.

V. 12. *The Kings of the earth, and all the inhabitants of the world would not have believed that the adversary and enemy should have entered into the gates of Jerusalem*.] It seemed unto them a thing incredible, almost impossible, such a thing as could hardly be believed, nor in any likelyhood expected, that any adversary, or (as Exod. 21. 15.) enemy should be suffered to surprise that City, that was Gods own Seat, and the place of his royal residence: or, as some, in regard that it was deemed an impregnable peice. See c. 2. 1, 2. Psalm 79. 1.

V. 13. *For the sins of her Prophets, and the iniquities of her Priests*] But thus it is come to pass, (that which some insert, for the better clearing of the passages, into the text) by reason of the sins of the false Prophets and Priests: not that the people were not faulty, as well as either of these, in those wicked pranks and practises that were then committed; but that these were foremost and forwardest ring-leaders and encouragers of them unto those wicked courses, which they should have reproved in them, and from which they should have endeavoured to restrain them, Eſay 3. 12. & 9. 16. Jer. 5. 31. & 20. 2. & 23. 21. & 26. 11. Chap. 2. 14.

her Prophets,] Such as they had made choice of; as Chap. 2. 14.

Priests] The Rabbine expoundeth, as the former of the Prophets of Baal, Jer. 23. 23. or this of the Priests of the high places. But see 2 Chr. 36. 14.

that have shed the blood] The sin that God would not pardon, 2 King. 24. 4.

of the just] Persons innocent, or guiltless, shed by them in the city, Eſay 59. 7. Jer. 2. 34. & 7. 6. & 19. 4. for they swave, I suppose, from the intendment of the text, who expound it of their children slain in sacrifice to their idols; though that also termed *innocent blood*, Psal. 106. 37, 38. and they much more, that would have it meant of the better sort of them slain by the enemy, brought in through the wickednesse of the parties before-mentioned, according to that, Psal. 79. 2.

in the midst of her.] Or, *in her*; as Psal. 55. 11.

V. 14. *They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments*.] Or, *The blind*, when *they wandred in the streets, were defiled with blood*; or, *in that, or, because they could not but touch their garments*, or. *they touched it with their garments*, *which they might not*, This passage is very difficult, and there is great variety of Versions, and of interpretations again far greater. I have pointed at those Versions onely, which the words of the text may without much straining admit, letting those pass, which they utterly reject: and with reference to some of these Versions are given our the ensuing interpretations. Some therefore expound them of *blind* persons properly so termed; an this common way in general the Jewish Commenters go, yet so as they walk in two severall tracks: for some of them expound it, of the blood of those guiltlesse ones shed by the Jewes themselves in Jerusalem, verse 13. wherewith the City was filled from the one end to the other, 2 Kings 21. 16. & 24. 4. Ezek. 7. 23. Others, of those that were slain by the enemy: either during the siege, or upon the surprisal of the city, whose bodies lay unburied in the streets, weltring in their blood: that the city was in every place so glutted at either time, with the blood and carcasses of either, that poor blind men, when they wandred in the streets, could not avoid but while they stumbled at the one, and either trode on or fell into the other, they were so defiled with gore blood, that none could endure to touch their clothes. But other Interpreters, most of them, understand the place of persons, either spiritually *blind*, Eſay 42. 18, 19. or so affected, as *blind* persons are wont to be, Eſay 59. 10 and then is the note of similitude to be supplied, as Chap. 2. 10. Now this some of them understand of the people in generall, but to two severall purposes: Some, that the people, upon the surprisal of the city, as men at their wits end, wandred up and down, like blind men, uncertain which way to take for the saving of themselves; but which way soever they took to, they lighted on nothing but blood, and men so besmeared therewith, that there was no touching of them. See Eſay 9. 5. Others, that the city was so full of pollutions that which way soever men went, that were desirous to keep free from them, they could not possibly avoyd them, but must of necessity, as if they were blind, stumble upon them and so impossible to keep themselves from being at least legally defiled with them: *bl nd*, say they, put for all manner of pllutions; as Eſay 4. 4. Other again apply them to the murtherous Priests and Prophets mentioned, verse 13. But these again tread also in two divers tracks. For some exp und them, as relating what condition those Priests and Prophets were in, when they saw the city now surprised; that they ran up and down like blind men or men in a maze, either having their garments defiled, with the blood that themselves had formerly shed, Jer. 2. 34. so some, though very improbably: or, that while they so ran to and fro, seeking some way to shift for themselves, they were so defiled with the blood of th. slain, that their garments were made loathsome with it; or they were defiled with the blood of the slain, and touched their corpses with their garments, which was not lawfull for them to do, Lev. 21. 1, 9. *they could not*, for, *they might not*; as Deut. 12. 17. & 16, 5. Others lastly, as having reference to their former courses and carriages, when they dealt in that manner with poor innocent persons, either that others detesting their cruel and bloody courses, though they did what they could to shun them yet could not but stumble upon them there were so many every where of them: or that themselves, *blind* beetles as they were, Eſay 42. 19. wandred and went awry in judgement, Eſay 28. 7. as blind men, that cannot discern their way use to do in the streets: insomuch, that men for their cruell carriages abhorred them, and were as cautious to shun them as they would one, whole garments could not be handled or touched without pollution and defilement, Judg. 23. And this last, made up of the notions of one or two Interpreters put together, seemeth to me the most probable of any that I can as yet meet with.

V. 15. *They cryed unto them, Depart ye, it is unclean; depart, depart, touch not, when they fled away and wandred*:] About this additional passage, there is no less diversity of opinion, than about the former: Nor can it otherwise be, because it hath reference to the former. Some expound it of the caution given, either to the blind, or to others, whom men saw going some way, where such carcasses lay, advising them to go some other way; for that the place they were making toward was unclean: and that notwithstanding upon such caution and advice given them, they made what haste they could to be gone, and seek some other way, yet they could not escape the like defilements elsewhere. Others, to passe by the rest, suppose the words to have reference to that Law concerning the Leper, Lev. 13. 45, 46. and these read the words, Some, as spoken to those Priests, *They cryed to them*, or, *men said of them Depart*, ye *polluted ones, touch me not*; *when they flew away, yea, and wandred*; that is, got away as fast and as far, as they could from them. And this seemeth to me very probable. Howbeit, there want not who conceive them to be spoken, not to the Priests, but of the Priests, reading, some the former branch; *They that cryed to them*, (that used to cry to others) *Depart*, &c. were so cautious and chary of touching ought, or coming near unto any that might in the least degree defile them. See Eſay 52. 11. & 65. 5. Col. 2. 21. Yet were now, as before was said, verse 13. And others, the latter, even *they*; to wit, those Priests and Prophets, *flew away, yea, and wandred*; that is, were suddenly carried away into captivity. See Jer. 49. 9, 12. there is an elegant consonancy in the terms, as if it were said, *they are flown and fled*.

They said among the heathen, *They shall no more sojourne there*] Heb. *they shall not adde to sojourne*: Of which form, see on Eſay 10. 20. and the like, verse 16 22. so vile and abominable were their courses, that even the heathen themselves had this opinion of them, that they should not, or could not continue long in that land and that city, which they had with cruel and bloody courses so notoriously defiled. See Lev. 18. 16. Num. 35. 33, 34. Psal. 106. 38. Mic. 2. 10. The old Latine readeth it, *He will not adde to dwell any more among them*; that is, God is resolved to make no longer abode with them, that which would well agree with what followeth, Verse 16. But the form of the verb in the Hebrew will not admit it. Some expound it of the false Prophets, that promised the people speedy delivery out of Babylon, and other places, where they remained in captivity, Jer. 28. 3, 4. & 29. 8. and they read the words *they said that they should not continue sojourning among the nations*. But as the terms of the text refuse the former, so the distinguishing points in the text reject this latter.

V. 16 *The anger of the Lord hath divided them*,] Or, *The wrath of the Lord will disperse them*. Heb. *The face of the Lord*; as Psal. 34. 16. and, *to divide*, for, *to disperse*; as Gen. 49 7. God will scatter them himself.

he will no more regard them:] Heb. *he will not adde* (as verse 15.) *to behold, or look after them*; as Psal. 84. 9.

they respected not the persons of the Priests, they favoured not the Elders.] Heb. *they lifted not up the face of the Priests*, (see the same form, Gen. 19 21. & 32. 20. 1 Sam. 25. 35. 1 Kings 3. 14. Prov. 18. 5.) *They shewed no favour, or, mercy, to the aged, or elders*: the word may be a name, either of age, or office, as 1 Tim. 1. 17, 19. This the Jewish Commenters expound of their own people, who had been faulty, and that not a little, in the disgracefull, yea despitefull usage of the pious and religious, both Priests, and others of like rank, that complyed not with them in their wickedness. See the dealing with Zachary, 2 Kings 24. 21. with Uriah, Jer 26. 23. with Jeremy, Jer. 10. 2. & 32. 3. & 37. 15. & 38. 6. Acts 7. 52. Others, of the Chaldeans, as if in these words the Prophet returned again to complain, in the person of the people, of the harsh and cruel usage of the adversary, after the surprisal of the city, regarding none, either for dignity or antiquity, but carrying themselves alike roughly and rudely towards persons of all sorts, 2 King 25. 18, 21. 2 Chr. 25. 17. Chap. 1. 6. & 5. 12.

V. 17. *As for us*.] Heb. *yet we*: a nominative absolute, as 2 Chr 28. 2. or, while, *as yet we were*: so long as our state stood, and we were not yet surprised.

our eyes as yet failed] Or. *our eyes failed*, as Psal. 119. 82, 123.

for our vain help.] Or, with looking *after our vain help* (Heb. *helping*) *unity*. See Eſay 30 7.) so Eſay 38. 14. *mine eyes faile upward*, for, with looking *upward*: we lived in expectation of relief and succour from abroad, though in vain, and to no purpose, Jer. 4. 14. & 8. 20.

in our watching we have watched for a nation that could not save us.] *we watched long*, or, *earnestly*, (as Eſay 21. 5.) *for a nation that could not save*. Heb *they will not*, or, *shall not save*: but the word is in a potential notion, as the like, Job 15. 3. Jer. 2. 11. & 7 8 for the Egyptians that were not able to do us any good, Eſay 20. 5. 6. & 30. 6, 7. Jer. 2. 18, 36. & 37. 7, 8. 2 Kings 24. 7.

V. 18. *they hunt our steps that we cannot go in our streets*] Or, *They hunted our foot-steps that we could not go*, or, *walk, in our streets*. Heb. *from going*, or, *walking in our streets*. See the like use of the particle, Eſay 24. 10. Chap. 3. 44. The Chaldeans, being set down before it, begirt our city, and raised their forts and works so far above our walls, that they could at pleasure shoot into the city, by reason whereof we could not with safety look abroad, or go to and fro in the streets See the like phrase, Psal. 58. 6. & 140. 11. A learned Annotator telleth us here of a two-fold reading in the text, *tsaru*, and *tsadu*; and that Abraham the son of Esdras and other Interpreters follow the former, expounding it, *they streitned our steps*: the Chaldee Paraphrast, the latter. But I find no such matter, either in that Abrahams notes on the place, or in any other Interpreters. In the next word indeed the Authour of the ancient Greek Version seemeth for *tsaade*, *food-steps*, to have read, *tsaire*, *little ones*, rendring it, *they hunted* (as the corrected copies exhibit it; not, *we hunted*) *our little ones*: but that was from a meer mistake by the likeness of the letters *d* and *r* in Hebrew. There is an elegant consonancy in the Hebrew between the two words here used, as if we should say, *they hunt our haunts*,

our end is neare:] The end of our City and civill State

approacheth, or *draweth near*. So Ezek. 7. 7, 12.

our dayes are fulfilled:] The term of our prosperity and standing is expired. So 2 Sam 7. 12. Jer. 28. 34.

our end is come.] The fet-time for our ruine, what do I say, is near at hand: it is already come, and arrived with us, Ezek. 7. 3,6,7,10, 12. See Jer. 51. 13.

V. 19. *Our persecutors are swifter than the Eagles of the heaven:*] Heb. *our pursuers*, or, *those that pursued us, were light from*; that is, *lighter than*: as *good from*, for, *better than*, verse 9, and *white from*, for, *whiter than*, verse 7. *light*, for, *swift*; as also 2 Sam. 2. 18. Elay 19. 1. and *swifter than Eagles*: a proverbial form of speech, 2 Sam. 1. 23 Jer. 2. 14. Job 9. 25. *Eagles of heaven*, that fly aloft in the ayre, Job 39. 27. Prov. 23. 5.

they pursued us upon the mountains,] Or, *they chased us*; or, *traced us*, like blood-hounds, *upon the mountains*; as 1 Sam. 26. 20. See Chap. 3. 52. whither we had fled for shelter and safeguard, Psal. 11. 1. Judg. 6. 2. 1 Sam. 13. 6. Jer. 13. 16 Mat. 24. 16 The word signifieth an *hot* and eager pursuit; it is used, Gen. 31. 46. where it is aright to rendred: as also, 1 Sam. 17. 53. Psal. 10. 2. See on Elay 5. 11.

they laid wait for us in the wilderness.] Or, *in the plain*, opposed to the mountains. So Elay 63. 14. Chap. 5. 9. and so Luke 15, 4, 5. compared with, Mat. 18. 12. They lay in wait for us to intercept us in the plain, by which we hoped, alsayed at least, to make escape. See 2 Kings 25. 4, 5. Jer. 39. 4, 5. & 52. 7, 8. So that there is neither safety for us in any place, nor possibility any way of escape for us. See Jer. 6. 25.

V. 20. *The breath of our nostrils,*] This some of the Jewish Commenters, after the Chaldee Paraphrast, whom some of ours also follow, understand of Josias; because Ieremy is reported to have penned a doleful ditty concerning his death, 2 Chr. 35. 25 But other of th. herein controll their fellows, and upon better ground understand it of Zedekiah, the last King of Davids line, in whom their State drew its last breath, and by whom they hoped to have had it tully restored, and firmly settled again after Jehojacins captivity, 2 Kings 24. 12 ----- 15. And this cometh in last, as the upshot of all, the utter ruine, death, and downfall of their State: for the thing alluded to, to wit, the free passage of *breath* by the *nostrils* for the preservation of life, See Gen. 2. 7. Elay 2. 22.

the anointed of the Lord,] In regard thereof deemed a sacred and inviolable person, 1 Sam. 26. 9. Psal. 89. 20 -----23, 51.

was taken in their pits;] As a lion or elephant, or other like beast falling into a pit, covertly made and contrived by the hunter to catch him: for the Prophet persisteth still in his former resemblance of hunting, See Ezek. 12. 13 & 17. 20. & 19. 4, 8. the thing is self, Jer. 52. 8. and the like borrowed form of speech, Chap. 3. 47. and in the places there pointed to.

of whom we said, under his shadow we will live among the heathen.] Under whose protection and shelter we made full account we should live safe, and be kept free from the incursions of neighbouring nations. See Ezek. 31. 17 *Shadow*, for, *shelter*; as Gen. 19 8. Num. 14. 9. Eccl. 7. 12. Elay 30. 2, 3. & 49. 2. & 51. 16. Ier. 48. 45. A metaphor taken from some high rock, Elay 32. 2. or, thick cloud. Psal. 105 39. Elay 4. 5. & 25 4 5. or, tall and throwdy tree, Iob 4. 2, 3. 2. Psal. 80. 10 Ezek. 17. 23. & 31. 3, 6, 12, 17. Dan. 4. 12, 21. Hos. 4. 13 or shady thrub, as Iudg. 9 15. Ion. 4. 6 or booth of boughes, Neh 8. 10. or tent of other stuffe, Elay 4. 6. or pavilion, Psal. 31. 20. that with the shade thereof keepeth off the heat of the sun, Psal. 121. 5, 6 or from the manner of hens (the most [illegible] instance) and other fowls, that with their wings shadow [illegible] and shelter their young, Deut 32. 11. Psal. 17. 8. & 36. 7. & 57. 2. & 63. 7. & 91. 1. Elay. 31. 5. & 34. 15. Mat. 23 37.

V. 21. *Rejoyce and be glad.*] The Prophet in the close of this his fourth mournfull discourse, turneth his speech to the Edomites, not seriously inciting them to mirth and jollity; but in way of taunt and derision rather, closely taxing and nipping them for their prefent rejoycing at the miseries of Gods people; and foretelling them what would shortly and suddenly come, that should quite mar all this their mirthjas if he had said, Ye do well to make merry while ye may; for your mirth or your merry time will not last long. The like manner of speech, see Psal. 60. 8, 6. Eccl. 11. 9.

O daughter of Edom,] Ye Edomites that now insult over me in my misery, Psal. 137. 7. Chap. 9. 21. Mich. 7. 8.

that dwellest in the land of Uz,] Some part of Arabia possessed by the posterity of *Uz*, the son of Dishan, of the linage of Seir, Gen. 36. 28. See before on Jer. 25. 20.

the cup] Of Gods wrath: whereof I now drink so deep, Elay 51. 17. Jer. 25. 18, 29.

also shall passe thorow unto thee:] It shall go about, as quaffing cups at feasts use to do, from countrey to countrey, Jer. 25. 15, 32. and among the rest in thy turn come unto thee, Jer. 25. 20, 21.

thou shalt be drunk,] Drink so deep of it, that thou shalt be as one drunk with it, as Elay 51. 21. Ier. 25. 27. Ezek. 23. 33

and shalt make thy self naked.] Or, *strip thy self*, tearing off thine apparel, as persons made drunk sometime do, See Jer. 25. 16. Ezek. 23. 34 or discovering thy shame; as oft befalleth persons in drink, as having no regard or sense of what is decent or un-decent, while they are in that plight, Gen. 1. 21. Habb. 2 15, 16 thou shalt be exposed to shame and derision, as persons in such case usually are, Gen. 9 22. Ezek. 23 32. See Jer. 49. 10. The old Latine rendreth it, *thou shalt be made bare*, or *strip*: and the word, indeed, as some think, the same, in a reciprocal form, yet is used in no reciprocall sense, Jer. 51. 58. as also it is true, (that which in favour of that Version a learned Writer observeth) that any one may easily strip a man in drink: but yet there seemeth some emphasis in the reciprocal form here, which would not therefore be so slighted, The Greek rendreth it, *thou shalt poure out*: and it cannot be denied, but that the word is sometime so used, Gen. 24. 20. Elay 32. 15. & 53. 12. which a learned Writer preferreth, expounding it of *spewing*, the common symprome of the drunken disease, Elay 19. 14. & 28. 8. Jer. 25. 27. Habb. 2. 16. and adding that the word sometime so signifieth: but I find not where it is so used; not for *pouring out* neither in the form here found; and the former notion seemeth here more familiar. See further, verse 22.

V. 22. *The punishment of thine iniquity is accomplished, O daughter of Zion,*] Heb. *thine iniquity is*, or, *will be accomplished*. See before on verse 6. From the Edomites he turneth his speech again to his own people, the inhabitants of Sion, that is, of Jerusalem, (see Elay 1. 8.) concluding this sad song with a word of comfort unto them, that a time shall come, when God having inflicted such a measure and stint of afflictions and penalties upon them, as he hath determined to exercise them withall for their sins, he will then no longer detain them in captivity, but will shew mercy again to them. See Elay 40. 2.

he will no more carry thee away into captivity:] To wit, after thy return from the present Chaldean captivity, Elay 54. 9. & 60. 18. Heb. *he will not adde* (as verse 15, 16.) *to deport, or cause captive thee:* which may as well be understood of *keeping in captivity*, as of *carrying into captivity*: as, *to enlive*, or *quicken*, is used as well for to *keep in life*; as for *to restore unto life*. Gen. 12. 12. Exod. 1. 17, 18. Psal. 2. 29. and the text may well be rendred, *when the penalty of thy sin shall be consummated, thou shalt no longer be detained in captivity*: a defect of the adverb of time, as Chap. 3. 34. *he*, that is, God; say some. Others, the enemy: true of either: but the verb is indefinite; and therefore best rendred by the passive.

he will visit thine iniquity, O daughter of Edom,] Or, *punish it*; as Jer. 10 18. God will have a day of visitation for thee; as he hath already had with me, See of Babylon, Chap. 50, 27.

he will discover thy sins,] God may be said to *discover* sins, when he taketh notice of them, punisheth for them, proceedeth openly against them; and by the grievousnesse of penalties inflicted upon the persons of delinquents for them, maketh the hainousnesse of them to appear, Iob 20. 27. as on the contrary he is said to *cover* sins, when he passeth them by, pardoneth them, forbeareth to proceed further against them, doth no more now regard them, than as if they were hidden and concealed from his sight, Psal. 32, 1, 5. & 85. 2 Nch. 4. 5. But because there is a particle before the word *sins*, which this Version taketh no notice of, and yet seemeth to be of use, I conceive the text may thus be rendred; *he will discover thee for thy sins*: that is the frequent use of the particle, Amos 1. 3, 6. 9, 11, 13. & 2. 1, 4, 6. a defect of the pronoun only supplyed, as Elay 14. 9. & 51. 13. & 58. 9 & 60. 15, and this exposition Ieremy himself leadeth us to, who bringeth in God speaking thus of Edom, *I have stripped, or made bare Esau; I have discovered his secret places, and he shall not be able to hide himself*, Ier. 49. 10. and because the term is here, as that before, indefinite, it may not amisse be rendred; *thou shalt be discovered for thy sins*. Some Interpreters of note, because the word hath a notion of *transmigration*, and *deportation*, or *removall*, as well, and as commonly as of *retection*, *revelation*, and *discovering*, would therefore have it here so taken; the rather because it was so used in the branch before going; and so there would be an opposition not inelegant, between this and that, Sion shall no longer be kept in captivity, but Edom shall passe into captivity, as in her room: according to that of Solomon, *The righteous is delivered out of trouble, and the wicked cometh in his stead* Prov. 11 8. but the form of the verb in the former is diverse from this here; nor is the verb ever found used that notion, in that form wherein this clause hath it, but perpetually in the former onely.

CHAP. V.

Verse 1. *Remember*. &c.] This last Chapter of this mournful Treatise, for subject matter much the same with the former, though not compoled in such an alphabetical structure as they all were; beginneth with an addresse unto God, minding him of their present calamitous condition, Verse 1 ----- 16. proceedeth to a profession of hearts grief for the destruction of Gods Sanctuary, Verse 17, 18. and concludeth with supplication to God, that he would be pleased, to remit of his fierce wrath towards them, and to turn in mercy again to them, Verse 19 ----- 22.

Remember, O Lord, what is come upon us:] Take notice of it, and relieve us: as Psal. 25, 7, 18.

consider, and behold] As, *Behold and consider*, Chap. 2. 20. Heb. *Behold and see*; as Chap. 1. 11.

our reproach.] In what disgrace we are, Chap. 1, 11. & 3. 61. Neh. 1, 3. & 4. 4. Psal. 89. 50, 51. & 123. 3, 4.

V. 2. *Our*

V. 2. *Our inheritance is turned to strangers, our houses to aliens.*] The land of Canaan, which thou gavest us to hold as an inheritance from thee, Psal. 78 55. & 135. 12. & 136. 21, 22. together with our places of abode therein, is turned over to strangers; and possessed by them, as their own right ful inheritance. See Deut. 28. 30 ——— 33. Elay 63. 18, 19 Chap. 6 12.

V. 3. *We are orphans, and fatherless*.] Being without King or Ruler, Hos 3. 4. or being forsaken and left by thee, who wast our Father. Deut. 32. 6. Elay 63. 16. & 64. 8.

our mothers are as *widows*.] Our City and State are as wives left and cast off by their husbands, regarded and protected no more by them, than as if they had none at all. See Chap. 1. 1. We are as orphans and widows, fatherless and husbandless, exposed to wrong and injurious usages of any.

V. 4. *We have drunken our water for money;*] *We drink our water for silver. Silver* for *money*, as Elay 55 1, 2. *drink it for silver*, as Mic. 3. 11. or, *with silver*; for, drink it with silver, a complexive form, such is Elay 38. 13, 21. We have not so much as water free; we must pay for it, or earn it, before we can have it; as as Num. 20. 19 See verse 9.

our wood is sold unto us.] Heb. *cometh* (as, *is made to come*, verse 9.) *for price to us*: we pay for it, which in times past we had freely out of the common woods.

V. 5. *Our necks are under persecution;*] We lye under a grievous yoke of thraldome. See Jer. 28 13, 14. Chap. 1. 14. or, we are driven up and down, by those that follow us hard at the heels, like beasts, Heb. *on the necks*, or, *at the necks*, *are we pursued: on the necks*; as, at the heels, Psal. 49 5.

we labour, and have no rest.] Heb. *rest is not afforded us*; we are toyled and tired out with incessant pains taking, and no time of rest allowed us, see the like, but in somewhat a different notion, Elay 23. 12. Chap. 1. 3.

V. 6. *We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread.*] We are fain to beg our bread of strangers, having it not allowed us by those whom we serve Or, in our extremity we have been driven either to seek, or to work, to these people for relief, Elay 57. 9. Hos 12. 1. many fled into Egypt for fear of the Chaldeans, Jer. 41. 17, 18. and many were carried captive into the land of Assyria.

given the hand] *to give the hand*, is used for *to yield* ones self to another, to be wholly at their command, Jer. 50 15. and to it is a note of submission, or submission in general: and it may here be taken, either in a notion of humble supplication, and addresse thereby, to the persons here spoken of as the like, Psal. 68. 31. or of employment and service; as the like, Deut 12. 18. Prov 31. 19. as if they had said, glad are we to get any employment, on any never so mean terms

to be satisfied with bread.] Only to have that that may satisfy our hunger. See the curse denounced against Elias iii. 1 Sam. 2. 36. where the copulative being in a disjunctive notion, were it to expressed, as it should, would make the doom part on them more remarkable, and help to clear this place.

V. 7. *Our Fathers have sinned, and* are *not*; *and we have born their iniquities.*] Heb. *our fathers, that is*, they are dead and gone; Zach. 1. 5, 6. So Gen. 4. 36. Psal. 39. 13 Jer. 31. 15. Howbeit, I conceive not the meaning here to be, as in that profane proverb, the wicked fort of them used to speak, *The Fathers ate the sour grapes and the childrens teeth are set on edge*, Jer. 31. 29. Ezek. 18 2. thereby imp ying, that they suffered for the defaults of their forefathers, being faultless themselves. For they are not such in whose person the Prophet here speaketh, but such as made humble acknowledgment, both of their own sins, and of the hand of God justly upon them for the same, Verse 16. Chap. 1. 8, 14, 18. & 3. 22, 39. 42. but the meaning is, that their parents, in whose steps they had trod, being dead long ago many of them, had by decease escaped the fight and sense of those evills, which God, out of patience and forbearance, had deferred unto their dayes; and were now with the main flock lighted exceeding heavie upon them their issue. God making them exemplary spectacles of his wrath; incensed as well by the sins of their parents, as of them their posterity. That which he oft doth, by inflicting upon the posterity of some notorious delinquents such remarkable judgments, that men may thereby discern that he had therein an eye as well to the excesses of their ancestours, as to their own personal transgressions. See Elay 65. 7. Mat. 23. 32, 35 36.

V. 8. *Servants have ruled over us*:] Or, *rule over us*; not strange Lords and Masters onely, Elay 19. 4. & 26, 13. but the meanest of their servants also have us at command, and use us as they please; as Neh. 5. 15. So that the curse of Canaan is befallen us, We are become *servants of Servants*, Gen. 9. 25. as in a family; faith one, it is not unusuall, that the servant that came last, is as a servant to the rest.

there is *none that doth deliver us out of their hand.*] Or, and *there is none*: to knit the one branch to the other: none to do, as Nehemy sometime for such as were so oppressed, Neh. 5 13, 15. but the word signifieth properly, by *force and violence to deliver*, or, *let free*. Heb. *no render out of their hands*: for it signifieth in the first place, *to rend*, or, *break asunder*. So Psal. 7. 2. *lest he tear me like a lion*, *renting*, (that is the very term there used) *while there is none to deliver*: and in the second place, by *renting*, to set free, or to rescue. So Psal. 136. 24. *and rescued us from our enemies*; by main might let us free: and there is in it an allusion, either to the breaking of an yoke, and so setting a beast at liberty: as Gen. 27. 40. where the same word is used: or of chains and bonds, whereby a captive or prisoner is restrained; as Psal. 107. 14. it may well comprehend any forcible rescue: and it is a complexive form of speech; *to rend*, for, by *rending* to deliver and set free: the like, See Chap. 3. 53.

V. 9. *We get our bread with the peril of our lives;*] Heb. *made it to come* (as verse 4.) *with our soul*. So it is fain of those three that broke thorow the Philistines camp to fetch water for David, that they brought it *with their souls*, 2 Sam. 23. 17. They could not start out of the city to get any relief in their great extremity, but with danger of their lives.

because of the sword of the wilderness] Heb. *from the face of* (either for fear of, or by reason of, as Elay 21. 15. Jer. 50. 10. So Verse 10.) *the sword* (to wit, of the enemy) *in the wilderness*, or, *in the plain*; as Chap. 4. 19.. the enemy lying round about the city dispersed every where in the plains near adjoyning thereunto, Jer. 5. 17.

V. 10. *Our skin was black like an oven, because of the terrible famine.*] Or, *as a chimney*, Elay 31. 9. Heb. *from the face of*, or, *from before* (as verse 9.) *the terrours*, (as Psal. 119. 53) or *storms*, (as Psal. 11. 6 but the former rather here,) *of famine: terrours of famine*, for, *most terrible famine*: as, *the King of terrours*, for, *a most terrible King*, Job 18. 1. 1. See on Chap 4 8.

V. 11. *They ravished the women in Zion; and the maids in the Cities of Judah.*] Heb *humbled*; as Deut. 22. 24, 29. Judg. 20. 5. 2 Sam. 13. 22.

V. 12. *Princes are hanged up by their hand:*] Or, *were hanged by the hand*; to wit, of the enemies: either their lives taken away, by that ignominious kind of death; of which Deut. 21. 12, 23. See Josh. 8. 29. or, their bodies, after they were slain by the sword, being hanged up in disgrace and contempt, and so exposed to public view. See 1 Sam 31. 10.

the faces of Elders were not honoured.] See Chap. 4. 16.

V. 13. *they took the young men to grind*,] Or, as some, *the young men have carried the grist*: supposing it to be a noun; as some others of the like form are. The young men have been compelled to carry like horses or asses, among other burdens, their corn and grist to and fro: or, they have been constrained to grind as beasts, by turning or driving the mill about: an employment that slaves were usually put to in those parts. See Exod 11. 5. Iudg. 16. 21. Elay 47. 2. The Chaldee Paraphrast rendreth it, *have born the mills*, or, *the millstones*: as the word, whereby it is by him expressed, is found used Deut. 24 7. whence a proverbiall form among the Talmudists, of a man *with a millstone on his neck*, alluded to Mat. 18. 6. used of one that lyeth under some exceeding heavie, and in a manner, unsupportable burden; which yet, say they, must not keep a man from studying Gods Law. Thus taken, the word should signify not the *grist*, but the *mill*; as also some expound it, Deut. 9. 21. where others would have it to be *a fist*: but it seemeth to be neither, and some of the Talmudists tell a tale, that the Chaldeans made the young men carry millstones with them to Babylon; because there was some want of them there: whence it is not unlikely, that their Paraphrast fetcheth that his Interpretation; which yet in ordinary acception, without any such forged story, might be true, that they were constrained sometime to carry such; or in a figurative form, by a proverbiall manner of speech that they were put to bear burdens fitter for beasts than for men to bear. Some of the Jewish Doctors, whom the old Latine also followeth, conceive the word to be used both here, and Judg. 16. 21. & Iob 31. 10. in an obscene tense; of young men abused contrary to nature, Gen 19. 5. which howsoever it may in that place of Iob found somewhat that way, like to the abuse offered to the Levites concubine, Judg 19 25. and that before here, Verse 11. yet hath no place in any probability here.

and the children fell under the wood.] Under such burdens of wood, as beyond their strength they were constrained to bear: and this as it reflecteth that obscene notion, by some fastened upon the former branch; so it helpeth to back that other of millstones. or the like. not carried from Jerusalem, hither and fro in other place: the bigger and stronger ones being put to the carrying of stone, the younger and weaker ones to burdens of wood, Howbeit: Some of the Jewish Commenters by *wood* understand here the wooden post, or engine, by which they turned about the upper mill-stone, *the rider*, or *the runner*, as we term it: for the lower was fixed and stirred not. See on Elay 47. 2. to the persons should be the same in either, But of this let others deem.

V. 14. *The elders have ceased from the gate;*] There is no more sitting for them on the bench of judicature; which in the gates of the city they used to do, Jer. 38. 7. It is in that regard as a perpetuall *Sabbath* with them; for on the *Sabbath* they fare not in judicature: and it is the word *Sabbath* that is here used; as also Verse 15.

the young men from their musick,] Heb. *their striking*, or, *playing on hand-instruments* of musick. So Chap. 3. 14. but put here, as there

there also, for musick in generall: their wonted musick, their melodious singing and playing is no more heard: the youth have no more merry meetings now, as they had wont to have. See Chap. 6. 11. & 31. 13.

V. 15. *The joy of our heart is ceased,*] All hearty joy is gone, See Esay 16. 10. & 24.8, 9 11. Jer. 7.34. & 16.9. & 25.10. Heb. *hath rested*; the same term that was before, verse 15. and it may seem to have some glance at such mirth and cheer, as they were wont to have at their solemne festivals and on their Sabbaths, Deut. 16 11.14. & 28. 47,48. 2 Chron. 29.36. Psal. 42. 4. & 81. 1,2. & 92.1,2.

our dance is turned into mourning] Dancing, the usual and ordinary companion of mirth, Ier. 31. 13. See the contrary in the like expression, Psal. 30 11.

V. 16. *The crown is fallen* from *our head:*] So read, there should be a defect of the particle *from*, as Esay 32.6. & 33. 6. Ier 8. 13. & 10. 10, But that is not here needfull; for it is word for word in the original, *The crown of our head is fallen* All our glory and state is gone, See Iob 19. 19 Psal. 89. 39, For the word is used more largely than for a royal diadem only. See Prov. 4. 9. And the Iewish Doctor understandeth it of the Temple; but I suppose it to extend further than so.

Wo unto us, that we have sinned.] And have brought all this misery upon our selves, our land, and state by our sins. Ierem. 4. 18. Chap. 1.8. & 4.13. A *woe*, not of denunciation, but of deploration, as Esay 3. 9. Jer. 4. 13.

V. 17. *For thou our heart is faint;*] As Chap. 1. 22.

for these things our eyes are dimme !] Our eyes are wasted with weeping; as Chap. 2. 11. Psal. 6.7. or, our eye-sight faileth; as is wont to befall those that are fainting away in qualms, or otherwise, 1 Sam 14.19 Psal. 38. 10. Jer. 14.6.

V. 18. *Because of the mountain of Zion which is desolate;*] The desolation and destruction as of the City in generall, so of Sion more especially, the seat of Gods sanctuary, Chap. 1.10, & 2.1,7. seemeth to be aimed at and intimated, as that which they took most to heart; as Elies daughter-in-Law, did the losse of Gods Ark, 1 Sam. 4. 21,22. and so the Chaldee understandeth it.

the foxes walk upon it.] A Jewish Critick would have it to be a verb transitive; because in the form here used, it is sometime; as Job 14.10. *the poor they make to walk*, or, *go naked*: and so it should be rendred here; *they have made the foxes to walk*, or, *go upon it*: and it is, saith he, imperfonal. as that, Gen. 50. 26. *and they embalmed him*, meant, as of the Physitians, or embalmers there; so of those that demolished the Temple here. But there seemeth no necessity of this nicety, since that the verb in the form here used is far more frequently found in a standing, than in a transient sense; as Job 30.28. Psal. 38.6. & 89. 13. & 86. 11. & 89. 15. & 104. 10.26. & 115.7.8. & 31.1. only in this weighty form it seemeth to imply an usual and ordinary walk: as if it were said, the foxes that were wont to haunt waste places, do freely and frequently walk up and down there, where Gods own sanctuary sometime stood. See Psal. 63.10. Ezek. 13. 4.

V. 19. *Thou, O Lord remainest for ever;*] Or, *but*, or, *Yet*, to be supplyed; as Psal. 119.23,83. Jer 50. 34. & 51. 53. *thou, O Lord*, Heb. *sitteth*; that is, *abideth*; as Psal. 1.5 1. or, *reignest*, as Esay 0. 13. *for ever*. See Psal. 9 7. & 10 16: & 29. 10. & 102. 12. & 145. 13. & 146.10. And though thou suffereſt these things to be done at present, yet neither is thy might and power impaired, Esay. 50. 2, & 59. 1 nor can thy truth, goodnesse, and faithfulnesse fail, Psal. 89. 34,37. & 102.27,28. & 146. 6, Hab. 1.12. Mal. 3. 6.

thy throne from generation to generation.] Heb. *to generation and generation*: as Psal. 89. 4. Though they have by thy permission thrown down thy stately seat and material throne here on earth, Jer. 17.12. yet thy sovereignty and dominion continueth still, and so shall throw all ages, the same; and thy royal seat in heaven, which no power here on earth can reach to, shall abide with thee for ever, Psal. 45.6. & 103.19. Esay 66.1.

V. 20. *Wherefore dost thou forget us, and forsake us so long time?*] The like complaints of Gods servant and people in their distresses, see Psal. 6. 2. & 10. 1. & 13.1. & 44. 24. & 94. 3,4. and Gods answer to them, Esay 14------16. Heb. *for length of dayes*, Psal. 23. 6. which some suppose to have reference to the seventy yeares, the time assigned for the continuance of their captivity, Jer. 29. 10,28, But the form seemeth more indefinite.

V. 21. *Turn thou us unto thee; O Lord, and we shall be turned:*] Do thou convert us, and we shall be converted, Jer. 31.18. or; receive thou us into grace and favour again, and our present condition will be soon changed for the better, Psal. 80. 3,7,14.19. & 85.4.6. and this seemeth the genuine sense of the text, especially if taking the copulative in a finitive notion, (which I conceive to be the genuine syntax) we shall render the words, *Turn thou us, O Lord unto thee, that we may be turned*; as Psal. 51. 7.) *cleanse me with hyssop that I may be clean, wash me that I may be whiter than snow*. But the difference is not great: the one noteth the issue; the other the end.

renew our dayes as of old.] Restore us again to our former estate. See Jer 30.20. & 33.11.

V. 22. *But thou hast utterly rejected us; thou art very wroth against us.*] Those that follow this reading expound the words, as delivered by Gods people, in way of controlling and checking of themselves for craving a speedy restitution in the words foregoing, verse 21. whereas God was resolved to leave and cast them off utterly; for a long time at least. See before on verse 20. But this some other mistake; and would have the particle taken as conditional; Restore us again; *unlesse* it be so that thou art resolved utterly to cast us off. in the extremity of thy wrath: and thus is the particle used, Gen 32.26. Esth. 2. 14. But this some again rejecting as well as the former, require to have the particle rendred, *Although*, or, *Albeit*. Albeit, thou hast cast us off. and art exceeding wroth with us, yet wouldstate to return in mercy to us again, So it should be like those Passages, Psal. 60. 1,2, & 80.4,7. And so the particle seemeth used, Jer. 2.22. & 37. 10. But I conceive that the two particles here used do not here, as a compound, make up one joynt notion; but are two distinct ones, as well in notion as in delineation; as ofte elsewhere they are: that the former of them is a causal; the latter an interrogative: and that the same humble expostulation is here continued that was before begun, verse 20. The words therefore would be rendred as in the margent of our Version is exhibited; *For wilt thou*, or, *shouldest thou; utterly reject us?* Heb. *rejecting rejest*; as Jer 14 9.) *wilt thou be*, or *shouldest thou be, extremely*, or, *perpetually wroth with us?* Heb. *unto extremity*; as Esay 64. 9, 12. or, *unto perpetuity*: as Psal. 119. 8. As if they should say, surely it will not stand with thy goodnesse, and with thy gracious disposition, so to do. See the like expostulations of Gods people, Psal. 79.5. & 80. 4. & 85 5. & 89. 46.

The Jewish Doctors, because they would not have the Sun here to set in a cloud. do after this verse, both in writing and and reading this Chapter, or this book, repeat again the verse next before going. Which howsoever they do out of a superstitious conceit, before-hinted, at the end of Esays Prophecies; Yet I hope, I may without offence in these distracted times, shut up these my weak labours therewithall, as with no either unseasonable or unsuitable Prayer.

Turn us, O Lord, to thee, that we may be turned:
renew our dayes, as of old.

ANNOTA-

ANNOTATIONS on the Book of the Prophet EZEKIEL.

THE ARGUMENT.

Ezekiel, *of the Priestly race, was carryed captive to* Babylon, *in the second captivity by* Nebuchadnezzar; *we accounting upon that time, when* Manasseh *was carryed to* Babylon *by the Captains of the host of* Esarhaddon, *or* Asnapper, *King of* Assyria, Ezra 4. 2. 10. 2 Chron. 33. 11. *at the beginning of the accomplishment of that Prophetical denunciation of* Esay, 2 King. 20. 17, 18. Esay 39. 6, 7. *But when* Nebuchadnezzar *carried away* Jehoiachin, *or* Jeconiah, *with his Mother, divers of his Princes, and many of the people, Namely, in the eighth year of* Nebuchadnezzar's *reign both over* Babylon, *and* Judah, *then was* Ezekiel *carryed captive*, 2 King. 24. 12. Ezek. 33. 21. and 40. 1. Ver. 1, 2, &c. *In the first Captivity by* Nebuchednezzar, Daniel *and his three Companions, among others, were carried away. And that was in the first year of the reign of* Nebuchadnezzar, *and in the fourth year of* Jehoiakim *King of* Judah, Jer. 25. 1. Dan. 1. 1, 2. *In the Captivity of* Jechoniah; *and* Ezekiel, *say some: But much rather in the former, wherein* Daniel *was carryed Captive; Then, as the most learned Chronologers do justly hold, began the desolation of* Jerusalem, *and the seventy years of* Judah's *Captivity, and* Babels *reign*, Jer. 25. 1, 11, 12. *In which time of distresse, God did raise up Prophets to sustain his people of their wofull troubles; and to assure them, that his Church should have deliverance as the time appointed of seventy yeares; and that such enemies as either afflicted them; or rejected as their mistresse, should be destroyed.* Jeremie *in* Judah *taught that* Jerusalem *should be as* Shiloh, Jer. 7. 12, 14. *foretold, that* Babel *must wait for those seventy years; and writing to* Judah *that was then in* Babylon, *he bids them not to look for return till those seventy years were ended.* Jeremie *was opposed by false Prophets*; by Hananiah *in* Jerusalem, Jer. 28, 1, 2, 3. *by* Shemajah *and others in* Babylon, Jer. 29. 8, 9 24—29. *wherefore to countenance him, God stretch up* Ezekiel *in* Babylon, *to second him; and confirm his Prophesies; and to perswade the remnant in* Judah *by writing, to yield to* Babels *yoak, to prevent greater Judgements. This Prophets example, and two Captivities already past, might have warned* Judah *sufficiently, not to stirre up more wrath, by provoking God against them, to give them so up into the* Chaldeans *hands, as to burn their Temple, raze their City, kill their Princes, disperse the people, and to extirpate out of* Jerusalem *all signes of* Judah's *Church, and Common-wealth; All which God, in these Prophesies, doth foretell should come to passe, did they still persist and resist. But all sufficed not: And upon their continued obstinacy and rebellion, All this did fall out accordingly. For his Course and general Method in this book*, Ezekiel *thus proceeds, upon these heads: After his vocation and calling to his Prophetical office, He foretels the woful Siege and desolation of* Jerusalem, *and the calamities and captivity of* Judah: *He sheweth the causes of such evils, to be the violation of Gods Laws; and that in a transcendent manner. And for them already in Captivity, He reproves them also for many sins sharply; exhorting them to repent; and to be confident of their return to* Canaan, *and of the restauration promised at the time appointed. Furthermore, he Prophesieth against the neighbour Nations, who had been enemies to the Jewes; especially* Tyre, Egypt, *and* Edom, *that they should be involved in the same* Chaldean *deluge. Then he goeth on to foretell the ruine of* Gog *and* Magog, *the last and cruellest enemies of the Jewes, before the first coming of Christ; that those enemies should be subdued, and the Church delivered. The effects of the one, and the other, should be chiefly performed by Christ, of whom in this Book are many Notable Promises; and in whom the glory of the New Temple, City, and Kingdome, largely shewed him in Vision, and described; should be perfectly restored. He prophesied in* Chaldea *at the time* Jeremy *prophesied in* Judah; *wherefore there is very great agreement between these two Prophets. But he began four and thirty years after* Jeremy; *namely, in the fifth year of* Jehoiachins *Captivity; and that was about the year of the world, 3400. and afore our Saviours Incarnation, about 600 yeares. He continued Prophecying two and twenty years at least*, Chap. 29. 17. *Of the manner of his death, what ever divers Authors do record, yet we have nothing in Scripture.*

A view of the several times, and parts of this Prophecie. In the

Fifth year of Jehoiachins *Captivity, fourth moneth, fifth day, he begins to Prophesie*, Chap. 1. *and so on to the eighth Chapter.*

Sixth year, sixth moneth, fifth day, He is carried in a Vision to Hierusalem, Chap. 8, 9, 10, 11. *And after his return, he prophesies on, to the* 20 Chapter.

Seventh year, fifth moneth, tenth day, He is consulted by the Elders. Chap. 20. *And prophesies on*, Chap. 21. 22, 23.

Ninth year, tenth moneth, tenth day, the Siege of Hierusalem *by* Nebuchadnezzar *begun*, Chap. 24. (2 King. 25. 1.) *And he prophesies most wofull destruction against them. And in the* 25 Chapter, *he prophesies against Neighbour Nations.*

Tenth year, tenth moneth, twelfth day, He prophesieth against Pharaoh, *and* Egypt, Chap. 29. *to* Chap. 30. ver. 20.

Eleventh year, (first moneth) first day, He Prophesieth against Tyrus, 26, 27, 28 Chapters, *to* Vers. 20. *against* Zidon, Chap. 28. Verse 20. *to the end of this Chapter.*

Eleventh year, first moneth, seventh day, He Prophesieth against Egypt, Chap. 30. Vers. 20. *to the end of that Chapter.*

11 year, third moneth, first day, He Prophesieth against Egypt Chap. 31. and 32.

11. year fourth moneth, ninth day, The City is taken, Jer. 52. 5,6, 2 King. 25. 2, 3, 4. *and in the fifth moneth, and tenth day*, Nebuzaradan *burnt the Temple and City*, Jer. 52. 12.

Twelfth year, tenth moneth, fifth day, the newes of the taking Jerusalem *is brought to* Ezekiel, Chap. 33. 21. *Whereupon he Prophesies of further wrath, for their sins*, Chap. 33. Vers. 24—33. *And against the Shepherds of* Israel; *with a Promise of the true Shepherd Christ*, Ch. 34. *Against mount* Seir, Chap. 35. *Promising restauration of* Israel, *through Christ, and his Kingdom*, Chap. 36. & 37. *and fore-telling the destruction of* Gog *and* Magog, Chap. 38. and 39.

Twelfth year, twelfth moneth, first day, he Prophesies against Egypt, Chap. 32—17.

Twelfth year, twelfth moneth, fifteenth day, He Prophesies against Egypt, Chap. 32. 17—32. *And of the Watchmans duty*, Chap. 33. 1—21.

25 year, first moneth, tenth day, He hath that large Vision of a New Temple, &c. Chapters 40, 41, 42, 43, 44, 45, 46, 47, 48.

27 year, first moneth, first day, He Prophesies against Egypt, Chap. 29. Vers. 17. and Chap. 30. 1—19.

CHAP. I.

Vers. 1. NOw] Heb. *And*. So haply coupling his outward expressions in writing, with the inward notions and visions of his mind. Or else it is an Hebraism, only for grace of speech; very usuall in that language: whereupon as here this Book, so in like manner with this word do begin the Books of Exodus, Leviticus, Numbers, Joshuah, Ruth, Jonah, and most of the Historicall Books of the Old Testament.

This Chapter contains a Vision of the glory of God, and of Christ.

in the thirtieth yeare] Not from the Jubilee; for this time agrees not with that accompt: but thirty years after that the Book of the Law was found; which was the eighteenth year of the reign of Josiah; when also the Covenant with God was renewed, Religion reformed, and a very solemn Passeover kept, 2 Kings 22.3,8,22,23. 2 Chro. 35.19. The remembrance of such benefits gave the Jews occasion of this accompt. A thing not unusuall with them in like cases. So are years reckoned from the calling of Abraham, the birth of Isaac, the coming out of Ægypt, the division of the Kingdomes of Judah and Israel, the Captivity and deportation into Babylon: and others, that we need not here to fly and fetch it from an Epoche and Æra of an Heathen King Nabopolassar, not mentioned in Scripture; though that Chaldean accompt may agree with this: nor refer it to the Prophets age, which he would not take upon him in this manner to set down; as being without any example of such like reckoning in Scripture: and his birth day a time but obscure, and not vulgarly known abroad,

fourth moneth] Answering to part of our June and July. See Annotations on Chap. 40.1.

fifth day] Towards the end of our June. Thus particularly God would have us take notice of the times, and to observe the remarkable passages of Gods providence and acts in Church and States, which fall out in them, Hos. 14. 9. That this fifth day was a Sabbath day, cannot be ascertained.

among the Captives] Heb. In the midst of the Captivity: when Jehoiachin or Jeconiah was led Captive to Babel, 2 King. 24.12. then Ezekiel, Chap. 40 1. Mordecai, Esth. 2.5,6. and many of the people were led also away; ten thousand Captives at least, 2 Kings. 24, 14,16. of which number were three thousand and three and twenty of the Tribe of Judah, Jeremy 52.28. In the midst, that is, among st, as Joshuah 7. 13 thus the Godly are mingled in this world with the wicked, Psal. 120.5. Apoc. 29. 13, 14, 15. and a Lilly among thornes, Cant. 2.2. yea, thus they are wrapped up in the same outward calamities and afflictions with the wicked, Eccl. 9. 1, 2. 1 Pet. 5.10. And therefore we must not judge of men by their outward estate and condition. It was the greatest of Jobs three friends, Luke 13. 1, 2, 3, 4. Psal. 73. 15.

chebar] Chap. 3. 15. a river of Mesopotamia, rising, as is thought, from the mountain Masius, and flowing into Euphrates; neer to which it should seem, were appointed some habitations for the Jewes, which were led into Captivity, Chap. 3. 15. Psal. 137. 1. This seemes to be that Chabor in Ptolomy, though some more probably take this for Euphrates it self. Thus Daniel saw visions by the side of the great river Hiddekel, or Tygris, Dan. 10. 4. That this is called a Sabbatical river, and the reason why, is all but a Rabbinical Dream.

The heavens were opened] To his thinking, and in humane appearance; a kind of speech much used in the description of Visions, Mat. 3. 16. Act. 10. 11. Revel. 4. 1. and Chap. 19. 11. to note a sudden breaking forth of light from above, created by God miraculously, as if it came out of heaven it selfe; in and through the midst of which were shewen the representation of divine things. Or, as Joh. 1. 51. or Act. 7. 56. God strengthening his eyes to see at such a distance.

I saw] Hence Prophets called Seers, 1 Sam. 9. 9. Esay 30. 10. which points out their duty, Ezek. 33. 3, 6.

Visions] God hath revealed himself to his Prophets sometimes mouth to mouth, and face to face, Exod. 33. 11. Deut. 34. 10. Num. 12. 6, 7, 8. sometimes in Dreams, Gen. 28. 12. & 31. 11. sometimes in visions, as Gen. 15. 1. And so here. And these visions are representations of visible things to the eye of the body, or at least of the mind, to a man awake, to signifie things present, or to come; and that with such an irradiation of the mind, and impulse upon the spirit, as ascertains the mind, and Will, and truth, of God in them. See also Chap. 7. 26. & Chap. 12. 22, 23.

of God] That is, which God shewed, or, wherein I saw God: or, notable and excellent visions; so that it might be known it was no Natural dream, or illusion of Satan, or lying fancy: but that the visions in this Chapter came of God, see Annotations on Chap. 40. 2.

V. 2. *Fifth year*] Of Jeconiah's Captivity, and consequently Zedekiahs reign. And from Jeconiahs Captivity doth Ezekiel constantly begin all his reckonings of the times. This doth in Certainty denote the time of thirty years, and the beginning of it, if it were doubtfull in the former Verse: for if to these five of Jeconiahs Captivity, you adde eleven of Jehojakim, and the fourteen last of Josiah, there will arise thirty, spoken of in the first verse: and so Ezekiel prophesieth thirty years after the finding of the book of the Law, in the fifth year of Jeconiahs Captivity. And from this time to that, Chap. 8. 1. is a yeare, and two moneths; within which space all happened that is set down in the seven first Chapters of this Prophecy: and from this day and date of time, to the beginning of the siege, are four years, six moneths, and five dayes, Chap. 24. 1. Jer. 52. 4.

Of King Jehoiachins Captivity] This Jehoiachin was eight years old, when his father Jehoiakim began to reign; and himself likely in some sort joyned with him, 2 Chron. 36. 9. And 18. when he began to reign alone, 2 King. 24. 8. He was Captive seven and thirty yeares, 2 King. 25. 27. He was called also Jechoniah, and Coniah; and, as some would (though not so likely) Shallum, Jer. 22. 11. He is written *childless*, Jer. 22.30. Salathiel was his sonne, 1 Chron. 3. 17. Mat. 1. 12. onely by legal succession, not by natural generation, Luke 3. 27. In him ended the Kings, and royal line of David: Our Saviour came of Nathan, Davids other son, Luke 3. 31. The Crownes, Zech. 6. 11. are set upon the head of Joshuah the high Priest. These five yeares of Captivity and affliction mended them not.

V. 3. *The word of the Lord*] That set down in the second Chapter, and continued to the twelfth Verse of the third Chapter.

came expressly] Heb. *by being hath been*; or, *in coming it came*: to assure the entity, evidence, and truth herein.

Ezekiel] Heb. *Jechezkel* signifying the strong God, or the strength of God, or one strengthened by God. A name by Gods providence well suiting to his condition, and calling: as likewise the Name Isaac, Solomon, John, Jesus.

the Priest] So he was both Priest and Prophet: and so very few of the Prophets were.

The son of Buzi:] And therefore not the son, or servant of Jeremy as some would.

Land of the Chaldeans.] That is, in Mesopotamia a part of Chaldea. Abram had dwelt there, Gen. 11. 31. Act. 7. 2, 4. whereof Babylon was the chief City, built by Nimrod. The land called the land of Nimrod, Mich. 5. 6. and of Shinar, Gen. 10. 10. It was a land of wickedness, Zech. 5. 11. And they a martial, cruel people, Jer. 6. 22, 23. & Chap. 50. 42, 46. and yet here in this place God raiseth up a Prophet in much mercy, for the good of his Church, in this distresse.

and the hand of the Lord] The Spirit of the Lord, God by his co-eval and co-equal Spirit, works as a man doth by his hand, Act. 11. 21. See the power, virtue, and efficacy of his Spirit, 1 John 4. 4.

was there upon him] Strongly; the intrinsecal power of his Spirit, excited and brought Ezekiel to this prophetical office and function, as it were against his will, he not thinking of it, much lesse affecting or ambitiously desiring it. See Chap. 3. 12, 14, 22, 24. & Chap. 37. 1. For this John saith, Rev. 1. 10. *I was in the Spirit*. See 1 King. 18. 46. 2 King. 3. 15. Then Gods Word and Ordinances are of power, and to purpose, when Gods hand and Spirit goeth with them, 1 Cor. 2. 4, 5.

V. 4. *A whirlewind*] The beginning of the Vision, which continues to the end of the Chapter. The summe of it is set down by the Prophet himself, Ver. 28. in these words, *This was the appearance of the likenesse of the Glory of the Lord*. More fully and particularly, it shadowes out the God of glory, and the Son of Man, the Lord Jesus Christ, guiding and governing the heaven and the earth, and all things in them; and their wheelings and turnings, and mutations, by his active providence, and more specially his Church, and the affairs of it, by his eternal spirit, using therein the ministery of his Angels, and inferiour Creatures: This Vision is ofte-soones renewed, and mentioned in whole, or in part, Chap. 3. 23. Ch. 8. 4. & Ch. 10. 15, 20, 22. & Chap. 40. 3. This Vision serves for the Prophets heavenly confirmation in his future calling, fitting and preparing him to it, and incouraging him in it; for the light of Gods glory is very efficacious upon the spirits of men: and it serves also for the divine credit of the prophesies hereafter following. The difficulties that arise in the explication of this Vision, are acknowledged by all Authors.

a whirl-wind] Heb. *a wind of Tempest*. This, and what followes, is a fore-runner of the glory and Majesty of God; as Job. 30. 1. and as Act. 2. 2, 3. and to rouz up Ezekiels mind to due attention: and not unfitly figuring the enemies which God would use as instruments, for the punishing of his people the Jews. As a whirl-wind, were the enemies and their armies. And so God threatens, Chap. 13. 11, 13. & Jer. 4. 11, 12, 13. See Prov. 1. 27. Esay 41. 16.

out of the north] And thence came the Iews enemies, the Babylonians, and other nations serving them. So Jer. 1. 13, 14, 15. Hab. 1. 6, 7, 8, 9, 10.

a great cloud] A sign of Gods presence: So Exod. 19. 16. 2 Chron. 5. 13, 14. And as a great cloud likewise were the armies of the enemies, for numbers and swiftnesse, as clouds covering the face of the earth, Chap. 38. 9. 2 King. 25. 1. Hab. 1. 8. and flying as a cloud, Esay 60. 8. bringing clouds of darkenesse and gloominesse; as Joel. 2. 2. of trouble and distress, Zeph. 1. 15. Clouds of bloud; as a great cloud pouring down upon the Jewes showres of destructions, storms and tempests, Esay 28. 2. so Ezek. 30. 18. & Chap. 38. 9. so Jer. 4. 13. as clouds full of floods and fire, and hail and lightnings, and thunderbolts, Psal. 11. 6. Thus God ordereth, and rulereth both meteors and men, Esay 19. 1. Psal. 104. 3. Amos 5. 8.

and a fire infolding it selfe] Vapours likely in the cloud, kindling, and burning into themselves, the flame turning inward, catching it self, as the Hebrew is, and making as it were a fiery Globe: some would apply the signification of this to sin, and the Nature of it. But we rather conceive, it represents the fiery wrath of God; or secondarily of Nebuchadnezzar, his instrument, who burnt up Temple, City, and all.

and a brightnisse was about it] As a shining about the fire; as raies about the sunne. Gods fiery wrath and judgement upon sinners make the splendor and glory of his justice to shine abroad, Exod. 15. 6.

Colour] Heb. eye, So Lev. 13. 55. Num. 11. 7.

of amber] Or a most lively colour, as of the purest burning brass; or rather, as of red, hot, fiery burning coales, ver. 13. whence Angels are called seraphim, Esay. 6. 1, 6. as fiery and burning in the speedy and fervent execution of Gods will: Psal. 103. See 2 King. 6. 17. Heb. 1. 7.

out of the midst of the fire] This cleers the meaning of the word midst next aforegoing; as also in the beginning of the next verse. See Apoc. 1. 16.

V. 5 *Also out of the midst thereof came*] The meaning of this vision seemes to be; that the Son of God who had established the Ark of the Covenant, with all the things belonging to it, for a sign of his residence among his people, and for a figure of heaven where he dwelleth, and reigneth in glory among his Angels; doth here reveal his heavenly majesty in formes and shapes answerable to the earthly figures of the Temple; appearing in judgment against his people; purposing to depart from them, and to destroy them, as it is declared, Ezek. 10. 17, 19. & 11. 23. until the time appointed for the restauration of the Church: at which time he will return in the same form, Ezek. 43. 3. See the like visions, Dan. 7. 9. Rev. 4. 6, 7.

four] Four-formed creatures; as Gods ministring spirits in all the four quarters of the world: in themselves very numerous, Dan. 7. 10. Mat. 5. 9.

Living-Creatures] Or, *wights*; shadowing out and signifying not the armies of Nebuchadnezzar, comming against Jerusalem to destroy it, as some would have it out of that, Chap. 43. 3. but the angels called Cherubins, Chap. 10. 15, 20. See Gen. 3. 24. which are Gods ministring spirits, Heb. 1. 12. for the good of the godly, to inform and guide them, to defend and guard them, to eye them in the assemblies, comfort them in afflictions, and attend them at their deaths: And for the wicked, to oppose and withstand them, and to execute Gods judgments upon them. Here they are represented in these Hieroglyphicks. As then Ezekiel seeth the glory of God, and of Christ; so also he seeth the ministery of his angels which are Gods great officers in the great Family of Heaven and Earth; and which, in wit, excel, in might are strong, in service unweary, in quicknesse fleet. What some here write of the four Elements to be shadowed hereby, or the four Cardinal vertues, or the four faculties in the Soul, or four chief passions in man, or four monarchies in the world, or else the four Evangelists, *Matthew*, *Mark*, *Luke* and *John*: or yet of the Name *tetragrammaton Jehovah*, consisting of four letters, or of Christ our Saviour, his person, and offices as here mystically meant, are all rather wandring fancies, and imaginations, then Notions suiting with, or proper to the words and context of this, and the following Verses.

their appearance] Differing from those four beasts, Apoc. 4. 6, 7, 8. And their appearances we may see, their essence we cannot.

the likenesse of a man] For stature, proportion, and all things; saving such differences and alterations as are set down in the six Verses following. They had such qualities in likeness as are set out by these parts of a man: principally, reason, which is the property and propriety of man among all visible creatures, 2 Sam. 14. 20. Apoc. 46. 8. 1 Per. 1. 12. 1 Chron. 11. 10.

V. 6. *And every one had four faces*,] Of this see more in the 10 ver.

four wings] To signifie their winged speed, in doing Gods Will. Of these, see more, ver. 8, 9, 11, 23, 24, 25. and Chap. 10. 12. Here they have four wings a piece, Esay 6. & Apoc. 4. every one hath six wings, Their swiftnesse is beyond the swift motion of the Sun, and of the Stars, which yet is almost beyond all admiration.

V. 7. *And their feet*] Comprehending the thighs and legs withall, as may be gathered by that which follows.

straight feet] Heb. *a straight foot*; round, without turning, to run readily any way, as a round bowl or globe is ready for motion any way, Heb. 12. 13.

sole of a calves foot] To signifie, as it should seem, the indefatigable motion of Angels in the service of God, and his Church.

and they sparkled] Themselves; Or rather their feet sparkled with their speed, and purity in doing Gods Will.

brasse] Or, *Steel*, Apoc. 1. 15.

V. 8. *The hands of a man*] The hand notes action, Eccl. 9. 10. Prov. 3. 27. This is to signifie their ability and action; as forsuitly their will and readinesse of desire was shadowed out. Here is the virtue and diversity of the angels operations, Chap. 10. 7, 8. 12. They are for work and service, they rest not, Apoc. 4. 8. and are without weariednes. We should do likewise, Joh. 13. 17. Apoc. 21. 14. See more, Ezek. 10. 12.

under their wings] Will and Work go together. Some here do stretch the situation of their hands under their wings, to farther notions, then we can apprehend a warrant for.

four sides] On the four sides of the Waggon, on each side of which there was a Cherub, as some say: but rather under their wings on the four-sides, as the express words are. And so every one having four wings, ver. 6. there were sixteen hands under their sixteen wings; thus placed, in this order, Chap. 18. 21.

V. 9. *Their wings were joyned*] Touched each other in their utmost parts.

one to another] Heb. *a woman to her sister*. To shew their joint unanimity, harmony, and correspondency, in speeding to perform Gods Will in joyned; which ever lay ready before them; and they ready and prepared for it, of what nature or kind soever it were: such unanimity, and joyning our helps together should be in us, for the doing of Gods Will. The wicked practice it against him, Psal. 2. 2.

turned not] See ver. 12, ready straight to all services, without need or use of so much let, as the turning of themselves. See our duty, Luk. 9. 62. Phil. 3. 13. 14. That returning ver. 14. was in the same manner as they ran, without turning of their bodies, after they had done their work; as if he should say, they ran to and fro without any winding or Circulation.

V. 10. *As for the likeness of their faces*,] They are likened to the faces of four principal creatures. They seem to represent, and hyeroglyphically describe, (as earthly things may) the humane understanding, the Lyon-like power, the Ox-like usefulness, the Eagle-like speedinefs of the Angels, in their ministration and obedience to Gods Will, and for the service of his Church and people, Apoc. 4. 7. Thus angels are; and thus like should we be.

They four had, &c.] Each one had four faces, ver. 6. and so sixteen in all. Each one, of a man, before: Of an Eagle behind: Of a Lyon, on the right side: Of an Ox, on the lefside.

V. 11. *upward*] It may be both faces, and wings: so fome translate upward, towards him that sate upon the throne above the firmament, that was over their heads, ver. 22, 23, 25, 26, to admire and adore him, Heb. 1. 6 And as an Hawk upon the wing, ready, and watching unanimously to receive his Commands; to do his Will. Mat. 18. 10. & Chap. 8. 9. Psal. 123. 1, 2. Thus it should be with us, Mat. 16. 10. and our minds should be upward, Col. 3. 1. Phil. 3. 20. The Church hath the Moon, and all sublunary things under her feet, Apoc. 12. 1.

Upward] Or, *divided above*, as it may be translated. Namely above the shoulders, where the four faces did begin to divide themselves; and where the four wings of the Cherubins were also divided.

two covered their bodies] Ver. 23. Every one had two which covered on this side, and every one had two which covered on that side their bodies. This might be so, by joining of the wings one to another: So ver. 23. Esay 6. 2. the words are, *with twain he covered his feet*. Likely this for decency, and modesty; as in those cases, Exod. 20. 26. & Chap. 28. 42. or else, as Moses put a vail on his face, Exod. 34. 33, 34, 35. So providing to help and succour humane infirmity; as we use to shadow our eye with our hand, when we would look up to the bright body of the Sun.

V. 12. *whither the Spirit*] The Spirit of God who is the guide of the holy Angels, in all their Functions, and performances; the Spirit of him that sate upon the throne, who did drive and put forward the live Wights, (as the wheels to the same kind of motion, ver. 20.) for the Angels are his ministring Spirits, Heb. 1. 12. Or, we may understand it, of the Spirit of the living Creatures, guided indeed by the Spirit of God.

They turned not] See Ver. 7. 12. 17. Chap. 10. 11.

V. 13. *Like burning*, &c.] In love, and zeal, to obey Gods Will. And it may be, in zeal and fury against sinners, ready

in indignation, to execute Gods vengeance upon them.

It went up and down] This likeness and appearance of fiery burning coals, and lamps, was in continual motion, darting out rayes incessantly.

and the fire was bright] This fire that went up and down, was bright and shining, gave light.

and out of the fire went forth lightning] That is, dreadful signes of Gods fiery indignation, and judgements to be executed, by the angels, upon sinners.

V. 14. *Run*] With speed, as a flash of lightning, God useth the ministery of angels, in his administration of things here below; and particularly in the execution of his judgements against sinners: examples whereof are very plentiful in the Scriptures: and the angels as readily do his Will, and have influence from Christ suitable to their administration.

and returned] That is, ran to and fro without turning about, ver. 9. and they ran and returned; not in a tumultuary way, or by chance, or according to their own minds, but according as their head did guide them; and when they had executed his Will; for afore they returned not, till God had changed the state of things; as Mat. 8. 9.

a flash of lightning] Most speedily, as it were in the twinkling of an eye, Mat. 24.27. Luk.17.24.

V. 15. *One wheel*] As one; yet more in number, ver. 16, 17. 18, 19, 20, 21. The Cherubins covering the ark are called a Chariot, 1 Chr.28.18. And wheels are set to the Celestial throne, Dan.7.9. See Ecclesiasticus, Chap.49.8. The meaning here is, that the Prophet did see a wheel by every one of the living creatures: So that they being four, there were also four wheels, ver. 16,18. See Chap.10.9. what is meant by the wheels, is a thing full of obscurity and difficulty: Yet most understand by them, this inferiour world; which is as a wheel round, and subject to many wheelings, roulings, and turnings, various mutations, and changes. The turning of this wheel is daily seen in this world. And the story of Sesostris King of Egypt, may be a lively emblème and expression of it: and Chap. 10.13. is translated and expounded by sundry learned Divines, for a divine warrant, to understand by the wheel this mutable inferiour orbe. In which the Church militant is tumbled and tossed. See that verse, and the Annotations on it. And others not much differing, hereby understand the godly people that are in the world, and their various state and condition.

upon the earth] Newly upon that floor which appeared in this Vision, ver. 19.21.

by the living creatures] In, and upon which wheel the living Wights exercised their Offices and Functions.

with his four faces] The wheel had four faces or sides, ver.17.

V. 16. *The appearance*] The colour and shew.

of the wheels] Therefore more then one: four in this verse, and verse 18, yet as one, being as a wheel in the midst of a wheel, as appears in this verse. See Chap. 10. 9.

like unto the colour of a beryll] A precious stone, of a green Sea-colour; representing likely the unstable floating condition of this sublunary world, and of all things in it. The Hebrew word is Tarshish, and Tarshish in Scripture is often used to signifie the Sea: and it is also the Name of the Metropolitan City of Cilicia, neer to the Sea, whither Jonas fled, Jonah 1.3. the Apostle Pauls Country, Act. 21.39. & 22. 3. But here it must be understood of a precious stone; as appears, Chap. 10. 9. and that of a green Sea Colour.

had one likenesse] In all respects, so that he which saw one, saw all, and thereupon called *one wheel*, ver.15.

a wheel in the middle of a wheel] Not comprehensively one infolding another; then they could not be perfectly one like another: But transversly, all made up one spherical figure, touching themselves, at right angles; that without turning, or any delay, they might run and roul any way, on any side as is shewed in the next verse, East, West, North, or South. This also may note haply the intricacy and perplexity of the carriage of the affaires of this world, to humane understanding.

V. 17. *went*] See Chap. 10, 11.

Returned not] They had no stops or retrogradations; they went on constantly, went through, they did not move out of the direct tract, wherein the living Creatures did lead them; but even as the live Creatures were led by their Chiefe, so did they also guide the wheeles. See ver. 20. a figure of the agreeing harmony, which is in all the works of Gods providence towards his Church; and of the constant carrying of them on to their appointed ends, and periods, Esay 43. 13.

V. 18 *Rings*] Or, rims, or strakes, or trendles, or circumferences.

so high] Of a fearful height and Compasse; and motion sequently: Representing likely the high, wondrous, unsearchable administration of things in this world, and of the passages of Gods providence in them; bringing fear and dread, amazement and astonishment to men, Job 21. 7, &c. and Chap. 12. 6. Psal. 73. 1, &c. Jer. 12. 1. Hab. 1. ver. 1,3, these wheeles are of such a height, and their motions such as none can reach, Psal. 36. 6. Rom. 11. 23.

Rings were full of eyes] Instead of great nailes wherewith Cartwheeles are garnished, there were eyes, for to represent either the stars of heaven, or more particularly, Gods all-seeing providence, in all the parts of his government, 2 Chr.16.9. Prov. 15. 3. thereby guiding, as the least, so the most high and formidable things of this inferiour orbe, and sublunary world; Howsoever they may seem here to be carried blindly, rashly, confusedly. See Act. 4, 27, 28. yea though the second causes be blind, and know not their own motions; or move otherwise, Esay 45. 4. and Chap. 10. 7. yea or contrary wayes; yet he makes them subservient to his ends. Yet here are not excluded the gifts of Gods Spirit in the instruments which he imployeth to this end, under him. See Zach. 3. 9. & 4. 10. See Rev. 4.6. In Ezek. 10. 12. the body, backs, hands, wings, of the four wights, were full of eyes also. Gods providence reacheth all: no place left to chance, or fortune, even *in* the least thing.

V. 19 *And when*] See Ver. 17. as the camp and Hoast of Israel removed and rested, by the guidance of the Pillar of Cloud, and fire, See Apoc. 14.4. Their movings, forward, upward, every way; their rest depended upon the living Creatures, was guided and ordered by them. God orders both the Angels, and all second Causes, in all their motions, by his eye of providence, and secret instinct.

were lift up] See Ver. 20, 21. Some do conceive hereby, that God doth sometimes raise the spirit of the creature to more then an ordinary height, and inables it to unwonted services, Zach. 12.8.

V. 20 *whithersoever the spirit*, &c] Verse 12. the impression and impulse of Gods Spirit was their guide and mover. Yea God acts in his just judgment, even in the motions of Satan and sinfull men, not changing their Wills, but making use of them to bring about his own designs. 2 Sam. 17. 14.

for the spirit of the living creature] Heb. *the spirit of life*. Verse 21. that spirit wherewith the living wights were moved, was in the wheeles. That one Spirit of God works all in all. The same Divine Inspiration which did drive the live wights, did also give a motion to the wheels, not enliven them: To signifie that Gods Spirit, the vigour, vertue, and instinct of it, gives motion to all things according to their several principles, and services: that God is present effectually in all the Instruments of his providence; and that Christ doth do all in all in his Church, 1 Cor. 12. 6. Ephes. 1. 11. Col. 3. 11. Rom. 8. 9, 14. 1 Cor. 6. 17.

they went] Without dispute, without delay, immediately, cheerfully. See Rom. 8. 14. Joh. 14.17. Psal. 148.8.

V. 21. *Those stood, these stood*] God puts stands to the motion of the wights, and of the wheeles, at his pleasure. See Josh 10. 12. 13. 1 King 12. 24. Esay 37. 3.

for the spirit] So Verse 20. here redoubled to make it more remarkable; it is a lively Spirit, 2 Corinthians 3.5,6. Romans 8.2. it moves, and works in all Creatures, with instincts and qualities according to their kinds. It hath choice operations in the elect; and common operations in the rest of Mankind.

V. 22. *And the likeness of the firmament*] not the firmament it self; all this was in vision, See Gen. 1.6. By this is meant Christs Celestiall Glory, who is king of the Church; for above this firmament Christs sits in his Throne, Ver. 26. Hence to the end of the Chapter, Ezekiel sees in this vision, the Glory of Christ the Son of Man, or of God in Christ,

upon the heads] Ver.26. so this was between the Son of Man, the Lord Jesus Christ, and these wights, and wheels: and this likely did supply the office of that pair of wings, Esay 6.2. all Creatures are under Christ, he sits above them, Phil. 2.9. 1 Cor. 15.27.

was as the Colour] Heavenly things are pure and glorious, Psal. 19. 1. Job 37.18.

terrible Crystal] Transluecent strangely; even terrible to astonishment through the strangenesse, the greatnesse, and the gloriousnesse of it; such are the things above, dreadfully glorious; and what then is the dreadfull glory of God himself? 1 Tim.6. 16. and all things below are visible to him, as in and through Crystal, Heb. 4. 13.

V. 23. *And under the firmament were their wings straight the one towards the other*] The Angels at a distance, attend Christs Throne, with wings stretched out, ready to fly in his service; as Mat. 8.9. and unanimously perform it with mutual sweet agreement, See Ver.6, 11. and the Annotations upon it.

every one had two which covered] More then four we may not admit, because of Ver.6. either those two wherewith they did fly, did serve also to Cover their bodies, at least wise, when they stood, and let them down, Ver. 25. Or else, out of Ver. 11. the joyning of two wings, one of each Cherub or Wight to another, might be counted two on a side: And thus Covering, they shew their reverence, and subjection to Christ; as 1 Cor. 11.10. Psal. 89. 7. And may serve as a pattern to man, either of decency and come-

comelinesse, or of modesty and humility, to vail and cover the glory of our parts, lest we should grow proud, or others fall to idolize us. See Annotations on Ver. 11.

V. 24. *The noise of their wings*] By several similitudes much amplified.

of great waters] See Rev. 1. 15. Psal. 46. 3.

as the voice of the Almighty] Psal. 29.3 ——18. Apoc. 1 .10. as thunder, Psal. 18.13. Joh. 18.6.

the voice of speech] An articulate voice of dreadful sound and greatnesse. Gods judgments have the voice of speech in them Micah 6.9. we should learn the language thereof, Esay 26.9. Hos. 14.9.

as the noise of an hoast] Of armies of men and horses, in their armours movings, fightings, Cryes, with Drums, Trumpets, Cannons, (as the case is now) All this may serve to shadow out the swiftnesse, and the dreadfulnesse of Gods judgments, Chap. 13. Psal. 119. 120. Esay 29.6. And that, of dreadful force, and efficacy are the Angels in their motions and actions; specially in the execution of Gods judgments. Some refer all this to the noise of Nebuchadnezzars armies. See Esay 5. 27, 28, 29, 30.

they let down their wings] They kept them quiet & without noise, signifying, that they had no power of themselves, nor ought to do, but onely waited to execute Gods Commandements.

V. 25. *A voice*] Or noise, or sound; as a fore-runner to prepare Ezekiel the more to attend Gods Word which should be spoken unto him. So was John prepared to attendance, and hearing, Apoc 1. 10. & so Exod. 19. 16.

from the firmament] Not from the firmament it self, or from any thing under it; but from besides, and above it; so the Hebrew bears; from Christ on the Throne.

when they stood and had let down their wings] And so were silent without that noise, Ver. 24. that the voice might be heard, Job 4. 16. sedate, and silent minds and spirits, are fittest then to hear Christs voice.

V. 26. *and above*] The last and best part of the Vision.

likenesse] Likeneslie, and appearance, thirteen times used in this and the two Verses following. To shew that all here was in vision only; least wee should otherwise mistake; and God thus as it were, mantles up his Majesty; else their could not be such Communion between him and us.

throne] Psal. 9 7. Dan. 7. 9. Heb. 1.8. Apoc. 4.2 ——7. and Chap 20. 11, 12. Heb. 4.16. See 1 King. 22. 19. The throne here may signifie the Judiciary power, Kingly dignity, triumphant glory, and divine Majesty of Christ.

of a Saphire stone] A most glorious Throne of an heavenly Colour; of a sky, or pleasant blew Colour, with a little purple Colour; of a sky, or pleasant blew Colour, with a little purple in it, Exod. 24. 10. See Solomons Throne, 1 King. 10. 18,19. 2 Chr. 9.17. See Lam. 4.7. Apoc. 21. 19. this adds to Christs glory.

of a man] Christ, אדם upon ☉, God and man; to be man by his incarnation in the fulnesse of time; the King of the Universe and head of the Church, See Ver. 28, & Dan. 9. 13. Esay 6.1. with Joh. 12. 41. Apoc. 1. 13. & Chap. 14. 14.

above upon it] Sitting, most likely.

V. 27, *and I saw*] See Chap. 8. 2.

of amber] See ver. 4. and the Annotations upon it. Here is Christ of an intense fiery Colour, like to the most hot burning glowing Coals, Apoc. 1. 14, 15, & Chap. 2. 18. & 10. 1. & 19. 11, 12, 13. Thus Christ is presented in a fiery way, when acts of wrath and judgment are to be executed upon a people. To shew that God and Christ is a consuming fire to his enemies, Deut 4. 24. Heb. 12.20. Mal. 3, 2, 3. Jer. 51. 25, 16. Apoc. 6. 17.

round about within it] A fire, it seems, in a fire, within the outmost *round about within it*] A fire, it seems, in a fire, within the outmost fire, reflecting upon it self, burning within the concave of it, round about; as fire in a furnace. Two particular applications, and explications of these types, we may not so safely venture upon. Christ is most glorious, Mat. 17.2. Act. 26. 13. and then take up that, Phil, 3. 21.

V. 28. *bow*] Of this bow, and the use of it, we read, Gen 9. 12, —— 18. Esay. 54.9. This bow then is a sign of mercy: it is a bow whose back is upwards, towards heaven; not shooting downwards towards us: a bow without arrows at all; a bow of fresh and lively delightfull Colours, to intimate Gods mindfulnesse of his Covenant of mercy to his, in the midst of his fiery wrath and judgments against his enemies; that he will ark and save his, when he rains down floods and storms upon other sinners, Chap. 38. 22. Psal. 11. 6. Thus justice and mercy do compasse his Throne.

of the brightness round about] Of that brightnesse in the end of the former verse; though some extend it to be round about the Throne; or the head of him that fate upon the Throne: according to those places, Apoc. 4. 3. & Chap. 10. 1.

This was the appearance] The sum of the vision, as we formerly said.

of the likeness] To see God and his glory as it is in himself, is not for this life; Exod. 33. 20. See Esay 6. 2. but reserved for the life to come, 1 Cor. 13. 12. 1 John 3. 2. And even then though visionally, yet not comprehensively; for so no Creature can ever see the glory of the Creator, 1 Tim. 6. 16. or comprehend his infinite essence: and therefore there is no doubt but with this clause, those places, Gen. 32. 30. Exod. 33. 11. are to be understood. This here was but the appearance of the likeness of the Lord. And we see it in the volume of the Creatures, Psal. 19. 1. and in his Church; and his Divine dispensation towards it, Psal. 19.9. & 63. 2.

of the Lord] *Jehovah*, Christ is *Jehovah*; who as God hath his being of himself, and gives being to all things Jer. 23. 6. Mal. 3. 1.

I fell upon my face] In adoration with fear and reverence, at the glorious presence of the Divine Majesty. So Gen. 17. 3. Lev. 9. 14. Dan. 8. 17. & 10. 8, 9. Rev. 1. 17. and it was so usually with Gods Saints, Abraham, Moses, Manoah, Esay, Daniel, and others. Or else, astonished with amazement at the sight of Gods Majesty always terrible to sinners, though Saints, through sense of their own frailty, weaknesse and sinfulnesse, during this mortal life, Esay 6. 5. Mat. 17. 6.

a voice of one] It was the Lords voice, but the Prophet in his astonishment knew not whose voice it was. However, he was then best fitted to hear the voice, when he was thus humbled first at the sight of this vision.

CHAP. II.

Verse. 1. AND] Ezekiels Vocation to his Prophetical function, and instructions therein, are the things contained in this whole Chapter, and continues to the 21. verse of the third Chapter.

He said] He, Chap. 1. 26. as appears in the three Verses following.

Son of man] So often, and very often is Ezekiel styled by God in this book, some reckon 80 times & upwards. So Daniel once, Dan. 8. 17. else this style is appropriated to our Saviour Christ, where it is spoken of one Man, & not spoken of mankind in general: & so our Saviour styles himself above four times. This compellation might serve to put the Prophet in mind of himself what he was, even Man, earth, and ashes; of his original, and end; basenes, brittlenes, worthlesnesse in himself, Gen. 3. 19. Psal. 9.20. and so to humble him, that he should not be puft up with this heavenly glorious vision, and so his pride to blossome, 2 Cor. 12. 1,7. but magnifie Gods mercy in thus honouring him, Psal. 8. 3,4. & 144. 3. Job 7.17.

Stand upon thy feet] Chap. 1. 28. Arise, recollect thy self, be ready to attend and hear. So Dan. 10. 11. Eph. 6. 14. Act. 9. 6. See Numb. 23. 18. Judg 3. 20. thus God in mercy and compassion, raiseth and comforts him.

And I will speak unto thee] That speech which after follows, v. 3. &c

V. 2. *And the Spirit entred*] Either the Spirit of God, see Chap. 1. 20. & 3. 24. or his own spirit of life which seemed lost almost by his former fear and astonishment; as that, 1 Sam. 30. 12. However, Gods *Spirit* received his languishing *spirit*; and here we see that God with the command, and by it, gives power and performance: see Dan. 10. 10. compare and couple Gods commands with his promises, Deut. 10. 16. ch. 6. 5. with ch. 30. 6. and Ezek. 18. 31. with ch. 36. 25, 26, 27. and Psal. 21. 23. with Jer. 32. 40.

entred into me] By its operation and implection: filling and fitting him for his office: see Act. 6. 3. and ch. 9. 17. & 11. 24. & 13. 2. The use and necessity of the *spirit*, 1. Cor. 2. 14, 12. The word is not sufficient without it. But the Word is the Chariot of the *spirit*, as here. See 1. Thess. 1. 5. 2 Cor. 3. 6, 8. Gal. 3. 2.

V. 3. *I send thee*] I make thee my legate and ambassador; mission, and ordination is requisite, Rom. 10. 15. False prophets run before they be sent, Jer. 14. 14. and Ch. 23. 21. and Ch. 29. 9. and it is Christs prerogative to send Prophets and Ministers, Mat. 28. 18, 19. Rom. 1. 5. 1 Cor. 4. 1. 2 Cor. 3. 6. Ephe. 4. 11. Act. 20. 28.

to the children of Israel] Evil branches of a good stock, Rom. 9. 6. These were not praying and prevailing children, as their Father was, Apoc. 2. 9. Rom. 2. 28, 29. Grace comes not by inheritance, Joh. 8. 44.

to a rebellious] sin is *rebellion*, 1 Sam. 12. 15. and chap. 15. 23. and Act. 5. 39. Luk. 19. 14. let us do, as it is, Joh. 1. 18. And herein is Gods mercy seen, in sending to such a rebellions people, 2 Chr. 36. 15, 16. Jer. 25. 3. and Chap. 35. 15.

nation] Heb. *nations*. The Prophet prophesied against sundry *Heathen Nations*: yet here are meant the children of Israel; as is expressed: called *Nations* or *Gentiles* here, because they sinned as the *Heathen Nations* did: And so in reproach for their sins, they are called ---- sundry reproachfull names, Esay 1. 10. and 57. 3. Jer. 7. 27. ---3.

they and their fathers] Judg. 2. 19. Jer. 7. 20. authority and example of Fathers pleaded, Joh. 4. 20. Jer. 44. 17. but is no found Rule of Worship, or life, Ezek. 20. 18, 19. 1 Pet. 1. 18.

against me] Joh. 22. 16. Esay 48. 8. Jer. 3. 25. & Chap. 31. 31.

even unto this very day] Esay 48. 8. Jer. 3. 25. & Chap. 31. 31. Ezek. 20. 31. Affliction & captivity changed them not. Esay. 1. 5.

V. 4. *Impudent*] Heb. *Hard of face*; that is to say, such as are not ashamed of any thing. A great progress, and height in sin

sin, Jer.6.15, and 8.12. & 3.3. and c.3. Zeph.3.5. Zech.7.12. Esay 48.4. Phil.3.19. Psal.52.1. *Repentance* recals *shame*, Rom.6.21.

stiff-hearted] Act.7.51. when judgements, mercies, miracles, will not move and mollifie them, Exod.32.9. Deut.9.6. Esay 48.4.

thus saith] The minister is Gods mouth, Jer.15.19. and 1.9.

V. *whether*] Ver.7. Chap.3.11,27. Jer.26.23. Matth.21.37. Gods primary intention in sending his Prophets, is for the good of his people. In a second place it is for to leave the wicked inexcusable, and to justifie his proceeding towards them. See Esay.55.11. 2 Cor.2.15,16. Joh.9.39. That place of Esay, Chap 6.9,10. is fix times alledged and repeated in the New Testament.

or whether they will forbear] Namely, to hear and to obey thee from me: yet must the Prophet do his duty, and refer the issue and success to God, Esay 49.4,5. yea, he must deal roundly, as God himself here doth, and put such vile sinners to it. See Mat.10.14. Mar.6.11.

for they are a rebellious house] So charged with *rebellion* against God and his Commandements very often; *obstinate sinners*, with an high hand; whose hearts were fully set in the to do evil, Eccl.8.11. evil things, as they could, Jer.3.5. eve with greediness, Eph.4.19 mighty sinners, as those, Amos 5.12. sons of Belial, filled with maliciousness, madness, as Luk.6.11. provoking most bitterly, Hos.12.14. as those, Deut.9.22. even the worse for the means; in doing, they will do their idol-service, Jer.44.17. and thus most do, Apoc. 13.3. 1 Cor.1.22. Esay 53.1. few hear the word obediently, Mat. 7.13,14. And thus the Lord tels the Prophet afore-hand, what he was to expect, that he might not stumble at it, nor despond, when he should come to it, and find it so.

yet shall know, &c.] So chap.33.33. and so be convinced of their rebellion, and obstinacy, for not taking warning by him, and so left without excuse, Esay 5.3,4. and so, it shall be easier for Sodom in the day of judgement, Matth.12.24. what languages will their consciences speak in that day, or on their deathbeds? In the end you shall know it, Jer.30.24. See Jer.5.31. and 16.21. and 30.21 The Prophets shall witness it against them, to their further condemnation, 2 Cor.2.15,16.

V.6. *Be not afraid*] Four times in this verse. Stand it out, shew thy self a man, a man of courage, a man of God. So Chap.3.9. so Jer.1.8.17. He throweth hereby our aptness to fear: and yet, that for no fears or afflictions, Prophets should forbear to do their duties. See Psal.27.1. and 23.4. and 56.3,4. No cause for the godly to fear; but the wicked justly may. 1 Sam.8.12. Prov.28.1. Further helps against fear, specially in Magistrates, and Ministers. See Neh.6.11. Hagg.2.4. Not faint and flag, God is with them, Josh. 1.9. Jer.1.8. Psal.118.6. 2 Tim.1.7. else God will confound us Jer.1.17. Luk.12.4,5. Esay 8.13. The just live by faith, and will not dy by fear, 2 Chron. 32.7,8. Heb.11.27. Prov.29.25. The more Holinesse, the lesse fear: even Herod feared John, and Saul feared David: let us not value our life too much, Act.21.13. Apocal. 12.11.

briars] *Pricking briars*, Eze.28.24. Mic.7.4. See Jothas parable, Judg. 9.14,15. 1 Sam.24.13. as Job, 33.13. ungodly men are like thorns, Nah.1.10. worthless, fit to be burnt, Da.11.21. Ps.58.9. Esa.10.17. Job 30.8. pricking, grieving things, Num.33.55. Thus, in their words and calumniations, provocations, scoffs and scorns, reproachings, threatnings, fleightings. Thus, in their look, of kin to that nation of fierce countenances, Deut.28.50. Thus, in their catching scratching Nature.

scorpions] A thorny weed growing like *scorpions*, whereof instruments are made to scourge malefactors, 1 King.12.11,14. also, a venemous stinging creature, Deut.8.15. The *scorpion* is cunning, vigilant, torments, and kills, Apoc.9.3,5,10. Here is the nature of the wicked, Mic.7.2. Amos 2.7. and here is the lot of the righteous to dwell among the wicked. Lot in Sodom, David in Meshech and Kedar, Psal.120.5,6. Cant.2.2. a lilly among thorns, Apoc.2.13. we had need to walk warily, to keep our selves from their scratchings, stingings: beware of men, Matth.10.17. seek not acquaintance of them, Mic.7.4. Do men gather grapes of thorns? Mat.7 16. and, as here, so specially is it the lot of Prophets oftentimes, and of Gods *Ministers*, 1 Cor.4.13. and 15.32. Heb.11.36, 37 Luk.10.3. They must not think it strange: but prepare for it: when these *scorpions* sting us, we must look up to the *brazen serpent*.

V.7. *My words*] Not the words of any other, Jer.23.30,31,32. Num.22.38. Matth.23.20.1 Cor.11.23.

whether, &c.] See Ver.5.

most rebellious] Heb. *rebellion*, in the abstract: to note the height of their sinning, see annotations on ver.5.

V.8. *Be not thou rebellious*,] Amos 3.8. They shall come unto thee, not thou to them. God looks for more at a Prophets hand. We must not follow the example of wicked men; though the most and the greatest. We must not write after their copy, trace their steps. Examples prevail much, *Magnates*, *magneter*. Peter among the Jews would Judaize: but it must not be so with us.

what I say] Not what others say; be they what they will be,

open thy mouth] Prepare and dispose thy self for it, Psal.119. 131. and 81.10.

and eat that I give thee] Apoc.10.9. as he enjoys him the duty of his prophetical function; so he gives him the means and furniture for it. He gives feed to his sowers. He furnisheth them with abilities. If they want books, he will provide them, Exod.4.11,12. Mal.10.19. And ministers must digest first, themselves, what they deliver to the people after.

V.9. *an hand*] See Da.5.5,24. Gods creative and infinite power.

a roll of a book] Namely, a book, or a volume, wrapped and rolled up, according to the ancient fashion, Isa.8.1. Jer.36.2. Psal.40. 8. This a fit symbol of the gift of Prophecy, hereby, and herewith bestowed on him by that great Prophet of his Church.

V.10. *and he spread it before me*] Expounded, and revealed it, opened it, and made it known unto me, Luk.24.27. Apoc.1.1. and 5.5. and 3.7. Esay 22. 22. Mal.11,25,27. unrolled it, Joh. 15.15.

within and without] Heb. *in the face and in the back*: Every where, on all sides, full; containing likely the sum and arguments, of almost all the Prophecies following; The peoples sins and punishments.

lamentations, &c.] Chap.17.32. and Chap.32.2,16. dreadful, and woful things hang over the head of a sinful Nation: which ministers must not refuse to declare.

mourning] Mourning Songs, and Elegies.

and woe] Lam.5.16. Matth.23.

CHAP. III.

Vers.1. HE *said unto me*] Namely, He that had spoken to him in the precedent Chapter; he which late upon the throne and spread the book before him.

Eat that] All this was done in vision; and it may serve to represent the deep Impression of the Word of God, in the heart of his *Ministers*, who must apprehend it by faith, and digest it by meditation; for to utter it, not as a mere Narration, but as a quick and lively doctrine.

that thou findest] Not some part of it, Rom.15.4. 2 Tim.3.16.

Findest] Namely that I give thee, whatsoever it be, sweet or bitter, hard or soft, pleasing or displeasing; and it may serve to signifie that *Ministers* ought to follow, their vocation, simply and readily, without contradiction or doubt whatsoever. And the obedience of all unto Christ, must be absolute, in all and every thing, without disputing the case, without consulting with flesh and blood. A kind of blind obedience is here best. So Genes.12.3. Luke 5.5. Mark.1.18. Joh.15.14.

Eats this Roll] Rev.10.9. The meaning here is that expressed, ver.10. 1 Tim.4.13.15.

and go] Then are *Ministers* fit to go and preach, and feed others, when they have first eaten the Roll, and fed themselves, Matth. 5.19.

unto the house of Israel] Them of the captivity in Babylon.

Ver.2. *So I opened my mouth, and he*, &c.] Mans endeavour, 2 Tim.1.6. Esay 64.7. and God the chief agent, Jam.1.17. Psal. 51.15. 1 Cor.3.6. and 12.6. and 15.10. Joh.15.5. Phil.2.13.

V.3. *Cause thy belly to eat*] Concoct it, digest it, retain it, draw out all the vertue of it, live and act in the strength of it. And thus should we deal with the roul of Gods book, and Word, eat and take in all the truths of it; and not as weakly and sickly stomacks do, cast it up, and get no benefit by it; but eat it by faith, and digest it by meditation, turn it to our spiritual nutriment, feel the power and efficacy of it in our heart, strengthning the inner man, and act accordingly. Other books and roules we may look into, but this we must eat.

and fill, &c.] The inwards of the Soul are to be filled and fed with the Word and Will of God, Psal.1.2. and that plentifully, Col.3.16. It is not enough then to hear, and know it.

Then did I eat it] Jer.15.16. Apoc.10.10. that is, in this Vision, I seemed to eat the roul, in my own Imagination; and yet afterwards he seems, through humane frailtie, somewhat to decline his vocation, ver.14,15.

It was in my mouth] Gods Word, and book of Scriptures, is sweeter then honey, Psal.19.10. and 119.72,103. Though sinful men; as sick-men, have lost their taste. And the office of a Prophet seemed at first pleasant to him, by reason of the excellency of the revelations, the communication with God; the profit that might hence come to the Church, and the honour which God did then do him, by this Seal of his Grace; but the bitternesse did follow afterwards, ver.14. Apoc.10.9. Jer.15.16,17,18.

V.4. *with my words*] Chap.2.7. not thine, not the words of others, 1 Cor.11.23. 1 Joh.1.3. Jer.23.16,28,32.

V.5. *for thou*] That is, I will not employ thee in preaching to strange and barbarous Nations, as Jonah, and others; but thou shalt preach onely to thine own Nation, thy friends and familiars, which should be a pleasure and comfort unto thee, and should strengthen thee in zeal and vertue. Thus God appoints where, and to whom, Act.10.28.

V.6.

V.6. *Of a strange speech, and of a hard language*] Heb. *deep of lip, and heavy of language*, See Esay 33.19.

of a strange speech] Heb. *deep of lips, and heavy of tongue*.

surely had I sent thee] Or *if I had sent thee*, &c. would they not have hearkened unto thee? or albeit I had not sent thee (but thou hadst gone of thine own accord) yet they would have hearkened unto thee.

They would have hearkened unto thee] Sooner then the house of Israel, they of the captivity, Matth.11.21,23. and Chap.12.41. the unsearchable depth of Gods wisdome, and wayes, and judgements: In denying the means of grace to those that would embrace them; or better use them, and in giving them to those that will refuse them.

V.7. *will not*] So Joh.5.40. Luk.19.14. and Chap.2.3,4. will not do what they are able to do: our will and wilfulnesse charged with the fault, Hos.13.9.

unto thee] Jer.7.27.

for they will not hearken unto me] See 1 Sam.8.7. Joh.17.20. Those that do not hearken to the word of God in the Scriptures, do not hearken unto God.

impudent and hard-hearted] Heb. *stiff of fore-head, and hard of heart*. No more mooved or mollified, then a rock with the waves of the sea. See Chap.2.4. Esay 46.12. Psal.95.8. Rom.2.5. Zach. 7.12.

V.8. *Strong against*] God promiseth his assistance to his ministers, and that he will give them boldnesse and constancy, in their vocation, Isa.50.7. Jer.1.18. Mic.3.8. Esay 50.7.

V.9. *And as an adamant*] Jer.15.20.

fear them not] Chap.2.6. See Annotations upon it.

V.10. *Moreover*] A summary repetition and injunction of his fore-said calling and function, in this, and the next verse.

All my words] Not some of them, Psal.119.6.

Receive in thine heart] He sheweth what is meant by the eating of the book; which is, that the ministers of God may speak nothing, as of themselves, but that onely which they have received of the Lord, and lodged in their heart: and in their heart likewise the people must receive Gods Word, Deu.6.6. Psal.119.11. and Psal.40.8. as Prov.6.20,21,22. Luk.2.19. and Chap. 8.15.

V.11. *To them of the captivity*,] That were carried captive with Iechonias. These were not so bad as those yet remaining in Jerusalem and Judea, under Zedekiah, Jer.24.5,8. yet they were bad enough in their present affliction, ver.6. of this Chapter; and haply grudged at their present state and condition, that yet remained in the land of Jury. And therefore far sorer judgements are denounced in this prophesie against Jerusalem and the inhabitants of Jury, then against these mentioned in the text.

unto thy people] As Deut.9.12. as it God some way cast them off!

and in the same dialect] he speaketh, *your new moons*, &c. Esay 1.14. Mal.1.9.

whether they will hear, Chap.2.5.

Ver.12. *The Spirit*] Not the wind, or the vigour of his own *spirit*, as some would have it; but Gods *Spirit*, Chap.1.12,20. called also the land of the Lord, Jer.2.7. Chap.1.3. and in the 14. and 22. verses of this Chapter, that *spirit*, Mat.4.1.

Took me up] Lifted him up higher, that he might at less distance, and more cleerly view and behold the glory of the Lord, the glory of the Son of Man.

Of a great rushing,] Act.2.2.

Blessed] Most likely, the word of that voyce afore-mentioned: and the words not of thunder, as that supposed, Joh.12.29. but of the *living wights* the angels. It is their work and office to praise God, Apoc.5.10,11. Esay 6.3. Luk.2.13,14. Job 38.4,7. Psal. 148.2.

from his place] Sitting on his heavenly throne of glory, Chap. 1.26. See Mic.1.3. Some understand this of the Lords removing from his temple, and forsaking it. And the voice or noise of a great rushing, to be like as when great Princes do remove their dwellings. And histories do record the like to have fallen out, when the Romanes afterwards burnt the temple, Josephus 6.7. Chap.12. of the War of the Jews. Apollonius 6.1. Corn. Tacitus 6.21. of his Annals: Whence it may be the Gentiles had that opinion, *That their gods forsook their Cities, before they were taken and destroyed by enemies*; as by many instances of theirs might be shewed. But this sense seems rather to be put upon this text, then naturally to arise out of it. The plainer sense is to take this for a doxologie, or praising of God; yea even when he is in a way of judgement, he is to be blessed and glorified.

V.13. *The noyse of the wings, and of the wheels*,] The noyse of the celestial and Terrestrial creatures, in way of acclamation and applause at the glory of the Lord.

touched] Heb. *kissed*.

one another] Heb. *woman, to her sister*: Noting the angels harmony, and loving unity, In praising God, in executing their offices; they have like affections, as a woman to her sister.

V.14. *And took me away*] Ver.12. after the former sight, and applause; took him away and corporally translated him from the place where he had seen the vision, to the chief residence of his countrey-men, which were captives in Babylon, ver.14,15. A thing which did often befall the Prophets, 1 King.18.12. 2 King.2. 16. Act.8.39,40.

And I went in bitternesse] After I had well, thought upon the subject of my prophesies, and of my commission; finding them full of miseries for my Nation, and of dangers and troubles for my self, Jer.20.9.

heat] Heb. *hot anger*, The Prophets weaknesse and infirmity; yea froward humour, and distemper, to be in a chase and indignation of *spirit*, upon so divine a Call to this office, and so gracious a promise of assistance in it: so it was with Jonas. The best have their failings. No perfection here. And the Prophet here conceals not his own fault; as not being grudged by his own *pen*, or *spirit*, in writing Scriptures, 1 Pet.1.20,21.

The hand of the Lord] That is to say, the power of Gods *Spirit* in me over-powred my reluctancy, overcame all these fleshly apprehensions, Ps.8.11. and comforted me, Ier.1.7,9. and 39.3. Act.4. 20. Gods *Spirit* offers not violence to the Wills of men, yet works invincibly; he inclines them to yield *omnipotenti suavitate, & suavi omnipotentia*. Some here make the meaning to be, that he went in bitternesse, and hot anger of *spirit*, because the hand of the Lord was strong upon him to force him, and over-power his Will, to this bitter and woful message and office.

V.15. *Then I came*] In that fourth moneth, Chap.1. ver.1.

at Tel-abib] Which was a place of Mesopotamia, where some, and haply the most of the captive Jews were placed.

that dwelt by the river of Chebar] See Chap.1.1,3. the ten tribes were of the river of Gozan, 2 King.18.11. And so this place here likely not far from the place of the vision, Chap.1.1,3.

and I sate] Sadly, no doubt, as Lam.1.1. and 2.10. And concealing my Calling, and idlely forbearing and foregoing my function injoyned me.

astonished] At the wofulnesse of the Roul given me in charge, as the matter of my Commission, and argument of my Prophecies to my own countrey-men.

seven dayes] Mourning for his people in astonishment, as Job's three friends did, Job 2.13. There might be other ends and uses also of this strange behaviour.

V.16. *At the end of seven dayes*] God bears with his weaknesses of his servants, and leaves them not long, though they be in distempers and so overpowers them; that their will and weaknesse shall not hinder the efficacy and execution of his decree.

V.17. *Son of Man*] Chap.2.1.

I have made thee] God makes him to be. Heb.5.4. and because of his former tergiversation, his vocation, and Prophetical function, is here again renewed, and re-inforced.

a watchman] A Prophet. This shewes the Churches danger, and the ministers duty: So Chap.33.2,7. Esay 51.8. and 56.10. Jer.6.17. Heb.13.17. See Esay 21.6,8. carefully to watch, and to warn, to fore-see, and fore-tell dangers. This is the Watchmans duty; as Gen.31.40. not to be blind watchmen, dumb dogs: given to sleep and slumber, Esay 56.10.

unto the house of Israel] Watchmen are not for themselves, but for the flock, 2 Cor.12.14,15. and 11.28. Too many do otherwise, Phil.2.21.

hear] They must hear before they speak, learn before they teach, Hab.2.1.

warning] Vers.17, 18, 19, 20, 21. Chap.33.1 —— 10. Esay 58.1.

From me] From my mouth. The watchmans word and warning to the people, must be from the Lord, and from him onely: and the warning must be given, not in his own name, but in the name of Christ, by and with his authority, and so ought to be received, 2 Cor.5.20. As Christ did come, and work in his Fathers Name, Joh.5.43. and 10.25.

V.18. *when I say*,] When I shall have given thee commission to say so to him from me, and this according to the warrant of my Word, and dictate of my *Spirit*.

surely die] In dying thou shalt die: the like phrase in the original, 1 Sam.26.25. and usually in the Hebrew tongue, die temporally, and eternally.

and thou givest him not warning, nor speakest to warn] He must be solicitous, and frequent in warning, Act.20.31. Phil.3.18.

to save his life] Manasses that exceeding sinner did so, 2 King. 21.11. 2 Chron.33.12,13. And this is the end and scope of the *Ministery*, 1 Tim.4.16. Jam.5.20. 1 Cor.3.9.

dy in his iniquity] Ignorance, or not warning is not sufficient plea for wicked men.

but his blood will I require] As Gen.9.5. Ezek.33.6. 2 Sam.4.11. Act.20.26. 1 Cor.9.16.

at thine hand] So ver.10. The Lord applyes it to Ezekiel, that he may take to heart his duty, and his danger. These words seem not so much words, as thunderbolts: and what then will become of seducing *Ministers*? 2 Pet.2.1.

V.19.

V.19. *Thou hast delivered thy soul*] Doing thy duty, and what lyes in thee. So ver.21, Act.20.26, and 18,5,6.

V.20. *when a righteous man*] Chap.18.24, righteous seemingly, in their own eyes, or in the eyes of others: Outwardly, though inwardly hypocrites, Luk.18,9. Mat.23.28. Children of the Kingdom eternally, Matth.8.12. and 5.20. The truly righteous turn not thus, 1. Pet.1.5. 2. Pet.1.10, 11.

commit iniquity] Joh.8.34. 1 Joh.3.8.

and I lay a stumbling block before him] Do by my just and provident administration turn against him his own *iniquity*, whereby he shall fall as by a stumbling block: or lay that before him, which he will make a stumbling block to himself. God himself, and Christ is a stumbling block unto them, Esay 8.14. 1 Pet.2.8. 1 Cor.1.23. Psal.94.23. and 64.8. Not infusing any corruption into him, but for his former sin, leaving him to himself, delivering him up to his own vile lusts, giving Satan leave to tempt and seduce him, and keeping back my assistance, and withdrawing my grace; and thus in justice, punishing one sin with the occasion or commission of another, Rom.1.24,26,28. 2 Sam.16.21,22. 1 Kin.22.22. 2 Thess. 2.11. The Sun is without fault that draweth with his beams, as well stink out of a Carkasse, as a sweet smell out of a Rose. The cause is from within; onely the occasion is from without.

Righteousnesse which he hath done] Heb. *Righteousnesses*: materially for the substance of the outward works; and so righteous in mens eyes, though not formally righteous, as not done in faith.

shall not be remembred] Chap.18.24. Nay more, it shall make against him, 2 Pet.2.21.

V.22. *and the hand*] As Chap.1.3. and Chap.3.14.

There] At Tel-abib, Ver.15. at the end of seven dayes, Ver.16.

Into the plain] Or, *Valley by Tel-abib*: a place more free from concourse and disturbance, and more fit for divine contemplations and visions, which were there shewed and vouchsafed to him: The more separate from the world, the more free communion with God, when the mind is serene and contemplative; then the Lord opened himself unto him.

V.23. *By the river of Chebar.*] The same vision, the second time; suiting to the argument of his prophecie.

and I fell on my face] As Chap.1.28. It affected him the second time, no less then at the first: which further proves the majesty and terrour of it; and mans weaknesse and sinfulnesse, Esay 6.5.

V.24. *Then the Spirit*] The *Spirit* acted in our Saviour, Esay 61.1. In *Stephen*, Act.6.10. in *Apostles*, Act.1.4. in *Cornelius*, Act.10.44. in all the godly, 1 Cor.6.11.

and set me upon my feet] As Chap.2.2. God soon visits, revives, strengthens, comforts with his *Spirit* those that are thus humbled.

Go shut thy self] Spoken by way of Irony, or rather a plain Injunction to him, from the Lord; so to do. It may be there to receive further instructions from the Lord.

V.25. *They shall put bonds upon thee*] This not in vision onely, and imagination; but really that thou come not forth to prophesie wrath and woes against them: or possibly seeing his behaviour, ver.15. It may be out of such a conceit as that in Mar.3.21. and so done in his own house by them of his own houshold, and his friends, for his credit sake, as they thought. Some conceive, as if this should emblematically set forth their shutting up in a siege; and the bonds of their captivity, Jer.40.1. However, bands, and bad usage, betide the *Prophets* and *Ministers* of God, Jer.1.19. Act. 9.16. and 12.8. Matth.24.9. Joh.16.2,4. 1 King.22.27. Jer.37.15. and 32.2. and 38.6,7. 2 Cor.11.23,24. 1 King.18.4.

V.26. *And I will make thy tongue*] Dumb, either not able to speak; as Luk.1.20. or dumb, by the restraint of my prohibition. I will suffer it for a time. Thou shalt be as a man tongueless, and wordless, as a man whose tongue cleaves, &c. so to revenge their rebellion and ingratitude. And heavy judgement of God upon a people, Amos 8.9,10,11. and 5.13. The contrary is promised as a blessing, Chap.24.27. Esay 30.20,21.

a reprover] Heb. *a man reproving*. This wise he was dumb.

for they are a rebellious house] Their Rebellion then, and impudency, and hardnesse of heart, in sinning against God; and not the Prophets fear of them, was the cause of his silence, and silencing.

V.27. *But when I speak with thee*] When it shall seem good to me so to do, not unlikely but after other seven dayes, or very soon after compare, Chap.1.1,2. and Chap.4,5. with Chap.8.1. And therefore this time is not to be prolonged to some Number of years, as some do.

I will open thy mouth] To speak my word unto them, and to pronounce my words against the for their sins. See Ch.24.7. &C.33.22.

He that heareth] Thou shalt do thy office and duty; do they what they will, Chap.2.5. and 3.11. Apoc.22.11. God will try men, whether they be curable, or no.

CHAP. IV.

Vers.1. *Thou also*] The summe of this Chapter is the siege of Jerusalem, and the famine in it; foretold and foreshewed in types here; about four years before the same began.

Son of man] When thou shalt go forth among them, thou shalt thus do, and to this effect; speak to them from me, and thou shalt use no other kind of preaching or prophecying to them, during all this time, but this following, ver.7. or thus shalt thou prophesie against it. Some take this to be done in the time of his silence, Chap.3.26.

Take thee a tile] Here begins as it were the reading of that roul, Chap.2.10. a preaching of it, not to the ear, but to the eye in a more moving way.

Tile] Some doubt, whether unburnt, or burnt in a Kill, Others say the Hebrew word will bear a Table, or Tablet, smooth, and square, and somewhat large, and so fitter for the Prophets Pencil. See Esay 8.1.

Jerusalem] They then in the captivity, had no cause to grudge themselves, and murmur, or to envy them and their estate that were in Jerusalem. Of this city, see Jer.32.31,32. and Chap.26.6. Zeph.3.1—5.

V.2. *lay siege*] Draw a design of a very strait siege.

and build a Fort] Forts, and Fortifications, Towres, Trenches, Engines, Pourtray these things upon the tyle round about the pourtrature of the City; make a kind of Mall; as Josh.18.4,9. by pencil rather then engraving. See 2 King.25.1.

Camp] Of the Chaldean armies.

battering rams] (Or, chief leaders) Namely, to batter the walls, according to the ancient manner.

V.3. *an iron pan*] Or, a flat plate; It may be, to shew the hardness of the siege, through Gods inexorable anger towards them; and that all endeavours and resistance that they of Jerusalem could make against the besieging Chaldeans, should be to no purpose: and that it should be impossible for any relief to come and deliver them.

for a wall] In resemblance of the wall of the City; though most Interpreters construe this wall of Iron in sundry other meanings.

set thy face against it] As Lev.17.10. Jer.21.10.

and thou shalt lay siege against it] Thou shalt act the part of a chief Commander of an army, which doth straitly besiege a place, Jer.1.10. Thus he writes as it were in Hieroglyphicks, and preacheth in emblems; and this is not unusal with the Prophets. So Esay 20.2. Jer.13. and 16.&19. & 27. Chapters; and Zech.11. and none more useth it then Ezekiel. Types and figures make truth more evident, and efficacious.

To the house of Israel] To those now in Captivity; and to those yet remaining in Judah, under the reign of Zedekiah, which would not be persuaded that Jerusalem should be besieged: and to those also of the ten Tribes scattered among them.

V.4. *lye thou also*.] Not sleep; as the vulgar Latine hath it. All this was done in a prophetical vision and extasie, say many; made known from God to the people. And many such things are in the Prophets; As Hos.1.2. and Chap.3.1. And otherwise as they conceive, we should here forge a monstruous thing, or a miracle; yet others take it not visionally, but literally; as that, Chap.12.3, 4,5,6. Esa.20.2. as conceiving it of little, or no use to the People, if done in an Intellectual vision onely, and the Prophets bare imagination. And besides their qualifying the hardnesse of it by their expositions; They suppose that God who gave the Command, did minister also extraordinary strength, and constancy for the performance of it. And they understand this lying, seconded by that, Ver.8. yet not to be so strict and absolute, but that he arose sometimes to dresse his meat, and fetch his drink, Ver.9,10,11. and for other necessaries: But that his far greatest posture was lying; and his sleep constantly on his left side, during this Number of dayes.

upon the left side] Haply, because Samaria & the Kingdom of Israel, the ten Tribes, lay on the left hand in relation to Jerusalem, & the Kingdome of Judah; as left hand, and right hand are taken in Scripture: supposing the posture of the face toward the East. So Chap.16.46. and 47.1,2. Exod.26.18. in the Hebrew.

and lay] As a type of God, in long patience bearing their iniquity, and the burden of it, though troublesome to him; as it would be to a man to lie long upon one side: yet so besieging them, as it were, and provoking them to a yielding and surrendring by repentance. But now at last ready to punish them fully.

the iniquity] Guilt, and punishment.

of the house of Israel] Of the ten Tribes.

according to the number] as Numb.14.34.

V.5. *three hundred and ninety dayes*] A year and about a moneth, and between Chap.1.1,2. and Chap.8.1. are a year and two moneths. Some begin these years from the seven and twentieth of the reign of King Solomon, when he and all Israel with him, fell away from God to Idolatry: and end them in the fifth year of Zedekiahs captivity, Jer.52.30. When Nebuzaradan carried away captive seven hundred fourty five persons of the Jews; having burnt the Temple and City four years before, Jer.52.12,13,30. And this seems best to suit with the truest Chronology of the times of

of the reigns of the Kings of Judah, the proof whereof, they expound and apply that Chapter 5.3,4. Others, begin them from the fourth year of Rehoboam, when he and Judah forsook the Law of the Lord, 2 Chron.11.17. and 12.1,2. Others more likely then so, from the division of the kingdoms in the first year of Rehoboam and Jeroboam: and both end them in the eleventh and last year of Zedekiah; and both labour to make their Chronologies of the kings of Judah to agree with this number. However for the main matter, the difference in all is not great. And withal, it is not unlikely, that the siege of Jerusalem, by the Chaldeans, continued three hundred and ninety dayes; by comparing the beginning an end of the siege, 2 King.25.1,2,3,4. and Jer.39.1,2. and 52.4,5,6,7. and considering therein the time that the Chaldeans left the siege, upon the coming up of Pharaohs army out of Egypt, Jer.37.5,7,8, 11. which may be gathered to be about five moneths spent upon that expedition. But those Rabbies of the Jews that would understand this siege of the siege of Jerusalem, by Vespasian and Titus; and assign the three hundred and ninety dayes to the time of that siege; and the forty dayes to the time between our Saviours death and that siege; do seem herein wilfully to blind themselves. However we see here Gods great patience, and his long suffering of sins and sinners: and yet at last he doth visit and punish.

so shalt thou] Numb.14.34.

of the house of Israel] Though the body of them were carried captive into Assyria by Shalmenesar long before, in the sixth year of Hezekiah; yet divers of them remained scattered in the land, 2 Chr.30.6. & 31.1. & 34.6,7,9,33. & many of them joyned to Judah, soon upon, and shortly after the first rent and separation by Jeroboam, 2 Chr.11.16,17. and 15.9. and continued so.

V.6. *And when thou hast accomplished*] Art about to accomplish them, that is, after three hundred and fifty, when thou art within forty of the last, as may appear by computing the ninth verse with the fifth, and this; and is clearly evinced by Chap.1.ver.1,2. Chap. 3.15.24,25,26,27. and Chap.8.1. compared together.

of the house of Judah] Whose sins have been in part confused and mixed with the sins of the other ten tribes.

forty dayes] Some take these years out of the first forty of the wicked reign of Manasseh, Others, begin these years from the eighteenth year of Josiah; when though the Covenant with God was renewed, yet the people continued still in their rebellions and provocations, Jer.25.3,4,7. 2 King.23.26. and they end them in the fifth year after Zedekiahs captivity; in that last captivity by Nebuzaradan, Others, more likely, begin them from the thirteenth year of Josiah, and end them in the eleventh of Zedekiah, which make forty years, and are the bonds of Ieremies prophesie, Jer. Chap.1.2,3. This difference is not great.

each day for a year] Heb. *a day for a year, a day for a year.*

V.7. *Set thy face*] Do the actions of a Commander, who is very busie about some siege: harden thy face, be stern, as one inexorable; shewing, that such should be their besiegers, the Chaldies.

arm shall be uncovered] Ha.52.10. Strip up, and stretched out, ready for service, and active; not put up in his bosom. Thus the Prophet personates the Chaldeans in the siege.

shalt prophesie against it] By these signs, with words and expressions, suitable joyned therunto.

V.8. *Lay bands*] By the authority of my word, and power of my Spirit; not as those bonds, Chap.3.25. shewing thereby, the firmness of this divine decree.

from one side] Heb. *from thy side to thy side.*

V.9. *Take thou*] A figure of the extream dearth in Ierusalem during the siege, signified by the course miscellany bread, made of divers sorts of the worst grain, and by the small weight and quantity of it. See their complaints of this, Lam.1.11,19. and 2.11,12,19. 20. and 4.4,9.10. and 5.6,9,10.

and fitches] Or, *spelt.*

bread thereof] A type of the sore famine they should endure in the siege. Many sieges yield example of terrible famine; as Samaria, 2 King.6.25,28. and others in humane stories.

Three hundred and ninety dayes shalt thou eat it] Therefore the forty dayes, ver.6. are included in the three hundred and ninety. And he slept not all the time, as some Papists imagine.

V.10. *twenty shekels a day*] There are mentioned in Scripture shekels of gold, of silver, of brass, of iron. We read also of the shekel of the sanctuary, or the holy shekel. Hence some gather a common shekel, to be contra-distinguished to this, and make it lesse by the half. This to be half an ounce, or two shillings six-pence; the common, a quarter, or one shilling three-pence. And so the weight of twenty shekels here, to be five ounces, or at most ten ounces. Which yet is scant enough to preserve life. Some conceive the common and scattered shekel to be all one, consisting of twenty Gerahs, Exod.30.13 Lev.27.25. Numb.3.47. Ezek.45.12. And the Gerah weighing sixteen barley cornes.

V.11. *water by measure*] Whereof there was also great scarcity during the siege; the springs without the City, being possessed by the enemies. See Esay 30.20. Lament.4.4. and Ch.5.4. *the sixth part of an Hin*] about as much as twelve Hens egge-shells will hold, that is, about a pint; or one of those measures, called Logs, Lev.14.10. whereof six went to the Hin; and the Hin containing the quantity of seventy two egg-shells. See Exod.29.40. and the annotations upon it.

V.12. *Dung that cometh out of man*] Signifying the great scarcity of wood, to bake their bread within the time of the siege; yea of the dung of Cattel; for their Cattel should be consumed in the siege and famine. And also that the Lord holding his people for profane and unclean, would make them in exile and captivity, unable to observe that ceremonial purity in their meats, which God had commanded. See v.13. Hos.9.3. Dan.1.8. See Deut. 23.12, 13, 14.

in their sight] It seems then this was not done in vision onely, and the Prophets imaginations; but actually before the peoples eyes.

V.13. *Defiled bread among the Gentiles*] Defiled; not because of the diversity of seeds, ver.9. but because of the dressing.

Gentiles] To shew their extream misery, not onely in the siege, but in their captivity also and exile.

whether I will drive them] Gentiles, here, then must not be under stood of the Chaldeans, whiles they were besieging them; as some would have it.

V.14. *Ah Lord*] So Chap.20.49. Jer.1.6. and 14.13. See Act. 10.14.

of that which dyeth] Exod.22.31. Lev.17.15. Deut.22.8. Ezek. 44.31.

Abominable flesh] Deut.14.3. And the Prophet counted this enjoyned him, as abominable, if not more; and a defilement for him to touch it.

V.15. *Cows dung*] Thus God condescends: and so, Amos 7.2,3,5,6. And should not we condescend to one another? Rom. 15.1,2,3. This used, being dryed by the poor, in some Nations, for to dresse their meat; and was not abominable, as mans dung, Deut.23.12,13,14. And this being the thing here changed, and condescended unto, shews that the thing complained of, as a pollution, was not the mingled seeds, but mans dung. And this might be a sign of the mitigation of this threatning towards the Elect; but rather a peculiar priviledg to Ezekiels person, in this present case. For the Jews in the siege, endured, and did worse then this, Chap.5.10. Lam.1.11. and 2.11,12,20. and 4.10. See the like, 2 King.6.28,29. See Job 6.7.

V.16. *I will break*] An Hebrew phrase, Lev.26.26. Isa.3.1. That is, I will send an extream penury of bread, and of all things needful for the sustenance of mans life. The evil arrows of famine, Chap.5.16,16. the deficiency of bread; and haply to the unsufficiency of it to nourish, Micah 6.14. Hag.1.6. See the accomplishment of it, Jer. 37.21. 2 King. 25.3. Lam. 4.3—10.

staff of bread] Chap.5.16. and 14.3. Psal.104.15. Levit.26.26. Psal.105.16. the whole staff of bread: and Esay 3.1. the whole stay of bread, and the whole stay of water. See Esay 5.13.

V.17. *And be astonied*] at their present astonishing-misery; so contrary to their false hopes, conceived by their false prophets prophesies.

and consume away] Lev.26.39.

CHAP. V.

Vers.1. *And*] This Chapter carries on the argument of the former. In it are types, setting forth the general destruction of the people of the Jews for their sins.

Take thee] This seems to be commanded, during the former vision; or rather presently after the three hundred and ninety dayes were ended, vers.2. Compare together, Chap.1.1,2. & 3.15,23,27. Chap.4.ver.5. and Chap.8.1. And this to be really put in execution; to signifie a total destruction of the nation, here understood by the hair of the head and beard; whereof one part was consumed in the siege, by famine and pestilence, as it were by fire; another was killed by the Chaldeans; a third was scattered over the world, and perished by Gods vengeance; and a small remnant escaped, where-of part also perished by divers calamities. See vers.12. Jer. 15.2.

a sharp knife] a razor is the sharpest. Such was Nebuchadnezzar: as formerly the Assyrian, Esay 7.20.

and cause] By himself, or by a Barber, or any other.

upon thy head, and upon thy beard] This in it self was held for a reproach and shame, and sign of greatest sorrow, Esay 15.2. Jer.47.5. and 48.37. 2 Sam.10.5. But the Prophet undergoes it at Gods command; seen therein also to be a portentuous sign of that shame and sorrow, that should befal the people.

upon thine head] The head City Jerusalem, vers.5. So Esay 7.v.8, 9. See Esay 7.20. Deut.28.13,44.

ballances to weigh] The precise accuratenesse of Gods dealing, in executing his judgements, Dan.5.25,27. 2 Sam.8.2. They are

not too light, or heavy; but just to a hairs weight: yet mixed with mercy to his, Jer.46.28. Lam.3.32. Ezra 9.13.

V.2. *with fire*] That is, famine, pestilence, and other means, which as a fire should consume them.

a third part] Chap.7.15.

of the City] To wit of that City which he had pourtrayed upon the brick-or tyle, Chap.4.1. Or of Tel-abib; or some City, where the Prophet dwelt in Chaldea; for he was not brought unto Jerusalem, not so much as in vision yet.

when the dayes] Those three hundred and ninety dayes, Chap. 4.ver.5,8,9.

about it] That is, about the City: those that did fight, or fled in the time of the siege; and of the entring in, or breaking up of the City; and those slain in Riblah, 2 Kin.25.18,19,20,21.

Scatter in the wind] Scatter them into other Nations by flight or captivity.

a sword after them] vers.12. Lev.26.33. See this accomplished, Jer.41.16, 17, 22. and 43.10, 11. and 44.27. Obad. vers.14.

V.3. *a few in number*] Such as Nabuzaradan left of the poor of the land, to be vine-dressers and husbandmen; and Gedaliah to be ruler over them, 2 King.25.12,22.

skirts] Heb. *wings*. Meaning that a very few should be left, which the Lord would preserve among all these storms; but not without troubles and trial. So Esay 1.9. and 6.10.

V. 4. *cast them*] They which were with Gedaliah, soon by Ismael come to nothing, 2 King.25.23, but the hairs of the head of the godly are all numbred, Matth.10.30.

thereof shall a fire] Out of that fire, to wit, by the death of Gedaliah, miseries shall arise to the rest of the Jews; which are set out by Jeremy 41.42, 43, 44. Chapters, and 52. vers.30. They look too far, that extend this to the times of the miracles.

V. 5. *This is Jerusalem*] That is to say. This figure represents Jerusalem, and sheweth how I will use her. And in a like sacramental phrase, *This is my body*, Matth.26.26. So Gen.41. 26. 1 Cor.10.4.

I have set] amongst many nations, as Prov. 30. 19. I had sanctified it, and made choice of it for my abode, and enriched it with singular graces, Psal. 48. and 87,1,2,3. That she sate as a Queen among the nations, Lam.1.1. Yea, and placed it much about the middle, and center of the known world; and to be indeed, a lanthorn, and pattern, to them of piety and sanctity, Deut. 4.6, &c.

V.6. *And she*] The causes of Gods judgements against them, ver. 6,7. she that should have been a light of Religion, and of life unto them, Deu.4.6. and 32.6, Esay 1.2. Jerem. 2, 12. Esay 5.4.

my judgments] My Word and Law, into superstition, and wicked works, and wages, Chap.7.2. Jer.2.11. Rom.1.23,25. Jude 4.

more then the nations] More transgressed my holy judgments & statutes, given from heaven, then the Nations and Gentiles have done theirs, by Natures light dictated unto them, 2 King.21.11. See the like, Ezek. Chap.16.47,48,51. They could not do worse then they did, Jer.3.5.

round about her] The Moabites, Ammonites, Philistines, &c.

refused] As Hos.4.6, despised; as a light thing.

V. 7. *Because ye multiplied*] Because your Idols are in greater number, and your superstitions more then among the professed Idolaters. See Chap 16.25, 26, 28, 29. Isa.65. Or, he condemneth their ingratitude in respect of his benefits, Deut. 32.15. Hos. 13.6. Their sins caused God to come on to judgments; provokes him to do his strange work, Esay 28.21.

According to the judgements] Namely by cleaving to your God, as every one of them hath done to the God, Jer.2.10,11,12. See Act.19.34. *Solomons* wives were constant to their gods; and drew him also to do as they did, Judg.2.12. and 10.6. Or, by following your meer natural reason, as the best among other Nations have done, Rom.2.14. Thus God convicts them of their sins: to make way for a further conviction, namely of the equity and necessity of his judgements.

V. 8. *Therefore*] Gods judgements set down to the end of the Chapter, generally and particularly.

I even] By his instruments, *Jer.25.9* and so he did at other times, by *Assur*, Esay 10.5,6,7. by *Cyrus*, Esay 41.1 ——— 6. Amos 3.6. Micah 1.12. and 6.9.

Am against thee] And then who, or what can be for us? and as true on the other side, Rom.8.31. Ezek.22.14.

judgements] Alluding haply to judgments in the former verse; and implying here judgements of another kind.

in the sight of the Nations] Not secretly, or privatly; but openly: all should see his dealing with them, even the *Nations*, in whose sight they had so sinned.

V.9. *which I have not done*] Not the like judgments upon the heathens, Lam.3.6. Greater then the punishment of Sodom: that though sharp, yet short, and sudden, Lam.4.9. Samaria's punishment, 2 King.6.28,29. short of this, by considering the next words, ver.10. and Samaria then was delivered. However, this phrase of speech serves onely to expresse the exceeding height and weight of these judgments. A like phrase is that, 2 King.18.5. and Chap.13, 25. compared together. The like may be the meaning of that phrase, Mat.24.21.

because of all thine abominations] Idolatry, incest, and sundry other sins are called abominations, 2 King.11.5,7. Lev.18.27, whereof they were guilty.

V. 10. *Therefore the Fathers*] Chap.4.9, &c. Levit.26.29. Deut.28.53. 2 King.6.29. Lament.4.10. if the pitiful mothers, much more the fathers, Jerem.16.3. and 22.8,9. Esay 9.19,20.

execute judgements] In these times of siege Ezekiel foretold extreme sorrow should be in Israel, by plague, famine, and sword; Fathers should eat their children, and children their fathers. Moses fore-saw and fore-told that, Deut.28.53. Daniel after-told of a greater desolation, when Christ is utterly denyed by them, Dan. 9.27.

V. 11. *As I live*] The Lords vehement asseveration, Ch.16.48. often used in Scripture: but most often in this Prophet. It is an oath as the word is taken in its latitude, Heb.6.13,14,17. Deut.32.40.

my sanctuary] Psal.20.2. my Temple, with their idols, altars, Jer.7. 30. and 32.34. 2 King.16.10 ——— 16. and Chap.22.12. and with other defilements, Ezek.44.7.

neither shall mine eyes spare] Chap.7.4,9. and 8.18. Deut.7. 16. and 13.8. See 1 Sam.24.10. God it is still that doth it. 2 Chron. 12.7. Amos 4.6,10. and 5. ver.6. Esay 63.10. Now the eye is the Index, the Intelligencer of the mind, the casement it looks out at; the dispositions of the mind, are visible in the eye, as in a looking glass. The meaning here is, You shall have no sign of mercy, in mine eye, in all your miseries.

neither will I have any pity] As 1 Sam.15.3. as Amos 1.11. See Zach.11.6. Jerem.21.7. and 13.ver.14. Lament.2.2,17,21. Ezek. 8.18.

V. 12. *A third part*] The explication of that vers. 2. no escaping from Gods judgments; one or other will overtake them, 1 King. 19. 15, 16, 17. Amos 9.1, 5. and 2.14, 15, 16.

I will scatter] Chap.6.8. Lev.26.33. into Babylon, Moab, Ammon, Egypt, Psal.44.11. Zech.7.14.

I will draw, &c.] Ver.1. Levit.26.33. Jerem. 46.10. and 48.2.

V. 13. *be accomplished*] Let out to the full, go on to the highest degree. He would stir up all his wrath, pour out his full vials.

my fury] No affections or passions in Gods immixt and immutable essence; but spoken after the manner of men, and for our capacities.

to rest upon them] Rest and reside there; so as they should be a people under fury, a generation of his wrath, Jerem.7.29. a people of his wrath, Esay 10.6. See Jerem.7.10. or else, as some my fury shall rest and cease, being satisfied. See Chap.16. 42.

be comforted] That is, I will not be pacified, until I be avenged, Prov.1.26. Isa.1.24. and 30.31. God again speaks after the manner of men, and to our understanding. Thus are men eased, comforted upon revenge taken: *Animii vindicta dolorem*, revenge is sweet.

in my zeal] Fiery jealously, and hot hatred against them for their sins. Like that, Proverb.6.34. See Psal.79.5. Esay 58.17. Ezek.16. 38. Deut. 29.20.

V. 14. *waste*] Jerusalem, and all Jury. Jerusalem was the praise of the earth, Psal.132.13,14. Esay 1.21. and 52.1. and 60. 14. Lament.2.15. Jury the glory of all lands, Ezek.20.6. the Lords land, Hos.9.3. Immanuels land, Esay 8.8. See Deut.11.10,11,12. Zach.2.12. and 7.14. yet for their sins, God would lay it waste, Esay 7.24. and 64.10,11. Psal.107.34. See Neh.2.17. Lament.1.4. and 2.2,3. & 5.18.

V.15. *a reproach*,] As was threatned, Deut.28.37. and excepted, Ezek.22.4. Jerem.42.18. and 24.9. Lam.5.1. and Chap.2.15,16.

an instruction,] *nocumenta*, *documenta*; παθήματα, μαθήματα; as to themselves, so to others, by their examples, Esay 26.8,9.

an astonishment] Through admiration, Deut.29.22,23,24. Jer.19. 8. and 22.8.

in furious rebukes] See the height of Gods anger whereunto it was provoked by sin. These rebukes then were not to cure, but to destroy.

V.16. *when I shall send*] Deut.32.23.

evil arrowes] Which were the grashoppers, mildew, and whatsoever were the occasions of famine: or rather, the famine in the siege, brought upon them by the besiegers. This famine like arrows shot, pierced, and pinched their stomachs, and inwards, wounded them to the heart, slew them, and laid them heaps upon heaps, Deut.32.23,24.

staff of bread] Chap.4.16.

V.17.

V.17. *Evil beasts*] As was threatned, Lev.26.22. Deut.32.24. 2 King.17.25. which use to multiply and increase upon vastations, and desolations of Countreys.

I the Lord] Ver.11. *as I live*. He subscribes it, as it were, with his hand; owns & allows it for his word, and doom; and that it is not the sasse signment of any other. And then shall the Lord speak it, and not perform it, Chap.12.25. Ier.1.12. Esay 14.27. whose word shall stand, Ier.44.28. His words should not be as wind, but as thunderbolts: and they should be convinced of it by woful experience. So Ver.13,15.

CHAP. VI.

Vers.1. *AND the word*] This Chapter contains a more ample explication of the former Types, and threatnings; prophesied and denounced soon after the 390 dayes, Chap.4,5. were past: as may be gathered by comparing together, Chap.1.1,2, and Chap.8.1. Together with a promise of mercy inserted to a repenting Remnant that shall be among the Gentiles.

V.2. *Set thy face*] By this sign shew whereunto thy prophesie looketh and tendeth, Chap.3.5.2. and Chap.38.2.

Towards the mountains of Israel] Chap.36.1. Israel and Judah were both mountains, Exod.15.17. Deut.11.11. 1 King.28.23. Psal. 87.1,3,5,2. Esay 14.25. 2 Chron.27.4. Ier.32.34. Ezek.38.21. Amos 3.9.

V.4. *your images*] Or, *Sun-images*; and so ver.6. See Lev.26,3. 2 King.13.11. 2 Chron.34.7.

V.5. *Lay the dead*] Heb, *give*.

Their Idols] In contempt of their power, and force, which shall neither be able to deliver you, nor themselves, 2 King.13.20. See ver.13. of this Chapter.

V. 6. *Your works may be abolished*] Your idols, altars, chappels, and all other superstitious inventions of man.

V.8. *Yet will I leave*] A promise to a remnant repenting, he sheweth that in all dangers God will preserve a few, which shall be as the seed of the Church, and shall call upon his Name.

V.9. *I am broken*] That is, my patience hath been overcome. Or I have been grieved and afflicted; even as a husband would be at the evil carriage of his adulterous wife. See Psal.78.40. Isa.7.13. and 63.18.

Loath themselves] They shall repent, 2 Cor.7.11. Iob.42.6.

V.11. *Smite*] A repetition, if not exaggeration of the fearful judgements, to the end of the Chapter. These two signes are here of grief, shewing thereby the woful destruction to come; yet smiting the hands together, is, sometimes a sign of Anger; as Num.24.10. sometimes of hearning, encouraging, and settingon; as Ezek.21.17. and sometimes of joy; as Psal.98.8. Ezek. 25.6.

V.13. *under every green tree*] Isa.57.5. Hos.4.13.

V.14. *More desolate then the wilderness*] Or, *desolate from the wilderness*.

Diblath] This place is not mentioned else-where: unless it be Diblathaim: of which Ier.48.22. which was in the Countrey of Moab, neer unto that great and terrible desert, mentioned Deut. 8.15.

CHAP. VII.

Vers.1. *MOreover*] This Chapter is a continuation and confirmation, if not an exaggeration, of the judgements denounced in the former Chapter.

V.3. *Thine abominations*] I will punish thee as thou hast deserved for thine Idolatries, and other crying crimes, ver.8.

V.4. *And mine eye*] Chap.5.11.

shall be in the midst of thee] That is, they having been never wiped out, nor cancelled by my pardon, nor by your repentance, I will make you endure open punishment for them which you shall not be able to avoid, ver.9.

The Lord] That smiteth, ver.9.

V.5. *An onely evil*] Chap.5.9. as 1 Sam.26.8.

V.6. *An end is come*] These reduplications following, shew the certainty and celerity of the judgements.

it watcheth] Heb. *awaketh against thee*.

V.7. *The morning is come*] ver.10.

and not of the founding of the mountains] Not any vain eccho of false fears or foolish joyes.

V.8. *Shortly*] About four years after (as was formerly said) the siege began by the Chaldeans, Chap.1.2. and Jer.51.4. compared gether.

V.9. *I will recompence thee*] Heb. *upon thee*.

V.10. *Behold the day*] As if it were present before their eyes.

The rod hath blossomed] A proverbial kind of speech, to signifie, that the people sins were sprung up to ripeness and maturity, to the filling up of the measure heap full, which draweth Gods judgment upon them, Gen.15.16.

V.11. *None of them shall remain*] They shall all perish, I will suffer them no longer.

wailing for them] Chap.24.16,22,23. Jer.16.5,6. Their own affliction shall be so great, that they shall have no regard to lament for others; yea scarce any left remaining, to wail for them.

V.12. *Let not the buyer rejoyce*] For the present profit.

seller mourn] For he shall lose nothing.

V.13. *For the seller*] By reason of the desolation o fthe land, all manner of right and title to the property of land, shall be lost by the buyers or sellers, and neither shall come again to his land; not the seller, though he had not sold it: no not in the year of Jubile, though he live unto it, Lev.25.13,23.

Although they were yet alive] Heb, *Though their life were yet among the living*.

Shall any strengthen himself] None shall be able by art or cunning, by good or by evil means, to avoid my sentences of death,

In the iniquity of his life] Or, *whose life is in his iniquity*. Heb. *his iniquity*.

V. 14. *They have blown the Trumpet*] Though they make great preparations, their hearts shall fail them at their need, and they shall not be able to do any thing for to defend themselves.

V.15. *The sword*] Deut.32.25. Lam.1.20.

V. 16. *On the mountains*] Scattered up and down to seek safety there, in the most remote and inaccessible and secret places of the *mountains*;

mourning] For their miseries, and their sins, the cause of them.

V.17. *All hands shall be feeble*] Isa.13.7. Jer.6.24. all manner of strength to defend themselves, and to subsist shall fail.

shall be weak as water] Heb. *go into water*.

V.18. *And baldnesse upon all their heads*] According to a lawful custome of plucking off, or shaving off ones hair, in token of great grief; though in some kind and way God had forbidden it, Lev.19. 27,28. Deut.14.1. See Isa.3.24. and 22.12. Jer.48.37. Ezek.27. 31. Amos 8.10. Mic.1.16.

V.19. *They shall cast*] Taking care for nothing but to save their own persons; or they shal leave their wealth to their enemies, thinking to ransome their lives therewith; but it shall all be but in vain, See ver.12. and Isa.13.17.

removed] As the things were which were separated from them, by reason of their uncleanness by the Law: and this because they should not find any help in them, as their trust had been; as the words following do shew.

Their silver] Prov.11.4. Zeph.1.18. Eccl.5.8.

because it is a stumbling block] Their iniquity hath made a stumbling block to themselves.

V. 20. *As for the beauty*] The ark, and sanctuary or temple, the signes of Gods presence, and means of his worship,

therefore have I set it for from them] Or, *made it unto them an unclean thing*, 1.2. I decree to separate and put away from them, as an unclean thing by the Law is, and satisfied. See to be cast away, Esay 30.22.

V.21. *Strangers*] That is, of the Babylonians.

pollute it] Ver.22. by entring into it, spoiling it with the blood (likely) of slain persons in it; and by all manner of means profaning, sacking, and ruining it.

V.22. *My face*] Though they call and cry upon me in that time of their calamity, that I would pity and spare them and mine own Temple.

My secret place] Even the most holy place, whereinto none might enter but the High-Priest, and where God by the signes of his presence did dwell.

Robbers] Or, *burglers*.

enter into it] Namely, the *Sanctum Sanctorum*, or secret place.

defile it] Shall sack and destroy it, as a profane and polluted place, without any respect at all had to it, 2 King.25.9. 2 Chron.36. 19. Jer.52.13.

V.23. *Make a chain*] For a sign of the peoples captivity. See Jer. 27.2.

bloody crimes] That is, of sins that deserve death.

V.25. *Destruction*, Heb. *Cutting off*.

V.26. *Mischief shall come*] Psal.42.7. Jer.4.20.

they seek a vision] In the midst of these great troubles they shall require some counsel, direction, or comfort from the Prophets: but not onely prophesie, which is an extraordinary gift, shall fail them; but also the ordinary preaching of Gods Word, and all good advice and provision of humane wisedome.

from the ancients] Both in Church and State.

but the law shall perish] Psal.74.9. Lament.2.9.

V.27. *Hands of the people*] The people shall be so dismayed, that they will be able to do nothing in their own defence.

According to their deserts] Heb. *with their judgments*.

CHAP. VIII.

Vers.1. A*ND it came to passe*] This and the three Chapters following, contain one vision. In this eighth Chapter are shewed divers wayes the abominable Idolatries of the Jewes, yet remaining in Jerusalem, under the reign of King Zedekiah.

In the sixth year] Fourteen moneths, that is one year, and two moneths, since that time mentioned in Chap.1.1,2. and about a fortnight after the end of those three hundred and ninety dayes; Chap.4.5. as is most likely, upon consideration had of those words, Chap.3.15,14,15,26,27.

sixt moneth] Which containeth part of August, and part of September.

sixt day] Towards the end of our August.

in mine house] In Mesopotamia.

And the elders] That were in Captivity with me.

sate before me] Likely come to ask counsel from God by me, Chap.33.31, and by Gods providence, whiles they were there, this vision befel the Prophets, which made for the greater notification, and credit of it.

hand of the Lord] as Chap.1.3.

V.2. *And lo, a likenesse*] Of a man, as appears by the words following.

As the appearance of fire] As Chap.1.27.

of bright ness] Of the bright shining Sun.

of amber] Chap.1.5.

V.3. *And he put forth*] That man in the former verse, (Dan.5.5) All this was done in a mental vision, and not really in a body.

to the door of the inner gate] That is, to the door of the gate of the inner court. See Chap.10.3. or Priests court, namely of Solomons temple; though some learned men would understand hereby the very ingress of the great Court which was for the people.

that looketh toward the North] This seems to be the North door and gate of the Priests court; for that court had four gates and doors: on the East, West, North, and South; that is, on each side one; and porters appointed to them; as appears, 1 Chr.9.19,22,23, 24. and 1 Chron.26. and they seem to have these names, *viz.* 1 Sur the East-gate, 2 King.11.6. called also the gate of the foundation, 2 Chron.23.5. from the foundation of it, because it had the greatest and lowest foundation (for the great court of the people joyning to it, stood upon the declivity of an hill) called also the higher gate of the house of the Lord, 2 King.15.35. because it was the highest, and the greatest, reckoning from the foundation to the top. This was the chief gate. 2 The gate behind the guard which is the South gate, 2 King.11.6. which seems also to be called the gate Sippin, that is, of the doors, or thresholds, 2 Chron.23.4. 3 *Shallecheth*, the West gate towards the Kings house, 1 Chron.26. 16. 1 King.10.5,12. 1 Chron.26.16,18. 2 Chron.9.4,11. 4 The North gate behind the brazen altar, as appears in these words, and in the word of the fifth verse following, likely so called from that time and fact mentioned, 2 King.16.14.

the seat of , &c.] The Image it self was at the North gate of the brazen altar, in the entry, ver.5.

Image of jealousie] It is very uncertain what Image this was, but it is plain it was a very abominable one, (as the Idol of Baal was) to which the people bare great devotion; built likely by Ahaz first after the example of Ahab, 2 King.16.3,4. 2 Chron.23.2. and after repaired by Manasseh, 2 King.20.3,4,5. and the wicked sons of good Josiah, and it is called the image of jealousie, because it was the principal object of the peoples spiritual adultery. See Jer.7.30. and 23.11. and 32.34,35.

V.4. *saw in the plain*] Chap.1.13. and 3.12,23.

V.5. *Northward at the gate of the altar*] Namely, the brazen altar of burnt-offerings; which being in the forefront, about the middle of the inner-court, the North and South doors of this court, were by direct line opposite to the said altar, in equal distance. And therefore it is not known, why the North gate should be so called peculiarly, unlesse this name was given it, when Ahaz removed the altar out of its place, and did set it neer to this gate, 2 King. 16.14.

V.6. *from my sanctuary*] For God will not be where idols are.

V.7. *To the doors of the court*] Which court is not named; and hereupon the opinions are divers. The tabernacle had but one court, and that court but one gate, Exod.27. The temple of Solomon which is here spoken of, had but two courts, one for the Priests and Levites which was the inner-court, next to the temple, and compassing it, which was the inner-court; and the other for the people, which was the great and utter court, compassing the court of the Priests, 1 King.7.12. 2 King.21.5. and 23.12. 2 Chron.4.9. We may not then understand this court, here, of a middle court, proper to the Levites, betwixt the court of the Priests, and that of the people; for such a one Solomons temple had not. That in Ezekiels vision mentions such a middle court, Chap.40.28.to 44. But that was fourteen years after the City was smitten, and this temple destroyed, Chap.40.1. And it was in vision onely; never in being: a type onely of the Church of Christ under the Gospel. This court then here named, must needs be understood, to be, either that of the Priests, or that of the people; but whether of the two, is not easily and certainly known. But it seems rather, by comparing what goes before and after, to be that of the Priests; and the East door of it.

7. Of the court] Namely, the Priests court.

A hole] To signifie, as it seemeth, the Jews carefulnesse, in preserving and repairing Gods temple, and the chambers of it.

in the wall] Hee seemeth to mean the wall, that was on the one side of this portal, where the door-keepers chambers were.

V.8. *a door*] It is likely that this was the chambers ordinary door, but now was shut; and that the door, by which the Idolaters came secretly into this Chappel of idols and imagery, was on some other by-part of the chamber.

V.10. *Creeping things, and abominable beasts*] Kinds of idolatry, taken from the heathen neighbouring nations, and specially from the Egyptians, whom now they courted for help, who worshipped Dogs, Cats, Crocodils, Serpents, and other abominable beasts, forbidden in the Law, Lev.11.

V.11. *Seventy men of the ancients*] Not unlikely, but those of that number and order, appointed by God, Num.11.16,&c. Or at least-wise, such as should have kept al the rest in the fear, and true service of God, and yet were the Ring-leaders to all abominations; and by their example, pulled others from God.

A thick cloud] It was in such abundance.

V.12. *do in the dark*] For besides their common idolatry, they had particular services, which they had in secret chambers. As the Egyptians had their dark devotions to Osiris, and afterwards, both Grecians and Romanes, had the like blind, and close spiritual adulteries, and idolatries, in a secret and hidden way and manner, to some of their false gods and goddesses.

The Lord seeth us not] Chap.9.9. He takes no more care of us, he hath forsaken both us and the land, wherefore we will flye to the gods of other Nations, which do relieve them; and since he hath renounced us, we will also renounce him. See 2 Chron.28.23. Jer. 44.17.

V.13. *greater abominations*] Wicked idolaters proceed from evil to worse, 2 Tim.3.13.

V.14. *To the doors of the gate of the Lords house, which was towards the North*] The North-gate of the court of the Priests.

women] That ought not so have entred into that place; most likely the women Priests, and unchast worshippers of the Egyptian Isis.

weeping for Tammuz] Called *Ammuz* of Herodotus and Plutarch; and seems to be the same called Osiris, or Apis, or Serapis, a king of Egypt, and the husband, brother, or son of Isis, Queen of Egypt. Thus various are the heathen writers in their histories and narrations. This Osiris and Isis became so famous in Egypt, as they grew to be worshipped; and upon his losse, and death by Typhon, his ordained a yearly mourning for him, in their fourth moneth from him, called Tammuz. In which feast the womenused very immodest rites and ceremonies. Thus out of heathen authors do Christian writers report. And this shameful, and whorish, and beastly idolatry, came in practice among the Jews, even in the house of the Lord. And to this do those places seem to relate, 1 King.14.24. and Chap.15.12. and Chap.22.46. and 2 King. 23.7.

V.16. *The porch and the altar*] the porch of the temple, wherein were those two huge and high pillars, Jachin, and Boaz, 1 King.6. 3. and Chap.7.15, &c. 2 Chron.3.4,15,16,17. in the East part of the temple; and the altar of brass for burnt-offerings placed in the Priests court, between the East gate of the Priests court, and the porch of the temple: as the altar was in the court of the tabernacle, Exod.3.18,19;20. and 38.1, &c. and 40.6,7. 2 Chron.4.1.

were about five and twenty men] about, so that his number is somewhat uncertain. Not so as those, Ch.11.1. Neither doth any reason inforce these to be the same with those. However prime men, likely they were, and against the Law, came into this place, and exercised most abominable idolatry in it.

with their backs] A sign that they had utterly renounced God and his services; and in that posture that they might worship the Sun toward the East.

The Sun toward the East] Deut 4.19. 2 King.23,5,11. Job 31. 26. Jer.44.17.

V.17. *Is it a light thing to the house of Judah, that they commit the abominations*] Or, *Is there any thing lighter then to commit?* or, *Is it lighter?* This question is a strong negation. See Gen.18.17. The meaning is, that the Jews thought nothing lighter; although these abominations against the first Table were the most grievous and fearfullest; yet there was no Command so great, which the Jews thought not light of, to transgresse it.

with violence] By oppression of the innocent, and of the poor; which is done either in Common, by unrighteous judgement; or in particular, by all kinds of injustice.

To

To provoke] In profaning my Temple.

They put the branch to] זמורה, is a branch of a tree; so is the Hebrew word taken, Numb.13.24. and Chap.15.2. and here is set forth a practice of Heathenish Idolaters, in worshipping the Sun, which they call upon, because it quickneth the branch, or the hand, as them rips, in token whereof they kisse the branch, or the hand, as Job 31.26,27. So did they to Bacchus, 2 Maccab.6.7. See Jer. 44.17. Hos.2.8. Others thus, they bring the stink to their noses; that is to say, they offend themselves by committing such abominations.

V.18. *Eye shall not spare*] Chap.5.11. and 7.4.

Cry in my Ears with a loud voyce] Prov.1.28. Isa.1.15. Ier.11.11. Mic.3.4.

CHAP. IX.

Vers. 1. H*E cryed*] In this Chapter is figured out the slaughter to be made in Jerusalem, of the people that were therein, excepting the godly mourners that were marked out to be spared.

Cause them that have charge over the City] The visitations of the City draw neer; that is, The time to take vengeance; when the visitors are called for, the visitation will be kept.

even every man] In this vision, being a figure of what was to be done on earth, Gods speaks to his Angels, executioners of his judgments: by which are meant the Chaldeans, instruments of the Iews destruction. See Dan.10.13,20. and 11.1.

V.2. *six men*] Which were Angels in the similitude of men; as Gen.18.2. Act.10. These six may haply have some relation to the six chief Commanders under the King of Babylon, who did invade and take Jerusalem, Ier.39.3. And likewise to be six in number, with a reference to the six gates of Jerusalem. The City being divided into three Towns, each of them had two chief gates, to which the streets and quarters of the whole City did belong. In the City of David (wherein was the strong hold, or Castle of Zion) were the port of David, or the fish-gate; and the old port, in the town of Benjamin, the gate of Ephraim, and the corner gate, 2 Chron.25.23. In that town or port that belonged to the lot of Iudah, were the dung-gate, and sheep-gate.

Higher-gate] Likely it is, that every gate belonging to the Courts of the Temple, had a portal belonging to it; which was a great building that had two overtures, with a gallery or entry between; one of the doors was toward the outward-court, the other towards the inner-court; Now the plain on the outside being lower, some conceive that gate was likewise lower, and that the other of the inner-court was higher; and they went up to it by steps. Thus it was in that Typical vision of the Temple, Ezek.40. 18,19,20. See 2 King.15.35. 2 Chron.27.3.

which lyeth toward the North] Heb. *which is turned*. And from the North, by the Chaldeans, and their armies, this slaughter and destruction came, Jer.1.13.

A slaughter-weapon] Heb. *a weapon of his breaking in pieces.*

and one man] Many understand this of Christ our Saviour, but it may seem rather to be meant of a created Angel, (as the rest) appointed to this gracious office; and so here set forth not armed, as the rest, but in a Priestly habite. See Chap.10.1.

among them] Heb. *in the midst of them*: but none of the six, ver.2. because those every of them had weapons, and were ordained to destroy the wicked; but this had a Writers ink-horn.

ink-horn] To mark them in the forehead that mourned for the sin of the City, ver.3. that they might be kept safe. That falleth out in Jeremy, Baruc, Abedmelech, and such godly persons. So in the spiritual fall from the faith to Idolatry, which the Apocalyps revealeth, an angel cometh from the East, and sealeth a great number, Apoc.7.

by his side] Heb. *upon his loyns.*

brazen Altar] Namely, the altar of burnt-offerings, 2 Chron.4.1. Now these angels do here present themselves, as it were, to receive their Commission from God coming out of his Temple, ver. 3,5.

V.3. *And the glory of the God*] Seen in the full vision and description of it by the river Chebar, Chap.1.1,28. and again in the Plain, Chap.3.23. and lastly, at the North door of the inner-gate (of the Lords house) in Jerusalem, Chap.8.4. visiting his house, and shewing to Ezekiel the abominable Idolatries of his people there.

was gone up] Or, *went up*; that is, his glory more properly and peculiarly. So called, Chap.1.25,26,27,28. was gone up from the Cherubins and wheels, leaving them at the North door of the inner-gate, Chap.8.4.

from the Cherub] Cherubins: not those in *Sanctio Sanctorum*; there was no mention of them before, nor any notification or specification made of them now; neither was there any visible sign of Gods glory sitting upon the Cherubins that were over the propitiatory in the most holy place, that might be said here to be gone up from thence. These therefore here are to be understood of the same four living creatures, wights and Cherubins, which alone are menti ned and described, Chap.1.5,&c. and 8.4. and so all along after in the 10. Chapter throughout, and Chap.11.22,23. to the end of this heavenly vision, and were now (as hath been said) at the North door of the inner-gate, Chap.8.4. from whence it appears they removed to the right side of the house, Chap. 10.3.

to the Threshold of the house] Or, *Temple*; there to pronounce the sentence, for marking some to be spared, and for slaying others. We read not that the Cherubins were there at the Threshold. That place, Chap.10.4 makes not to the contrary; as it is well cleared by our translation.

And he called to the man] Namely, the Son of God which sate upon the Throne, Chap.1.26. called to this Angel.

V.4. *A mark*] The Hebrew word is תו which signifies a mark; and is not the bare letter ת. All this happened in vision, for a figure of the distinction which God makes in his general judgements, between his elect Believers and the wicked. See Exod.12.7,13. Apoc.7.3. and 3.12. we read of antichrists mark, Apoc.13.16.

That sigh] He sheweth what is the manner of Gods Children whom he marketh to salvation; to wit, to mourn and cry out against the wickednesse which they see committed against God.

V.5. *Attine hearing* Heb. *Mine eares.*

V.6. *Slay utterly*] This executed, 2 Chron.36.17.

The Mark] Thus in all his plagues the Lord preserveth his small number, which he marketh, as Exod.12.23. Rev.7.3: But the chief mark is the Spirit of adoption, wherewith the heart is sealed up to life everlasting.

and begin at my Sanctuary] 1 Pet.4.18. begin at the very place where you are. My Sanctuary shall be no Sanctuary to priviledge them from slaughter, 1 King.1.50,51. and 2.28. because by their sins they had so profaned it, 2 Chron.36.14.

The ancient men] Chap.8.11.

V.7 *defile the house*] Make a slaughter there, and bear no respect to the holy place; for according to the law a place was defiled by a dead carcasse, or by blood spilt therein.

the Court] Of the Priests, and of the people.

V.8. *and I was left*] Rom.11.3.

Ah, Lord God] This declareth, that the servants of God have a compassion, when they see his judgments executed.

V.9. *Then said*] Jer.9.3. to 17.

Of Israel and Judah] The conjunction copulative seemeth to be put by way of interpretation; so that the former word is expounded by the latter: Or it may be said, that among the tribe of Judah, some of the ten Tribes did remain.

full of blood] Heb. *filled with*; That is, with all kind of wickednes; read Iia.1.15.

perverseness] Or, *wresting of judgment.*

The Lord hath forsaken] Chap.8.12.

V.10. *Mine eye shall not spare*] Chap.5.11. and 7.4. and 8.18.

V.11. *The man clothed*] Ver.2.

reported] Heb. *returned the word.*

CHAP. X.

Vers.1. T*HEN* this Chapter figures out again more fully Gods scattering the fire of his wrath upon the City of Jerusalem; and also shewes the withdrawing of his gracious and glorious presence from it.

in the firmament] Chap.1.22.

The head of the Cherubins] Which in Chap.1.5. he called four living creatures; described there at large.

A Saphire stone] Chap.1.26. Heb. *as a Saphire stone*; as the appearance of the likenesse of a Throne, appeared over them; and Christ in his glory upon it: as is perceived by the next verse. See Chap.1.26,27.

V.2. *The man clothed*] Of whom, Chap.9.2.

between the wheeles] Ver.13.

under the Cherub] Cherubins, which were not far off, on the right side of the house in the next verse.

fill thine hand] Heb. *the hollow of thine hand.*

coals of fire] Of this fire, mention is made, Chap.1.4,5,13,27. a sign of Gods Majesty, in wrath and judgment who is a devouring fire, which devoureth the wicked and such as are his enemies, Psal. 18.8,13. And here we see the same man or Angel, formerly a Minister of mercy, Chap.9.2. now in this place an executioner of Gods fiery wrath and vengeance.

over the city] This prophet that the City should be burnt; which vision of Ezekiel took effect, almost five years after, Chap.8.1. and Jer.52.4,5,6,12,13. compared together.

V.3. *Now the Cherubins*] With all the rest of the frame, the wheeles.

stood on the right side of the house] Being removed from the North door, of the inner-gatewhere the glory of the Lord left them, Chap. 8,3,4. with Chap.9.1. The right side is the South; the Scripture supposing a man in posture with his face towards the East, as hath been

been said: and so thereupon the Sea, that is the midland Sea, is called the West, Dan 8.4.

when the man went in] Namely under the Cherubins for to take some of the fire coals.

cloud] That *cloud*, Chap.1.4. or cloudy darknesse, in which was hidden this apparition of Gods glory; or rather another cloud, being now, as at many other times, an usual token of the glorious presence of the Divine Majesty, Exod.40.34, Num.9.15, and 16.42. 1 King.8.10,11.

inner Court] Namely the Priests Court, or the Court of the Temple.

V.4. *Glory of the Lord*] Chap.1.25,26,27,28. and Chap.9.3.

went up] Heb. *was lifted up.*

Threshold of the house] Chap.9.3.

Court] To wit, the Priests Court.

V.5. *sound*] Chap.1.24.

outer Court] That is the peoples Court, which way the Lord was now going, as he departed from his Temple.

voice] Namely, as thunder, Psal.29.3,4,5.

V.6. *and it came*] Returns to the fuller prosecution, and explication, of that which he began to speak of in the second Verse.

V.7. *Stretched*] Heb. *sent forth.*

V.8. *man's hand*] Chap.1.8.

V.9. *And when I looked*] Are petition & description of the former vision in the first Chapter, with some alterations made for the further clearing and confirmation of it.

beryll stone] Chap.1.16.

V.11. *when they went*] Chap.1.12,17.

head] According to some he meaneth the Cherubim which stood by each wheel; but it is better to be understood of him that sate upon the throne, who guided the whole chariot by an universal and equal inspiration, Chap.1.12,20,21.

V.12. *And their whole body*] In this varying somewhat from the former vision, Chap.1.18. and being more glorious then it: setting forth more fully the all-seeing providence of God; clearly guiding and governing all things whatsoever.

wheeles] The outward circle and rings of them, Chap.1.18.

That they you had] Chap.1.18.

V.13. *it was cryed unto them*] Or, they were called in my hearing, wheel, or galgal, or round world. What was commanded them is not here set down; but all this seems to signifie nothing else, but that the wheels did absolutely obey the Son of God, as well as the Cherubims, who had life in them, and that they received all their motion from him.

V.14. *And every one*] Chap.1.10.

The first face was the face of a Cherub] Seeing that Ezek.1 10. among the four faces there is an oxes face, instead of which here is set down a Cherubs face; some conceive that *Cherub* signifieth properly the figure of an oxe, under which Hieroglyphically was represented an Angel; as indeed in the Syriac tongue, the word *cherub*, is taken from a word which signifieth drawing the plough, which is the Ox his proper labour; and therefore they are called the *same faces*, ver.22. Hewbeit, *Cherub* is commonly taken for a beautiful childs face.

V.15. *The living Creature*] So ver.17,20. and so Chap.1.20. yet called also *living Creatures*, Chap.1.13,14,15,19. and four in number, Chap.1.5,21,22. This is the same living wight, with the difference aforenamed.

V.16. *And when the Cherubims went, the wheels*] There was one consent between the Cherubs and the wheels, Chap.1.19,20.

V.17. *Spirit of the living*] Or, *of life.*

V.18. *Then the glory of the Lord*] Chap.10.4. and 9.3.

stood over the Cherubims] Came from the threshold of the house, Chap.9.3. and 10.4. and stood over the Cherubims, that stood on the right side of the house, ver.3.

V.19. *at the door of the East gate of the Lords house*] Namely of the peoples court, which was the first coming in of the Temple: and so by degrees the Lord and his glory departed more and more from his Temple. See Chap.11.22,23.

V.20. *And I knew that they were the Cherubims*] The same, though with these small variations.

V.22. *same faces*] ver.14.

CHAP. XI.

Verf.1. *Moreover*] This Chapter which ends the vision, sheweth Gods fierce wrath pursuing the remant of the wicked desperate Idolaters, that should escape out of the destruction of Jerusalem; the promises of Gods mercy to the godly penitents among those that were already in Captivity in Babylon: and the glory of God finally departing, leaving, and forsaking the Temple and City of Jerusalem.

The Spirit lift me up] In vision I thought I was carried up into the air from the Priests Court.

to the East gate] Of the court of the people, that Chap.10.19. where the glory of the Lord now was.

five-and-twenty men] These seem not to be the same that were spoken of, Chap.8.16. But these seem rather to be the Senate of Jerusalem, whereof the two here named, were chief. And hither the Princes and Magistrates did often use to resort, for judgment: as Jer.26.10. These twenty five, being after that charge given, Chap. 9.1,2,5,6,7. seem to be freed from that judgment in the City; and are sentenced to another judgment afterwards, ver.7,8,9,10,11. save that Pelatiah, one of the chief among them, was stricken with present sudden death, ver.13. for a sign and token of Gods wrath against them.

V.3. *It is not near*] Or, it is not for us to build houses neer. There is no likelihood that these Prophets predictions, concerning the taking and desolation of Jerusalem, should happen so soon; wherefore without taking any more care about it, let us take our ease; the storm is fallen, and hath spent its rage upon the Jews which are already gone into captivity with Jehojakim. See Ezek.12.22,27. Amos 6.3. 2 Pet.3.4. or rather, if we should build houses neer the walls of Jerusalem, the Chaldeans would come, and make use of them against us, and thereby the rather take the City; and so indeed it should become the Cauldron, and we the flesh in it. They likely have herein an eye to Jeremies prophesie, Chap.1.13. though betwixt fear, and scorn.

V.4. *Prophesie against them*] Namely, in vision, using such gestures, and doings, as if thou went in Jerusalem speaking to this people.

V.5. *And the Spirit*] Chap.1.3. and 3.14.

O house of Israel,] And chiefly those, Chap.25.1,2.

V.6. *ye have multiplyed*] This may as well be referred to the murthers and violences committed by the Inhabitants of the City; as to the occasion which they had given, through their perfidiousnesse to the king of Babylon, and their obstinacy in not yeelding to him according to Gods command, to cause a very great number of the people to dye by famine and pestilence; and so they made up the flesh for the cauldron.

V.7. *your slain*] Chap.24.3. to the 14. Mic.3.3.

they are the flesh] They indeed shall remain there: but you the chief and heads shall be carried out to the slain, Jer.39.6. & 52.10, 24,25,26,27.

V.8. *ye have feared the sword*] Isa.66.4. Jer.42.16. Prov. 10.24.

V.9. *hands of strangers*] That is, of the Chaldeans.

among you] Or, *upon*, or *against you.*

V.10. *in the border of Israel*] That is in Riblah, 2 King.25.6,21. which City was placed in the land of Hamath, 2 King.23.33. and Jer.39.5. on the Northern border of Israel. Num.34.8. Josh.13.5. 1 King.8.65. See the fulfilling of this prophesie, Jer.52.10, 24——27.

V.11. *Shall not be your Cauldron*] That is to say, ye shall not remain in it, nor dye in it; but in the border of Israel.

V.12. *for ye have not*] Or, *which have not walked.*

V.13. *when I prophesied*] The Prophet saw this sudden death in vision, as an execution of the foresaid threatnings; whereupon he feared that God would presently destroy every thing, and make a full end.

fell down] Chap.9.8.

V.15. *Thy brethren*] They in the captivity in Babylon, are they that are thus wronged and reproached: They that remain still at Jerusalem, thus deem and doom you, as cast off and forsaken of God, who forsook his land and worship, and have nothing now to do with the Lord: and that they remaining in Jerusalem, are alone Gods people, and heires of all the privileges of grace.

V.16. *Yet I will be to them*] That is, though they want that in Jerusalem, yet they shall have from me really, and in spiritual vertue, that which was figured by the material Sanctuary in Jerusalem, namely, the presence of my grace and favour; my protection, comfort, and conduct of my Spirit, &c.

a little Sanctuary] Heb. *little is after Sanctuary:* and it may be read, yet will I be to them a Sanctuary for a little, (to wit time) in the countries where they are, or shall come to; namely for those 70 years in Babylon, Jer.25.11. and 29.10. Or, a little Sanctuary imports no little blessing of Gods favour to them, and protection over them, in the countries where they shall be scattered.

V.17. *I will even gather you*] Under the corporal return from the captivity, is also understood the spiritual gathering together of the Church under the Messias.

V.19. *I will give them one heart*] Chap.36,26,27. Jer.24.7. and 31. 33. and 32.39.

a new Spirit] Psal.51.12. Eph.4.23. inlightning the mind, which before was darknesse in spiritual things, neither seeing nor able to perceive them; and changing the will which before was enmity against God his grace, neither subject to it, nor could be subject. So God challengeth the whole work of mans first conversion to himself.

stony heart] Zach.7.12, neather millstone meaning the heart wherein to nothing can enter and regenerate them; giving them a will

will pliable to my Word and Spirit, sensible of my motions, and of my acts of mildnesse, or severity; soft and ready to receive my grace, 2 Cor.3.3.

V.20. *will be their God*] Chap.1.4,11. and 37.27.

V.21. *whose heart walketh*] Who cannot turn by any good reason, or sound judgment, from their foolish inclination to idolatry.

I will recompense] Chap.9.10.

V.22. *Then did the Cherubims lift up their wings*] And the whole heavenly vision of the glory of the Lord.

V.23. *from the midst of the City*] Whither it was formerly come from the door of the East gate of the Lords house, or of the utter court of the Lords house, Chap.10.19.

and stood] This is Gods last step at his departure; by which is signified, that God would yet make one trial more, to see if the people would call him back by invocation, and lively repentance: Or, that God being gone out of the City, stood there to be present at, and see the ruine of it. See the promise of his returning upon the selfe same hill, Zach.14.4.

the mountain] Which is the mount of Olives, 2 Sam.15.30.

V.24. *by the Spirit of God*] Not corporally, nor in a dream, and natural imagination, but in a divine and supernatural rapture, caused by the Holy Ghost.

went up from me] As Gen.17.22.

V.25. *unto them of the Captivity*] To those Elders, that were in some kind, witnesses of this rapture and extasie, Chap.8.1. and to the rest of the captivity.

CHAP. XII.

Verf. 1. *The word*] This Chapter shadows out the flight, deportation, captivity, and calamity of King Zedekiah, and of the Jews yet remaining in Judea; and avoucheth the truth and speedy execution of it, against their proverbial scoff, and stout scorn to the contrary. This prophesie, and the rest to the 20. Chapter, came to Ezekiel, and were uttered by him, within the space of eleven moneths and few dayes, in part of the sixth and seventh year of Jehojachims captivity, and Zedekiahs reign, and within three years before the siege began, Chap.8.1. and 20.1. and 24.1 and Jer.52.4. compared together.

V.2. *have eyes to see*] Isa.6.9. and 42.18,19,20. Which is taught, and illuminated in the knowledge of my will, but make no use of this gift; but doth out of meer malice withstand it, and endeavours, and strives as much as it can to put it out; wherefore the sin is so much the more aggravated, Joh.9.41. Ephes. 4.18.

V.3. *prepare thee*] This is a sign or type, whose interpretation is set down, verf.10,11.

stuff] Or, *instruments*; as thy Hat, Cloak, Shoos, Staff, Houshold-stuff, &c. Mat.10.9,10.

It may be] Whiles there is any hope left, trial shall bee made even this way; to convert them, or else convince them the more.

They be a rebellious house] Because they are not touched with thy plain ordinary preaching, therefore add this express signe thereunto.

V.4. *Bring forth thy stuff*] Take all these things which thou hast prepared, to have them all ready at my need.

by day] that they may be eye-witnesses of it.

at even in their sight] as the fittest time for stealing away by slight, 2 King.25.4. Jer.39.4. and 52.7.

V.5. *Dig*] the more lively to expresse their fearfull flight.

V.6. *in the twilight*] verf.12. By night, Zedekiah fled through the Kings garden, and through the gate, between the two walls; and he went through the fields: the Chaldeans took him at Jericho, brought him to Riblah, condemned him, slew his children beforehis eyes, and brought him to Babel; but he never saw Babel, being made blind before.

Cover thy face] verf. 12.

a sign unto the house of Israel] Chap.4.3. Psal.71.7. Thus the wheels of Gods Government appear full of eyes, that so accordingly ruled Zedekia's case.

Verf.8. *And in the morning*] after that he had done that verf.7.

V.9. *What doest thou*] Do they not deride thy doings? Not aske thy meaning in shewing this type and figure? Are they so stupid, not so much as to enquire? The false prophets, it seems, had strangely bewitched them, Chap.13. and Jer.28. 1,2,3,4,10,11. and Chap.29. 8,9,15,21. to the end of the Chapter.

V.10. *This burden*] a prophetical sign of threatning, and calamity, Isa.13.1. Jerem.38.23.

Prince in Jerusalem] Namely, Zedekiah.

Verf.11. *I am your sign*] Esay 7.3,16. and 8.3,4,18. and 20.3.

they shall remove] they in Jerusalem, and in the land of Judea.

captivity] that is, into the Babylonish captivity. See the accomplishment of this, 2 King.25.

V.12. *and the Prince*] ver.4,5,6. to wit, Zedekiah with his Courtiers, shall flee in the night time; he in the habit of a poor traveller; his face covered, either that he might not be known; or by reason of sorrow and grief. See 2 King.25.4. Jer.39.4.

V.13. *My net also will I spread*] When the King shall think to escape by flying, I will take him in my net; as Chap.17.20. (and 32.3.) by sending after him the Chaldean souldiers which shall pursue and catch him, 2 King.25.5.

yet shall he not see it] For his eyes were put out at Riblah, 2 King. 25.7.

dye there] in Babylon.

V.14. *Draw out the sword after them*] Chap.5.2,12.

V.15. *And they shall know*] Even experience shall teach them, the school-mistresse of fools; when they shall see me to be the God of truth, in the executing my judgments upon them, which I now threaten against them: that I do not threaten in vain, but say the word, and perform it; as it is, Chap.12.25,28.

V.16. *A few men*] Heb. *men of number*; that is, which may easily be numbred; or few in number; as Gen.34.30.

declare all their abominations] that is, confessing their sins and idolatries, give testimony for Gods judgments against them.

V.18. *Eat thy bread with quaking*] Another prophetical sign or type: that is in the taking of thy food, seem to be an affrighted and perplexed person, Chap.4.16.

V.19. *people of the land*] Namely, the common sort of the people of Judah, of the city and land.

They shall eat their bread with carefulnesse] During the distress of the siege; by the means of which, and after which, all the country shall be wasted, according to my decree.

all that is therein] Heb. *the fulnesse thereof.*

V.22. *the dayes are prolonged*] Of Gods judgements, foretold by the Prophets, they shall either be prolonged, or disanulled and brought to nothing. Because they did not immediately see the prophesies accomplished, they contemned them, as they should never be fulfilled; see verf. 27. Chapter 11. 3. Amos 6.3. 2 Pet.3.4.

V.23. *effect of every vision*] that is, the things fore-told, and signified by the visions.

V.24. *There shall be no more*] I will confound and disanul all false prophesies, made according to every ones fancy, and for to gain favour; by the accomplishment of my true prophesies.

vain visions] Chap.13.23.

V.25. *in your dayes*] Within six years, all these judgements threatned, were executed and accomplished.

V.27. *for many dayes to come*] verf.22. that is. It shall not come to passe in our dayes, and therefore we care not for it. Thus the wicked ever abuse Gods patience and benignity.

CHAP. XIII.

Verf. 1. *And the word*] In this Chapter, Ezekiel, from God, prophesies against the false prophets, and prophetesses.

of the Lord] Chap. 1. 3. This command from the Lord, which hereafter followes.

came unto me] The manner how, not particularly set down.

V.2. *out of their own hearts*] And not by Gods commission and direction, ver.3. Jer.14.14. and 23.9,13,14,15,16,17,21,22,25, 26,27,28,30, 31,32.

V.3. *follow their own spirit*] Heb. *walk after.* That do meddle with prophesying after their own proper motion, being driven thereunto by their own carnal affections; and declare nothing but their own imaginations, and inventions, fancies and dreams.

V. 4. *Foxes*] Which spoil the Lords vine-yard; as Foxes do, Cant.2.15.

deserts] Heb. *in dry places.* Where no poultrey, or other birds are to feed upon; whereupon, being hunger-starved, they gape after prey; and seaze upon the meanest food, ver.19.

V. 5. *Ye have not gone up*] Manners of speech taken from siegers, in which the duty of Captains are to repair and fortifie the place, and then stand to defend it, if there be any breach made. The true strength of the Church, is faith, obedience, piety, &c. The defence, is, invocation, intercession, repentance, and zeal to repress the wicked, &c. Psal.106. 23.30. Chap. 22.30. The false prophets are here reproved, for failing in both these duties.

day of the Lord] Of his judgments.

V. 6. *The word*] Which they falsly fained, Jer. 28. 2, 3, 4, 10, 11.

V. 9. *And mine hand*] See Jer.20.3,4. and 28.16. and 29. 21, 22, 31, 32.

They

They shall not be] I will root them out of the world; so that they shal not onely be debarred from having any voice or place, in publike assemblies, Jer.26.7. but they shall not so much as be members of the people.

Assembly of my people] Or, *secret*, or, *counsel*.

they shall not be written] Not written in the Registers among the number of them, that shall return out of the Captivity; nor shall enter and repossess the land, Ezr.2. and Chap.8. Nehem.3. and Chap.7. and 10. and 11. and 12.

And ye shall know] See Chap.12.15.

V.10. *Peace*] They did not as was requisite, ver.5. See ver. 16. Jer.6.14. and 8.11. and 7.4,10.

built up a wall] Whereas the true Prophets prophesied the destruction of the City to bring the people to repentance; the false prophets spake the contrary, and flattered them in their vanities, (Jer.28.8,9.) so that what our false prophet said, (which is here called the building of the wall) another false prophet would affirm, though he had neither occasion, nor good ground to bear him out in it.

daubed it with untempered mortar] See ver.15. Chap.22.28.

V.11. *an overflowing shower*] Hereby are meant Gods extreme judgments.

V.12. *shall it not be said unto you?*] You will bear the just reproofs of your flattering predictions.

V.14. *in the midst thereof*] You shall be enfolded in the ruines of it.

and ye shall know] Ver.9. So ver.21. and 23.

V.15. *untempered mortar*] Whereby is meant whatsoever man of himself setteth forth fastly, under the colour and authority of Gods Word.

The wall is no more] I will presently destroy both the wall and the daubers thereof.

V.17. *Against the daughters*] Women that were false prophetesses; that look so much upon them contrary to the modesty of their sex, and to the truth of God. Indeed God raised up *Miriam*, Exod.15. *Debora*, Judg.4.5. *Hulda*, 2 King.22. 2 Chron.34. *Anna*, Luk.2.36. *Philip's* daughters, Act.21.9. and the Devil would never be behind to raise up his like Instruments; as these here; as Noadiah in the dayes of Nehemiah, Neh.6.14. Jezebel in the Church of Thyatira, Apoc.2. women laden with sins, led away with divers lusts, 2 Tim.3.6.

their own heart] See ver.6.

V.18. *That sew pillowes*] They did use these signes and ceremonies after the manner of the Prophets: and it should seem that the pillowes were a sign of peace and ease for the one; and the vailes, of mourning and calamity for the other; according to the custome of covering their faces in like cases, 2 Sam.15.30. and 19.4. Esth 6. 12. and 7.8. Job.9.24. And to this, that which is spoken, ver.19. and 22. seemes to have relation.

To all] Indifferently to whom they please, without regarding either Gods Will, or the worth, or the unworthinesse of men.

arm-holes] Or, *elbowes*.

and make kerchiefs] Head-tires, vailes, bound to the heads, and to cover the faces.

every stature] Namely, of all conditions and qualities of men, great and small, young and old, to fit all sorts.

hunt soules] To ensnare them in errour; and consequently in perdition.

V.19. *pollute me*] Making me the author and maintainer of your lyes, and deceits; without any respect to my most holy Name.

handfuls of barley] For any light reward, Mic.3.5.

slay the soules] Denouncing death and unhappy chances to good men, and raising persecution against them among the people; and contrariwise promising life and prosperity to wicked men, and so some way defending them against the justice of men.

V.20. *Behold, I am against your pillowes*] I will quickly cause you and your false Ceremonies to perish.

To make them fly] Or, *into gardens*, or, *groves*, for spiritual and corporal idolatries.

V.22. *heart of the righteous sad*] By threatning them that were godly, and upholding the wicked.

strengthned the hands of the wicked] Jer.23.14.

by promising him life] Or, *that I should save his life*. Heb. *by quickening him*.

V.23. *See no more vanity*] I will root you out, that you may no more seduce my people, with your deceits, Chap.12.24.

CHAP. XIV.

Vers. 1. *THen came*] This Chapter shewes the Idolatry and impiety of the Jews; and denouncesth Gods judgments against them and their false prophets; and that by an irrevocable decree.

came] To enquire of the Lord, ver.7. Chap.20.1.

Certain of the elders of Israel] Namely, of the heads of the people that were in Babylon.

sate before me] In Babylon. Therefore these seem to be elders that were already captives in Babylon. Indeed some learned men take these to be certain elders, not yet in captivity, but sent as ambassadours from King Zedekiah to Nebucadnezzar, or prime men in the ambassadours company: And this the rather, because the matter and contents of this Chapter seem best to agree to the Jews in Jury, under the reign of Zedekiah, not yet captivated. But that ambassage being in the fourth year of Zedekiah; and this being two years after, as appears by Jer.28.1. and 29.3. and 51.49. and Ezek.8.1. and 20.1. compared together, makes that opinion the less probable. However this their gesture and demeanour shewes the hypocrisie of the idolaters, who will dissemble to hear the Prophets of God, though in their hearts they follow nothing less then their admonitions, and also how by one means or other, God doth discover them.

V.3. *Idols*] The word signifies dung: such are idols, base things, or dunghil deities: and as dung offends a mans eyes and nose, so do idols offend God; yet Idolaters will make their hearts Temples for them.

and put the stumbling block] They are not onely Idolaters in heart, but also worship their filthy Idols openly; seeking out objects and baites fitting to nourish and kindle that wicked inclination to Idolatry, and catching occasion to fulfill it. See Zeph.1.3. or they themselves by their sins will be the causers of their own ruine, Chap.18.30.

should I be enquired of at all by them?] Being such, how dare they once appeare before me, to enquire counsel of me? is it not a mere hypocrisie and scoff in them, to come to me to ask for help and counsel, in their distresse, seeing their hearts are separate from me, and they being the onely causers of the evils which they suffer? Should I answer them when they seek me?

V.4. *Prophet*] To enquire of things which the Lord hath appointed to come to pass.

according to the multitude of his idols] Not answering him to what he asketh; but to speak onely as his abomination hath deserved: his Idols shall not shut up or close my mouth, but they shall rather open it against his Idolatries, ver.5. and to denounce the sentence of punishment against him for it.

V.5. *That I may take*] That is, my answers shall be like to so many snares, or stings, to their consciences convinced by my Word, will they, nill they; and thereby will I keep them, as it were, shut up in expectation and fear of my unavoidable judgments: or, I will give them over to the delusion of their own hearts, as their idols lead them, 2 Thess.2.11,12.

V.7. *stranger that sojourneth*] Strangers and sojourners not to be tolerated in their idolatry, Exod.20.10.

separateth himself] Like unto a harlot that separateth her self from her husband. See Hos.4.14,20. and 9,10.

by my self] Not according to his design that asketh the question, nor meerly and solely according to the Prophets pleasure: but I will take the matter upon me my self, and I will answer according to my most holy truth and justice; as in the verse following.

V.8. *Set my face*] Chap.15.7. Lev.17,10.

a sign and a proverb] Deut. 28. 37. Chap. 5. 15. namely, for a spectacle of my judgments, of whom every body shall speak.

Cut him off] Some for example.

ye shall know] See Chap.12.15.

V.9. *If the Prophet be deceived*] God, for mans ingratitude, raiseth up false prophets, to seduce them that delight in lyes, rather then in the truth of God; and thus without sin, in justice he punisheth sin by sin, 1 King.22.20,22. and destroyeth as well those Prophets, as that people, ver.10. See Iob 12,16. Ier.4.10.

when he hath spoken a thing] Or, *word*, to please them; *placentia*.

I the Lord have deceived] 1 King.22, ver.23. 2 Thess.2.11,12. Rom.1.24. He deceives him by suffering him to be deceived by their rewards; as Iudges fometimes are by bribes; and birds, and fishes by baites; by withdrawing also his *spirit*, and restraining grace from him; and by ordering wisely and justly such occasions, and occurrences as work upon his corruption.

I will stretch forth mine hand] Though he doth but what I by my secret providence, have suffered him to do, yet will I punish him, because he sinneth against my law, which is the rule of humane actions.

V.10. *And they shall bear*] Both the false prophet whom God makes use of in seducing of others; and the seduced; though they would plead for themselves, and lay the fault upon their seducers; yet God will punish both.

V.11. *Israel may go no more astray*] Thus Gods judgments against the wicked, are admonitions to the godly to cleave unto the Lord; and not to defile themselves with the like abomination.

V.13. *Land sinneth*] The meaning is, when I have once resolved to punish a land, I will not forbear to do it for any manner of intercession: all intercession were but lost labour, the final decree being once past, Ier.7.16. and 11.14. and 14.11.

Then will I stretch] Or, *and I stretch*.

and

and will break] Or, *and break*.

staff of bread] Chap.4.16. and 5.16. Lev.26,26. Esay.3.1.

and will send] Or, *and send*.

and will cut] Or, *and cut*.

V.14. *Though these three men*] A case supposed; as Jer. 5. 1. and 15.1. to shew, his sentence here to be irrevocable, his decree unalterable (as those of the Medes and Persians; himself inflexible, inexorable.

Noah, Daniel, and Job] Jer.15.1. *Moses* and *Samuel* are named in the like case, *Daniel* a man here of this singular note and eminency, though living now among them in the Captivity, and being carryed away young, about 14. years at the most before this time, 2 King.24.1. Jer.25.1. Ezek. 20.1. Dan.1.1. and 2.1. compared together. See Ezek.28.3.

were in it] Living, supposing the other two, were living as well as *Daniel* now was.

their own soules] Neither Sons nor Daughters, ver.16,18.20.

by their righteousnesse] Though in other cases, the effectual fervent prayer of one righteous man availeth much, Jam.5.16. And the sentence against Sodom was revocable, if ten righteous persons could have been found in it, Gen.18.32. and Jerusalem it self, in some part of Josias time, would have been spared and pardoned, if a just man could have been found in it, Jer.5.1. But here now the decree was past, an end was come, Chap.7.2,3,5,6,10. However no place here for the prayers of the dead: nor for the pretended works of supererogation, which the Papists imagine: The meaning in this place is, that a very few (which he calleth a remnant, ver.22.) should escape these plagues, whom God hath justified and made righteous: So that this righteousness is a sign that they are the Church of God, whom he would preserve for his own sake.

V.19. *In blood*] The Pestilence by corruption of the bloud, is deaths bloudy and speedy executioner.

V.21. *How much more*] That is, I do alleadge all these examples of particular scourges, to conclude, that I shall much less be entreated, when I shall resolve to joyn them all together, for a deluge of evils, which are brought to the height.

four sore judgments] Chap.5.17.

V.22. *A remnant*] Chap.5.3.

come forth unto you] Within a very short time they shall be brought hither to Babylon into Captivity, like as you are.

comforted concerning the evil] When ye shall know their grievous sins, you will have cause to acknowledge Gods justice, and strengthen your selves against the scandal of this destruction, and give glory to God; and likewise be comforted in your Captivity, knowing the far greater evils and miseries which they in Jerusalem and Judea had suffered and endured.

V.23. *when ye shall see their ways, and their doings*] The just rewards of their evil works; as the words following do shew.

CHAP. XV.

Vers. 1. *AND the word*] This short Chapter again sets forth Gods heavy judgment, against Hierusalem and the land of Judea; in a type, and the exposition of it.

V. 2. *what is the Vine-tree more*] As if he should say, What is there in the Jewes at Hierusalem, and in the land of Judea: yet under the reign of King Zedekiah, why they should so vaunt, and footh up themselves? or why I should so spare them?

V. 3. *shall wood*] The wood of the Vine, which is the thing here brought in comparison, is of less use then other wood; not good to make so much as a pin of it; nor for any other use, but fit for the fire.

V.4. *It is meet for any work?*] Much less is it meet when it is half burnt: so it is expounded in the next verse, Joh.15.6.

V.6. *As the Vine-tree*] The explication of the former Type.

V.7. *And I will set my face*] See Chap.14.8. Levit.17,10.

and another fire] They shall go out of one fiery judgment into another: as 1 King.19.17. Amos 5.19. Jer.48.43,44.

V.8. *Committed a trespass*] Heb. *trespassed a trespasse*, Chap.14.13.

CHAP. XVI.

Vers. 1. *AGain*] In this Chapter the Prophet sets down the history of Gods dealing with the Church of the Jewes from first to last, under a continued allegory of a wretched maid, miserable in her birth and infancy, unpitied and cast away; till God took care of her life and preservation, caused her to grow up to comelinesse and beauty, and by Covenant took her unto himself. After which he bestowed all manner of rich and precious blessings upon her; till she became renowned through his comelinesse which he had put upon her. But she then shamefully abused all his blessings, and played the whore in all abominable manner; whereupon he pours out his wrath upon her even by her idolatrous Lovers: and recounting her sinnes above Samaria's, and Sodom's, he awardeth her a condigne punishment, and yet addeth, in the end of all, Evangelical promises of repentance, grace and mercy in after times.

V.2. *Cause Jerusalem to know*] Namely, the remnant of the Jews which are in Jerusalem, which represent the whole body of the Nation and State, as being the seat of the Church and head of the Kingdom.

V.3. *Thy birth*] Heb. *Cutting out*; or, *habitation*. Though you be of Abraham's race, yet you are so degenerate, that you deserve rather to be called Amorites and Hittites which were two accursed Nations, ver.45. Gen.16.34,35. and 27.46. See Isa.1.10. Joh.8.33,37,40,44. Rom.2.28. and 9.7,8.

V. 4. *Thy nativity in the day thou wast born*] Hos.2.3. An allegory, continued in all this Chapter; wherein the peoples estate, both spiritual and temporal, is represented by a wretched maid; after fostered, married, exalted, and enriched through mere grace. If their *Nativity* be referred to the time when it came to some form and perfection of a Nation; and was brought from Egypt, the multitude of Israel, then forsook not the idols of Egypt, Ezek.20.8. But more likely it is to be referred to the calling of Abram their father out of Ur of the Chaldees, where, he likely, and his ancestors sure, were Idolaters, Josh.24.2,14,15.

thy navel was not cut] Termstaken from that which useth to be done to little children newly born, to shew, that the people had no humane help or assistance, but were utterly forsaken in their misery.

thou was not salted at all] Salt being used about these little creatures, to bathe and rub them, to dry up, cleanse and strengthen the body of the child.

V. 6. *Polluted in thine own bloud*] Heb. or, *troden under foot*. Being thus in the filthinesse, and forsaken of all men, I took thee, and gave thee life; whereby is meant, that before God wash his Church, and give it life, there is nothing but filthinesse and death.

yea I said] God often repeated his promise to Abraham, Gen. 12. and 13. and 15. and 17. and 18. and 22. Chapters.

V. 7. *I have caused thee to multiply*] Heb. *Made thee a million*.

To multiply] According to my promise, Gen.12.2. and 13.16. and 15.5. and 17.2,4. and 22.17. See the accomplishment of it, Exod. 1.7. Deut.1.10.

excellent ornaments] Heb. *ornament of ornaments*.

thy breasts are fashioned] He continueth the same figure of a maid, that is now come to age to have a husband: to signifie the time appointed by God to set his people at liberty, and honour them with the title of his Church, and to make his covenant with them in Horeb, Cant.8.8. Hos.2.15.

naked and bare] Without any honour, or defence; as ver.4,5,6. yea even in Egypt thou wast in misery and Captivity.

V.8. *was the time of love*] For me to marry thee: That time fore-told, Gen.15.13. yet the true cause of this love is set down, Deut.7.7,8.

I spread my skirt over thee] Took thee to wife, Ruth.3.9. Gen. 20.16. This seemes to be an ancient ceremony, wherein the husband, in sign of the right and property which he obtained in his wife, and for a pledge of his duty of protection and love, did when he marryed her, cover her with the skirt of his garment. Figuring here the righteousness, innocency, and merit of Christ, which hideth all the blemishes of his Church from his sight, and protects her; and hereby shewes himself to be her head, Lord, and husband: which hath at all times been the foundation and sum of the Covenant of Grace.

and covered thy nakednesse] These words, as bloud, pollution, nakednes, and filthines, are oft-times repeated to beat down their pride, and to cause them to consider what they were before God received them to mercy, favoured them, and covered their shame.

I sware unto thee] I made a solemn Covenant with thee, that I would take thee to be my people, Exod.19. and 24 Chapters. Jer.2.2.

V. 9. *Then washed I thee with water*] Corporally, I took away from thee all signes and tokens of misery, and of thy former oppression; and inriched thee with my gifts and benefits: and spiritually, I purged thee from thy sins, which are the uncleannesse of thy soul, in which man is born; and induced thee with the graces of my *spirit*, signified by the anointing.

bloud] Heb. *bloods*.

V. 10. *Badgers skin*] Which were some way neatly dressed for to make handsome shooes.

V. 11. *I decked*] I furnished thee with all things necessary, and delightful; with grace, and glory.

V. 12. *Thy forehead*] Heb. *thy nose*. See touching this kind of ornament, Gen.24.47. Isa.3.21.

Crown upon thine head] Hereby he sheweth how he saved his Church, enriched it, and gave it power and dominion to reign.

V. 13. *Prosper into a Kingdome*] That is, didst grow up so high, that thou becamest a great and glorious Kingdome.

V. 14. *Thy renown*] 2 Sam.8.13. 1 King.4 31.

Comlinesse which I put upon thee] He declareth wherein the dignity

[illegible] Jerusalem stood, to wit, in that the Lord gave them of [illegible]ceanty and excellency.

V. 15. *But thou didst trust*] Here comes in her lewdnesse; Thou [illegible] become presumptuous and bold, by reason of the gifts received [illegible], and wouldst be no longer subject to me, nor contain thy [illegible] in the Chastity of my service and obedience, but didst [illegible] to live a loose life.

poured thy harlot] In the times of the Judges and Kings; but [illegible]ally for these three hundred and ninty years, mentioned Chap.4.5. See Chap.22. Isa.57.8. Jer.2.20. and 3.2,6,20. Thou [illegible] joyned thy self also by unlawful covenants, and by imitation [illegible] Idolatry to profane people, which thou hast drawn to thee by the greatnesse of thy State, and the prehemencency which thou hadst Above other Nations.

poured out] Thou hast indifferently, and impudently prostituted thy self. See Chap.16.36. Jer.3.13.

his it was] He might satisfie his lust as he would, for thou gavest him free liberty to do it.

V. 16. *High places*] Namely, the Altars, Chappels, and Temples of thine Idols, garnished with ornaments and rich tapestry, which I had bestowed upon thee for thine own use, Hos.2.8.

V. 17. *of men*] Heb. *of a male*. Namely of idols, which were as adulterers to the Idolatrous souls; though there were many female Idols also.

V. 18. *Covered it them*] Thus Idols cloathed, served, and worshipped.

V. 19. *a sweet savour*] Heb. *a savour of rest*: burning those offerings, as it were, to please and appease the Idols; as God had appointed they should do to him.

Thus it was] All these things were notoriously known and verified; and they are not to be denied, nor excused.

V. 20. *whom thou*] Who at their birth were mine, by virtue of my Covenant, whereby the whole body of the Nation was a Wife to me, and the particular persons as Children, wherefore thou shouldest have consecrated them to me.

And these hast thou sacrificed] Chap.20.26. 2 King.16.3. and 17.17. and 21.6. Psal.106.37. Isa.57.5.

to be devoured] Heb. *to devour*: meaning by fire, read Lev.18. 21. 2 King.3.27. and 23.10. Jer.7.31.

V. 21. *in all thine abominations*] Thine unbridled Idolatry hath been accompanied with an infamous ingratitude, and presumptuous confidence, that thou couldest no more fall into thy former misery.

V. 24. *Thou hast also*] Like to an unchaste woman, who after she hath used dishonesty privately with some particular men, doth also prostitute her self publikely in a brothel-house; whereby is meant Idolatry which is commonly practised, and allowed by publike authority. See Esay 3.9.

[illegible] house] Or, *brothel-house*.

and built unto thee an high place] Isa.57.5,7. Jer.2.20,23. and 3.2,6. Hos.3.2,7.

V. 25. *Thou hast built*] Prepared all accommodations for thy notorious and raging Idolatry.

V. 26. *with the Egyptians*] He noteth the great impiety with this people, who first falling from God, to seek help from strange Nations, (Esay 30. and 31. 2 King.14. & 25.) did also at length imbrace their Idolatry, thinking thereby to make their amity more strong. See Chap.8.10, 14. and 23.19.

great of flesh] A figurative term taken from the shamelesse desires of lascivious unchaste women, Chap.23.20. to signifie that the power and wealth of Egypt did intice the people to desire to adhere, and to be linked unto them.

V. 27. *have diminished thine ordinary food*] I have weakened thy estate, and taken away the abundance of my blessings from thee.

the daughters of the Philistines] 2 Chron.28.18.

are ashamed] They detest and abhor thine unconstant and wavering Idolatry, they holding themselves constant to their ancient Idolatry, which was first established. See Jer.2.10,11,33.

V. 28. *with the Assyrians*] Chap. 13. 12. 2 King. 16. 7, 10. 2 Chron.28.23. Jer.2.18,36.

V. 29. *of Canaan unto Chaldea*] Chap.23. 14,15, 16, 17. ever and anon since that time, 2 King.20.12. Esay 39.

V. 30. *weak is thine heart*] Weakened and melted in spiritual lust; which worketh the same effect in the soules, as bodily lust doth in the bodies; extinguishing all manner of true vertue in them, and disseminating them to a base and sensual esteem of God and his service, and weakening the true worship of him in Spirit and Truth.

an imperious whoorish woman] That is to say, licentious, unbridled, and uncorrigible; that taketh liberty to do what she pleaseth.

V. 31. *Thou formest thine*] As much as to say, thou hast not been sought after, nor solicited, nor rewarded, nor payed; but thou [illegible] thy self hast solicited and paid thine adulteresses, which in a woman, is the extream of impudency. See 2 King.16.7,8,10. 2 Chron.28. 21,22,23. Isa.30.6. Hos.8.9.

V. 34. *And in that thou giveest*] No body hath desired nor solicited thee. So is the sin of the people aggravated, who without any bodies inducement of their own proper motion, were run into Idolatry.

V. 35. *O harlot hear*] The denunciation of judgment, and condigne punishment upon her.

V. 36. *Thy filthinesse*] Heb. *Thy poyson*, Jer. 2. 23, 24. The meaning is, Thou hast sinned without shame, and I will punish thee with infamy and disgrace, even by them with whom thou hast sinned.

V. 37. *All thy Lovers*] The Babylonians, and other Nations in their armies, whom thou tookest to be thy Lovers, they shall come and destroy thee, Chap.23.9,22,23,24, 28.

and all them] Assyrians, Egyptians, &c.

hated] Chap.23.18.

and will discover] Chap. 23. 19. Jer. 13. 22, 26. Lam. 1. 8. Hos.2.10.

V. 38. *as*, &c.] Heb. *with judgements of*.

break wedlock] I will judge thee to death as adulteresse, Lev. 20. 10. Deut. 22. 22. and murtherers, Gen. 9. 6. Exod. 21. 12. deserve.

shed blood] That do murther the Children which they do bring forth, ver.36.

V. 39. *thine eminent place*] Namely, The City Jerusalem it self, or the whole State where Idolatry had been publickly practised, and without controll, ver.24,31.

Thy fair jewels] Heb. *instruments of thine ornaments*] ver.10, &c.

V. 40. *stone thee*] He hath relation to the punishment appointed for adulteresses by the Law, Deut.22.24.

V. 41. *they shall burn*] 2 King.25.9. 2 Chron.36.19. Jer.52.13.

in the sight of many women] Namely, of many kind of people, and Nations, whereof the Chaldean Army shall be composed; of all the Nations round about, that thou shalt be an example, or rather a mocking stock unto them, Psal.137.7. Lam.1.7,21. Ezek. 25.3,6,8. and 26.2.

V. 42. *my jealousie*] When it is fully satisfied with revenge upon thee.

V. 43. *Thou hast not remembred*] ver.22. thy first condition, and my first dealing with thee, ver.4, &c.

fretted me] Thus God takes on for Idolatry.

V. 44. *Proverb*] Taunting Proverb.

so is her daughter] As were the Canaanites, and the Hittites, (who were taxed with serving of devils, and sacrificing their children to them, Levit.18.21,24. Deut.18.9,10.) and others your predecessors; so are you their successors, ye do not degenerate from them.

V. 45. *thy mothers daughter*] She an Hittite, in the end of this verse.

her husband] Namely, God the Creator of all, and Law-giver to all, whose knowledge and service those Nations utterly forsook, to worship devils; and so did she.

thy sisters] that is, of Samaria and Sodom. Thou, and Samaria, (that is, the ten Tribes) and Sodom, are like one another in sinning, as if ye were one and the self-same Mothers daughters, Deut.32.32. Isa.1.10. Jer.3.8.

your mother was an Hittite] vers.3.

V. 46. *Thine elder sister*] Having more Tribes, and a larger Countrey.

at thy left hand] That is Northward; for the Hebrews call the fore-part the East, and the hinder part the West, the left side the North, and the right side the South: supposing the posture of a man with his face toward the East, as hath been said, Exod.26.18. Southward, or on the right hand.

thy younger sister] Heb. *lesser then thou*.

at thy right hand] Southward, Exod.26.18.

V. 47. *their abominations*] Thou hast not been content with imitating and equalling them, but hast gone beyond them; as is further avowed in the verses following.

as if that were a very little thing] Or, that was loathed as a small thing.

V. 48. *As I live*] God confirms it by an oath.

Sodom thy sister] Mat.10.15. and 11. 24.

hath not done] Sodom wanted all spiritual means of grace, Matth.11.23.

V. 49. *Pride*] Sodome sins here recorded are only against the second Table. Out of that plenty, Gen.13.10. and after that Abram had rescued them from their enemies, Gen.14. she had gotten none but temporal excellencies from me, and not the spiritual ones of my Word and Covenant, as thou hadst: and besides, her greatest sin was but against the second Table, and not against the first, as thine is in violating my service.

strengthen the hand] See their sins against the two Angels, and Lot, Gen.19.

V. 50. *before me*] Gen.13.13.

I took them away] Both Sodome, and Samaria, Gen.1.24. 2 King. 17.

as I saw] Or, *after I had seen*; to wit, their abominations, Gen.18.21.

V. 51. *Neither hath Samaria*] Which worshipped the Calves in Dan and Bethel.

half of thy sins] Because thou receivest more favours as my hands, the true Priesthood being in Judah, and hast been longer suffered, exhorted, and corrected; and hast seen my judgments upon the other: therefore thy ingratitude rebellion, and obstinacy, cannot be equallized, Chap.23.11. Jer.3.6,7,8.

hast justified thy sisters] Made their sins to seem but little ones, and excuseable, by the excesse of thine; and them innocent in comparison of thee, Jer.3.11.

V. 52. *judged thy sisters*] Condemned them without any pity as wicked, and not deserving any mercy.

bear thine own shame] Mat.10.15. and 11. 24. Lam.4.6.

V. 53. *when I shall bring*] That is, as I will never re-establish those Cities and Nations into their former estate; so the Jewish Nation, whatsoever their false prophets say, yet shall never be perfectly restored after the ruine which shall come upon them by the Chaldeans; in respect of the glory of the Temple, and the state of the Kingdom, and other advantages. But as concerning the spiritual good, the people had alwayes a remainder of grace, and hope of restorement to salvation, ver.60, &c. which the other Nations had not, Isa.1.9.

the captivity] This word is taken for all kinds of extream misery, Job.42.10.

the captivity of thy Captives] Namely, free them from servitude, and other continued and successive Calamities.

V. 54. *A Comfort*] Chap.14.22. A common Kind of speech; as if those others Nations had any way been eased, by seeing the Jews as much, or more punished then they were, Lam.4.6.

V. 55. *Then thou*] As ver.53.

V. 56. *mentioned*] Heb. *for a report*, or, *hearing*.

by thy mouth] Thou wouldest not call her punishment to mind, when thou wast aloft, to learn by her example to fear my judgments.

pride] Heb. *prides*, or, *excellencies*.

V. 57. *discovered*] Till thou was brought under by the Syrians and Philistines, 2 Chron.28 18,19. Or thus, thou wast not convinced in thy conscience, of thy obstinacy and wickednesse, when thy sister Samaria was reproachfully handled by the Syrians and Philistines, which thould have been a lesson unto thee.

Syria] Heb. *Aram*.

about her] Which joyned with the Syrians, or compassed about Jerusalem.

despise thee] Would have spoiled thee, but for my preserving of thee, Esay 7. and 8. Chapters.

V. 59. *the oath*] Joyned with an execration, or curse, in case of failing. By which oath thou hadst bound thy self to me, as a people to the King, and a wife to her husband; as ver.8.

V. 60. *Nevertheless I will remember my Covenant*] I will pity thee, and so stand to my Covenant of Mercy and Love; though thou hast deserved the contrary, Gen.8.1. and 9.15,16. Exod.6.5.

I will establish] Jer.31.31,32. Hos.2.19.

an everlasting Covenant] Namely, a spiritual Covenant, made with the true Israel in spirit.

V. 61. *Then thou shalt remember*] Chap. 20.43. thou shalt be touched with true compunction and repentance.

when thou shalt receive] Namely, when I shall convert both Israel, and the Gentiles, and make them members of the Church, (and perform that great promise, Gen.9.27.) whose body was represented by the old Jewish Nation, which was also first imployed in the preaching of the Gospel.

elder and thy younger] Samaria, Sodome; Jew, and Gentile.

for daughters] Gal.4.26. See Esay 54. and 55. Chapters.

but not by thy Covenant] Not by virtue of the old, external, and outward Covenant, in which the natural Jews had onely part, or such as joyned themselves to their Religion and Ceremonies; but by vertue of the new, spiritual, and eternal one, grounded upon the Messias, and upon his righteousnesse, redemption and Spirit, which is made with the whole Israel, according to faith, Jer. 31.31,32,33,34. 2 Cor.3.3. Gal.4.24,25. Heb.8.8.

V. 63. *That thou mayst remember*] These things are here written and set down, to the end, that after thy re-establishment, especially in the time of the Gospel, thou mayst give God all the glory for thy deliverance, by a sincere acknowledgment and confession of thy sins, approving of, and adoring in silence those judgments, which had been formerly inflicted upon thee, Job. 5. 16. Rom. 3. 19.

CHAP. XVII.

Vers.1. AND the word of the Lord] The Prophet under the parable of two Eagles and a Vine, sets forth the taking of Jeconiah from the Kingdome, and the placing of Zedekiah in his room, by the King of Babylon: Zedekiah's rebellion by relying upon the King of Egypt: Gods severe threatning of him, and his adherents for the same. And lastly, concludes with Evangelical promises of Christ, and of the largenesse and benefits of his Kingdome.

V. 2. *Put forth a riddle*] Or, parable; or a figurative speech, representing one thing by another, with a convenient correspondency.

the house of Israel] Principally is here meant the Kingdome of Judah.

V. 3. *A great Eagle*] That is, Nebucadnezzar, Jer 48.40. and 49.22. who hath great power, riches, and many Countries under him, shall come to Jerusalem, and take away Jeconiah the King, as ver.12.

divers colours] Heb. *embroidering*. Hereby is meant Nebuchadnezzars Empire over many Nations of divers customes, and languages; or his Army composed of several sorts of people.

unto Lebanon] To Judea, which is oftentimes likened to a wood of excellent trees.

highest branch] Namely, Jehojachin, led into captivity, 2 King. 24.12.

V. 4. *He crept off*] Hereby is signified the captivity of the chief of the Kingdome, led away with Jehojachin, ver.12.

merchants] Or, *traffick*. He meaneth Babylon, famous for merchandise and traffick.

V. 5. *of the seed*] Seed-Royal; namely, Zedekiah, the uncle of Jehoiachin, who was of the blood-Royal. See Annotations upon vers. 13.

planted it in a fruitful field] Heb. *put it in a field of seed*; to wit, in the Kingdome of Judea, not yet made desolate, where Zedekiah was made King instead of Jeconiah, 2 King.24.17. Jer.37.1. and might have maintained himself, and grown prosperously.

and set it as a willow-tree] Or, *with most curious circumspection*; that is, with all cautions and conditions, oath and pledges, to make firm the Covenant between him, that is, Nebuchadnezzar, and Zedekiah. See ver.13,14.

V. 6. *And it grew*] Zedekiah prospered while he was faithful to the Chaldeans.

of low stature] signifying that he was but a Vassal, not Soveraign, nor absolute; that he might not have power to rebel against Babylon; as ver.14.

whose branches] Being a dependant, and subject to Nebuchadnezzar.

the roots] That is, he stayed in his own countrey, and was not transported into any other place; and the State remained in its ancient form and fear: onely the Kings power was diminished, and subjected to the King of Babylon.

brought forth branches] Zedekiah begat and brought up Children, Jer.52.10.

V. 7. *another great Eagle*] Namely, the King of Egypt, who was also a mighty King, with whom Zedekiah joyned himself against Nebuchadnezzar, ver.15,17. 2 King.24.20. Jer.52.3.

This Vine] King Zedekiah.

her roots] By secret embassies, ver.15.

water it] That is, upheld and relieve him with his forces, against the Chaldeans. See Jer.37.7.

the furrowes] He alludeth to the Channels and pipes wherewith the Egyptians conveyed the waters of Nilus to their Land. See Deut.11.10.

V. 8. *It was planted*] There was no cause for Zedekiah to rebel, and fly to Egypt for succour; for he prospered well under the Babylonian; as ver.6. Or, though it were very likely that Zedekiah and Judah, by this league with Egypt, might have maintained and bettered himself, and rid himself from subjection to Nebuchadnezzar; thinking to be mostened, by the waters of Nilus; (thence to get Chariots and horses to keep them from Babylon) yet in vain did they resist: one set up a Conquerour for their sins, when they daily more and more provoked God against them.

soil] Heb. *field*.

V. 9. *Shall he not pull*] Shall not Nebuchadnezzar the great Eagle destroy it? ver.3.

without great power] He shall not need a great Army to subdue King Zedekiah, for God will deliver him into his hand for violating his oath. The King Nebuchadnezzar himself was not there with all his Army; but his Princes took Jerusalem and brought Zedekiah to the King to Riblah, Jer.37.7,8,9,10. and 52.7,8,9.

V. 10. *East-wind*] East wind is hurtful to vines, Jonah 4. 8. By this tempestuous and scorching wind, is meant Gods Judgments executed by the means of the Chaldeans, Chap. 19. 12. Hos.13.15.

furrowes] Notwithstanding Egypts assistance and relief.

V. 12. *The King thereof*] That is, Jehojachin, ver.3. 2 King. 24.12,15. who was called Jeconiah, 1 Chr.3.16. and Coniah, Jer.22.24. and 37.1.

V. 13. *of the Kings seed*] To wit, Mattaniah, whose name was changed to Zedekiah, 2 King.24.17. who was son to King Josiah,

1 Chron.3.15. yet he is called son to Jeconiah, 1 Chron.3.16. not by nature, for he was uncle; but son, by succession in the Kingdome: also Zedekiah is called Jeconiahs brother, 2 Chron. 36. 10. by general term of kindred.

taken an oath of him] Heb.*brought him to an oath*, ver.16. 2 Chr. 36.13. for his subjection and obedience.

the mighty of the Land] That is, he hath carried them away with him, to weaken the Kingdome, and for to have hostages by him.

V. 14. *But that by keeping of his Covenant, it might stand*] Heb. *to keep his Covenant, to stand to it.*

V. 16. *But he rebelled*] 2 King.24.20.

horses] Isa.31.1,3.

V. 16. *in the midst of Babylon he shall dye*] Jer. 32. 5. and 34. 3. Chap.12.13.

V. 17. *Make for him*] He shall do Zedekiah no good, who was straitly besieged by Nebucadnezzar, Jer.37.5,7,8.

by casting up mounts] Chap.4.2. Jer.52.4.

V.18. *He had given his hand*] Because he took the name of God in vain, and brake his oath, which he had confirmed by giving his hand, therefore the Prophet declareth, that God would not suffer such perjury and infidelity to escape punishment. See Jer.50. 15. Job. 17.3.

V. 19. *Mine oath*] Namely, the punishment for breaking the oath he had made in my name. God calls it his oath, though made to an Heathen King. See Josh.9.19. 2 Sam.21.1.

V. 20. *I will spread my net upon him*] Chap.12.13. and 32.3.

V. 21. *and all his fugitives*] Chap.12.14. which fled with him, Jer.39.4.

They that remain] As we see in Gedaliah, Johanan, and those that fled into Egypt, Jer.41,42,43,44. Chapters.

V. 22. *I will also take*] Promises of restoring and enlarging of the Church in Christ. This begun to be put in execution in Zerubbabel, who was of the blood-Royal, and brought the people out of Babylon; but the perfect accomplishment is in Christ, the everlasting King, and Son of David, Isa.11.1.

a tender one] Hereby are meant Christs weak beginnings in his humane nature, who was descended from the ancient stock of the Kings of Judah.

And will plant it upon a high mountain] That is, God would set this King upon his *holy hill of Sion*, Psal.2.6. and over his Church.

V. 23. *of the height of Israel*] Namely, in my Church which spiritually is higher then any worldly height, Chap.20.40. Isa.2. 2,3. Mic.4.1.

and under it] The Israelites, and all the Tribes, and spiritually the Elect of all Countries, both Jewes and Gentiles, shall come under the Messias, to shelter themselves from all evils, Isa. 66. 23.

V. 24. *All the trees*] All the great ones of the world shall know, that I have plucked down the proud enemies; and set up my Church, which was low and contemned. So it came to passe by Gods ordering, that Babylon was overthrown by Cyrus; and the spiritual Kingdome of the Devil by Christ; that the Jewish people were returned from Captivity, and the Elect from their spiritual bondage into the liberty of the Sons of God.

CHAP. XVIII.

Vers. 1. AND *the word*] The Prophet sharply reproves, and strongly refutes, a wicked proverb used in Israel, impeaching the justice of God, in his judgments: and seriously calls them to repentance; with assurance of life and safety thereupon.

V. 2. *The fathers have eaten*] That is, have sinned, and the Children have suffered for it; as the sins of Manasseh are remembred upon Judah; and the sins of Jeroboam upon the ten Tribes. See Lam.5.7. See more, Jer.32.29.

V. 3. *any more*] Since you make my patience an argument whereupon to taxe my judgments, I will hereafter bring them presently upon that him sinneth; and lay open your iniquities, like unto the iniquities of your fore-fathers; for which I have heretofore punished them.

V. 4. *All soules are mine*] I am equally God, and Judge of all, not accepting of persons; and if I do delay my generall punishments, it is out of my superabundant goodnesse; and if the Children do bear the iniquities of their fathers, it is to terrifie the fathers the more from sinning; and yet done according to justice: The children imitating their fathers in sinning, and having sufficient and abundant cause in themselves for the punishment; also in no wise should they dye. But seeing such ill use is made of my delayings and putting off my judgments, as I have formerly done in your fathers times, I shall hereafter lesse use it, and make speedy demonstration of my justice, by my deeds; to cleer it the more from these wicked aspersions.

V. 5. *That which is lawfull and right*] Heb. *Judgement and Justice.*

V. 6. *hath not eaten*] Namely, of the idols sacrifices, whose service was done upon hills and mountains, Ezek.22.9. See Deut. 32. 38. Psal. 16. 4. and 106. 28. 1 Cor.8.1,4,7,10,13. and 10. 19,20,21.

lift up his eyes] To pray to them, or make worship to them, Psal. 121. 1,2. but doth detest them rather.

defiled his neighbours wife] Lev.18.20. and 20.10. by adultery.

To a menstruous woman] Lev.18.19. and 20.18.

V. 7. *And hath not oppressed any*] Exod.22. 21. Lev.19.15. and 25. 14,17.

pledge] Exod.22.26. Deut.24.12.

hath spoiled] Lev.19.13.

hath given his bread to the hungry] Deut. 15. 7. Isa. 58. 7. Mat. 25. 35.

V. 8. *upon usury*] Exod.22.25. Lev.25. 36,37. Deut.23.19,20. Psal.15.5. usury, and increase: the first word in Hebrew properly signifieth biting, from the effect, because it doth bite or eat out a mans estate; the latter word signifieth multiplication, or increase; in Greek it is τόκος, Mat.25. 27. Luk.19.23. a birth, because hereby money begetteth money, as Arist. thewes, in Polit. book 1. Chap. 7. Thus money was not to be lent to the poor, Exod. 22. 25. Levit.25.35,36,37.

V. 10. *That doth the like to any one of these*] Or, *that doth to his brother besides any of these*; or, *any one of these*; in ver.9.

V.11. *and that doth not any of these*] Or, *though he hath not done any of these things*; hath not done all the good deeds set down before, ver.7,8,9.

even] Or, *either.*

and defiled] Or, *defiled.*

V. 12. *hath oppressed*] Or, *or hath oppressed.* And so in the clauses following, in this and in the next verse.

all these abominations] Or, *any.*

he shall surely dye] He sheweth how the son is punished for his fathers fault; that is, if he be wicked as his fathers was, and doth not repent, he shall be punished as his fathers was; or else not.

his blood] Or, *his bloods.* He shall suffer capital punishment for his own sin, and he shall be the cause of his own death, Lev.20. 9. Act.18.6.

V. 16. *Hath not wich-holden the pledge*] Heb. *hath not pledged the pledge*, or, *taken to pledge.*

V. 17. *Hath taken off*] That is, keeps himself from wronging or oppressing, though he might have some reason to do it.

V. 19. *Yet say ye, why? doth not the son*] He sheweth that those profane men contending with the Prophets did seek still to urge and press one that proverb; and haply to catch them, and make them confess, that either Gods judgments were not just; in punishing the child for the fathers sins, or at least that the Prophets limitations and expositions, were contrary to Gods law, Exod.20.5. Deut.5.9. Thus the wicked persist in their blasphemies, and will not be beaten off from them.

wherefore?] God again avowes his just dealing in his judgements against their blasphemy, as if he should say, The meaning of my law is, that I will punish the sins of the fathers upon the children, in case that they follow their fathers examples, which I do often suffer to fall out so, through my secret judgment; and if through my special grace I do sanctifie them, so that they do not follow their fathers steps, they shall also be exempted from their fathers punishment.

V. 20. *The son shall not bear*] Deut.24.16. 2 Chron.25.4. Jer.31.29. Namely, the innocent son which is by my spirit purged from his fathers wickednesse: yet this is no generall rule, in respect of the body and bodily good, in which God hath, and may, visit and chastise the child for his fathers sins, by temporal chastisement. But this must be principally be understood of the everlasting punishment of soul and body.

the righteousnesse] That is, every one shall receive either a reward for his good works, or punishment for his evil works.

V. 21. *But if the wicked*] Chap.33.12.

my statutes] He joyneth the observation of the Commandement with repentance: for none can repent indeed, except he labour to keep the law.

V. 22. *He shall live*] He shall be delivered from the plagues & punishments of the wicked, and shall attain to everlasting life; to which the true way and direction, is the pure conversion of a sinner, and perseverance.

V. 23. *Have I any pleasure at all*] Ver. 32. Chap. 33. 11. He speaketh this to commend Gods mercy to poor sinners; who rather is ready to pardon, then to punish, as his long suffering declareth.

V. 24. *But when the righteous*] Chap.3.20. and 33. 12,13.

his righteousnesse that he hath done] That is, the false opinion that the hypocrites have of their righteousnes, shall not move God to spare them. See ver.22.

V. 25. *Yet ye say*] Or, in Heb. *and will ye say?* Will you yet dare to taxe, either mine actions with injustice, or my words and my law with contradiction?

The way of the Lord is not equal] Chap.33.20. in punishing the father with the children.

are not your wayes unequal? All the unjustice is in you who follow your fathers wayes, and not in me: my law agreeth well with this doctrine, but your understanding is perverted.

V.26.*when a righteous man*] This is the rule of my soveraign justice, that the death of every one shall be the punishment of his own proper sin: as the order of my mercy is, to give a sinner hope that he shall be restored by repentance. Both the one and the other is well enough known unto you, but that in this contestation, you fight against your own consciences.

V.29.*Yet saith*] The wicked, desperate sinners, will never make an end of cavelling and sinning.

V. 30. *Every one according to his wayes*] And not for the sins of their fathers, as you impute it to me.

ruine] Heb. *a stumbling block*; to cause the ruine, Jer.5.25.

V.31.*Make you a new heart*] Chap.11.19.and 36.26. Jerem.32. 39. Eph.4.22,23,24. 2 Cor.5.17. Give way to the Spirit of Grace, to whom it properly belongeth to regenerate a man, who cannot do it of himself, Jerem.13.23. Ezek.11.19.and36.26.

V.32. *I have no pleasure in*] Chap.33.11. 2 Pet.3.9. to the great comfort of poor penitent sinners.

CHAP. XIX.

Vers.1. MOreover] This Chapter contains a Lamentation for Jehoahaz, and Jehojakim, Kings of Judah, under the parable of a Lyoness and her Whelps; and for the whole Kingdom and State of Judah under the parable of a vine.

for the Princes of Israel] Namely for Jehoahaz, and Jehojakim; which indeed were rather Princes then Kings, as being under the Kings either of Egypt, or Babylon. And under the King of Babylon were also Jehojakim, and Zedekiah, the two last Kings of Judah.

V.2. *what is thy mother*] Namely, the mother of the Kings, or the royal stock, or the nation of the Jews?

she lay down] Securely in former ages.

she nourished] Her self brought up, and made her Kings; but not so now.

V.3.*One of her whelps*] Namely Jehoahaz, who was made King three moneths in Jerusalem, 2 King.23.30,31.

it devoured men] Turned his regality and soveraignty, to inhumane cruelty, 2 King.23.33.34.

V. 4. *He was taken in their pit*] A term taken from the manner of hunting of Lyons. Pharaoh Necho carryed him to Egypt, and put him in chains, 2 King.23.33. Of him Jeremy told he should return no more to his native country, but die in Egypt, Jer.22.10,11, 12. So it fell out, 2 King.23.34.

Egypt] See 2 King.23.34. Jerem.22.11,12. the places afore cited.

V. 5. *when she saw that she had waited*] Namely, Jerusalem, when she saw that there was no hope that Jehoahaz should be restored.

another of her whelps] Namely, Jehojakim, appointed to be king, by the king of Egypt, 2 King.23.34.

V.6.*He went up and down*] This haply may relate to his various estate, between the king of Egypt, and the king of Babylon.

devoured men] As ver.3. See Jer.26.20,21,22,23.

V.7. *And he knew*] That is, Jehojakim visited and spoyled the palaces of those whom he did destroy, or in hostile manner slew with the sword, ver.6.

their desolate palaces] Or, *their widows.*

he laid waste] 2 King.23.35,37. and 24.3,4. 2 Chron.36.8. Jer.22.17,18.

noise of his roaring] By his cruel and tyrannical commands.

V. 8. *The nations set against him*] Nebuchadnezzar with his great army, which was gathered of divers nations, 2 King.24.2.

and spread their net] 2 Chron.36.6. Jer.22.18.

V.9.*into holds*] Where it seems he dyed, being upon the way to Babylon; and his body was afterward thrown out upon a dunghill. See 2 Chron.36.6. Jer.22.19,19.

V.10.*Thy mother is like a vine*] After thy tyranny was ceased, which was signified by the Lyons roaring, Jerusalem seemed to flourish again, especially under Zedekiah, who had many sons sitting to succeed him in his Kingdome, and to prop him up; which is signified by the following terminis else, this verse, and the next, may relate to the flourishing state of the Kingdome of Judah, in former times and ages; for the majesty of their Kings, largeness of dominion, multitude and wealth of subjects.

V. 11. *But she was plucked up*] In such manner, and by such means, as were shewed in the former part of this Chapter.

East-wind] Hos.13.15. meaning that the Chaldeans, which were East from them, should destroy them, as the East-wind doth the fruit of the vine. See Chap.17.10.

her strong rods were broken] Namely, all the young men, and the royal issue. See 2 King.25.7.

V.13. *She is planted in the wilderness*] The whole body of the nation, is partly already, and the rest shall be carried away into Babylon within a short while, to live there in extream misery.

V. 14. *Out of a rod of her branches*] Namely, out of Jehojakim, or rather Zedekiah, who through his perfidiousnesse, and rebellion against Nebuchadnezzar, shall be the cause of the last desolation, 2 Chron.36.13. So that none of Judah's kings were strong, nor after should be, till Christ came, to whom the Kingdom did belong.

And shall be for a lamentation] Not onely at the present time, but in after ages likewise: like that of Jeremies, in his book of *Lamentations.*

CHAP. XX.

Ver. 1. AND *it came to passe*] In this Chapter the Prophet reprehends certain elders of Israel, for their vile and base hypocrisie, pretending to ask counsel of God by him, & yet continuing in the abominations of their fore-fathers. Whereupon he recounts their rebellions and idolatries, against God, notwithstanding his marvellous, and merciful good dealings with them: and all this, in Egypt, in the wilderness, and in the land of Canaan. He denounceth therefore grievous judgements against them, with promises of comfort to a repenting remnant. And lastly, in the end of this Chapter under the type of a forest, he denounceth extream desolation unto Jerusalem and Judah.

In the seventh year] Of Jechoniah's captivity, or Zedekiah's reign: that is two years, one moneth, and five dayes, since the beginning of Ezekiels prophesie, Chap.1.1,2. And two years and five moneths before the siege began, Jerem.52.4. and two years, ten moneths, and nine and twenty dayes, before the City was taken, Jer.52.5,6.

certain of the elders] See Chap.8.1. and 14.1.

came] In dissimulation and hypocrisie, ver.31.

V.3. *Are ye come to inquire of me*] In that true manner as I have appointed you, to desire my favour, by the way of faith and repentance? with a mind willing to learn, and obey my word? or rather with prejudicate opinions, and hearts setled upon your own wayes, whatsoever you shall hear from my Prophet? Jer.42. Do ye not come to tempt me, having no other aym, but to get something out of my Prophet, as may be pleasing to you? Chap.14.3.

I will not be inquired of by you] Or, *I will not answer you*, or *you shall not find me.*

V.4. *wilt thou judge them?*] Chap.22.2. and 23.36.or, *shouldest thou plead and intercede with me for them?* Jer.14.11. They should rather be roughly handled with checks, and comminations, Chap. 14.3.

Cause them to know] This declareth his goodness and justice, which calleth sinners to repentance, before he condemn them, though here he doth it with a kind of indignation.

The abominations of their fathers] Imitated, and increased by their children: who would not amend by the examples, nor the punishment of their fore-fathers, ver.30.

V.5. *In the day when I*] When as my people being in Egypt, I declared by effects, Exod.3,&c. that I had chosen them to be mine, Deut.10.15. according to my promises made to their fore-fathers, Gen.15.14.

Lifted up mine hand,] Or *sware.* And so ver.6 &c. and ver.23. did shew my soveraign power for their deliverance, to the destruction of their enemies. See Exod.14.8.

known unto them] Exod.3.8. and 4.31.

V. 6. *Spied for them*] That is, appointed it for them by my decree, as the most excellent above all other Countries: and for the conquest of which, I had prepared all things in my secret counsel; as into which I had marched before mine ark, to give them a secure entrance into it. See Numb.10.33.

glory of all lands] Or, *flower.* A title of the land of Israel, or Canaan, ver.15. Dan.8.9. and 11.16. Psal.48.2. So, by its natural qualities, and by Gods singular blessing upon it, and being made a Type of the heavenly Canaan.

V.7. *Said unto them*] These things are not specified in so many words in Exodus, but may be gathered thence. Exod.3.12. and 5.1. and are revealed by the Spirit to the Prophet, and do agree with what is written, Josh.5.9.

abominations of his eyes] That is, the idols to the spiritual desiring of which, mans heart is induced by the eyes; delighted with the matter, or the form of them: and generally by all the outward senses, feeing they could not apprehend any deity in them by the Spirit. See Numb.15.39. and to which they lifted up their eyes, Chap.18.6.

defile not your selves] God had forbidden them to make mention of the idols, Exod.23.13. Deut.12.3. Psal.16.4. Hos. 2.17.

V. 8. *And would not*] Exod.5.21.and 6.9.and Chap.33.

their eyes] Which thing declareth the wickednes of mans heart, which judgeth Gods service by their eyes and outward senses.

Then I said] Or, *Though I said*, Exod.5.3.

V.9. *But I wrought for my names sake*] Ver.14.and 22.I proceeded on in my delivering of them, God hath ever this respect to his glory, that he would not have his name evil spoken of among the Gentiles, for the punishment that his people deserved; in confidence whereof the godly ever prayed; as Exod.32.12. Num.14.13,&c. Deut.9.28. Josh.7.9. 1 Sam.12.22.

V.10. *Caused them to go forth*] Exod.13.18.

V.11. *Shewed them*] Heb. *made them to know*.

which if a man do] Lev.18.5. Deut.30.15, Rom.10.5.Gal.3.12. So he shall be preserved from all dangers, and shall, at the last, obtain everlasting life; the way to which, and the beginning and pledge of which is, new obedience: though it be no way a meritorious cause of it.

V.12. *Sabbaths*] Exod.16.23,&c.and 20.8.and 33.13,&c. and 35. 2. Deut.5.12.

V.14. *Heathen*] Who might thereby take an occasion to blaspheme my name, and to accuse me of lack of ability; or else, that I had fought a means to destroy them more commodiously.

V.15. *Given them*] That is,had promised and resolved to give them, if they had not made themselves utterly unworthy of it. Numb.14.19.and 26.65. 1 Cor.10.5,6.

V.16. *Sabbaths*] That is, my true religion (the publick worship being on the Sabbath) which I had commanded them: and gave themselves to serve me according to their own fantacies. See Isa. 56.4.

V.18. *Children*] Whom I spared.Numb.14.31.

Not in the statutes of your fathers] Whereby the holy Ghost confuteth them that say, they will follow the Religion and example of their fathers,and not measure their doings by Gods Word, whether they be approvable thereby or no. See Jer.44.17.

V.20. *A sign between me and you*] A sacrament of an enterchangeable agreement; namely, that I shall sanctifie you by my Spirit, causing you to cease from your evil works; and you likewise shall be conformable to the working of my grace.

V.21. *The children*] Ver.18.

I would no more] Numb.21.1.and 25.9.Psal.106.26,&c.

V.22. *Nevertheless I withdrew*] Psal.78.38.

V.23. *I lifted up mine hand*] Though I did forbear them for that time;yet I swore to them,that if they continued in their sins, after I had performed my promises unto them, by bringing them into the promised Land ,I would drive and scatter them out of it.See V.5.

and disperse them] After they should be come into the land. See Levit.26.33. Jer.15.7.

V.24. *They had not*] The children in the wilderness had not executed my judgements; nor their posterity after they were come into the land of Canaan.

Their fathers idols] Meaning, that they set their delight upon them.

V. 25. *I gave them also statutes that were not good, and judgements whereby they should not live*] I gave them in the Wildernes decrees and ordinances,that were not good for them, but hurtful;and judgments that did sentence them to death; as that to hang up the heads and chief of the people before the sun;and for the Judges of Israel to slay every one his men that were joyned to Baal-Pehor, Num.25.4,5,and that judgment for the death of Korah,Dathan,& Abiram,and the 250 Princes, and the 14700 murmurers, Num.16. And as that sentence and judgment was of the fiery serpents, Num.21.Besides that the Lord by his just judgment gave them up to themselves , that they should follow their own lusts, because they would not obey his laws ; as ver.39.Psal.81.12.Rom.1.21,24.

V.26. *And I polluted them*] So deemed them , used them, and dealt with them,and their gifts, as polluted things, cast them from me as unclean things.

to passe through the fire] Ver.31. Chap.16.21, Though Moses expresses not this particular , yet it is most likely it was done then when Israel joyned himself to Baal-Pehor , Num.25.3. See 2 King.17.17.and 21.6. 2 Chron.28.3.and 33.6.

That openeth the womb] That is,the first-born, which ought to be sanctified to the Lord, Exod.13.2.

V.27. *Yet in this*] Seeing that I give thee Commission to lay all their fathers sin open before them,ver.4.add this to all the rest,this their trespass in the land of Canaan.

committed a trespasse] Heb.*trespassed a trespasse*.

V.28. *For when I had*] Not onely in the wilderness , when I brought them out of Egypt , but since I placed them in this land : which declareth how prompt mans heart is to Idolatry; seeing that by no admonitions he can be drawn back.

Then they saw] Isa.57.5,6.

the provocation of their offering] That is,their offering which was the object and provocation of my wrath.

V.29. *Then I said unto them*] Or, *I told them what the high place was*,or, *Bamah*: I did often admonish them by my Prophets, and reproved them for their Idolatry. See Chap.23.43.

what is the high place?] Do you not know sufficiently by the very name of high place, which at all times hath been infamous, as a place of Idolatry , and unlawful worship , that all that is done there is abominable? as the very name of a brothel is sufficient to make any honest woman to fly the conversation and neighbourhood of it.

Bamah]Which signifieth an high place,so that for all that it was so odious to God,yet they continued it,and the Name of it, declaring thereby that they vaunted themselves of their idolatry , and were not ashamed thereof.

V. 30. *Wherefore say*] Seeing that reproving of the fathers sins, ought to serve for a correction to the children which follow them; which thing yet they neglect ; therefore tell them that I reject all their false shews of piety, which they make in seeking after my word,ver.3.

V.31. *For when ye offer*] Ver.26.

Shall I be inquired of] Ver.3. He sheweth that the ingratitude of the people deserved, that God should cut them off, and that they should not have the comfort of his Word;that he would not henceforth suffer them,in this base and treacherous way,of such grosse hypocrisie, to have any thing to do with him, or his Prophets; or so much as to pretend any thing thereunto, ver.37.

V.32. *And that which cometh*] Your projects and purposes shall not take place.

we will be as the Heathen] Idolators as they; and so we shall prosper as they do, Jer.44.17.

V.33. *I will rule over you*] I will shew my self a king, and exercise my power over you in punishment , as over rebellious and disloyal subjects; seeing you have not accepted of my government in due obedience : and I will not suffer in you, that are bound unto me by duty and obedience : the excuses which I wink at in other nations, strangers to my Covenant. See Hos.9.1. Amos 3.2.

V. 34. *I will bring you out*] I will not let you live at ease in the idolatrous countries, where you had sheltered your selves. See Jer. 40.11,12. and 43.5. and 44.1,7,8,11,&c.

V.35. *I will bring you into*] I will drive you into the most solitary and savage places of the world, for a sulness of misery, ver.38.

there will I plead with you] Execute my revenge ; and yet so, as followes, ver.37.

V.37. *I will cause you to pass*]Even as a shepherd maketh his sheep to passe one by one when they come out of the sheep-coat and marketh them distinctly with his rod , to distinguish them from other,Lev.27.32. So I will sever those that are rebellious from among you, to punish them; and shew favour to the other,Ezek.34. 17. Matth.25.32,33.

I will bring you into] Will constrain you to acknowledge me for your God and King by those punishments, the threatnings whereof I have joyned to my Covenant : by which I will chain you up like wild beasts,and will tame your stubbornnesse.

V.38. *I will purge out from among*] Signifying that he will not burn the Corn with the chaffe; but choose out the wicked to punish them , when he will spare his.

I will bring them forth] As ver.35.

they shall not enter] Jer.44.14.

V.39. *Go ye*]I do cast you off quite,and give you over to all manner of wickednesse : that my name which you make profession of worshipping,may be no more profaned by your hypocrisie , nor be exposed to the scorn of mine enemies.

with your gifts] Offered indeed to the true God, but defiled with the idolatry which is joyned to it. See Isa.1.13. and 61.8. or else really presented to idols.

V.40. *for in mine holy mountain*] Isa.2.2,3. Ezek.17.23. Mic.4.1. I do cast all you apostates off, and will onely hold the true Israel, which truly believeth , and is truly converted , for to be my people,and will gather them into my Church,to be by them served in spirit and truth; whereof the ancient service was but onely a figure; An Evangelical Prophecy , whereof the return from Babylon was onely an essay.

accept them] An ordinary term for lawful sacrifices which were duly performed.

require your offerings]Shunning them no more, as I had done the offerings of idolaters,and hypocrites,ver.39. Isa.1.13.

V.41. *I sweet savour*]Heb.*savour of rest*.

sanctified in you]I will cause my self to be reverenced, praised, & blessed for your sakes ; and the sacred and inviolable truth of my promises shall be acknowledged by all men.

V.43. *and there shall ye remember*] Chap.16.61.

loath your selves] Chap.6.9. Your own consciences shall convict you after that you have felt my mercies.

V.46. *Toward the South*] That is,toward Judea,which lay most Southward from Chaldea, where the Prophet was, Chap.21.2.

and drop thy word] That is, speak,and preach like a Prophet. A term which seems to be taken from Deut.32.2. See Amos 7.16. Mic.2.6,11.

forrest of the South-field] City of Jerusalem, and land of Israel, Chap. 21. 2. And in such a sense is the similitude of forrest often used, Esay 9.18. and 10.18. and 32.19. Jer.21.14. and 46.23.

V.47. *kindle a fire in thee*] The Chaldean war, who is a fierce enemy.

green tree in thee] All manner of people indifferently,both young and old,weak,and strong,poor,and rich, good and bad, Chap.21. 3, 4. Many righteous men being also entangled in these temporal judgments. See Luke 23.31.

All faces] Those that are not consumed therewith , shall be brought into extream misery. See Lam.4.8.and 5.10.

from the South to the North] From one end of the Countrey to the other.

V.48. *that I the Lord have kindled it*] That it is not mans work, but Gods work; and so by man not to be mastred.

V.49. *They say of me*] These prophane people do scoff at my prophesies,which thou doest dictate to me,in allegorical and enigmatical terms, as if they were dreams and imaginations.

CHAP. XXI.

Vers.1. A*ND the word of the Lord*]Ezekiel again doth prophecie and fore-tel against Jerusalem,and the land of Israel,the sword of the Chaldean:is commanded to sigh at the grievousnes of it.And upon further declaration of the sharp terrors of it, he is commanded to smite upon his thigh for sorrow. After,by command ,he smites his hands together;and God himself doth so, to hearten on the Chaldean to slaughter. He fore-telleth the manner of the king of Babylons consulting about his coming against Jerusalem,the overthrow of it, and of the king thereof.And lastly, he prophesieth the destruction of the Ammonites.

V.2. *set thy face toward Jerusalem*] Seeing it is so, prophecie the same things in plain and proper terms.

the holy places] Namely, against the Temple, and the buildings adjoyning to it;which were not to be spared in this general desolation.See Jer.7.4. Ezek 9.6.

V.3. *my sword*] The Chaldeans.

the righteous and the wicked] Chap.20.47. Righteous,here may signifie those less wicked then the others : for all were naught, Chap.22.28. Jer.3.8.

V.5. *it shall not return*]Until it hath performed all its execution, Chap.20.47.

V.6. *the breaking of my loynes*] Doing like a woman that travelleth,bowing and wringing her self. See Esay 16.11.and 21.3. Jer. 4.19.

V.7. *for the tidings*] Because of the great noise of the coming of the army of the Chaldeans, which I see approaching to Jerusalem to destroy it, as I have fore-told.

shall be weak as water] Heb.*shall go into water*.

V.9. *a sword, a sword is sharpened*] Deut.32.41. My judgment is ready to be put in execution; the instruments fully prepared.

V.10. *that it may glitter*] That it may terrifie, and affright with the brightnes of it, Job 20.25.

should we then make mirth] Can one do any thing but lament, as I do?

it contemneth the rod of my son, as every tree] Or, *it is the rod of my son, it despiseth every tree*, Heb. *the rod of my son contemning every tree*. That is, the rod appointed by me to chastise my people, which is dear to me as a son, is now become a sword;and to being used against such a wicked people, it contemns all resistance. Or thus,this sword contemns,despiseth,slights, as a small matter, my other rods wherewith I chastised my children, or any rod that could be made of any tree or wood:this being a sword far surpassing them.And should we then make mirth? The meaning then is to this effect , Thou Nation,hardned against all fatherly punishments , as an evil child is against a rod , thou shalt now be punished by the sword. In the Hebrew text,there is an allusion,between a rod or staff, and tribe; The meaning whereof, is, Whilest thine afflictions are moderate, as from rod to rod , thou dost contemn them; but this shall be as from rod to sword,which thou shalt not be able to endure, nor withstand.

V.11. *The hand of the slayer*] To the King of Babylon,who is the executioner of Gods judgments.

V.12. *terrors by reason of the sword*] Or,*they are thrust down to the sword with my people*

smite therefore upon thy thigh] Jerem.31.19. Devise all the actions of a grieved and mourning person.

V.13. *because it is a trial , and what if the sword contemn even the rod*]Or,when the trial hath been,what then? Shall they not also belong to the despising rod ? I am almost forced to come to the extremity of punishment;for all chastisements,to try to bring them to repentance, would be vain, Isa.1.5.Jer.6.28,29,30.Or,as if God had said;because I have tried Judah with two captivities, & they are not bettered, therefore they are worthy to be further punished with famine, pestilence,sword,and the burning of Temple and City;and Nebuchadnezzar,set up a Conqueror by me for their sins,shall be the rod they shall not resist.

V.14. *smite thine hands together*] Heb.*hand to hand*.Either in token of extream sorrow, Ezek.6.11.or, in an holy spleen and rage against them for their sins , in that manner to animate the Chaldean to take revenge upon them,See vers.17.

the third time] The Chaldeans forces came three times against Jerusalem after this prophecie; first time, when the City was taken in the eleventh year of Zedekiah, fourth moneth, ninth day.1 When Nebuzaradan came in the nineteenth year of, Nebuchadnezzar, fifth month, seventh day. 3 when Nebuzaradan came in twenty third year of Nebuchadnezzar , when Gedaliah was slain, &c. 2 King.25. 1,2, 3, 8. Jer.52. 5,6,12,30.

the sword of the slain] By which there shall be a great slaughter in Jerusalem , not onely of mean people,but of Princes and great ones also:and the King himself being overcome by this sword,shall dye in captivity.

V. 15. *I have set the point of the sword against all their gates*] Or, *glittering* or, *fear*.I have caused their Cities to be furiously besieged, and set upon.

wrapt up for the slaughter] Or,*sharpened*.

V.16. *Go thee one way or other*]Heb. *unite thy self*,&c. In which words , by Apostrophe,God speaketh to the sword , comparing it to a souldier, because he commands it to unite it self , to wit,with fellow-souldiers,to invade,with joyned forces,all parts of the land of Judah, and to oppose the Jews , whether they turn to the right hand or the left. Or, it is an expression of the permission which God gave the Chaldeans , to rout out at their pleasure.

or on the left] Heb. *set thy self, take the left hand*.

V.17. I *will also smite*] As I have commanded thee Ezekiel, to smite thy hands , vers. 14. so will I likewise smite mine , in sign of joy that I have vented my wrath , and satisfied my justice. See Deuter.28.61. Isa.1.14. Ezek.5.13. and 16.42.

V. 19. *appoint the two ways*] God commands the Prophet to draw out two ways upon a tyle; as Chap.4.1,3. the one leading to Rabbah, the royal city of the Ammonites; the other to Jerusalem, ver.22. And because the king of Babel was purposed to go against both the Prophets choice of, or pointing the side to which the king should turn at the head of the way,(or crossing of the road,) sheweth his army should take the way to Jerusalem. The meaning then is, draw out in prophetick action , upon a tyle , or upon the ground two ways, coming both from one plain place, to represent Nebuchadnezzars deliberation, where he had gathered his army, whether he should go against Jerusalem, or against the land of the Ammonites.

Choose thou a place] To make a mustering place to muster the Army in.

the head of the way] At the crossing of a road way; such as those high ways were which led to great Cities.

to the City]Jerusalem.

V.20. *Rabbah*] The Royal City of the Ammonites, 2 Sam,11.1. and 12.26.Jer.49. 2.

Jerusalem the defenced] The fortified Jerusalem.

V.21. *for the king of Babylon*] Thus he shewes the meaning of the Type.

At the parting of the way] Heb. *mother of the way*. To know whether he should go against the Ammonites , or them of Jerusalem.

to use divination] According to the custome of the Heathens in deliberation of any importance.

his arrows] Or,*knives* ; likely to slay the multitude of his sacrifices; as were usual in divinations, Num.23.1,2,14,29.

images]Heb.*teraphim*.

he looked in the Liver] This was a kind of divination , by the shape,colour,posture,&c. of entrails of sacrificed beasts,and especially of the Liver.

V.22. *At his right hand*]They sifted lots,also in their divinations; as Either 3.7. and 9.26,28,29,31,32. And the lot which had Jerusalem on it,came to the right hand;and likely the way,on the right hand,led to Jerusalem.

to appoint Captains]The lots,and all his divinations,shewed,that he was throughly to prepare all things needful for the strait siege and war against Jerusalem : wherein he should prosper and obtain a glorious victory.

to open the mouth in the slaughter]That he should take it by assault, with shouts and cryes, used in such actions , and with a general slaughter of the inhabitants of Jerusalem.

V.23. *And it shall be to them as a false divination*]The Jews,who had oftentimes before broken, and renewed their Covenants with the Chaldeans, without falling into final ruine , shall think that the business will passe so for this time also ; and that Nebuchadnezzars enterprise will come to nothing , and as one that seeks to charge and scorn thee as a false diviner , and thereupon they will betray them into Nebuchadnezzars hands ; but care not for it : thereby they shall not hurt thee, but themselves.

to them that have sworn oathes] Or, *for the oathes made unto them* ; and are so often forsworn and perjured : and mind still to go on in their perfidious treachery.

but he will call to remembrance] Nebuchadnezzar will at this time

time pay them for their former treacheries: And this very act of theirs against thee, shall conduce to the same end, Exod. 32. 34.

V. 24. *Ye have made your iniquity to be remembred*] Through your wickednesse and impiety which you make open profession of; even by this your scorning of my Prophet, and slighting of your oathes, you give cause, first to me, whose name hath been used in your oathes, and next the king of Babylon, to punish you at once for your perjuries, an reiterated rebellions.

ye shall be taken with the hand] Of the Babylonian, ver. 9.

V. 25. *wicked Prince of Israel*] Namely, Zedekiah; who practised with the Egyptians to make himself high, and able to resist the Babylonians. esp eak eth to him in Gods name, and sentenceth him by his authority; and so omitting any honourable compellation, he slights him, as his sin deserved. So, 1 Sam. 13. 13. 1 King. 18. 18. 2 King. 3. 13, 14.

whose day is come] To wit, of thy just punishment.

V. 26. *remove the Diadem*] The royal ornaments.

this shall not be the same] The kingdome of Judah shall no more be that triumphant kingdome, which it was at other times.

exalt him that is low] This seems to relate to Jehoiachin, now a prisoner; and afterward set at liberty, and exalted, 2 King. 24. 12, and 25. 27, 28, 30. Jer. 52. 31.

abase him that is high] Zedekiah. See his abasement, 2 King. 25. 7.

V. 27. *I will overturn, overturn, overturn it*] Heb. *perverted, perverted, perverted will I make it.*

until he come] The kingdom of Judah shall never be restored to its former lustre, (for after the return it was but very mean, and full of troubles and miseries, as the books of Ezra, Nehemiah, and Esther, and the 11. Chapter of Daniel, and the history of the Maccabees do declare) until the Meah come, to whom by right it belongeth, as David Successor according to the flesh, and established by God to be King over his Church, who shall alter it into a spiritual and everlasting Kingdom. See Genes. 49. 10. Luke 1. 32, 33. To this place of Ezekiel, Nathaneel seems to have respect, Joh. 1. 49. acknowledging him come, to whom the Kingdome did belong.

V. 28. *Thus saith the Lord God concerning the Ammonites*] This Prophecie against the Ammonites is inserted here, by occasion of those words, ver. 20. 21. Their fuller history, and Gods Judgments against them, are set down, Chap. 25. 1——7. Though this expedition of Nebuchadnezzar proved, not to fall out against them, yet shortly after he should destroy them: as is most likely, in the three and twenty year of his reign, when Ishmael sent by *Baalis* king of the Ammonites had slain Gedaliah, and the Chaldeans that were with Gedaliah at Mizpah; and after returned to the Ammonites again, Jerem. 40. 14. and 41. 2, 3, 10, 15. and 52. 30. Of Gods judgments against the Ammonites, see more, Jer. 49. 1——7. Amos 1. 13, 14, 15. Zeph. 2. 7, 8.

concerning their reproach] Namely, the wrong and outrages offered unto my people, and their insulting over them, Chap. 25, 3, 6. Zeph. 2. 8, 9.

V. 29. *whilest they see vanity*] Whilest thy Diviners and Soothsayers do fore-tel thee all manner of happinesse and security; perswading thee that thou shalt trample upon the Jews necks, which are slain for their sins; and that no harm shall come to thee.

the necks of them that are slain] Insulting over the dead carcasses of the Jews.

their iniquity] Ver. 25.

V. 30. *Shall I cause it to return?*] Or, *cause it to return*; insult over them no more.

In the place] O ye Ammonites, I will not scatter you into strange lands, as I have done my people, but will destroy you in your own land,

V. 31. *I will blow against thee*] I will light and kindle it, as Chap. 20. 47.

brutish] Or, *burning men*; the Chaldeans burning in wrath against thee.

V. 32. *thy blood shall be in the midst of the land*] All thy Countrey shall be overflown with blood.

CHAP. XXII.

Vers. 1. M*Oreover*] This Chapter contains a Catalogue of sins in Jerusalem, and of Gods judgments following thereupon: And that in Jerusalem he will melt them, as dross in a furnace. After more particularly, the Prophet from God, chargeth upon her the sins of her Prophets; of her Priests; of her Princes; of her People: And not a man seeking to stop Gods anger against them.

V. 1. *wilt thou judge*] Or, *plead for*, Chap. 20. 4. and 23. 36. art thou ready to execute thy charge which I commit unto thee against Jerusalem, that murdereth the Prophets, and them that are godly?

bloody City] Heb. *City of bloods*, Chap. 24. 6, 9. Nah. 3. 1, Habak. 2. 12.

yea, thou shalt shew her] Or, *wilt thou shew her*. Heb. *make her know.*

V. 3. *That her time may come*] The time of her destruction.

against her self] To her own undoing.

V. 4. *Thou hast sled*] 2 King. 21. 16. and 24. 4. Jer. 26. 21, 22, 23.

reproach] As was threatned in the Law, Deut. 28 37.

V. 5. *infamous, and much vexed*] Heb. *polluted of name, much in vexation:* whose very name all men hate; that shall be famous for the greatest desolation that ever befell any City.

V. 6. *power*] Or, *arm*; lending also the arm of their authority unto others, for the sheding of blood.

V. 7. *in thee*] Hereby he meaneth, that there was no kind of wickednesse which was not committed in Jerusalem, and therefore the plagues of God should speedily come upon her.

V. 9. *men that carry tales*] Heb. *men of slanders*, Exod. 23. 1. Levi 18. 16.

they eat upon the mountains, Chap. 18. 6.

V. 10. *discovered*] Lev. 18. 8. and 20. 11.

set apart] Lev. 18. 19. and 20. 18. and 15. 25.

V. 11. *Committed abomination with his neighbours wife*] Lev. 18. 20. Jer. 5. 8.

another hath] Or, *every one hath.*

lewdly] Or, *by lewdnesse.*

humbled his sister] Lev. 18. 9. and 20. 17.

V. 12. *Have they taken gifts*] Against Gods Lawes. Exod. 23. 8. Deut. 16. 19. and 27. 25.

Thou hast greedily gained] Against Gods Lawes, Exod. 22. 25. Lev. 25. 36. Deut. 23. 19.

V. 13. *I have smitten mine hand*] Chap. 21. 14, 17. in token of my wrath and vengeance. A sign, either of great joy; or of extream sorrow and anger: as in this place.

V. 14. *Can thine heart endure*] Wilt thou have courage and strength enough to withstand my judgments? or be able to defend thy self? thine heart, how hard soever, cannot bear it out.

V. 15. *I will scatter thee*] Deut. 4. 27. and 28. 25, 64.

and will consume] Thy filth of sin, and filthy sinners out of thee; cause thee to perish, that thou mayest no more provoke me by thy enormities, Chap. 23. 27, 48. Or, I will take away the occasion of thy wickednesse.

V. 16. *And*, &c.] Thou shalt be no more the inheritance of the Lord, but forsaken; or, Heb, and thou shalt be profaned, and defiled; that is to say, filled with blood, desolated, not regarded, as a holy City; but like a wicked place, which God hath cast off, and abandoned.

V. 18. *become dross*] Isa. 1. 22. Jer. 6. 29, 30. it is quite degenerate, like to good silver turned to drosse.

drosse] Heb. *drosses.*

V. 19. *midst of Jerusalem*] As in a furnace, Chap. 24. 10.

V. 24. *Say unto her*] Namely, to the Jewish Nation, or to Jerusalem.

not cleansed] The fire of my judgments hath not cleansed thee from thy filthinesse, and there is nothing found, nor good in thee; therefore I will lay a most extream burthen upon thee, and use no clemency at all towards thee, Chap. 24. 6. See Jer. 4. 11. & 6. 28, 29, 30. and 24. 8.

nor rained upon in the day of indignation] Not eased or holpen with any showre of rain, to quench and allay the flame and fire of my indignation.

V. 25. *There is a conspiracy*] All this may have relation to the persecutions, which the false prophets by plots and conspiracies, used against good men. See Jer. 20. 2. and 26. 8, 20, and 29. 25, 26. Lam. 4. 13.

They have devoured soules] Chap. 13. 18. Mat. 23. 14.

V. 26. *Have violated my Law*] Heb, *offered violence to:* have openly and impudently gone and done against it, Zeph. 3. verse 4.

They have put no difference] See Chap. 44. 23. Jer. 50. 29.

have hid their eyes] They have winked at the violation of my Sabbaths; or they themselves have framed pretences whereby they might safely violate it.

profaned] Continued, and dishonoured without any reverence to my sacred majesty.

V. 27. *Her Princes*] Mic. 3. 11. Zeph. 3. 3.

V. 28. *And her Prophets*] Chap. 13. 4, &c. They which should have reproved them, flattered them in their vices, and covered their doings with lies.

V. 29. *Oppression*] Or, *deceit.*

wrongfully] Heb. *without right.*

V. 30. *And I sought for a man*] Jer. 5. 1. Esay 59. 16. and 63. 5.

that should make up the hedge] Chap. 13. 5. which should shew himself zealous in my cause, by resisting vice; and also pray unto me to with-hold my plagues, Psal. 106. 23.

V. 31.

V. 31. *Their own way*] Their evil deeds have I punished; as Chap. 16. 43.

CHAP. XXIII.

Vers. 1. T*HE word of the Lord*] This Chapter under the names of Aholah, and Aholibah, two sisters, sets down the spiritual whoredomes of Samaria, and Jerusalem. How Aholah played the Harlot with the Assyrian, and formerly with the Egyptian; and was therefore delivered into the hands of the Assyrian, to execute judgments upon her. How Aholibah, notwithstanding plaid the whore more then her sister, and doted upon the Assyrian, and the Chaldean, and not forgetting the Egyptian; and therefore is she also delivered up into the hands of her lovers, the Chaldean and others with them, for sorer judgments. And afterwards it joyns them both together, in sins, and in punishments.

V. 2. *Two women*] Meaning Israel and Judah, divided into two Kingdomes; both came out of one family. See Jer. 3. 7, 8, 10. Ezek. 16, 44, 45.

V. 3. *And they committed whoredomes*] Levit. 17. 7. Josh. 24. 14. Ezek. 20. 8. spiritually, by idolatry.

There were their breasts pressed] A figurative description of the peoples first going astray after idols.

V. 4. *Aholah the elder*] These seem names framed and fitted to the present purpose in hand. Aholah signifieth a mansion, or dwelling in her self, meaning Samaria, which was the head city of the ten Tribes, Isa. 7. 9. who having forsaken the Temple of God, had established a Worship of God according to their own minds, 1 King. 12, 16, 18, 31. and Aholibah signifieth my mansion in her, whereby is meant Jerusalem, where Gods Temple was, in which the pure worship of God remained, 2 Chron. 13, 10, 11.

and they were mine] Chap. 16. 8, 20.

V. 5. *when she was mine*] Heb, *under me*: which may be understood thus, being my wife, subject to me. Some render it, in my stead, or, in stead of me.

her lovers] An ordinary title for profane Nations, with which Gods people joyned in idolatry and implety.

on the Assyrians her neighbours] 2 King. 15. 19. after the Assyrians had conquered Syria, which bordered upon the ten tribes.

V. 6. *Cloathed with blew*] A magnificent, gentle, rich, and powerful nation.

V. 7. *Committed her whoredomes with them*] Heb. *bestowed her whoredomes upon them.*

the chosen men of Assyria] Heb. *the choice of the children of Assur.*

V. 8. *From Egypt*] Vers. 3. He seems to have relation to the golden Calves set up by Jeroboam, in imitation of the Calf Apis, dedicated to the Egyptians chiefest idol Serapis. See Exod. 32. 4. This may also be understood of the unlawfull covenants made with Egypt, 2 King 17. 4.

they lay with her] The holy Ghost useth these terms, which seem strange to chaste ears, to cause this wicked vice of idolatry so to be abhorred, that scarce any should abide to hear the name thereof mentioned, Psal. 16. 4.

V. 9. *I have delivered her*] 1 King. 17. 3, 4, 5, &c.

into the hand of the Assyrians] 2 King. 17. 23.

upon whom she doted] And fell from them in Hoshea his time, 2 King. 17. 4.

V. 10. *Those discovered her nakednesse*] Chap. 16. 37. that is, they have shamefully punished her: a term taken from the disgraces which are done to poor women taken in the wars, Isa. 20. 4. and 47. 3.

and slew her] Namely, the body of the nation, taking away their kingdom: whereof see 2 King. 17. 4, 5, 6. and 18. 11.

famous] Heb. *a name*: that is a noted and memorable example of Gods judgments.

V. 11. *Her sister Aholibah*] Jer. 3. 8. she was more corrupt in her inordinate love.

then she] He, *she corrupted her in ordinate love more then she*, Chap. 16. 47. Jer. 3. 3, 11.

more then her sister in her whoredoms] Heb. *more then the whoredoms of her sister.*

V. 12. *Upon the Assyrians*] Chap. 16. 28. 2 King. 16. 7.

her neighbours] Ver. 3, 5, 6.

V. 14. *Increased*] Not satisfied and content with the Assyrians.

men pourtrayed upon the wall] A description of unbridled lust; like a woman that should fall in love with strangers that are absent, only by seeing their pictures, and should send to seek after them into far Countries.

V. 16. *And as soon as she saw them with her eyes*] Heb. *at the sight of her eyes.*

sent messengers] Likely in Hezekiah's time, And partly thereupon that judgment seems threatned, 2 King. 20. 17, 18. Esay 39. 6, 7. and afterwards in the times of Manasseh; and the succeeding Kings.

V. 17. *Babylonians*] Heb. *children of Babel.*

her mind was alienated from them] Heb. *loosed*, or, *disjointed.* So Jer. 6. 8. and often here in this Chapter. The meaning is the Jews had broke the league which they had made with the Chaldeans, to joyn with the Egyptians, their enemies and emulators, 2 King. 24. 20.

V. 20. *Their paramours*] Heb. *concubines*. By the Egyptians *concubines*, or *paramours* are to be understood the neighbouring nations, adhering to them, and imitating their idolatry. And so likewise did *Aholibah.*

whose flesh is as the flesh of asses] Chap 16. 26. These are terms taken from the shamefull lusts of unchaste women, and do shew the strength and riches of Egypt, which moved the Jews to make a league with them.

V. 21. *Thou calledst to remembrance*] Repeating thy first lewdness, ver. 3. which yet was then more excusable, then now it is: because when thou wast in thy spiritual Child-hood, thou hadst but small knowledge and experience of my pure worship; which thou cantst not now pretend, being fully instructed in it: as a young maid, if she were seduced, might partly be excused for her simplicity, which a marryed woman which is of full age cannot plead.

V. 22. *Behold, I will raise*] Chap. 16. 37.

V. 23. *Pekod, and Shoa*] Names of some people of Asia, which were subjects to Nebuchadnezzar, of which his army was also composed, Jer. 50. 21.

V. 24. *With chariots, waggons, and wheels*] Such were the ancient manner of Carriages and weapons in war.

judge thee according to their judgments] They shall indeed by the secret guidance of my Spirit, execute my judgments; but I will leave the manner of the execution of them to their discretions. And men usually do it with less mercy, and pitty, then God doth, 2 Sam. 24. 14. Zach. 1. 15.

V. 5. *They shall take away thy nose*] A kind of speech taken from the ignominious punishments used in some countreyes against adulterous women; so to deform the beauties they so abused; or, from the cruelties of enemies enraged against prisoners, before they kill them.

V. 26. *They shall strip thee*] Chap. 16. 39.

fair jewels] Heb. *instruments of thy decking.*

V. 27. *Thus will I make thy lewdnesse to cease*] Ver. 48. Ch. 22. 15.

from the land of Egypt] I will hinder thee from going any more into Egypt to commit fornication. Or, I will cause thy fornication which thou hast brought out of the land of Egypt to cease.

V. 28. *whom thou hatest*] Ver. 17, 22. Chap. 16. 37.

V. 29. *All thy labour*] All thy treasures and riches which thou hast gotten by job, ur.

shall be discovered] Even as a malefactors misdeeds are discovered, when he is once sentenced to death. Or, all the world shall see thy shamefull forsaking of God to serve idols.

V. 31. *I will give her Cup into thine hand*] I will execute the same judgments and vengeance against thee. See Psal. 75. 8. Jer. 25. 15. Mat. 20. 23.

V. 34. *Suck it out*] Psal. 75. 8. Isa. 51. 17.

break the sheards thereof] Thou shalt grow mad therewith like a drunken man, who after he is overcome with wine will break the cups and pots, and will tear his flesh with his nails, and with his teeth, Jer. 25. 16.

V. 35. *And cast me behind thy back*] 1 King. 14. 9. Neh. 9. 26.

V. 36. *Judge Aholah*] Chap. 20. 4. and 22. 2. or, *plead for*.

V. 37. *And blood is in*] Chap. 16. 3, 20.

V. 38. *They have defiled my sanctuary in the same day*] Having done so wickedly, yet they come into my sanctuary the same day, making a show of serving me at the same time, ver. 39. which is most odious to me, Chap. 20. 39. Esay 66. 3.

V. 39. *Lo, thus have they done in the midst of my house*] Have committed these abominations in my Temple, Chap. 8. 3, 6. 2 King. 21. 4, &c.

V. 40. *That ye have sent for men*] A figurative description of the profane entertainment given to the Chaldeans, Egyptians, and others sent for by the Jews, to treat of unlawful Covenants, taken from a whores preparation, when she entertaineth her expected ruffian.

to come] Heb. *coming.*

wash thy self] He directeth his speeech to either of them two; namely, Aholah, or Aholibah.

V. 41. *Stately bed*] Heb. *honourable.* According to the manner of many ancient Nations, and also of the Jews, who at their most solemn feasts, used to sit or lie upon beds, Esth. 1. 6. and 7. 8. Job. 13. 25.

whereupon thou hast set] Prov. 7. 17.

mine incense and mine oil] Which thou hadst received of me, together with other blessings, and with which they did rub and anoint themselves at banquets and publick feasts: as if he would say, the had imployed Gods gifts in gaining the favour and friendship of profane Nations, Isa. 57. 9.

V. 42.

V.42. *with her*] Heb. *in her*: Namely, Jerusalem and Samaria, upon these occasions have been full of strangers, walking, and taking their pleasures, like fornicators in a brothel-house.

with the men] Heb. *to the men*; that is, besides those great and Noble Nations, the Jews have also defired the friendship and relief of the Arabians, Ethiopians, and other base Nations, who thinking themselves much honoured by such a request, have carried them presents, which the Nobler Nations have not done, but have received presents of the Jews, Chap. 16. 33, 34.

of the common sort] Heb. *of the multitude of men*.

Sabeans, Or, *drunkards*.

V.43. *Then said I*] Admonishing her.

unto her that was] To either of those Nations, which were grown old in their idolatry.

they now commit] Words of disdain; as much as to say, Now they will satisfie their unbridled lust, having all their fornicators at their command; sometime with the one, and sometime with the other; yet their Lovers will not be true and trusty to them, but ready to forsake them, and fall to others, as the times, and their best advantages shall require.

whoredomes with her] Heb. *her whoredomes*.

V.45. *Righteous men*] Namely, the Assyrians and Chaldeans executioners of Gods Justice, who shall have a just cause, according to mens opinions, to revenge themselves of the Jews and Israelites perjuries and rebellions. Or, your lewdnesse is such, that all just men shall judg you worthy of all that shall befall you.

judge them after] Chap. 16. 18.

V.46. *I will bring up*] Chap. 36. 40. the Chaldeans.

to be removed and spoiled] Heb. *for a removing and spoil*.

V.47. *some them*] Deut. 22. 24.

V.48. *Thus will I cause*] Vers. 27, Chap. 22. 15.

all women may be taught] Meaning all other cities and countreyes; especially those where God hath planted his Church.

V.49. *Your lewdnesse upon you*] Namely, the just punishments for it.

CHAP. XXIV.

Vers. 1. A*Gain*] This Chapter contains the last denunciation of judgment against the Jews, before the final ruine and destruction of that kingdom: uttered in Babylon, the very day that Nebuchadnezzar began his last siege against Jerusalem; declaring when, and there, the very day of the siege. And prophesying the utter destruction of the city, under the parable of a boyling pot, whose scum is in it. And under the sign of the Prophets not mourning for the death of his wife, shewing the woful calamity of the Jews, to be indeed, either beyond all sorrow; or to be such, & so suddain, as they should not dare, or else not have time to bemoan it: shutting up this prophecie (and so confirming it) till the time that the news should be brought to Ezekiel of the fulfilling of it.

in the ninth year] Of the second captivity, *viz.* since Jeconiah, Mordecai, Esth. 2. 5, 6. and Ezekiel, Chap. 40. 1. were carried captives, and Zedechiah made king; the tenth moneth, and the tenth day of the moneth, Ezekiel is told in Mesopotamia, that Nebuchadnezzar, that very day, in Judea laid siege to Jerusalem, 2 King. 25. 1. Jer. 39. 1. and 52. 4.

in the tenth moneth] Called Tebeth, which containeth part of December, and part of January.

V. 2. *write thee*] That so it may be certainly remembred and known.

this same day] Jer. 52. 4.

V.3. *Set on a pot*] That is, set a pot on the fire, See such a similitude, Jer. 1. 13. Ezek. 11. 3, 7. The pot is Jerusalem; the flesh and fat pieces, are the chief, the richest, and the noblest that are in her; the fire are Gods judgments, by which he would have humbled, and mollified his peoples hearts, to bring them to repentance; but that having taken no effect, by reason of their obstinate rebellion, he would convert those Judgments, into a total consumption.

V.4. *every good piece*] The great ones.

V.5. *burn*] Or, *heap*.

bones under it] Meaning, it seems, the bones of the innocents whom they had slain; who were the cause of kindling Gods wrath against them.

seeth the bones of it therein] It seems that the bones were put into the bottom of the pot, vers. 4, 10. and not, as others have understood it, without the pot to kindle the fire. By the bones, may be meant the great ones and Governours, which bear up the body of the state: Or rather, the mean and vulgar sort of lesse esteem; as opposed to the former.

V.6. *wherefore*] To make the accomplishment answerable to the figure.

woe to the bloody City] Chap. 22. 2. Nah. 3. 1. 2 King. 21. 16.

to the pot whose scum] Namely, to Jerusalem, that hath not been cleansed from her open and notorious sins, by my punishments, Chap. 22. 44. See Jer. 4. 11. and 6. 29.

let no lot] Let all the people, without any difference be burnt in it, or driven out of it, and carried away; let none be pardoned: though in wars, oftentimes, they cast lots to slay some, and to save some.

V.7. *her blood is in*] She is full of mis-deeds, especially of murders and oppressions.

she set it upon] This City shewed her cruelty to all the world, and was not ashamed thereof, neither hid it; contrary to what God had commanded, namely, that the very blood of beasts should be covered over with dust, Levit. 17. 13. Deut. 12. 16, 24. and 15. 23.

V.8. *set her blood upon the top of a rock*] I will punish her openly; and the signs and monuments thereof shall remain for ever.

V.9. *woe to the bloody city*] Vers. 6.

I will even make the pile] That is what I have commanded thee to do for a sign, that I will do in act, making ready the Chaldeans great fire, Jer. 1. 13.

V.10. *kindle the fire*] God would do it, that so the City should be utterly destroyed; and that he would give the enemies an appetite thereunto.

V.11. *set it empty*] To signifie, that Jerusalem, after the inhabitants were gone out of it, should be burnt by the Chaldeans, as it were, to cleanse it perfectly from all its excrements, Chap. 16. 36, 37.

V.12. *she hath wearied*] Instead of the onely means of deliverance, which was repentance and conversion, she hath with great care and toyl, fought out other wordly and unprofitable means, that will prove false and unfaithful to her, and in the end deceive her.

V.13. *lewdnesse*] Thy wicked obstinacy, hath been the onely cause that thou hast not been cleansed.

I have purged thee] I laboured, by sending my Prophets to call thee to repentance; but thou wouldest not, 2 Chron. 36. 15. Jer. 18. 11, 12. and Chap. 25. 3, &c. and 35. 15.

till I have caused] Chap. 16. 42.

V.14. *I will not go back*] Esay 47. 3, 11, 12, 13. Nothing shall hinder or alter me.

shall they judge thee] That is, the Babylonians. See Chap. 23. 45. and 16. 38.

V.16. *the desire of thine eyes*] Namely, thy dear wife; as ver. 18. Another type of their dolefull and desperate condition.

with a stroke] By a sudden death, proceeding from some supernatural and divine cause, for whom he is forbid to mourn; signifying that their sorrow for the losses of their dearest things, in their miserable calamities, should be greater, then open mourning might express. See vers. 22. Jer. 22. 10.

sun] Heb. *go*.

V.17. *Forbear to cry*] Heb. *be silent*.

bind the tire of thine head upon thee] Use thy ordinary attire, and shew no sign at all of mourning; such as those were of going barehead, Lev. 10. 6. and 21. 10. and bare-footed, 2 Sam. 15. 30. Isa. 49. 11. Of covering the lips, Lev. 13. 45, Mic. 3. 7. and eating of food brought in, and given by neighbours and friends, Jerem. 16. 5, 7.

lips, Heb. *upper lip*. And so ver. 22.

V.18. *morning*] Morning the morning following.

V. 21. I *will prophane my sanctuary*] The exposition of the type. Prophane, by sending the Chaldeans to destroy it; as Chap. 7. 22.

the excellency of your strength] Namely, the temple, the ark, and other signs of my presence, wherein consisted the glory, and the strength of your subsistance and defence.

the desire of your eyes] Namely, your wives, vers. 16.

that which your soul pitieth] Heb. *the pity of your soul*. That which you are most jealous and tender of.

your daughters whom you have left] In Judea: for the Prophet spake to those which had been carried away prisoners with Jehoiachin.

V.22. *You shall do as I have done*] You shall be forced to digest all these sorrows, not daring so much, as to seem to be grieved thereat, for fear of angring your enemies: or because, that in so great a desolation, every one shall think upon himself, without taking any care for others: Or, because that there will an expresse curse of God be perceived in it: Or, for that there will be more cause of weeping for these that are alive, and languish in sorrow, then for the dead. See Job 27. 15. Psal. 78. 64, Jer. 16. 5. Amos 6. 10. and Jer. 22. 10.

ye shall not cover] Vers. 17. Jer. 16. 6, 7.

V.23. *but you shall pine away for your iniquities*] Chap. 33. 10. Lev. 26. 39. In a sensele and stupid senselessnesse ye shall stand astonished and waste away, Amos 6. 10.

and mourn one towards another] Bemoan your selves one to another, for your miseries, and wonder at them; rather then knowing the plague of your sins in your heart, 1 King. 8. 38. mourn to God in true repentance for them.

V.24.

V.24. *a sign*] Chap. 12. 6. and 4. 3. Esay 8. 18.

V.25. *In the day when I take*] In the time when I shall have fulfilled these prophecies, by the taking and ruine of Jerusalem, I will cause tydings thereof to be brought unto thee, and then shalt thou put the people in mind of these things, for their instruction and conviction.

that whereupon they set their minds] Heb. *the lifting up of their soul*; that is, that which they desire most; all those things which are most dear unto them.

V.26. *He that escapeth in that day*] Of my visitation, and their destruction. See the accomplishment of this, Chap. 33. 21, 22. The distance of time betwixt the taking of Jerusalem, five moneths, and twenty six brought to Ezekiel, was one year, five moneths, and twenty six dayes. No doubt, but the Prophet heard of it long before that dayes. No doubt, but the Prophet heard of it long before that time. But at that time he received the most full and perfect relation, of all that Nebuzaradan also had done, since the taking of the City. And that was the time that it pleased the Lord to open his Prophets mouth again.

V.27. *In that day shall thy mouth be opened*] See Chap. 3. 26, 27. and 33. 21. not that he was miraculously strucken dumb in the mean time; for we may not multiply miracles, without a just and sufficient warrant. But he became as dumb, for holding his peace; as if God had said, Thou hast spoken enough already to this people for to warn them sufficiently; forbear that argument any more: let them alone, until that by the bringing to passe of these things thou hast already told them, thou mayst thereupon take occasion to convince and waken them again. And therefore in the mean time, He prophesies only against the forrain Nations, from this place to Chap. 33. that is, from the time of beginning the siege, in the ninth year, tenth moneth, tenth day, till this newes here spoken of was brought to the Prophet, in the twelfth year, tenth moneth, fifth day. And so in that mean time, he prophesies against Egypt, on the tenth year, tenth moneth, twelfth day, Chap. 29. 1. And again on the eleventh year, first moneth, seventh day, Chap. 30. 20 And again on the eleventh year, third moneth, first day, Chap. 31. 1.

CHAP. XXV.

Vers. 1. T*HE word of the Lord*] In this Chapter, the Prophet denounceth Gods vengeance against the Ammonites, against the Moabites; against the Edomites: against the Philistines, for their insolency and insulting over the Jews in their Calamity.

V.2. *Set thy face*] Chap. 20. 46 and 6. 2.

against the Ammonites] Chap. 21. 28. Jer. 49. 1. Amos 1. 13. Zeph. 2. 8.

V. 3. *Thou saidst, Aha*] ver. 6. because thou hast injuriously scofted and joyed at the miseries of my people, Chap. 21. 28. Zeph. 2. 8.

V.4. *to the men of the East*] Heb. *Children*, the Babylonians, ver. 10. Jer. 25. 21.

palaces in thee] Namely, their holds, fitted for war, and for defence of the Country.

V.5. *Rabbah*] Which was the chief City of the Ammonites, and full of Conduits, 2 Sam. 11. 1. and 12. 26, 27.

V.6. *because*, &c.] Their sin and punishment both again insisted upon, and fore-told.

Clapped thine hands] Heb. *hand*. This here is a sign of joy, derision, and insulting.

feet] Heb. *foot*.

heart] Heb. *soul*.

V.8. *because that Moab*] Jer. 48. 1, &c. Amos 2. 1, 2, 3. See Esay 16. 6, &c.

Seir] This was Edoms, the Idumeans countrey, Gen. 36. 8. Deut. 2. 1, 4. bordering upon the Moabites: whereby these Nations did ostentimes joyn against the Jews; and joyned here in their derision.

house of Judah] Though she boast of having alone the true God, yet he hath not protected her, no more then the Gods of other Nations have protected them against the Babylonians: words of contempt and blasphemy against God himself, as 2 King. 18. 33, 34, 35.

V.9. *I will open the side of Moab*] Heb. *shoulder of Moab* I will cause the Chaldeans to break through that part of the Countrey, where the strong and frontier Cities are, which are here undernamed: for a difference between that, and the other part of the land, which lay open, and was not fortified, Jer. 48.

from his Cities] Har, and Haroher, seated upon the river Arnon, the border of Moab. See Num. 21. 18. Deut. 2. 9, 36. Josh. 12. 2.

Bethjeshimoth] Josh. 13. 20. and 12. 3.

Baal-meon] Numb. 32. 38.

Kiriathaim] Numb. 32. 37. See Jer. 48. 1. and ver. 23.

V. 10. *with the Ammonites*] Or, *against the children of Ammon*. As I have already adjudged the Ammonites, and by my sentence have given them up to the Babylonians, vers. 4. So I do the Moabites.

and will give them] Have given them by my prophetical sentence and doom already.

V. 11. *Because that Edom*] Jer. 49. 7, 8. Ezek. 35. 2. Amos 1. 11. Obad. 1. 1. Out of their ancient hatred, derived from Genes. 27. 43.

by taking vengeance] Heb. *by revenging revengement*. See the like, ver. 15. for the title of birth-right, which Jacob did get away from Esau the father of the Edomites: Or of Davids conquering of Edom, 1 Chron. 18. 13. See Ezek. 35. 5. Amos 1. 11.

and hath greatly] Psal. 137. 7.

V. 13. *Teman*] Jer. 49. 7, 8. the place, or country denominated from Teman, the Grand child of Esau, Gen. 36. 15.

They of Dedan shall fall by the sword] Or, *they shall fall by the sword unto Dedan*, Jer. 49. 8. of the posterity of Abraham by Keturah, Gen. 25. 3.

V. 14. *by the hand of my people Israel*] We read nothing of this execution done by the Jews upon the Edomites, but onely, 1 Mac. 5. 3. and 2. Mac. 10. 16, 17. Some do understand this of that same hand which overthrew Gods people Israel, the hand of the Babylonians. Some spiritually, of the Churches victory over her deadly enemies, as the Edomites were to the Jews; as Isa. 11. 14. Jer. 49. 2.

They shall know] Namely, my people: or Edom; shall know by experience.

V. 15. *Because the Philistines*] See Jer. 25. 20, and 47. 1, 4, 5.

have dealt by revenge] See 2 Chron. 28. 18. Amos 1. 6.

for the old hatred] Or, *with perpetual hatred*.

V. 16. *Cherethims*] Which were a part of the Philistines, of whom mention is in the verse before. Confer with this 1 Sam. 30. 14, 16. Zeph. 2. 5. Of the Cherethims David had also a guard, 2 Sam. 8. 18. which most likely were out of some Colonies of the Israelites, that then were planted in their room.

Sea Coast] Or, *Haven of the Sea*; upon which was the Philistines land, and had many haven Towns. Hezekiah had formerly spoiled them, 2 King. 18. 8. And after that Psammeticus, father of Pharaoh-Neco King of Egypt, as Herodotus relates in his Euterpe. But this last was the most grievous, by the Chaldeans. See Esay 14. 29, &c. Jer. 25. 20. and Chap. 47.

V. 17. *Vengeance*] Heb. *Vengeances*.

CHAP. XXVI.

Vers. 1. A*ND it came to passe*] In this Chapter the Prophet denounceth Gods fearful judgments against Tyrus, for insulting against Jerusalem: & to be executed by Nebuchadnezzar King of Babylon; The destruction and desolation he makes: The Iles tremble at it; for so woful and irrevocable a downfal.

The eleventh year] Of the captivity of Jeconiah, and the reign of Zedekiah.

moneth] Some say it was the first, Ezek. 40. 1. But it rather seems to be the fifth; that is to say, the first after the taking of Jerusalem: which was the cause of the Tyrians insulting, which is here mentioned. See Jerem. 52. 6.

V. 2. *because that Tyrus hath said against Jerusalem, Aha*,] The sin of Tyrus, Amos 1. 9. Zach. 9. 2, 3. Thus Chap. 25. 3.

the gates of the people] That is, the famous City Jerusalem, whereunto all people resorted, both for Religions sake, and for traffick. A manner of speech taken from that, that neer the chief gates of the City, there were commonly great places for market-meetings, and law pleas, &c.

she is turned unto me] That is to say, I being the second City in Palestine for commodiousnesse and repute, shall obtain all those privileddges which Jerusalem now hath, for traffick, concourse of people, and for wealth.

be replenished] My riches and fame shall increase. Thus they promise mountains of gold to themselves; and thus the wicked rejoyce at their fall by whom they have any profit or advantage.

V. 3. *I am against thee*] Gods Judgement upon her for her sins. See Esay 23. Jer. 25. 22. and Chap. 47. 4. Amos 1. 9. Zach. 9. 4.

Many Nations] Or, *great Nations*; Namely, the Chaldeans army, composed of divers mighty Nations, ver. 7.

V. 4. *scrape her dust off her*] That is, I will destroy it utterly. This did not befall Tyrus the first time the Chaldeans took it, Isa. 23. 13. But the ruine of it began then; and then from time to time it came to that degree at last as the Prophet speaketh of, in Alexander the great in his time.

like top of rock] Ver. 14. Chap. 24. 7, 8.

V. 5. *The spreading of nets*] As who should say a waste and desolate place; as those shoares are on which fishers do use to spread their nets.

the midst of the Sea] Because that Tyrus was an Island encompassed with the Sea.

V. 6. *her daughters*] The Towns that belonged unto her, as a mother City; or rather, her people, without sparing of either sex.

V.7. *Nebuchadnezzar*] Shewes now by whom this judgment shall be executed, Chap.28.7, and 30.11, and 32.12. This name Nebuchadnezzar, is no lesse then seven divers wayes written in Scripture. There were divers of this name; Insomuch, as some think this to be a common name to the kings of Babylon; as Pharaoh was to the kings of Egypt; Abimelech to the kings of the Philistines; Sylvius to the Latin kings: Cæsar and Augustus to the Roman Emperours; Arsacidæ to the Persians: and Ceropidæ to the Athenians. But this Nebuchadnezzar appears by the sacred History to be the same that had taken Jehojakim, Jehojacin, and Zedekiah, destroyed Jerusalem, burnt the Temple; and in after times, through Gods just judgment, became mad for seven years, as a mad beast. We may not then take this Nebuchadnezzar to be him that is mentioned in the Apocryphal story of Judeth; and much lesse to be either Cyrus, or Alexander the Great; as some have weakly imagined.

a King of kings] Namely, him that is possessor of this mighty Monarchy, which calleth it self the universal. See Jer.27.6,7. Dan.1. 37. See the phrase, *King of kings*, Ezra 7.12. and such like is the phrase, *God of gods*, Deut.10.17.

from the North] From Chaldea, which was partly Northward from Tyre and Palestine.

V.8. *Cast a mount*] Or, *pour out the engine of shot.*

and lift up a buckler against thee] That is, coming to the assault.

V.10. *Chariots*] Chap.23.24.

as men enter into a City] Heb. *according to the entrings of a City broken up.*

V. 11. *strong garrisons*] Or, *pillars of strength:* for Tyrus was built and fortified by much art, and labour of men, against the Sea, and against all enemies.

V.12. *Thy pleasant houses*] Heb. *houses of thy desire.*

in the midst of the water] The Sea round about thee.

V.13. And I will cause the noise] And so this expression used Esay 24.8. Jer.7.34. and 16.9. and 25.10. Hos.2.11.

thy songs to cease] The Tyrians having at all times been much given to musick, Chap.28.13. Esay 23.16.

V. 14. Thou shalt be a place to spread nets upon] I will make thee so bare, that thou shalt have nothing to cover thee, verse 4,5.

shalt be built no more] At least, it shall be no building, in comparison of that in its former glory.

V. 15. *Shall not the Isles*] The horrour and consternation of the Isles and neighbouring Nations, being astonished at her fall, Chap. 32.10.

V.16. *Cloath themselves with trembling*] At the hearing of her fall, and for fear of the Chaldeans.

V.17. *A Lamentation for thee*] Rev.18.9.

of Sea-faring-men] Heb. *of the Seas.* Meaning Merchants, which by their traffick did enrich her wonderfully, and increase her power.

her inhabitants] Those that were born and brought up there. See Esay 23.8.

on all that haunt it] haunt the Sea; neighbours and strangers.

V.18. *at thy departure*] Into exile, likely, and captivity.

V.19. *the deep upon thee*] As ver.3.

V.20. *thee down, with them that descend*] When I shall cause thee utterly to perish as many Nations and Cities have done before, especially in the general deluge, to which he may seem to have some relation; having before likened the invasion of Tyrus to an overflowing.

with] Or, *to.*

of old time] Which were dead long ago.

I will set glory] I will gloriously re-establish my people; and cause them to live and flourish again, for to be the honour of the world, See Chap.20.6. and 28.25,26.

Land of the living] Psal.27.13. Esay 38.11. The meaning here is, in Judea, when it shall be restored. See Chap.28.25,26. Or else thus, By thy destruction I will glorifie my self among the living.

V.21. *I will make thee a terrour*] Heb. *terrours*, Chap.27,36. and 28.19. Thou shalt be brought into such an extreme desolation, full of horrour in thy self, and a subject of terrour to others, Others render it, *I will bring thee to nothing and to perdition.*

shalt be no more] Verse 14.

CHAP. XXVII.

Ver.1. THE *word of the Lord*] In this Chapter the Prophet sets down a Lamentation for Tyrus; by setting forth her former glory, in her building, shipping, army, power, merchandizings, praise; and then opposing to it her present ruine; concluding with the extream wailing and astonishment of the neighbouring Isles, Nations, and Kingdomes, at her fall.

V.3. *The entry of the Sea*] Built there first by the Sidonians, as Justin relateth; in a very commodious place to resort unto by Sea, from divers places, and to carry merchandize from thence into the Continent or firm Land.

of perfect beauty] Heb. *perfect of beauty:*

V.4. *Thy borders*] Thou art encompassed round with the Sea.

midst] Heb. *heart.*

V.5. *made*] Heb. *built.*

of Senir] This mountain was Hermon, called by the Sidonians, Syrion; but the Ammorites called it Seniz, Deut.3.9. by Moses called, Sion, Deut.4.48.

V6. *the Company of the Ashurites*] Heb. *the daughter.*

Thy benches of Ivory] Or, *They have made thy benches of ivory well trodden.* Ivory wherewith they covered the walls and floores of Chambers, and the decks of ships. Which shews their profuse riot, and excesse of delicacy.

of Chittim] Cilicia, rather then Italy. See Gen.10.4. Num.24.24. Esay 23.1. Jerem.2.10. 1 Macc.1.1. Cilicia joyns to Syria. In Tharsus, the chief city thereof was Paul born, Act.21.39. and 22.3.

V.7. *blue and purple*] Or, *purple and scarlet.*

of Elishah] It is thought, that hereby are meant the Eolians, a people of Greece. Elishah is Javans son, Japhets Grand-child, Gen. 10.4.

which covered thee] Namely, the poops of thy ships; Or, which was thy rayment.

V.8. *Arvad*] It is thought to be the Island, called Arado, and Arlarado, neer to Sidon, Gen.10.18.

that were in thee] Other Nations were thy Mariners; but thy own Tyrians were thy Pilots, and chief in thy Navy.

V.9. *of Gebal*] A Prince in Phœnicia, and nigh to Sidon.

Calkers] Or, *loppers of chinks.* Heb. *strengtheners*, Meaning, the chief of this Nation, which were cunning Ship-Wrights, were employed in mending and making of Shipping.

V.10. *of Lud*] See Genes.10.13. inhabitants of part of Egypt.

Phut] In Lybia, Gen.10.6.

they hanged the shield] According to the custome of Garrison Souldiers.

they set forth thy comelinesse] These Souldiers being there continually, did much increase thy splendour and Majesty.

V.11. *The men of Arvad with thine Army*] Those of Arvad which lived by the Sea Coast, ver.8. and thine own Souldiers, kept a continual watch about the City.

And the Gammadims were in thy towers] Dwelling in a Province of Phœnicia.

V.12. *Tharshish*] Namely, the people that lived along the Coast of the Mediterranean sea, and especially the City of Tharsis, a Tyrian Colony. Others will have it to be Carthage. Some

they traded in thy faires] That is, these kings they gave for thy commodities.

V.13. *Javan*] That is, Greece, *Javan* was *Japhets* Son, Gen.10. 2. of whom came the Greeks. See Dan.8.21. Joel 3.6.

Tubal] The posterity of *Tubal Japhets* son, Gen.10.2. inhabiting likely in a part of Cappadocia.

Meshech] *Tubal* and *Meshech* are usually joyned together. So Chap.33.26. and 38.3. and 39.1. being brethren, Gen.10.2.

persons of men] Heb. *soul of man:* that is, souls of men, or, persons, by selling slaves. See Apoc.18.13.

Market] Or, *Merchandise.*

V.14. *Togarmah*] Chap.38. posterity of the grand child of *Japhet*, Gen.10.3. though to inhabit the lesser Armenia; some say, the lesser Asia.

horsemen] Men which were expert in managing and taming of horses.

V.15. *Dedan*] Ver.20. people of Arabia of Cham's posterity, by Cush, and Rhama. Or of Abraham by Keturah, Gen.25.3. dwelling in some part of Syria, Gen.10.6,7.

they brought thee (for) a present] To have the benefit of being free of thy Faires and Markets; or else to traffick therewith.

horns of ivory and ebony] So the great teeth of the Elephant, which on either side of his mouth stand out, are called; because by their crookednesse they are like horns.

V.16. *The wares of thy making*] Heb. *thy works.*

Agate] Heb. *Chrysoprase.*

V.17. *wheat*] By 1 King.5,9. Act.12.20. it appears, that Tyrus was furnished with corn out of the land of Israel.

Minnith] The name of a town, upon the border of the Ammonites, on the South side of Canaan: whereof mention is Judg.11.33. where the best wheat grew.

Pannag] Some will have it to be the name of a Countrey; and the name of Phœnicia to be taken thence, Others translate it rozen, or balsome.

balm] Or, *rosin*, or *turpentine*, wherein Gilead abounded, Gen.37. 25. Jer.8.22. and 46.11.

V.18. *Helbon*] A place of Syria, which is thought by some to be that which at this time is called Aleppo.

V.19. *Dan*] Likely he meaneth those which after the captivity of the ten tribes, came and inhabited the ancient countrey belonging to *Dan*, in Laish, a city neer to Tyre, Judg.18.28,29.

Going

Going to and fro] Or, *Meuzal:* to seek what they may give for thy commodities. The Greekes have been alwayes great travellers: and the trade at Tyrus so great, that those countreyes which had nothing to exchange, went to other countreyes to get some-thing, to trade with Tyre.

V. 20. *Dedan*] ver.15.

precious cloathes for Chariots] Heb. *cloathes of freedom.* It may be, they were such, as wherewith they covered their horses and chariots, to sit upon them.

V. 21. *Kedar*] Which came from Kedar the son of Ismael Gen. 25.13. inhabiting Arabia Petrea, which countrey abounded with cattel, Isa.60.7. See Psal.120.5.

they occupied with thee in lambes] Heb. *they were the merchants of thy hand.* Or, *they occupied with thee at hand in lambs*, &c. for lambes & such like cattel could not be carryed far, as other wares.

V. 22. *Sheba*, &c.] Names of Arabia felix. See Gen.10.7.

V. 23. *Haran*, &c.] Gen.11.31,32. and 12.4,5. places of Mesopotamia.

Ashur] *Northern Nations.*

Chilmad] It is thought to be Media, or some part thereof.

V. 24. *All sorts*] Or, *excellent things.*

blew clothes] Heb. *foldings.* Namely, silkes and wools died in this noble colour, inclining to a violet.

V. 25. *The ships of Tarshish did sing of thee in thy market*; That is, they which were carryed in the ships, did praise thee for thy wares. Others, read it according to the Hebrew, *The ships of Tarshish were thy chief, and thy caravans:* as those places which are haunted with wild beasts upon the land, are travelled through with great companies of travellers, and loaded cattel; so do the ships flock towards thee in great numbers together.

very glorious] Inriched in goods.

V. 26. *Thy rowers have brought thee into great waters*] The ruine of Tyre. Thou hast been like unto a well furnished ship, brought into the main sea of greatness, riches, and power, by thy Governours, and there left to suffer ship-wrack.

the East-wind] Most tempestuous and dangerous in those countries, Psal.48.7. meaning Nebuchadnezzar with his army, which lay East from Tyre.

midst] Heb. *heart.*

V. 27. *Thy riches and thy faires*] Rev.18.9, &c.

thy calkers] Heb. *those which mend thy breaches:* Which some take, for the breaches of walls, and buildings.

And in all] Or, *even with all.*

shall fall into the midst of the seas] Heb. *heart.* Shall be all infolded in thy ruine. A continuation of the same similitude of a broken ship.

V. 28. *The suburbs shall shake*, &c.] Or, *waves.* Heb. *the boates.* The Hebrew word seemes to signifie a cock-boat, which they throw out of the ship, it signifies also suburbs, which are as it were expulsed the city. The meaning is, that the Cities and Colonies subject to Tyre, should be surprised with terrour, at the fall and ruine of their chief city: and all other lesser States should be likewise so terrified.

V. 30. *Against thee*, or *for*, or *over*, ver.31. Rev.18.11,15, ——16.

dust upon their heads] Which is a sign of great sorrow and mourning, Jer.6.26.

V. 33. *when thy waves went forth out of the seas*] Thou wast the Magazine, & staple of victual and merchandises, which thou didst transport by sea, and distribute them to divers Nations.

V. 34. *Thou shalt be broken by the sea*] That is, by the overflowing of wars, ver.26. See Chap.26,19. Isa.8.7,8. and 28.2. and 59. 19. Psal.124.

V. 36. *Hiss at thee*] In token of wonder. See 1 King.9.8.

a terrour] Heb. *terrours:* a subject of terrour to all men, by reason of thy terrible fall. Or, Thou that hast been a terrour, art brought to nothing, Chap.26.21.

never shalt be any more] Heb. *shalt not be for ever.* See the Annotations on Chap.26.4,14.

CHAP. XXVIII.

Vers.1. THE *word of the Lord*] In this Chapter the Prophet sets down the blasphemous pride, and presumptuous confidence of the King of Tyrus: Gods great Judgments against him: and a lamentation which the Prophet is commanded to take up, at his fall. Afterwards he prophesies against Zidon; and concludes with a prophetical promise of the restauration of Gods own people.

V. 2. *I am a God*] Thou art grown vain, and hast exalted thy self, through thy glory, wisdome, and happinesse, as if thou wert no more a mortal man, but a petty god.

I sit in the seat of God] I reign in a most strong place, full of glory and delights: which are the properties belonging to heaven, which is Gods habitation.

midst of the seas] Heb. *heart*, Chap.27.4.

yet thou art a man, and not God] Isa.31.3.

though thou set thine heart, as the heart of God] Thou didst think thy self to be endowed with divine, more then humane understanding, and wisdome; the Tyrians wisdome being very famous, Zach.9.2.

V. 3. *Behold*] Zach.9.2.

wiser] In thine own conceit and opinion.

Daniel] Who for the incomparable gifts of Gods holy Spirit, as well in prophesie, as in counsel and wisdome, Dan.1.17. and 4.9. was by a common Proverb set as a pattern of wisdome in Babylon, where Ezekiel then Prophesied. See Chap.14.14.

V. 4. *Riches*] Or, *power.*

V. 5. *By the great wisdome*] Heb. *by thy greatnesse of thy wisdom.*

V. 7. *Strangers*] Those Chap.26.7.

the terrible] Chap.30.11. and 26.7.

against the beauty] By strength they will overcome all thy counsels, and arts of prevention and defence, Or, they will kill thee, not respecting thy wisdom, which maketh thee so majestical and venerable.

V. 8. *The deaths*] Namely, of all kinds of violent death, in the general slaughter of thy people. See Isa.14.19.

V. 9. *Slayeth*] Or, *wounideth.*

V. 10. *The uncircumcised*] Like the rest of the Heathen and Infidels, which are Gods enemies: for circumcision was a sign of the Covenant of saving grace. Others, like to the ancient Canaanites, condemned to a curser, See Chap.32.21.

V. 12. *A lamentation*] As Chap 27.2, &c.

thou sealest up the sum] Ruleth the matters in the affaires of merchandise. Or, thou makest up the accompt: a term which may seem to be taken from them which tell money.

full of wisdom] He derideth the vain opinion and confidence, that the King of Tyre had in his riches, strength and pleasures.

V. 13. *In Eden*] Like to a tree planted in an earthly Paradise, Gen.2.8. See the like said of Ashur, Chap.31.verse 8,9.

Sardius] Or, *Rubie.*

beryl] Or, *Chrysolite.*

Emerald] Or, *Chrysoprase.*

workmanship] He hath relation to that, that the art of Musick was alwayes held in great esteem amongst the Tyrians, Chap.26. 13. Esay 23.16.

in the day that thou wast created] Even at the first founding of thy State, Musick began to flourish in thee, and all pleasures.

V. 14. *Anointed*] Endowed by God with several prerogatives.

Cherub] Amongst the great Ones of the world, which are Gods Ministers upon earth, thou wast exalted in glory, even as the heavenly Cherubins are.

covereth] Being a secure defence to thy people, covering them with thy wings; which are attributed to this King, because he is called Cherub, whose shape and form is set down in the Scripture with wings, which shadowed the ark.

the holy mountain] Having likened him to a Cherub, he compares his seat, being full of magnificence, to Mount Sinai, where God appeared with millions of his angels, having a fiery pavement under his feet, Exod.24.10.

in the midst of the stones of fire] Towit, among my people Israel, which shined as precious stones: or, clad with a garment of pearl and precious stones, glittering, and sparkling, as fire such as were in the breast-plate of Israels high Priest; as appeareth by comparing with this the verse before. Or rather, as having power among, and over the fiery thunderbolts, and meteors.

V. 15. *Perfect in thy ways*] Which may be also understood of the state and condition, or of the enterprises, ver.12.

from the day that thou wast created] From the time thou wast first a settled Kingdom; as ver.13. He may haply seem to allude to the fall of wicked angels.

till iniquity was found in thee] Whilest thou hast continued in Justice and integrity, I have born thee up; but since thou and thy city have given your selves to violences, deceits, and other manner of wickednesses, thy ruine hath been ready at hand.

V. 16. *I will cast thee*] That is, *I will subvert thy glorious state.*

the mountain of God] Ver. 14. thy seat and state, which thou didst esteem so divine.

covering Cherub] ver.14.

from the midst of the stones of fire] See Annotations on ver 14.

V. 17. *Thou hast corrupted thy wisdome*] Thy glory and greatnesse have caused thee to lose thine understanding, and wise carriage, for which thy predecessours were admired; and thine own splendor hath dazled thee.

V. 18. *Defiled thy sanctuary*] Thy sacred places in thy esteem; and thy Seats of Justice, thou hast profaned with all manner of impieties, and iniquities.

a fire from the midst of thee] He seemsto intimate, that the occasion of the ruine of Tyre did proceed from it self, by some means, or accident, which the history doth not specifie.

V. 19. *Thou shalt be a terrour*] Heb. *terrours*, Chap.26.21. and 27.36.

and

and never shalt thou be any more] See Annotations on Chap.26. 4,14.

V. 21. *Set thy face against Zidon*] Isa.23.4,12. Jer.25.22. and 27.3.

V. 22. *I will be glorified*] Exod 14 4. in the manifestation of my justice, and my power, exercised over thee.

be sanctified in her] Lev.10.3. I shall give sufficient cause to be feared and worshipped; yea, blessed and praised.

V. 24. *A pricking briar*] Num.33.55. Josh.23.13.

V. 25. *when I shall have gathered*] This prophesie hath in part, and according to the letter, a relation to the return from the Capvity of Babylon; but perfectly and in spirit, to the spiritual reestablishing of the Church by the Messias.

sanctified in them] He sheweth for what cause God will assemble his Church, and preserve it still, though he destroy his enemies; to wit, that they should praise him, and give thanks for his great mercies.

V. 26. *Safely*] Or, *with confidence*.

despise] Or, *spoil*.

CHAP. XXIX.

Vers. 1. IN] In this Chapter are two grievous prophesies, against Pharao and Egypt. One in the time of Jerusalem's siege. Another about 16 years after Jerusalem was taken: with a promise, both of Egypts restauration, though not in its former splendour and power, at the end of 40 years, after it had been laid waste by Nebuchadnezzar; and also of some good and comfort to Gods people at that time.

the tenth year] To wit, of the Captivity of Jeconiah, or of the reign of Zedekiah; that is, one year, and two dayes, after the siege of Jerusalem was begun.

V. 2. *Pharaoh*] This was *Pharaoh Hophra*, Jer.44 30.

against all Egypt] Isa 19. and 20. Chapter, Jer. 25. 19. and 46. Chapter.

V. 3. *Dragon that lyeth in the midst*] Chap.32.8. Psal.74.13,14. Isa.27,1. and 51.9. The Hebrew word signifieth any great water creature. Here is meant the Whale, or Leviathan, Job 41. or the Crocodile, the figure of Pharaoh.

my river is mine own] Ver.9. I possess a most fruitful Kingdome, and so strongly situated by reason of the river Nilus, that it cannot be taken from me by any strength.

I have made it for my self] I do not depend upon any one: as I have gotten, and increased my Kingdome of my self so am I sufficient to maintain it against all men.

V. 4. *But I will put hooks*] See this phrase, Chap.38.4. Esay 37. 29.

I will bring thee up] I will draw thee out of the countrey which is so strong, together with all thy subjects, which will follow thee, to the end, that you being all slain, your bodies may lie for food for the fowls of the air, and the wild beasts of the field, Psal.74.14.

V. 5. *into the wilderness*] If we may give credit to the history of Herodotus, this is to be understood of the desert of Lybia, neer Cyrene; where the Cyrenians gave a great overthrow to Pharaoh, soon after he fled from Nebuchadnezzars hoast, that left the besieging of Jerusalem, to go against him. Otherwise, if we understand it of the overthrow and conquest, made of him, by Nebuchednezzar, we must refer it to a later time, according to that prophesie, particularly uttered against him, above sixteen years after this, set down in the latter part of this Chapter. vers. 17. to the end.

thou shalt fall] Thy army: For he escaped back to Egypt.

open fields] Heb. *face of the field*.

nor gathered] To be buried.

V. 6. *have been*] They have solicited my people to rebel against the Chaldeans, promising them assistance, and have violated their faith; and so have not been only unprofitable, but also very hurtful unto them, Esay 30.1. &c.

staff of reed] vers.7. 2 King.18.21. Isa.36.6. Jer.37.7,8.

V. 7. *and made all their loyns to be at a stand*] The meaning seems to be this, Thou hast left them to defend themselves with their own strength, and alone to bear the burden of the War, which they had undertaken for thy advantage, or at thy instigation.

V.8. *Therefore*] Jer.43.8. and 44.30. and 46.13, &c. This seems fore-tel their desolation by Nebuchadnezzar.

V. 9. *The river is mine*] vers. 3. Thus God cannot suffer that man should arrogate any thing to himself, or put his trust in any thing, save in him alone.

and I have made it] He speaketh in the person of this King, or in general, of all the Kings of Egypt, his predecessors, who with great charges and labour, had brought Nilus with channels, over all the land of Egypt.

V. 10. *utterly waste*] Heb. *wasts of wasts*.

from the tower] From one end of Egypt to the other. See Chap. 30.6.

Syene] Heb. *Seventeh*. It hath been, and is commonly thought, by reason of the likelinesse of the name, that it was the City of Syene, standing upon the South confines of Egypt, in Thebais, where there might be some tower, to mark the defect of shadows, in the very day of the Summer-solstice: as there was a well also to that purpose; as some write.

of Ethiopia] Heb. *of chush*. That is, to the borders of the Chushites, or Arabians, Gen.10.7. for between Sevench and Arabia, is situated all Egypt: for Sevench was South-border of Egypt, confronting and joyning to Ethiopia; and the Chushites or Arabians, the North-border. So we are to understand, Chap. 30. 4,5,9.

V. 11. *Neither shall it be inhabited fourty years*] vers. 12. From the time it shall be destroyed by Nebuchadnezzar.

V. 13. *At the end of fourty years*] Likely about the time, Cyrus took Babylon, Jer.46.26.

V. 14. *Pathros*] Gen.10.14.

habitation] Or, *birth*.

base Kingdome] Heb. *low*. Namely, subject and tributary to the Persian, who shall people it again. See Chap 17.6,14.

V. 16. *the confidence*] For any greatnesse and power the house of Israel shall see hereafter to be in them.

which bringeth] By their former trusting and confidence in them, and not in me. And thereupon breaking their faith and oath to the Babylonians, Chap.21.23,24. and by complying with them also in their Idolatry, Chap.8.10.14. and 23.19,20,21. as Ahaz did. 2 Chron.28.22,23.

V. 17. *Seven and twentieth year*] Counting from the Captivity of Jeconiah. Of the order of these prophecies, and how the later sometimes stand before the former, see the Annotations on Jer.27. 1. This here placed is the last in time of all Ezekiels prophecies. For that, Chap. 40. &c. was almost two full years before this. Two years spent in subduing Moab, Ammon, and neighbouring Nations; and 13 years in besieging Tyrus, as Josephus relates, *libro 1. cont. Appionem Alexandrinum*, will rise up to this accompt of 27 years, in which year Tyre was destroyed.

V. 18. *Caused his army to serve*] Namely, to execute my judgments upon Tyre, and therefore I will require him.

every head was made bald] That is, they have suffered long and hard labours, and toyles, and have worn out themselves about it.

for Tyrus] Or, *from*, or, *out of Tyrus*.

V. 20. *Take her spoil, and take her prey*] Heb. *spoil her spoil, and prey her prey*.

V. 20. *For his labour*] Or, *for his hire*.

they wrought for me] To execute my judgments, though they did not know my will, nor had any intent to obey it, Isa.10.7.

V.21. *In that day*] When I shall beat down the Egyptians, then will I begin to raise up my people again in Babylon, by the exaltation of Jeconiah, Jer.52.31. which certainly caused a great deal of ease, and liberty to the Jewish prisoners. See Dan.2. 2 King. 25.27, &c.

bud] Psal.132.17.

I will give thee] The like words see Chap.24.27. and 33.22. The meaning is, I will make it so, that thou Ezekiel, as all the rest of the true believers, may freely, and with open mouthes, praise the Lord in your assemblies.

CHAP. XXX.

Vers. 1. THen the word] A prophesie of the destruction and desolation of Egypt, and her helpes and confederates, by Nebuchadnezzar King of Babylon. And again repeated, in the eleventh year, first moneth, seventh day of Jehojacins Captivity.

V. 2. *Howl ye*] Namely, ye Egyptians and other Nations, which are subject to, and confederates with you.

woe worth the day] To wit, the day of the ruine of Egypt; whereof he speaketh hereafter.

V. 3. *A cloudy day*] Of horrible and strange calamities: as rainy dayes are very rare and strange in Egypt.

heathen] In which the profane Nations, Egyptians, Chushites, and others, their confederates, shall be visited, and punished.

V. 4. *Pain*] Or, *fear*.

Ethiopia] Heb. *chush*. A neighbouring and confederate Nation with Egypt; a people of Arabia.

V. 5. *Lybia, and Lidia*] Heb. *Phut and Lud*. Here are meant two Nations, auxiliaries to the Egyptians; the one a people living in Afia; the other, in Africa, if not both in Africa, Lydia seems to be Marzolis in Egypt, or Cyrene, the Southern parts of Africa. See Gen.10.6,13,22. Esay 66.19.

mingled people] See Jer.25.20,24. auxiliaries likewise to the Egyptians.

chub] The name of some part of Africk, not mentioned elsewhere; yet most likely here are meant the inhabitants of the inner Lybia, by the river Niger. See Ptolomy in the fourth book of his Geography.

men of the land] Heb. *children*.

that

that is in league] It might be some land that was confederate with Egypt: or some country of divers Nations, which governed themselves in Commonalities, which were confederate one with another.

V. 6. *They also that uphold*] Namely, those armies, or nations, which shall take their parts, or relieve them.

Syene] Which was a strong City of Egypt, Chap.29.10. on the South border of it.

V. 7. *And they shall be desolate*] Chap.29.12.

V. 8. *Fire in Egypt*] By the Chaldeans indeed, but by my inward and secret working in them.

destroyed] Heb. *broken*.

V. 9. *From me*] Namely, from Egypt; but by my secret instinct and providence.

in ships] Upon the red sea; Isa.18.2.

as in the day of Egypt] As formerly all neighbouring Nations were astonished at the report, of this plague that shall now come upon Egypt. Or, at the report of the Egyptians plagues, and final discomfiture, of old, in the red Sea, Exod.7.8,9,10,12,14. Chapters.

it cometh] To wit, the foresaid Calamity.

V. 11. *the terrible*] Chap.26.7. and 28.7.

V. 12. *And I*] Isa.19.5.

will make the rivers dry] Heb. *throughs*. That which is most fruitful by reason of the abundance of waters which are in it, shall become barren, and desolate, as if it were scorched up with the Sun. Or, I will make the rivers thereof to be no safeguard for it; but I will dry them up, to make the way plain and easie for the Babylonian to come, and destroy it. See Jer.50.38. and 51.32.

all that is therein] Heb. *the fulnesse thereof*.

V. 13. *destroy the Idols*] Zech.13.2. Jer.43.12. and 46.25.

Noph] Called *Moph*, Hosh. 9. 6. afterward by the ancients, *Memphis*; seated upon Nile in Egypt on the borders of Ethiopia. See Esay 19.13. Jer.46.14.

Prince of the land of Egypt] Heb. *out of the land*; that is, a Native, or Egyptians shall rule them; but strangers.

V. 14. *Pathros*] The name of a Countrey in Egypt. See Chap. 29. 14.

Zoan] Which is Tanais, one of the chief Cities of Egypt. See Num.13.22.

No] Jer.46.25. Nah.3.8. which is Alexandria.

V. 15. *Sin*] Which is Pelusium, a strong frontier City of Egypt, over against Arabia Petræa. Whence likely the wildernesse of Sin hath its name.

V. 17. *Aven*] Or, *On*. Which is the City Heliopolis, Gen. 41.45.

Phi-beseth] Called by Authors *Bubastum*.

These Cities shall go into captivity] Ver.18. to wit, the multitude of people which is in them.

V. 18. *Tehaphnehes*] This is the City of Daphne, called here Thehaphnches, and Tahpanhes, Jer.43.7. likely from the name of that Queen, 1 King.11.19. This seems to be as it were the gate of Egypt, at which the Chaldeans came in, Jer.43.7,8,9.

darkened] Or, *restrained*. An extream Calamity, desolation, and confusion shall overtake them.

yokes] Their imperious tyranny. See Lev.26.13.

a cloud shall cover her] As if one should say, a sudden storm of evils, vers.3.

daughters shall go into captivity] That is, the Cities which are subject to the City-Royal, Chap.26.6.

V. 20. *eleventh year*] Of the Captivity of Jeconiah, or Zedekiah's reign. In which year Jerusalem was taken, three moneths and two dayes after.

V. 21. *broken the arm*] This hath relation, either to the first overthrow of the Egyptians under Necco at Carchemish, Jer.46.2. 2 Chr.35.20. 2 King.23.29. Or rather, to that newly received by the Cuneuons, as was shewed upon Chap.29.5. After which losse they could never recover, nor defend themselves, against the Chaldeans. See Chap.29.14,15.

it shall not be bound up] Jer.46.11. See Esay 1.6.

V. 22. *break his armes*] His Forces and powers.

V. 24. *sword in his hand*] To execute my judgements.

V. 25. *when I shall put my sword*] Whereby we see, that Tyrants have no power of themselves, neither can do any more harm, then God appointeth; and when he will, they must cease, Esay 10.5.

CHAP. XXXI.

Vers. 1. AND it came to passe] In this Chapter the Prophet confirms the truth of his former Prophecie concerning the overthrow of Pharaoh, and Egypt, by the example of this like judgment upon the Assyrian; setting forth the Assyrians pride, his downfall; and How others were affected with it: with an application of it to Pharaoh.

in the eleventh year] Of Zedekiah's reign, or Jeconiah's Captivity, Cap.1.2. one moneth, and 14 dayes, since the former prophecie, Chap.30.20. and one moneth and 8 dayes before the taking of Jerusalem, Jer.52.5,6.

V. 2. *whom art thou like*] Meaning, that the Egyptian was not like in strength to the King of the Assyrians, whom the Babylonians overcame. This again is repeated in the conclusion, ver.18. see Isa.23.13. where the example is to be understood, of the Assyrian forbearly overcoming the Babylonian; as more appears, 2 King.17.24,30. and 10.12.

V. 3. *Cedar in Lebanon*] See Chap.17.3.22,23. Dan.4.10.

with fair branches] Heb. *fair of branches*.

V.4. *waters*] The Assyrian was grown great through abundance of all prosperity,

made him great] Or, nourished.

set him up] Or, brought him up.

with her rivers] The great sea of his happiness did seem to run round, as it doth at the coming in of great Rivers, at the foot of this tree: and he, the Assyrian out of his grace and plenty, seemed to send forth some smal streams out of it to other Kingdoms; alludling likely herein, to the waters of *Nilus*, Chap.29.3.

little rivers] Or, conduits.

V. 5. *wherefore shot forth*] Or, when it sent them forth.

V. 6. *Fowels of heaven*] Dan.4.12. The greatest part of mankinde, retired under dominion and protection of the Assyrian.

V. 8. *Cedars in the garden*] Gen.2. Signifying that there was no greater power in the world, then that was of the Assyrian.

V. 10. *Mighty one of the heathen*] Vers.12. Chap.28.7. and 30. 11. that is of the Babylonian. Some understand this of Merodac-Baladan, who, as they say, overthrew Esarchaddon the Assyrian: but Ptolomy shewes in his *Can. Regum*, that this Merodac died before Esarchaddon (otherwise called thy great and noble Asnapper, Ezr.4.2,10.) reigned, and that Esarchaddon left Saosduchinus his successour in the Assyrian and Babylonian Empire. This mighty one here is rather to be understood of Nebuchadnezzar, who after was the Babylonian Monarch, and onely ruler of the world.

he shall surely deal with him] Heb. *in doing he shall do unto him*.

V. 12. *Strangers*] Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

V. 13. *Shall*] Or, *did*.

fowls of the heaven] The Nations which were subject to the Assyrians, after the overthrow of the empire, did prey upon them with contempt.

Shall] Or, *did*.

V. 14. *To the end that*] I have set forth the spectacle of my judgments upon Ashur, to this end, for to teach all Princes that are grown great through my blessings, not to raise themselves against me, through pride; for they are all mortal by Nature, and I can bring down their estates as I have raised them.

neither shoot up their top] As the Assyrian did.

stand up in their height] Or, *stand upon themselves for their height*.

for they are all delivered] Psal.82.7.

V. 15. *Caused a mourning*] By this fall of Assyria, I raised a general horrour, and terrour in them all, seeing him on a sudden deprived of my help and blessing, by the meanes of which he had prospered so well.

to mourn for him] Heb. *to be black*.

V. 16. *All the trees*] Ver.8,9.

shall be] Or, *were*.

comforted in the nether parts of the earth] To cause this destruction of the King of Assyria to seem more horrible, he setteth forth other Kings and Princes which are dead, as though they rejoyced at the fall of such a Tyrant. A figurative and Poetical representation; as Isa.14.8,9,10. Ezek.32.31. Hab.1.6,7,8.

V. 17. *He dwt in that dwell under his shadow*] That is, all under his power and dominion.

V. 18. *To whom art thou*] He appleyeth the foresaid things by comparison to Pharaoh; as if he should say, Compare thy self to whom thou wilt, thou canst not avoid the ruine that I shall bring upon thee; as thou mayst see in the foresaid example of the Assyrian.

uncircumcised] Chap.28.10.

This is Pharaoh] All this allegorical speech hath relation to Pharaoh.

CHAP. XXXII.

Vers. 1. AND it came to passe] In this Chapter are the two last prophecies against Egypt: the one a fortnight after the other. In the former under the title, and by the similitude of a Whale, is set down the fearful destruction of Egypt, by Gods Judgments; with the manner of them, and universal astonishment at them, and by whom to be executed. In the latter is set down Egypts Funeral solemnity, as it were, and manifold welcoming to the grave.

in the twelfth year] Of the Captivity of Jehojachin, Chap.1.2.

one

one year, seven moneths, and 22 dayes after the City was taken, Jer.52.5,6. a moneth after the taking whereof, both Temple and City were burnt, Jer.52.12.

V. 2. *Lion of the nations*] In cruelty and violence. See Chap. 19. 2, &c.

whale] Or, *Dragon*, or, *crocodile*. See Chap.29.3. Thus the Scriptures compare tyrants to cruel and huge beasts, which devour all that be weaker then they, and such as they may overcome.

came forth] By reason of the convenient situation of thy Kingdom, Nilus at many ports running into the mid-land sea, thou diddest undertake divers enterprises, annoying and invading other Countries: a similitude taken from Crocodiles which come up into the land by divers armes of Nilus.

the rivers] The States of neighbouring Nations.

V. 3. *spread out my net*] Chap 12.13. and 17.20.

with a company of many people] That shall be as it were my fishers, under the standart of the Babylonian.

V. 4. *Then will I leave thee*] Chap.29.5.

V. 5. *With thy height*] With heapes of the carcasses of thine army, fetcheft thou in thine own eyes never so high and haughty.

V. 6. *The land wherein thou swimmest*] Or, *the land of thy swimming*; that is, the land subject to thy empire; namely, Egypt; and as Nilus overflowth Egypt, so will I make the bloud of thine overflow it.

V. 7. *Put thee out*] Or, *extinguish*.

I will cover the heaven] Joel 2.31. and 3.15. Mat.24.29. I will fill the world with horrour, and terrour, at thy ruine. See Isa. 13.10.

V. 8. *bright lights of heaven*] Heb. *light of the light in heaven*.

darke over thee] Heb. *them dark*.

set darknesse upon thy land] The darknesse of sorrow, the darknesse of confusion. I will deprive thee of all wisdome, and direction, and will bring all thy state into confusion; extream miseries, and desolation.

V. 9. *I will also vex*] Heb. *provoke to anger*, or, *grief*, with horrour and fear, they seeing Egypt so mighty a Kingdom, perish, and the King of Babylon grown so great.

V. 10. *Brandish my sword*] In their sight, against thee, with such speedy and bloody execution.

mourn] Chap.16.16.

V. 12. *The terrible*] Chap.28.7. and 30.11. and 32.12.and 26.7.

V. 13. *All the beasts thereof*] Their horses, in the multitude whereof they trusted so much, Esay 31.3.

great waters] From off the land of Egypt, which is abundantly watered, and therefore very fruitful.

neither shall the foot] Chap 29 11.

trouble them any more] A figurative description of a mighty desolation of a waterish Country, wherein there is neither man, nor beast, for to trouble the waters.

V.14. *waters deep*] It seems to be understood of the Chaldeans, their enemies, which shall quickly enjoy all their commodities. Or else, of other Nations, formerly, as waters, troubled with the feet of the Egyptians, as ver.2. without hope hence-forth should be quiet, as deep waters, and oil, runs smoothly and quietly, not turbulently.

V. 15. *destitute of that whereof it was full*] Heb. *desolate from the fulnesse thereof*.

V. 16. *The daughters*] The Cities, and Commonalties.

V. 17. *Twelfth year*] See ver.1. Fifteen dayes after the former prophecie: a kind of funeral dirge and exequie over Pharaoh and Egypt.

Moneth] Namely, the twelfth moneth, ver.1.

V. 18. *wail for the multitude*] Make some kind of funeral exequies for Egypt, by lamentations, or mournful songs, according to the custome; and for the funeral of other Nations likewise.

cast them down] That is, prophecie, that they shall be cast down. Thus the Lord giveth his Prophets power to plant and to destroy, by his word: Read Jer.1.10. Or, (as others) carry but as it were Egypts funeral, and bear it to the grave.

V. 19. *whom dost thou passe*] O Egypt, what priviledge hast, or deservest thou, more than all the other profane Nations, and Kingdoms? Thou must even perish, as all the rest have, and must do, Chap.31.18.

with the uncircumcised] Ver 21 ——30,32. See Chap.28.10.

V. 20. *shall fall in the midst*] God will make a general destruction of such people by war. To do which, he hath already given the Chaldeans a commission.

She is delivered] Or, *the sword is laid*.

draw her] Or, *they shall draw*; That is, Egypt; even as one would draw a dead carcasse.

V. 21. *mighty shall speak*] To make the matter the more sensible, he useth a poetical and ironical representation, of the entertainment which other Princes and warlike Nations, and especially those which were Egypts confederates, and were already dead, would give Pharaoh at his coming into Hell or the grave. See Isa.14.9,12,13,15.

V. 22. *his graves*] Namely, the graves of his men which were slain in the Wars. Or, the graves of the Assyrian compassing round about the grave of the new come Egyptian, surrounding him, and giving him the middle and chief place. See ver. 2, 3. and 25.

V. 23. *Caused terrour*] Or, *caused dismaying*: who had also been violent and tyrannical in this world, like Egypt.

V. 24. *There is Elam*] Meaning the King and people of Persia, and Media; or of some part of it, Gen.10.22. They had been overthrown sooner after the beginning of the reign of Zedekiah, Jer.49.34, &c.

in the land of the living] Whom, in his life, all the World feared.

V. 25. *round about him*] See ver.22.

he is put in the midst] See ver.22.

V. 26. *There is Meshech*] Gen.10.2. that is, the Cappadocians, and Italians, or Spaniards; as Josephus writeth.

Tubal] Usually joyned with Meshech. See Chap.27.13.

V. 27. *Not lie with the mighty*] These Kings did not die gloriously, having overcome their enemies; neither are buried triumphantly with their arms, as it is the manner to honour Warriours burials; but these are dead basely, being overcome and discomfited by their enemies. Others thus; That though Meshech and Tubal were not dead, and lying with the mighty that are fallen of the uncircumcised; but did now domineer over Elam; yet they should fall before the time of the Egyptians fall; and their graves should be round about his, as is here expressed.

with their weapons of war] Heb. *with weapons of their war*.

their swords under their heads] The ancient manner of warlike funerals. Not much unlike ours in these times. Other funerals concern themselves with Scutchions, Coat-armour, and other ensigns of honour.

their iniquities shall be upon their bones] They which have not suffered punishment for their faults, and tyrannies in this life; yet it shall be reserved for them, to be inflicted upon them after their death; by reason that no man durst undertake to punish them whilest they lived.

V. 28. *Thou shalt be broken*] Namely, thou O King of Egypt. Some understand it of Meshech and Tubal.

V. 29. *All her Princes*] Gen.36.40.

laid] Heb. *given*, or, *put*.

V. 30. *Princes of the North*] Of Tyre, Damascus, Syria, and others; those Chap. 26. and 27. and 28. Jer.47. and 49.22,23,&c.

with their terrour] Notwithstanding, or together with, that great power, with which they kept men subject to their tyranny.

are ashamed of their might] Because that it could not save them, but is at the last come to nothing.

V. 31. *shall be comforted*] As the wicked comfort themselves, when they see others partakers of their miseries: but a poor Comfort.

V. 32. *I have caused my terrour*] I will make the Egyptians afraid of me, as they caused others to fear them. Others, I have stayed their fury through my terrible judgments.

CHAP. XXXIII.

Vers. 1. A*Gain the word*] In this Chapter God declares the duty of a Watchman; applyes and enjoyns it to Ezekiel. Clears his justice against the Cavill of the Jewes, that his wayes are not equall. And upon the Prophets hearing of the taking of the City, God commands him to Prophecie the further destruction of the remnant left in Judea; And shews him the hypocrisie of those with him in the Captivity.

V. 2. *unto the Children of thy people*] Though for a time I did silence thee from preaching to them, Chap.24.27. (And thereupon from that Chapter to this, his Prophecies are against foreign Nations;) yet now the sign being come that I then foretold, Chap.24.26. and 33.21. According to my promise then made, I do again open thy mouth, that thou be no longer dumb and silent towards them: But I enjoyn thee again to speak and prophecie unto the Children of thy people. Attend therefore unto thy function; to the duty, and necessity of it.

when I bring] God the Author of punishments, by wars, &c. Amos 3.6.

the sword upon a land] Heb. *a land when I bring a sword upon her*: That is, war, with all the sudden invasions, in-roads, and dangers belonging to it.

of their Coasts] For, on the Coasts and borders of the land, watches are set in times of war, and invasions.

watchman] He mindeth, that the people ought to have continually Governours, and Teachers, which may have a care over them, and to warn them ever of the dangers which are at hand.

V. 4. *whosoever heareth*] Heb. *he that hearing heareth*.

his blood shall be upon his own head] Onely, not on the Watchmans head; his death must not be imputed to any other, but to himself.

V. 6. *He is taken away in his iniquity*] Signifying, that the wicked

wicked shall not escape punishment, though the Watchman be negligent; but if the Watchman blow the trumpet, and then he will not obey, he shall deserve double punishment.

but his blood] The Watchman must answer for his part, for the blood of all that perish through his fault and negligence.

V. 7. *So thou*] God applies the former case to the Prophet.

I have set thee a watchman] Chap.3.17, &c.

at my mouth] Which teacheth, that he that receiveth not his charge at the Lords mouth, is a spie, and not a true Watchman.

V. 8. *when I say unto the wicked*] Chap.3.18.

V. 10. *Thus ye speak*] Against me, and these, and thy Prophecies; and against themselves.

if our transgressions] The meaning is, it is true that you Prophets have admonished us heretofore; and we having neglected your admonitions, do bear our punishment, and are now ruined past all relief; how should we then live? How canst thou now prophecie and promise life unto us? What good doth it do then to speak to us any more of those preservations against the evil, into which we are already fallen? The Lord answereth, I even then protested and promised life to the repentant, Chap.18.23. And yet your ruine is not so extream, but that you may rise again by true repentance; which cometh always in time, either before, or after the punishments, so it come during life.

we pine away in them] Levit.26 39.

V. 11. *I have no pleasure in the death of the wicked*] The full answer of the former Cavillation, Chap.18.31,32. See 2Sam.14.14.

why will ye die] Chap.18.31.

V. 12. *The righteousnesse*] Chap.18.24.

V. 13. *that he shall surely live*] If he persevere to the end; A condition necessarily annexed to all the promises of the Law.

all his righteousnesse shall not be remembred] Or, *not any of all his righteousnesse shall be remembred*.

V. 14. *that which is lawful and right*] Hereby he condemneth all them of hypocrisie, which pretend to forsake wickednesse, and yet declare not themselves such by their fruits; that is, in obeying Gods Commandments, and by godly life.

lawful and right] Heb. *Judgment and Justice*.

V. 15. *If the wicked restore the pledge*] Chap.18.7. Exod.22.26. Deut.24.12.

give again that he hath robbed] Exod.22.1,4. Levit.6.2,4. Num. 5. 6,7.

The statutes] The observation of which statutes have the promises of life annexed to them, Lev.18.5.

V. 17. *the way of the Lord*] Chap.18.25.

V. 21. *twelfth year of our Captivity*] Chap.1.2. when the Prophet was led away captive with Jeconiah. See Annotations on Chap.24.26.

the City is smitten] 2 King.25. Taken by force, and sacked.

V. 22. *Now the hand*] I was indued with the spirit of prophecie, Chap.1.3. and 8.1.

had opened my mouth] He had again appointed me to speak to the people, after I had a while held my tongue by his command; and had revealed unto me, and inspired me with what I should say, according to the prediction, Chap.24.26,27. And hereby is signified, that the Ministers of God cannot speak till God give them Courage, and open their mouthes, Chapter 29. vers. 21. Ephes. 6. 19.

V. 24. *Speak*] Proudly and presumptuously.

those wastes] Ver.27.

Abraham was one] And yet God gave him this land by promise. We are many, and Abrahams heires; Therefore we sure shall inherit it. And if out of Abraham alone could come so numerous an issue, as could conquer & people all this Countrey; how much more may we hope that are left in great Number, that we may be restored to our former estate, which is beaten down by the Chaldeans; and once again repossesse, and be masters of the Countrey? Thus the wicked think themselves more worthy to enjoy Gods promises, then the Saints of God to whom they were made; and would bind God to be subject to them, though they would not be bound to him.

V. 25. *ye eat the blood*] Contrary to the Law, Gen.9.4. Lev.7. 26. and 17.10. and 19.26. Deut.12.16. which ye transgresse; and so declare ye are not true sons of Abraham, Joh.8.39.

and lift up your eyes] Chap.18.6.

V. 26. *Ye stand*] Ye men stand upon the sword, and force, or violence; and ye women work abomination: meaning, that every one righteeth himself, defends, and revengeth himself, and wrongs others by violence; and justice, and good order, and honesty, are quite beaten down.

V. 27. *they that are in the wastes*] That inhabite those wastes of the land of Israel, vers.24. those now left in the land, 2 King.25. 12,22. Jer.40 5, &c.

to be devoured] Heb. *to devour him*.

in the Caves] In hidden and strong places, into which people did use to fly in time of war. See Judg.6.2. 1 Sam.13.6.

V. 28. *most desolate*] Heb. *desolation and desolation*;

the pomp of her strength shall cease] Chap.7.24. and 24.21. and 30.6,7.

V. 30. *still*] Still even after the City is taken.

and talking against thee] Or, *of thee*: either in profane contempt and derision; or else through hypocrisie, or curiosity pretending fair, as if now, seeing the Prophecie against Jerusalem to be fulfilled, they would be laid by thee, and ruled by thy word from the Lord.

by the walls] In all places.

V. 31. *as the people cometh*] Heb. *according to the coming of the people*: very frequently, and with a shew of devotion, as it were; to an Ecclesiastical assembly, Chap.14.1.

they sit before thee as my people] Or, *my people sit before thee*.

they shew much love] Heb. *they make loves*, or, *jests*. This declareth, that we ought to hear Gods Word with such zeal and affection, that we should in all points obey it; else we abuse the Word to our own condemnation, and make of his Ministers, as though they were Jesters, to serve mens foolish fantasies.

V. 32. *A very lovely song*] Heb. *a song of Loves*.

V. 33. *when this Cometh*] That, ver.27,28,28. that is, the accomplishments of my threatnings in the last ruine of the whole Nation.

That a Prophet] Chap.2.5.

CHAP. XXXIV.

Vers. 1. A*ND the word of the Lord*] A Prophecy against the Shepherds of Israel; their male-administration. The hurt of it to the sheep. Gods judgments upon them for the male-administration. He will deliver his flock from them; gather them, bring them back, and be a good Shepherd to them. He will judge between the sheep, bad and good. He will set up one shepherd; with many gracious promises thereto annexed.

V. 2. *Shepherds of Israel*] Jer.23.1.

woe be to the shepherds] By the Shepherds, he meaneth the King, the Magistrates, Priests, and Prophets, all Governours both Ecclesiastical, and Politick.

that do feed themselves] Or, *that should feed them*; that is, the Sheep of Israel.

should not] Their duty.

V. 3. *Ye eat the fat*] Do the contrary to your duty. You seek to enrich your selves by their Commodities; and so spoil their riches, and substance, Zach.11.5,16.

V. 4. *the diseased have ye not strengthened*] By their faults, and failings, he shewes the office and duty of a good Pastor; who ought to love and succour his flock, & not to be cruel toward them.

with force and with cruelty have ye ruled them] 1 Pet.5.3.

V. 5. *And they were scattered*] Spiritually, by running into errours, superstitious Idolatries, vices, and discorders; or corporally by their distipation out of their Countrey by the ill leading of their guides. Here is the hurt the sheep received by their male-administration.

because there is no shepherd] Or, *without a shepherd*; and so ver.8. that is, no true and faithful shepherd. For lack of good Government, and Doctrine, they perished, Zech.11.17.

V. 6. *and none did search*] As shepherds in duty ought to have done. See ver.12.

V. 8. *As I live*] God, as it were, in a passion against these evil Shepherds; to grate again upon their fault, breaks off his sentence, begun against them in the former verse; and resumes it, after this verse.

V.10. *for I will deliver my flock from their mouth*] By destroying the Covetous hirelings, and restoring true shepherds; whereof we have a sign, so oft as God sendeth true Preachers, who both by Doctrine and life, labour to feed his sheep in the pleasant pasture of his Word, ver.11.

V. 11. *As a shepherd seeketh*] Heb. *according to the seeking*.

in the day that he is among his sheep] When after they have been scattered by some sudden storm, the shepherd tells, and reckons up his sheep, to see whether any be wanting; and then seeketh them out, and brings them back, and gathereth them together, and feeds them, and folds them.

in the cloudy and dark day] Which is full of Calamities, and publick desolations, Joel.2.2. And this promise is to comfort the Church in all dangers.

V. 13. *and will bring them to their own land*] Corporally, and according to the letter, into the Land of Israel, by delivering them out of captivity, Chap.36.24. and spiritually, into the Church, which is the true sheepfold of all the elect, Joh.10.16.

V. 14. *I will feed them in a good pasture*] Psal.23.1,2.

upon the high mountains of Israel] A countrey full of high and fruitful mountains, Chap 36.1.

V. 15. *I will feed my flock*] This doth not infer any abolishment of either Ecclesiastical or Politick Government in the Christian Church; but doth infer a more effectual and renewed presence of

God in it, by his Spirit, providence, grace, and vitue; or the mystical and inward operation of Christ, true God, upon all the members of his body, in quiskening, conducting, comforting, and defending them.

V. 16. *destroy the fat and the strong*] Those who in my Church shall abuse my benefits unto pride, and rebellion against me; and to contempt and oppression of their brethren, ver.21. See Isa.10. 16. Amos 4.1. Deut.32.15. Psal.78.31.

with judgment] That is, by putting a difference between the good and the bad, and so give to either according to his work; as in the next verse. See Psal.61.11,12.

V.17. *Behold I judge*] Ver1.22. Chap.20.37,38. Zech. 10. 3. Mat.25.32.

cattel and cattel] Heb. *smal cattel of lambs and kids.*

he-goates] Heb. *great he-goates.*

V. 18. *Seemeth it a small thing unto you*] O ye powerful and rich Jewes, is it not sufficient for you to enjoy my blessings in abundance, unlesse ye trouble the Poor in the possession of their small portion?

to have eaten up the good pasture, but, &c.] By good pasture, and deep waters may be meant the pure word of God, and the administration of Justice, which they did not distribute to the poor, till they had corrupted it.

V. 20. *the fat cattel*] Ver1.16,17,21.

V. 21. *Ye have thrust*] Ver1.16.

V.22. *a prey*] Ver.10.

V. 23. *I will set up one Shepherd over them*] Isa.40.11. Joh.10. 11. Heb.13.20. 1 Pet.2.25. and 5.4.

my servant David] Namely, Jesus Christ, the son of David, according to the flesh; and for this reason often called David, Jer. 30. 9. Ezek.37.24. Hos.3.5. and the servant of God, by reason of his humane Nature, and office of Mediatour, Isa.42.1. and 49. 6. and 53.11. Phil.2.7. Joh.10.16. 1 Chron.17.19.

V. 25. *of peace*] Of grace, reconciliation, and blessing; Jer.31. 31. Esay 11.10.

and will cause the evill beasts to cease out of the land] Isa.11.6,8. and 35.9. Hos. 2. 18. I will free the land of those wilde beasts that over-ran the land in the time of Captivity. Figurative terms to shew the Churches safeguard against all her spiritual enemies.

V. 26. *I will make them and the places round about my hill, a blessing*] I will blesse them, and their habitation, and their pastures abundantly, Chap.36.8, &c.

showrest of blessing] Psal.68.9,10.

V.27. *And the earth shall yield her increase*] Psal.85.12.

when I have broken the bands of their yoke] Chap.30. 18. when I have brought them out of captivity; and so likewise, when I freed and redeemed them by the bloud of my Son, from the spiritual captivity of the devill and sin.

V. 28. *but they shall dwell safely*] Jer.30.10. and 46.27. Esay 43. 5.

V. 29. *a plant*] Jesus Christ, glorious in his Divine Majesty and strength: being the true tree of life. See Isa.11.1. Jer.23.5. Or else, his Church, not of Jewes onely, but of Gentiles also, planted and rooted in him; and made famous through his gifts and graces.

of renown] Or, *for renown.* Christ, and his Church likewise, shall be of renown, not onely among the Jews, as in time past, but also abroad among the Gentiles, which is demonstrated in the last verse; and more copiously, Chap.36.

consumed] Heb. *taken away.*

V.31. *my flock, the flock of my pasture*] Joh.10.11. Psal.100.3.

men] as Esay 5.7. All the aforesaid things are to be understood spiritually, with a relation to the soul of the elect, and the salvation of it: so that the correspondency which is between the sheep, a brute beast; and the shepherd, which is man, is found in spirit between Man, and his God.

CHAP. XXXV.

Vers. 1. MOreover] Gods Judgments of desolation upon Mount Seir, for their hatred, bloodinesse, envy, and anger against the Jewes; for their greedinesse after their land and possession, and joy at their fall: and for their boasting, and blasphemy against God.

V. 2. *Set thy face*] Chap.6.2.

Seir] Where the Idumeans dwelt, who came of Esau, Gen.36.9.

Prophecie against it] Chap. 25. 12. Jer. 49.7,8. Amos 1. 11. Obad.11. Esay 34.5.

V. 3. *most desolate*] Heb. *desolation and desolation.*

V. 5. *perpetual hatred*] Or, *hatred of old.* Against Israel. See Ezek.25.8,12. and 36.5. Amos 1.11. See the like hatred of the Philistines, Chap.25.15.

and hast shed the blood of the children] Heb. *poured out the children*; that is, hast assisted the Chaldeans in making a horrible slaughter of my people, Psal.137.7. Ezek.25.12.

force of the sword] Heb. *hands.*

in the time that their iniquity had an end] Or, *brought an end.* At which time the measure of my peoples sin being full, I also caused my judgments to fall violently upon them, Ezek.21.25.

V. 6. *blood shall pursue thee*] Namely, the sword, and violent Death.

sith thou hast not hated blood] Psal.109.17,18.

V. 9. *I will make thee perpetual desolations*] Jer.49 10,13,17,18, 21. Mal.1.3,4.

and thy Cities shall not return] To wit, to their former estate.

V. 10. *These two Nations*] Of the Israelites, subdued by the Assyrian; and of Judah, by Nebuchadnezzar. Thou hast perswaded thy self that thou shouldest possesse the land of Judah, and of the ten Tribes.

and we will possesse it] Psal.83.5,13. Chap.36.2,3,5.

whereas the Lord was there] Or, *though the Lord was there.* Though the Lord had taken it for his own proper habitation, placing his people there; and his Temple, with the signs of his presence. Thus they blaspheme God himself; as himself doth challenge them for it, ver.13.

V. 11. *And I will make my self known among them*] I will make my self known to my Church, by new tryals of my justice and power against her enemies; and of my love and mercy towards her.

V. 12. *to consume*] Heb. *to devour.* See Psal.137.7.

V. 13. *boasted*] Heb. *magnified.*

and have multiplyed your words against me] 1 Sam.2.3.

V. 14. *when the whole earth rejoyceth*] Namely, when I shall cause all the world to rejoyce at my peoples deliverance, and their re-establishment in their Countrey, then will I increase thy desolation. This was partly verified in the Idumeans; but hath been accomplished in the enemies of the Church; whose curse and condemnation increased, when salvation appeared to the Elect, and Believers through Christ. Or, as some do render and interpret the words; As that whole land rejoyceth, (that is, though all Edom rejoyce now at Judahs fall) I will make thee desolate; that is, yet for all thy present joy, I will make the Edom desolate. And this seems best to agree with the next verse.

CHAP. XXXVI.

Vers. 1. ALso thou son of man] A summe of the former Chapter; for Gods judgments upon Edom, and the Causes thereof, here repeated. And notwithstanding his peoples sinning, and being therefore chastised and scattered among the Nations, and yet continuing there to sin, nevertheless for his own names sake, the Lord gives, and will make good unto them, many great and gracious promises, both spiritually, and temporal; chiefly in Christ.

the mountains of Israel] Chap. 6. 2. the men being now wasted and gone.

V. 2. *The enemy*] That is, the Idumeans, see Chap. 35. 10. Chap.25.3. and 26.2.

had said against you] Hath triumphed and scoffed at your desolation.

The ancient high places] Heb. *the everlasting hills.* An epithet ordinarily given to high hills, Gen.49.26. Deut.33.15. Hab.3.6. by reason of their immoveable firmnesse; but by figure is chiefly meant the Church, founded upon Gods promises, and therefore the chiefest of all the world, Deut.32.13.

V. 3. *because*] Heb. *because for because.*

ye are taken up in the lips of talkers] Or, *Ye are made to come upon the lip of the tongue.*

V. 4. *rivers and to the valleys*] Or, *bottomes*, or, *dales.*

V. 5. *which have appointed my land into their possession*] they appointed with themselves to have it; and therefore came with Nechadnezzar against Jerusalem for this purpose.

V. 6. *the shame of the heathen*] Because you have been a laughing stock unto them.

V. 7. *I have lifted up mine hand*] As Gen.14.22. by making a solemn oath: read Chap 20.5.

V. 8. *Ye shall shoot forth your branches*] Ye shall be endowed with new fruitfulnesse, which my people shall enjoy, being shortly to come out of Captivity: a figurative description of the happinesse which shall be in the world under the Messias, in the behalf of the Church.

for they are at hand to come] I will shortly bring back the Israelites unto you.

V. 9. *I will turn unto you*] Take care of you, Deut.11. ver.12.

V. 11. *Then at your beginnings*] Which was accomplished under Christ, to whom all these temporals did direct them.

V. 12. *Men to walk upon you*] That is, upon the mountains of Jerusalem. Some render the words and sense thus, I will bring men unto you, with my people Israel. Men of other Nations, together with the Jews, into the inheritance of my people, to be my people. And in this sense they take also the last verse of the 34. Chap-

34. Chapter. But this seems not so genuine and proper to the Nature and Letter of the original words.

be their inheritance] Figuring that 1 Pet.1.4.

beleave them of men] By consuming them in the land, or spewing them out of the land. See Lev.18.28. and 20.22. & 26.20,22. God seems to attribute here the desolations which happened to his people, by hunger, pestilence, and war, to the country; by a similitude of evil women, that do kill their burden in the womb.

V. 13. *Thou land devourest up men*] Thou art an accursed country, condemned to all manner of misery; the inhabitants of which cannot live; the Canaanites having first been rooted out of it; and since that, the Israelites. This the enemy imputed, as the reproach of the land, which God did for the sins of the people, according to his just judgments, Num.13.32.

V. 14. *Therefore thou shalt devour men no more*] Thou shalt no more be subject to those frequent calamites, which have made thee infamous.

bereave] Or, *cause to fall.*

V. 15. *the nations to fall any more*] By ministring to them any occasion of that reproach, ver.13. But thou shalt foster thine inhabitants, and yield forth to them all accommodations, and commodities, Hos.2.22,23.

V. 17. *as the uncleannesse of a removed woman*] Which is extremely abominable, Lev. Chap.12. and Chap.15.

V. 20. *they profaned my holy name*] By their sinning amongst them, Rom.2.24. and likewise through their misery, and slavery, occasioned by their own sins, they have given their enemies occasion of blaspheming me; as if I their God could not have saved them; or as if I were not faithful in my promises. See Esay 52.5.

when they said] These are they which call themselves the Lords people, & come as it were out of his school, and yet are so wicked. Thereby they profaned Gods holy Name among the Heathen.

V.21. *but I had pity for mine holy name*] Or, *tendred mine.* For to free my Name from these imputations, I have resolved to forgive my people, and to re-establish them

V. 22. *but for my holy names sake*] Ver.32. This excludeth from man all dignity, and mean to deserve any thing, by seeing that God referreth the whole to himself, and that onely for the glory of his holy name, Deut.7.7, &c. and 9.5. Isa.43.25.

V. 23. *I will sanctifie my great name*] Chap.28.22. I will cause my divine perfections to be known by the effects, contrary to those slanders; that my holy name may be respected, and honoured by all men, as it ought to be.

their eyes] Or, *your.*

V. 24. *I will take you from among*, &c.] By the return from Babylon, is figured and comprehended the salvation of the Church by the Messias; together with the abundance of all spiritual graces; of vocation, justification, regeneration, and holinesse of life, in the verses following.

V. 25. *Then will I sprinkle clean water upon you*] I will largely communicate my grace unto you, and grant you pardon for all your sins, purchased with the price of my sonnes, bloud, which was shed for the sins of the world, Eph.5.26. Heb.9.14. 1 Joh.1. 7. Isa.44.23. 1 Pet.1.2.

V.26. *A new heart also will I give you*] Chap.11.19. Jer.31. 33. and 32.39.

the stony heart out of the flesh] Namely, the hard heart, which hath been inflexible to my Spirit, of my Word and Judgments, and impenetrable to my grace.

of flesh] Pliable, and capable of being in-lived and governed by my Spirit; as amongst natural bodies, there is none fitting nor apt to receive and contain the vital Spirit, but onely the fleshly body.

V.27. *Spirit within you*] Chap.11.19.

V.29. *Save you*] By my free justification, I will free you from that punishment which your filthinesse deserves: and by the sanctification of my Spirit, I will free you from the corruption and slavery of sin.

I will call for the corn] By mine almighty Word, I will cause all manner of good things to be brought forth unto you, as if they came upon a call; as Psal.105.16.

V. 31. *Then shall ye remember your own evill wayes*] Chap. 6.9. and 20.43.

loathe your selves] Ye shall come to true repentance, and think your selves unworthy to be of the number of Gods Creatures for your ingratitude against him.

V. 32. *Not for your sakes do I this*] Not for any desert or worth that is in you; as ver.22.

V. 35. *the garden of Eden*] Chap.28.13. Esay 33.20, &c.

V. 36. *shall know*] He declares, that it is God that brings a Kingdome and Countrey, from ruine and desolation, to a flourishing estate; and that it ought not to much to be referred to the foil or plentifulnesse of the earth, that any Countrey is rich and abundant, as to Gods mercies: as his plagues, and curses do declare, when he can, and doth make it barren for sin, Psal.107.33,34.

I the Lord have spoken it] Chap.17.24. and 22.14. and 37.14.

V. 37. *I will yet*] I will be prompt and ready to do it; or, though I have promised to bestow on them these good things, yet I will by prayer be sought unto for them, and will give them multitudes of people to enjoy them; as ver.10,11.

enquired] Or, *sought to*; as Isa.55.6. Psal.111.2.

V. 38. *as the holy flock*] Heb. *flock of holy things*, which was brought into Jerusalem, at the three solemn feasts, for sacrifices, in innumerable quantities; so shall the multitudes of the faithful be, who are all made spiritual priests in Christ, to offer up spiritual sacrifices, Rom.12.1.

CHAP. XXXVII.

Vers. 1. THE hand] Under a Type of dried bones is shadowed out the Jewes desperate condition in, and wonderful deliverance out of, the captivity of Babylon; and under the type of two sticks united, is set forth the union of Judah and Israel; of Jew and Gentile, in the perfect instauration of the Church, under Christ.

hand of the Lord] Chap.1.3.

in the spirit] Chap.3.12. The Lord by his spirit took me up in a spiritual vision, to the seeming of my spirit.

of a valley] Mesopotamia, and all Chaldea, were full of Champains, plains, and valleys, Gen.11.2.

full of bones] He sheweth by a great miracle, that God hath power, and will also deliver his people from their captivity in Babylon; in as much as he is able to give life to the dead bones, and bodies, and to raise them up again.

V. 2. *very many*] ver1.10.

valley] Or, *champain.*

V.3. *these bones*] So dry.

lives] By any way, or natural power, that thou knowest, be brought to their former state of life in this world? for the article of resurrection is not here questioned.

V. 4. *Prophecie upon these bones*] Be thou the instrument and interpreter of mine almighty Will and Word; by which in vision these bones shall seem to thee, to have life put into them: for a sign that by my power I my people shall be re-establisht in their former estate.

V. 7. *there was a noise*] A fore-going sign of Gods glorious presence, shewing his power, in a miraculous and supernatural work, Chap.3.12. Act.2.2.

bone to his bone] Joyning themselves again into their natural joints.

V. 9. *wind*] or, *breath.*

And say to the wind] To the soul of man, or to the holy Ghost it self; who is personal property is to quicken, and cause all things to live, Psal.104.30.

Come from the four winds] For to signifie the restauration of the people from all those places where they had been scattered.

And breath upon these slain] Send the Soul and Spirit of Life into every one of these dead bodies, by the operation of thy divine power. He seems to have respect to the manner of the creating, and infusing the Soul into Adam: described Gen.2.7.

V. 11. *these bones are*] The interpretation and application of the fore-going Type.

our bones are dried] We are destroyed beyond hope of restauration; we are in Babylon like dried bones, in a sepulchre, or scattered at the graves mouth, Psal.141.7.

V. 12. *I will open your graves*] Isa. 26. 19. Hos.13.14. Joh. 5 28, 29.

V. 13. *when I have opened your graves*] That is, when I have brought you out of those places, & townes, where you are captives.

V. 14. *have spoken it, and*] Chap.17.24. and 22.14.

V. 16. *take thee*] A Type of the perfect Restauration of Church by Christ.

one stick] Or, *rod of wood*] See Num.17.17.

his companions] That is, Benjamin and Levi, 2 Chr.11.12,13.

V. 17. *into one stick*] Which signified the joyning together of the two houses of Israel and Judah, ver.22.

V. 19. *I will take*] The interpretation, and application of this Type.

stick of Joseph] Of the ten Tribes represented by the stick of Joseph: by reason that the tribe of Ephraim, the son of Joseph, had ruled over them.

V. 22. *And I will make them one nation*] ver1.19. Isa.11.13. Jer. 3.18. Hos.1.11. And under this as a type, may be shadowed and comprehended, the gathering together of Jew and Gentile, into one visible Church, under Christ; annihilating by the Cross of Christ, the divisions and enmities of the Nations; as of Judah, and of the ten tribes; which oftentimes are used by the Prophets for a figure of the division, which was between the Jews and the Gentiles, Isa. 11. 13. Eph. 2. 14, 15, 16. And lastly, the uniting of all the elect, of what Nation soever they be, into one spiritual body.

one King shall be King to them all] Ver.24. Joh.10.16. the Messias.

V. 23. *their dwelling places*] Wherefoever they shall be in exile or captivity, as in Babylon, in Egypt, and other places of the world; where either willingly, or by compulsion, they have been partakers of Pagan idolatries, Ezek.14. 3. and 20.30.39. Jer.44.8.

V. 24. *David*] Chap. 34. 23. Isa.40.11. Jer. 23.5. and 30.9. Dan.9.24,25. Hos.3.5. Jesus Christ the son of David according to the flesh.

my servant] Who came in the form of a servant, to do his fathers will: and therefore called a servant, 1 Chr.17.9. Esay 42.1. Phil.2.7.

and they shall have one shepherd] Joh. 10.16.

V. 25. *dwell in the land, That*] Meaning that both Judah and Israel shall return to Canaan, a type of the heavenly Jerusalem, wherein all the elect, by Christ, shall dwell.

V. 26. *covenant of peace*] Chap.34.25. Psal.89 3.

multiply them] Chap.36.37,38.

and will set my sanctuary in the midst of them] I will be present in my grace, word, and spirit, in their assemblies, and in their heart. Of which spiritual presence, the Tabernacle and Sanctuary, heretofore were signes and pledges, Lev.26.11,12. 1 Cor.3.16. 2 Cor.6.16. Exod.25.8.

V. 27. *I will be their God*] Chap.11.20. and 14.11.

V. 28. *Do sanctifie Israel*] That is, do take it, and consecrate it to my self, and by my presence do keep it holy, and inviolable, against all manner of injuries and offences.

CHAP. XXXVIII.

Vers.1. AND] The army malice, and mischief of Gog and his adherents, against the Jewes, after their return out of Captivity, and before the coming of the Messias. Gods judgments upon Gog therefore.

the word of the Lord came] That these two Chapters following belong to the same thing, it plainly appears. In the Chapters before, the Prophet fore-told two things: first, the restoring of his people from the Babylonish Captivity: Secondly, their uniting in Christs Kingdome. But after their return, and before the coming of the Messiah, and setting up of his Kingdom, God sheweth them afore-hand, in these two Chapters, that many calamities should happen to them, and many judgments from God should fall upon the enemies of the Church. The like anticipation is used, Jer.31. verse 15.

V. 2. *Set thy face against*] Chap.6.2. and 35.2. This Prophecie is to be referred to the desolation that should come upon the Jews after their return from Babylon, Dan.8. and 11. Chapters.

Gog] Rev.20.8. that is, the Kings of Asia Minor, and Syria, whose history is in the bookes of the Maccabees: where it is shewed how it came to pass, that they, and their armies fell in Judea. And these two names Gog and Magog largely note the Kingdome of the Seleucidæ; in Asia Minor, Græcia, Syria, and those parts, wherein divers of the name of Seleucus, as Antiochus, Demetrius, Nicanor, did reign and rule. To the same also do belong Meshech, Tubal, Paras, Gomer, and Togarma, verf.5,6.

the land of Magog] Or, *in the land*. Most likely the inhabitants of Scythia, or Sarmatia: which did over-run the countries, even to Syria, and built Hierapolis, called in the Syrian tongue Magog; as some note out of Pliny, lib.5. Chap.23.

the chief prince of Meshech] Or, *prince of the chief*; that is, of a province which shall rule over others, or be governour of many: for the Prophet recites the names of certain Nations, by whom are to be understood, all they, whose endeavour and help the Kings of Syria used to invade Judea; as appears ver.5. and in the following verses.

of Meshech and Tubal] See Annotations on Chap.27. ver.13.

V. 3. *O Gog*] That is, all the Nations, Ministers to the King of Syria, to overthrow my people. Gog, or Gyges properly, was servant to Candaules King of Lydia, whom the Queen would have killed, because the King might see him where he might see her naked, going to bed to her husband, except he would agree with her to kill his master Candaules, and marry her, which he did perform; and to root out Candaules his name, who came of Lydus, of whom the Countrey was named Lydia, he called the Countrey Lydia, by the name of Gyges, or Gogs land. Cræsus, Gogs successour, was conquered by Cyrus the Persian. The Persians were conquered by the Greeks, who holding that land, are here called Gog and Magog.

V. 4. *I will turn thee back*] Chap.39.2. After thou hast assaulted my people, thou shalt turn into Syria, and to thine own place. The Syrian Kings made many incursions into Judea. Or rather, After the aforesaid assaults, and return, I will turn thee back thither again to re-assault them; but to thine own destruction.

and put hooks into thy chaws] 2 King.19.28. Ezek.29.4.

I will bring thee forth] That is, I will bring thee, and the Nations, which are named in the following verses, forth out of their countries: shewing that the enemies should bend themselves against the Church; but it should be to their own destruction.

all of them] Chap.13.12.

clothed with all sorts of armour] That is, compleatly furnished with military necessaries.

V. 5. *Persia*] Whereof part paid tribute to Antiochus Epiphanes, Macc.3.31.

Ethiopia] In Hebrew, Cush: he was the first born of Cham, Gen. 10.6. The Ethiopians came of him; and here, as divers times elsewhere, the first Fathers are put for the posterity arising from them.

Libia with them] Or, Phut, the third son of Ham, Gen. 10.6. of whom came the Cyrenians. By the help of the Ethiopians (spoken of before) and the Cyrenians, Alexander was put to flight, and Demetrius restored to the Kingdom by Ptolemy Evergetes, 1 Macc.18. and 11. Chapters.

V. 6. *Gomer*] Gomer was Japhets first son, and Togarmah the third son of Gomer, Gen.10.2,3. and are thought to be they that inhabite Asia Minor, whose posterity were subject to the Seleucidæ.

Togarma] See Annotations on Chap.27.14.

V. 7. *Prepare for thy self*] Signifying, that all the people of these countries, should assemble themselves against the Church of the Jews, and that the land of Gog and Magog, by Grecians, should afflict them; with great helps from many Northern countries, ver.15. Chap.39.2.

V. 8. *a guard unto them*] That is, be thou their Emperour, to keep them from hostile assault. Some say, that Gog should compass the mountains of Israel, as in the next verse, with the multitude of his armies, and think to hold all the Jews, as shut in prison, or inclosed in a pit. And that Kings of Syria have done so, all histories testifie; so verf.9. Others say, it is an ironical speech; as if he should say, Defend them, if it may be, from my power and battel, which I will give them.

V. 8. *after many dayes*] To wit, in the times of the Maccabees, above two hundred years after this Prophecy; in the parted Kingdom of the Greeks, under the Seleucidæ, and Lagidæ; the Kings of the North, and South, Dan.11. This fell out.

visited] That is, in anger. Or, God will punish thee, O Gog, and from the times of Seleucus Nicanor, the wonderful judgments of God began to be executed, for the defence of his people, against the Grecian Kings.

in the latter years] A little before the coming of Christ in the flesh: whence there should begin a new world.

brought back from the sword] Saved from the precedent ruines of war: a description of the land of Israel. But by the land is to be understood the inhabitants; because it is said to be brought back, as it was promised, Chap.37.

against] Or, *upon*.

always waste] That is, a long time, and which seemed never to have been restored to its former state.

V. 9. *like a storm*] See Prov.1.27. Job.30.14.

V. 10. *think an evil thought*] Or, conceive a mischievous purpose, to molest and destroy the Jews.

V. 11. *of unwalled villages*] Meaning Judea; which was destroyed, and not yet built again. And this black face, or sad condition befel her, from the vastation wrought, by the Chaldeans under King Nebuchadnezzar, who destroyed the Cities and defenced places, leaving them but unwalled towns. See Deut.3 5.

rest] Haply relating hereby, in part, to the simplicity of the godly, who seek not so much to fortifie themselves, by outward force, as to depend on the providence and goodnesse of God.

Safely] Or, confidently: or, securely.

V. 12. *to take a spoil*] Heb. *to spoil the spoil, and to prey the prey.*

to turn thine hand upon the desolate places] To renew, and bring again the ancient desolations of this poor Country, restored from its former ruines; to spoil them again.

midst of the land] In Hebrew, Upon the Navel of the land. That is, in the higher places, as mountains and hills; or, in the heart or middle, where there is more security, then in the confines: a metaphor; such as is, Judg.9.37.

V. 13. *Sheba and Dedan*] The Arabians; Sheba and Dedans posterity. They came of Chush, Gen. 10. 7. See Annotations on Chap.27.15,20,22.

merchants of Tarshish] There chiefly are to be understood, they of Tyrus and Sydon, and others passing the seas for gain: meaning the Arabians and Marine Nation, will come to thee to partake in thy spoils.

young Lions thereof] The Pirates and Robbers at sea, which are, as it were, the sea-beasts. Others say, merchants that lye in wait for gain, as the Lion doth for his prey.

Art thou come?] Without us? As if they should say, If therefore thou comest, we will joyn with thee. Others thus, One enemy shall envy another; because every one shall think to have the spoil of the Church.

V. 14. *dwelleth safely*] Or, secretly; at peace with all, and suspecting nothing; Then shalt thou spie thine occasions to come against my Church, when they suspect nothing.

shalt

shalt thou not know it?] That is, Thou shalt surely know my judgment against these for this; as may appear, by comparing the 16.18. and following verses.

V.16. *latter dayes*] Meaning in the latter age, before the coming of the Messiah.

be sanctified in thee] When in punishing thee, O Gog, I shall manifest my self to be a holy and powerful God, Chap.28.22. See Lev. 10.3.

V.17. *Art thou he?*] Meaning, surely thou art he.

V.17. *old time*] There are no footsteps of this prediction before Ezekiels times; and therefore this word, Old, should be understood in comparison, not of the Prophets age, but of the time of execution, which fell out above two hundred years after this Prophet.

by my servants] Heb. *by the hands*. Hereby God declareth, that no affliction can come to the Church, whereof they have not been advertised afore-time: to teach them, to endure all things with more patience, when they know that God hath so ordained it. And this affliction, is fore-told by this Prophet Ezekiel, in this, and the next Chapter, and by Daniel, Chap.11. and Zach.14. See the like, Esay 48.3, &c.

V.18. *fury shall come up in my face*] Psal.18.8. A speech after the manner of men; taken from them that puff in the nose, when they are exceeding angry.

V.19. *great shaking*] All creatures shall be astonished, and afraid, at the presence of my glorious Majesty, in the punishment of mine enemies.

V. 20. *so that the fishes of the Sea*] By these strange expressions, God setteth forth the grievousnesse of his anger that was to come.

steep places shall fall] Or, towres, or stairs. All means, whereby man may think to save himself, shall fail; the afflictions in those dayes shall be so great, and the destruction of the enemies shall be so terrible.

V. 21. *I will call for a sword*] This was in part fulfilled by the Maccabees; and partly by Civil Wars of the Grecian Kings; whence the ruine of that Empire did arise.

every mans sword] That is, of the Souldiers of Gog; as it happened to the Midianites, Judg.7.22. 2 Chron.22.23.

V.22. *I will plead against him*] My self; that is, with many, and great Judgments will I destroy him.

I will rain upon him] I will make a miraculous discomfiture and destruction. These terms seem to be borrowed from the fire of Sodom; and the hailstones of Joshua, Josh.10.11.

V.23. *I will magnifie my self*] Chap.36.23, and 38.22.

CHAP. XXXIX.

Vers.1. THerefore thou Son of man] Further Judgments against Gog, to be executed on him, and his, in the land of Israel, viz. to be disarmed, and arms burnt, to be slain; and part buried there, set out with the circumstances thereof; part unburied, for a prey to the birds and beasts. The end and use of these Judgments, both to the Jews and Heathen Nations. Conclude with a glorious promise to his people, of bringing them back, and blessing them with Grace.

against Gog] Chap.38.2,14. Further denunciation of Judgment against him; Chiefly to be executed in the Land of Israel.

V.2. *And I will turn thee back*] as Chap.38 4.

and leave but the sixth part of thee] Or rather, as the marginal reading is, *draw thee back with an hook of six teeth.*

North parts] Heb. *the sides of the North.*

V.3. *smite thy bow*] I will disarm thee. This appears fulfilled in the history of the Maccabees, sundry times.

V.4. *fall upon the mountains*] Where they came to vanquish Israel in their own Land, there should these enemies be destroyed by them.

fort] Heb. *wing.*

to be devoured] Heb. *to devour.*

V.5. *the open field*] Heb. *the face of the field.*

V.6. *fire on Magog*] That is, an extream defolation, and ruine, as Chap.38.22. will God send upon the inhabitants of the land of Magog.

carelessly] Or, *confidently.*

in the isles] Isa.41.1,5. as the Tyrians, and Sidonians, and all the confederates of Magog. Confer with this, Chap.38.39. In all places where the enemies of my people dwell, seem they never so far separate, or secure.

V. 7. *Pollute my holy Name*] Be polluted by the blasphemies, and insultations of mine enemies.

V.8. *It is come*] That is, this plague is fully determined in my Counsel, and cannot be changed; shall as surely come, as if come already.

V.9. *shall go forth*] Hyberbolical terms, to express an exceeding great discomfiture. After which the Church shall have great peace and tranquillity; and burn all the weapons of the slain Macedonians; see ver.10. because they shall no more fear the enemy. And this is chiefly effected at the accomplishment of Christ his Kingdome; when by their head Christ, all enemies shall be overcome.

hand-staves] Or, *javelins.*

burn them] Or, *make a fire of them.*

seven years] How often in Scripture, is a finite number put for an indefinite? yea, this number of seven. See Gen.4.15. Job 5.19. Prov.9.1. and 24.16. Meaning here by seven years, a long time. See ver.12.14.

V.11. *A place there of graves*] Not a possession of the land which he did earnestly covet; but contrarily I will slay them there, so that in that land, part of the enemies shall be buried, unto verf. 17. Part unburied shall be torn of beasts, thence to the 21. verse: which declareth, that the enemies shall have an horrible fall.

the valley] There is no mention elsewhere of this valley. It is likely, it was a fair and large valley, much frequented by strangers that came to Judea. The end is to shew the immense slaughter by the place destined for burial, which was so great a valley, which should seem, in some sort, to be filled up, and obstructed to passengers, by bodies and bones.

on the East of the Sea] He understands either the dead Sea, the lake of Sodom; or else the Sea of Tiberias, the lake of Genesareth.

stop] The Noses, by reason of the stink or, the mouthes of the passengers; that seeing such a slaughter there, they shall not dare to open their mouths against the Jews.

Hamon-gog] That is, the multitude of Gog.

V.12. *Cleanse the land*] Because, according to the Law, a dead body unburied, defiled the land, Deut.21.23.

seven months] Ver.14. See Annotations on ver.9.

V.13. *It shall be to them*] This great mountain, as it were, of bodies and bones, shall be to them instead of a glorious Trophee and Monument.

I shall be glorified] To wit, over those enemies of my people, by cutting them off. See Chap.28.22.

V.14. *sever out*] Because those people were unclean according to the Law, Num.19.11.

men of continual employment] Heb. *men of continuance.* Men of publick employment, for the burying of the dead.

to bury] Partly, that the holy land should not be polluted; and partly for the compassion that the children of God have even on their enemies.

with the passengers] Likely, taking the help of strangers, whom they shall meet in the way.

V.15. *He set up a sign*] Heb. *build.* To shew to the buriers, that yonder be bones of dead bodies to bury; and so to cleanse the Countrey.

V.16. *The name of the City*] There shall remain a perpetual memory of discomfiture; so that the next City, as it may seem, on the top of this valley, shall bear the name Hamonah, that is multitude. Or, according to some, From this multitude of the slain shall grow a name and fame to the City Jerusalem, 1 Macc. 13. and 14. Chapters.

V. 17. *unto every feathered fowl*] Heb. *to the fowl of every wing.*

Assemble your selves] Isa.18.6. and 34.6. Jerem.12.9. Rev.19. 17.

gather your selves on every side] Whereby is signified the horrible destruction that should come on the enemies of his Church.

to my sacrifice] Or, *slaughter*; that is, to the supper prepared by me, consisting of slain men, and fatlings.

V-18. *the mighty*] Persons not vile or base; and the flesh, not of unclean or starveling beasts: but renowned and delicate flesh, fatted in Bashan; which was a mount excellent for feeding Cattel; as you may see, Numb.3 1.4, Deut. 32.14.

goats] Heb. *great goats.*

V.20. *Table, with horses*] Warriours on horses, and in Chariots.

V.21. *and I will set my glory*] That is, make it clearly appear. Here is the end of Gods judgmnents.

and my hand that I have I laid upon them] My hand of judgments, Job 23.2. and 27.11.

V.23. *For their iniquity*] The Heathen shall know, that they overcame not my people, by their strength, neither yet by the weaknesse of mine arms; But that this was for my peoples sins.

therefore hid I my face from them] Psal.10.1. and 13.2. and 27.9. I laid aside the care of them; I withdrew my help from them.

so fell they all by the sword] The whole state or body of the people; or indifferently, of every condition, or quality.

V.25. *Now will I bring again*] The Prophet concludes with Gods glorious Promises to his people, to bring again their captivity, and to bless them with grace.

V.27. *am sanctified*] Chap.36.23.

V.28. *which caused them to be led into captivity*] Heb. *by my causing of them*, &c.

V.29. *poured out my spirit*] Joel 2.28. Act. 2.17. whereupon they being sanctified by me, I will take pleasure in them for ever. As on the contrary, sin is that which turns Gods face from his Church.

CHAP. XL.

Vers.1. IN] The difficulty of the right understanding of this vision following; and specially of the three first Chapters of it, the 40,41,42. is such as gave chief occasion to that order and ordinance, among the Jews, that none under the age of 30 years, should be admitted to the reading of it. And some of their learned Rabbies and Expositors have professed, that divers passages of it must be left to the coming of their Elias, whom they again expect; despairing, but by him, of the true meaning of them. some Papists have spent many years, and bestowed much labour, in commenting upon this vision; yet fall short of their own satisfaction; and fully acknowledge their own insufficiency for so hard a Task. They tye themselves to their Latine Translation, which is a ground of erring to them: and sparingly touching upon the literal sense, they largely run out into Allegorical, Analogical, and Tropological senses, and uses of their own. And some of them, in this regard of difficulty, hardly abstain from blasphemous expressions against the holy Text-man, and his Text. As Sanctius in his argument upon this Chapter, calls the Description of the Temple, with its Courts, and Chambers, in this Vision, *insulsam descriptionem*. And afterwards, it seems, pleased him selfe in laying the same imputation upon it, the same word, the second time. And among all sorts of Divines, Ancient and Modern, Greek and Latine Fathers, and Late and learned Writers of the Reformed Religion, many have waved this Vision of Ezekiel, and not undertaken the exposition of it. We may not yet passe by it, lying thus in our way; But shall endeavour to give some light unto it, and be an help to those that shall come after us.

the five & twentieth year of our Captivity] He reckoneth, not by the years of Kings, but by the years of their Captivity. And this Captivity was that of Jehoiachin, or Jeconiah, called also Coniah; and falls in with the beginning of the reign of Zedekiah. See 2 King. 24.12——17. and compare Ezek. 24.1,2. with 2 King. 25.1. And the Prophet beginning his accompt from this date, Ch. 1.2. he still goes on to make the same his constant Epoche, or rise of all his reckonings of the times. See Chap. 8.1, & 20.1. and 24.1. and 26.1. and 29.1,17. and 30.20. and 31.1. and 32.1,17. and 33.21. There are twenty years between Ezekiels first Vision, and this Vision. That was in the twelfth of Nebuchadnezzar, and first of Ezekiels Captivity. And this is in Nebuchadnezzars thirty two, and Ezekiels five and twentieth. This indeed is the fiftieth year from the eighteenth of Josiah; whereof Chap. 1.1. But no Jubilee, (as some would have it,) not falling in with the Jubilees just accompt.

our Captivity] He so calls it, because being young, was then led away captive. See Annotations on Chap. 1.1.

Captivity] Heb. *migration*, Matth. 1.11,17. transmigration, transportation carrying away.

in the beginning of the year] Heb. *the head of that year*; that is, the first month. See Annotations on Exod. 12.2. That moneth was called Abib, and Nisan, which beginneth with or about our *vernal equinoctial*, and answereth to part of our March; and it is still called the first moneth, where ever the moneths of the year are Numerically named, and counted in Scripture. And though the in-gathe-rings, or end of harvest, which fell in their Tizri, and our September he said, to be at the years end, Exod. 23.16. and Chap. 34.22. and the year of Jubilee be appointed to begin in that same moneth, Lev. 25.9. yet there it self that moneth is called the seventh moneth, not the first: so constantly are the reckonings of the moneths of the year kept according to that Ordinance, Exod. 12.2. And therefore the beginning of the year here must be understood to be in the *Vernal*, not *Autumnal equinoctial*. See Annotations on Chap. 8.1.

in the tenth day] When the Paschal Lamb was to be taken up, and kept, Exod. 12.3,6.

in the fourteenth year after] The fourteenth year from the eleventh of Zedekiah, when the City Hierusalem was destroyed, and the Temple burnt, 2 King. 25.3,3,7,8,9. which fourteen added to the eleven of Zedekiah, make up the five and twentieth mentioned immediately before.

in the self-same day] Heb. *in the bone*, or, *in the strength of the day*.

The hand of the Lord was upon me] Chap. 1.3. and 8.1. and 33.22. and 37.1. His Divine power was upon me, as after is shewed in this prophetical Vision; and I came under the power of his Hand, and Spirit, I was in the Spirit, rapt and ravished; as Rev. 1.10. 2 Cor. 12.2.

and brought me thither] To the place where the City and Temple had been.

V.2. *In the visions*] There are many parts and particulars in this vision.

visions of God] Great and wonderful, and divine visions. See Annotations on Chap. 1.ver. 1. Thus the goodliest Cedars are called the Cedars of God, Psal. 80.10. and mighty Mountains, the Mountains of God, Psal. 36.6. And thus we read of the garden of God, the City of God, the Man of God, the Increasing of God; the Wrestlings of God, Gen. 20.8. Jonah 3.3. These visions set forth the spiritual building, and restauration of the Church, by the coming of Christ, and preaching of the Gospel. They are shadowed out, under types and figures of corporal things. Thus for mans weakness, spiritual things, such as eye hath not seen, nor can see, must be set forth by earthly comparisons. And herein the Prophet from God, applies himself to the place where, the time when, and the persons among whom he was, he prefigures here, the perfect state & constitution of the Christian Church, under the types of the re-building of the Temple, Chap. 40.41,42. of the restauration of the Levitical worship and service, Chap. 43.44. of the re-possession, and inhabitation of the whole land; the kingdom of Canaan, and of the city of Jerusalem, in the four last Chapters.

brought he me] Not in body, but in spirit. Yet the vision of his mind was so clear, and perspicuous, as if not in phansie, but with bodily eyes he had beheld the same. See Chap. 8.3.

And set me upon] From thence he comes down to the foot of it, vers. 5.

a very high mountain] The mountain of the Temple: on the South-side of which, the city is seiz'd lay. Mount Moriah, where Isaac, by Gods command to Abraham, was bound to be sacrificed, Gen. 22.2,9. where David buying the place, built an Altar, in the threashing-floor of Araunah, or Ornan, the Jebusite, and there offered to the Lord burnt-offerings, and peace-offerings, and the plague was stayed, 2 Sam. 24.16,18,25. 1 Chron. 21.16. where afterward by Solomon, the Temple was built, 2 Chron. 3.1. This mount was high, for it was seen far off, Gen. 22.4. This mount Sion (for so moft usually it is called) was a type of the Church, Psal. 2.6. & 48.2. And as it was a figure of the spiritual Temple under Christ, when the Church was to be made Catholick; see of it, Esay 1.2,3. and 25.6,7, 8,9,10. Mic. 4.1,2. Rev. 21.10. The mount may shadow our the Churches strength, and firm stability; its safety, splendor, and visibility. And yet a city upon a mount, may be hid sometimes with clouds, mists, fogs, tempests; and seen onely of them that are within it. And it may also mind us to mount our thoughts on high, to heaven-ward, Col. 3.1,2. The woman hath the Moon under her feet, Apoc. 12.1.

By which was as a frame of the City on the South] Or, upon which mountain: was as a frame of a City on the South. The City Jerusalem had formerly been built thereby; and was after by Zerubbabel and Nehemiah built there. But here the City of Jerusalem is not meant: For in this vision it was to be built from the Temple Southwards, sundry miles; as appears, Chap. 45.1,2,3,4,5,6. and Chap. 48.8,9,10,13,15,16,17,18,19,20. See the Annotations on Chap. 48.15. Which among other things, shews this vision of the Temple and City, not to be meant literally; but mystically, of the ample and flourishing estate of Christs Church under the Gospel. And the words here are, *as the frame of the City*; that is, the Temple here shewen in vision, was built like the frame of a City, of such largeness, and with so many walls, gates, courts and towers, as a City. And this building appeared on the South to the Prophet, that came in vision from Babylon, which stands thence most Northerly; not that this building was on the South part of the hill. See Psal. 48.2.

V.3. *And behold*] To raise attention; See Genes. 28.12,13.

a man] An Angel in the likenesse of a man, prefiguring Christ, Chap. 1.26. and 9.2. and 43.6. where he seems distinct from the Lord, speaking out of the Temple, Zeph. 1.11. The man Gabriel is named, Dan. 9.2. but yet here, most likely is meant the Angel of the Covenant, Christ himself, usually appearing as a man, and styled a man, Genes. 18.1,13. and 32.24,30. Josh. 5.13,14. Judg. 13.11, &c. Dan. 7.13. Act. 17.31. Rev. 1.13. and 11.1. and Chap. 14.14.

like the appearance of brasse] As burnisht, and burning brass; as fire, Chap. 1.7. Rev. 1.15. This may intimate, Christs purity, sanctity; yea, his divinity, as some will. He appears not here, as an angry Judge; as Chap. 1.27. But lovingly, as a Master-Builder.

with a line of flax in his hand, and a measuring reed] Likely the one, in the one hand; and the other, in the other. This line or cord might be to measure the greater spaces; as the compass of the outer wall, the floors of the whole building, and of the Courts, the waters, Chap. 47.3. serving well for such uses, Zach. 2.1,2. And the Reed, or Rod, to measure the height and thickness of the walls, and the proportion of the gates, chambers, porches, and things of the Temple. And thus much used, and most fit, for lightness, stiffness, and other ways, for such purposes, Rev. 11.1. and Chap. 21.15. A golden Reed is there, to measure the golden and heavenly Jerusalem. Our measuring line, and Reed, must be the sacred Scriptures. By them must Gods house be built and ordered. To this doth allude the manner of speech, Esay 28.10. Gal. 6.16. Phil. 3.16. See Exod. 25.9,40. Act. 7.44. Heb. 8.5.

and he stood in the gate] Or, *by the gate*. As the keeper of the Temple, as the Gulder and Teacher of the Prophets; He having, indeed, the direction and administration of the Spiritual Building; as the Lord of the house; and heir of all, having the charge and power of opening and shutting, Heb. 1.2. and 3.6. Joh 10.2,3. Revel. 3.7. In the North gate of the outmost wall, most likely, next to one coming from Babylon, and next to the East angle or corner on that square. Christ is the gate, and way, and as it were the door-keeper to the Father, Joh. 14.6. and 10.9. Rom. 5.2. Cant. 2.9.

V.4. *Son of Man*] See *Annotations* on Chap 2.1. Here is the end and use of the vision.

behold with thine eyes, and hear] So did the Lord reveal to Moses in vision, the fashion of the Tabernacle; To David, the fashion of the Temple; and to John, the new Jerusalem, Here Ezekiel was to learn some things by sight, some things, by hearing. Prov. 20.12. yet these words are not to be understood here of the bodily senses properly; for he was now in body, in the country of Babylon: but of the answerable faculties of the mind.

Set thine heart upon all] He was to lay up all in his heart, take it to heart, as the phrases are used, Psal. 62.10. 2 Sam. 21.11. 2 Sam. 19.19. to mark and weigh all, to mind and remember all, with all diligence possible, Mat. 11.15. Apoc. 1.11. Mat. 24.45. Jer. 48.10. and Ezek. 44.5.

for to the intent ——; declare all, &c.] The Angel is a Prophet, to the Prophet Ezekiel; and Ezekiel the Prophet, is an Angel to the Church.

Declare] We must learn to teach others: what use of a candle hid under a bushel? Matth. 10.27. 2 Tim. 4.2. For to teach others, for their use and sake; as Joh. 12.30. is Ezekiel here instructed, Ezek. 43.10,11. Thus Paul did, Act. 20.20,27. Thus our Saviour prescribes, Mat. 18.20. and practiseth, Joh. 15.15.

declare all] By words, deeds, gestures, to the Church. Not any thing here is superfluous or impertinent.

to the house of Israel] This concerns both Jew and Gentile, Rom. 11.20.

V.5. *And behold, a wall on the outside of the house round about*] The outmost wall of stone, incloing the house, temple, and courts, porches, chambers, and whole buildings. So largly is house taken; as elsewhere, 2 Sam. 7.5,6. 1 Chron. 22.5. So Ezek. 43.12. And this wall was four square, as after appears, Chap. 41.16, &c. and so compassing the house round about; or, as the Hebrew is, *round about, round about*. See Esay 26.1. Zach. 2.4,5.

A measuring reed of six cubits long, by the cubit, and an hand breadth] The length of the measuring reed, or rod, is here set down, as the sure rule of the measures following. But here two questions, and doubts are made; First, of the length of the Cubit; And secondly, whether the hand breadth is to be added to every one of the six cubits in the reed, or only one hand-breadth to the whole reed. The length of the Cubit is a thing very considerable. For by Cubits are reckoned almost all measures of buildings in Scripture. By Cubits are measured the Ark of Noah, and the prevailing of the wabits are measured the Ark of Noah, and the prevailing of the waters. By Cubits are measured Moses Tabernacle, the Ark, Mercy-seat, Table, of Shew-bread, Curtains, Boards, Altar of incense, Altar ver. 6. of this Chapter, and on Chap. 45.2. This compassed the of burnt-offerings, Court, and hangings of it. By Cubits are measured Solomons Temple, the Oracle, Sanctuary, Porch, Pillars, edge of the hill of mount Zion; very deep and steep valleyes Chambers, Cherubins, Molten Sea, Lavers, with their bases and being on the outside of it round about. It was usefull among other wheels, Altar of burnt-offerings. And so here in Ezekiels Temple, things, against the danger of falling: and this wall, and the other by Cubits are measured, the Gate, Postes, Porches, Arches, Chambers, Courts, Tables, Altar of burnt-offerings, and all within and adjoyning to the house it self, Porch, Temple, and Oracle. And so by Cubits is measured the wall of the heavenly Jerusalem, Apoc. 21. ver. 17.

Now a Cubit properly signifieth the elbow, and in measuring it signifieth commonly the length from the elbow, to the end of the longest finger: which is some what more then the fourth part of a mans stature. And thus it differs, and is uncertain according to the several statures of men, of men in one age, much more in several ages. *Virgil* speaking of the stone lifted up and thrown by *Turnus* hath these words,

vix illud lecti bis Sex Cervice subirent, Qualia nunc hominum producit corpora tellus. Æneid. lib. 12. See August. de Civ. Dei lib. 15. cap. 9.

We have some distinction of Cubits intimated in Scripture by these expressions; Og's bedstead was nine Cubits long, four broad, after the cubit of a man, faith the text, Deut. 3.11. and Apoc. 21.17. the wall of the new Jerusalem is measured to be 144 Cubits, according to the measure of a man, that is of the angel. The length of Solomon's Temple is said to be sixty cubits, after the first measure, 2 Chr. 3.3. So implying a second measure of cubits: and Ezekiel 41.8. is mention made of great cubits. See Annotations in ver. 42.

And finding the two pillars Jachin and Boaz, to be counted 18 cubits high a piece, in 1 King. 7.15. and to be 35 cubits high a piece, in 2 Chr. 3.15. and the bases added to it, making thereto six: This occasioneth the common distinction of cubits, into common and sacred cubits; as there is, in common, opinion, of sicles: the sacred cubits doubling the length of the common cubits; as the sacred sicle doth the waight and worth of the common sicle: and this will reconcile the forefaid difference in the height of the two pillars. And hereupon sacred cubits, are conceived to be usually understood in sacred buildings: and the cubits of the measure of the house of the forrest of Lebanon to be understood for common cubits, least otherwise that house should exceed in measure the Lords Temple. And likewise Cyrus his decree found in a roll at Achmetha, in the Province of the Medes, doth seem to reckon by common cubits; because it doubles some of Solomons measures. Though possibly Cyrus, a heathen, might mistake in the right measures of the Temple; or the record be corrupted, Ezr. 6.3. And some learned men, for a seeming need, do apply sacred cubits to the building of Noahs ark. And more then this, we read not of the length of cubits in Scripture. What learned men have added above this; some making the sacred cubit, called also, say they, the Royal Cubit, and the Legal Cubit, to consist of one hand-breadth more then the Common Cubit. Some again making the Common cubit to consist of four hand breadths, or twelve inches: some of five hand-breadths or sixteen inches, some of six hand-breadths, or eighteen inches, that is our foot and half foot; and some of four and twenty inches, or two of our feet: And some making the cubit here mentioned to be our Yard; Some, our common Ell. All these are rather raised upon probable Conjectures from uncertain Antiquities, and Traditions, then grounded on certain truths. And what Cubit is here meant, we must leave to conjecture, upon the premises. Now for Hand-breadths, being four fingers breadth, or three inches; in common accompt, three hand-breadths are our span, that is, twelve fingers, or nine thumbs or inches; and four hand-breadth are our foot, that is, sixteen fingers, or twelve thumbs or inches. And so to come to the second Question and Doubt, To what the Hand-breadth, here mentioned, must be referred. Some conceive it is to be added to every one of the six cubits in the reed: and this seems to be seconded by that Text, Chap. 43.13. where the cubit is defined by a cubit and an hand-breadth: and it is further strengthened in them, by their apprehension of the suitablenesse of such a Measure in compliance with the several parts of all the buildings. But that Cubit then did not consist of six hand-breadths; else most likely the Reed would have been reckoned to consist of seven Cubits exactly: But the cubit then must must be of a longer extent; and specially it will be so, if it be the sacred Cubit. But most understand this of one cubit to be added to the whole reed; and that as part of the measure, and not only for the use of the hand to hold it withal. In issue the point rests upon probabilities on both sides. And so the Reed it self may rather be guessed at, then positively ascertained. But sure it is between three, and six yards.

The breath of the building one Reed, and the height one Reed] That outmost wall being as a Parapet, or Breast-wall, or a kind of outward sconse, round about all the Courts and Temple; and that it was of this breadth and height, one Reed or Rod. The length of it, in the four squares of it, is set down, as most conceive, Chap. 42.16,17,18,19,20. See the Annotations there, and on ver. 6. of this Chapter, and on Chap. 45.2. This compassed the Gate of the wall of mount Zion; very deep and steep valleyes being on the outside of it round about. It was usefull among other things, against the danger of falling: and this wall, and the other walls, of the same thicknesse about the several Courts, and the Temple, may note the great strength and defensablenesse that the Lord setteth about his Church, Psal. 34.7. and 46.1, &c. and 125.1,2. Esay 26.1. Zech. 2.5. and 9.8. Rom. 8.31, &c. Joh. 10.28. We read not of such a Wall as this compassing Solomons Temple: which, among many other things, as will after appear, shews, that this Temple shewed in Vision to Ezekiel, is not the same with Solomons Temple: Though some learned Papists do stiffly, if not grosly, maintain the contrary. See Annotations on Chap. 8.7.

V.6. *Then came he toward the gate which looketh toward the East*] Heb. *whose face was the way*, &c. This is the East gate. But whether of the outward wall, last mentioned, and measured, ver. 5. or compassing a Court common to the Gentiles, and unclean; (if such a court there were) or of the wall compassing the court for the Jews onely, in some perfect common both to people and Priests, is a thing wherein learned Interpreters do doubt, and differ; and which cannot be easily determined. We conceive it not to be the Gate of the outmost wall; because that wall was but as a Parapet, or breast-wall: and the height of that wall and Gate is so low, and little; and the Chambers, and other buildings, within this Gate, and annexed to it, are so many, and so great; set down, ver. 6.to 17. which buildings seem most proper to that Gate entring into the Court for the Jews. The Gate may mind us of Christ, the Gate, and true door, Joh. 10.7. and 14.6. Zech. 6.12. And in all the Gates, in each Court, there is a constant regular Uniformity observed; which may school us to Conformity, and Uniformity; that all things in the Church may *be done decently and in order*, 1 Cor. 14.40.

And went up the staires thereof] The Temple was built on the top of Mount Zion. And we read of three, or rather four degrees of

of levelled floores, or courts, by which they went up unto it. The first and lowermost had seven steps, by which they ascended from the Level or floor, or plain within the Outmost wall, to the exterior court for the People. For that pretended court for the Gentiles hath no such sufficient warrant for it: Or, if any were to be so called, it was that next within the Outmost wall. The Gentiles (when they became Proselytes, at leastwise the Proselytes, not of the gate, but of the Court, as in after times they were distinguished) had the same priviledges in Gods worship with the Jews. The number of seven steps, though not here mentioned, yet are set down in the North and South gates of this Court, ver.22,26. The second ascent was from the Level of this exterior court, to the Level of the Inner and Middle Court, for the Priests and Levites; and this was by eight steps, ver.31.34.37. The third ascent was from the Level of the Inner Court, to the Level of the inmost Court of the Temple it self; proper it seems to the Priests onely. The number of these steps are not set down: But may seem to be gathered from those of the former Court. Lastly, there was another ascent from that Inmost Court, to the Porch of the Temple, and Temple it self, ver. 49. The Ascent from court to court, or from Level to Level, was onely by the steps: For the Gates and Buildings in them were at the same Level with their Courts; and so the steps or staires, were not behind the Gates, or in the thicknesse of the walls; but before the walls and Gates. And therefore he measures here the Threshold, after he went up the staires. These steps and staires here, no doubt, were not high, and large steps; but easie ones, such as men and Cattel for sacrifice might easily ascend. See Annotations on Ver.17.

And measured the Threshold of the Gate] The Hebrew word here used, signified the Threshold properly so called; and also the upper lintal; and likewise the side posts of the gate. Which of these is here understood, is dubious; and accordingly the minds of Interpreters various. We conceive, that the word here is taken in its proper signification, for the Threshold on the ground. Yet some would understand it so, as including a building of wall thereupon, of the same breadth, and thicknesse; which might serve as for other uses, so for side-posts to the gate. And so the two Thresholds on the grounds and the walls on them, (being of the same breadth and thicknesse with the wall of the Court) they conceive them to run from the wall of this Court, along by the East side; that is, from South toward the North, one Threshold, one Reed; & from North towards the South, the other Threshold, another Reed; And thus shall the middle space be left open, for the entry of the Gate: And the Chambers within the Gate, on each side, being each of the same measure, Reeds a piece, shall run in a manner in a line along with these Thresholds, and walls builded thereupon; and leave still the way in the middle open for passage: and this also is conceived, will best agree with the rest of the Buildings and Measures mentioned in this Gate, and Porch. And so likewise do they understand the Threshold of the Gate, by the Porch of the Gate within, ver.7. Or rather, taking it in its most proper signification for the Threshold onely of the Gate, as the very letter of the text runs; then these Thresholds, being Reeds apiece, had a two-leaved door, meeting in the middle, upon a strong post wherein they shut, and so left the breadth of the entry, of the widenesse of the opening of the Gate, ten Cubits; as it is ver.11. These Thresholds likely were a little lifted above the earth or floor. The height of this Gate is set down, vers. 11. Of this, and all the other Gates, see that in the Psal.87.2

V.7. *And every little Chamber*] Within the wall, towards the Temple, was a Reed square. So Vers. 12. 25, say some, was the Threshold and wall upon it, Ver.6. and so both kept one breadth. It may be doubtful, whether the Chambers were each a Reed square within the wall, or without. And yet the inner walls of them might run level with the Threshold, and wall of the East gate; and the back walls go further out, Northward & Southward. Of their number, and use, see Ver.10. and the Annotations upon it.

and between the little Chambers were five cubits] The Chambers then were not continued together, nor contiguous; but a space betwixt each of them. Some conceive it best, to agree with the letter and words of the text, and with the due consideration of the length of the whole Gate, porch and portal, from entrance to end, from East to West, mentioned to be fifty cubits, vers.15. to understand here five cubits to be between each chamber; and four of those intervals to be on each side. Thus, five cubits between the East wall, and the first chamber; five between the first chamber and the second; five cubits between the second chamber and the third; and five between the third chamber, and the inner-gate west-ward; so reckoning in all, twenty cubits on each side of the gate between the chambers. And then these several spaces of five cubits a piece, most likely, were taken up with several posts or pylasters, arched on the top, reaching from one post to another, of that breadth a piece of five cubits, as is intimated, vers.10. And under three of those arches, on either side, were the three chambers placed. Or, possibly the posts might be much less for breadth and thicknes, and the far greater part of the five cubits, left for cloysters, or entries into the North and South walks, galleries, or cloysters, that lay within by the sides of the Court. Others, understand the distances, or intervals between the chambers, to be but two on a side; and make each of them, to be five cubits. Yet others, understand but five cubits in all, between three chambers on a side. And so other five, between the other three chambers on the other side of the gate. Supposing so the first chamber to joyn to the East wall, and the third chamber to joyn to the inner-gate West-ward; and the middle chamber, to have two cubits and a half on the East side of it, and two cubits and a half on the West side of it. In these uncertainties, men may sooner say their mind, then safely determine, and soundly prove it.

and the threshold of the gate, by the porch of the gate within was one reed] That is, the inner-gate, West-ward, answering to the outward gate, East-ward, (between which two, the porch, or entry-house, and the chambers were) had the like thresholds, and of the same measure, as the outward gate had. Here one of the thresholds, by analogy of number, or synecdoche of one part for the whole, is onely mentioned; implying, the other to be equally understood. See Annotations on vers.6.

V.8. *He measured also the porch of the gate within, one reed*] The threshold of the inner-gate was measured, vers.7. The porch of it, here; both of one measure: these two distinct names, and relations, being contained in the same building. See Annotations on vers.6. There were two porches, after the gate of the first entrance; the Exterior porch; and the Inner-porch. The exterior, vers.6. And this here; of the same length, from North to South, with the opening or light of the gate it self, ten cubits; and of the same breadth, from East to West, with the breadth or thicknes of the wall of the court, which on the inside of it joyned to the chambers: and this was one Reed, as is here mentioned. This was, as it were, δυο θυραι, συνδυαιον, πυλωνιον, the outward portal, porch, or entry. And this place seems to lie open to the skie; for there is no mention of any roof over it; but onely it is barely measured; and the East-eaves of the chambers reach into it; and the exterior front of the inner-porch, is beautifully garnished; which would not be so, if the outward porch did cover it, by joyning to it. The inner porch is meant, & mentioned in the next verse.

V.9. *then measured he the porch of the gate eight cubits*] Some conceiving, in these words, a kind of relation had to the length of the whole porch, from East to West, understand them thus, That the posts therein sustaining the arches (between which the chambers were) were at eight cubits distance one from another. Others, that this porch stood crossing, as it were, over the way, that went forward, as you passed through it, to go straight up to the Temple. And it was eight cubits over, from North to South. And that the posts thereof being two cubits, did make it answerable to the breadth of the entry of the outward gate, mentioned after, vers.11. And indeed, ten cubits is the constant measure of the breadth of all the entrances and entries, in the gates, porches, courts of the Temple, vers.22,24,28,32,35. Chap.41.2. But here the easier, and fairer understanding of the word, is, That this porch exceeded the other porch, and other parts of this body of building; in greatnes, being eight cubits; and in the garnishing of the frontispices, both East and West, being more beautified and pretiously garnished.

and the porch of the gate was inward] Or, This was the porch of the inner-gate; so measured as aforesaid.

V.10. *and the little chambers*] Three on each side, stood along the way, on the right and left hand. The measures and quantities of them were set down, vers.7. These were for the Porters to dwell in, to observe and watch the gate, on both sides; to keep that no unclean person, or any other, forbid by the Law, might enter in, 2 Chro.23.19. These Porters were of the Levites; and were many in number. We read of four thousand, divided by David into courses, 1 Chro.23.5,6. and assigned by Lots, to the several gates, Eastward, Northward, Southward, and Westward, 1 Chr.26.13——18. They were keepers of the doors, gates, entries. And this they did by wards, by their courses: after seven dayes still new came. And they lodged round about the house of God, because the charge was upon them; and the opening of the doors thereof every morning, pertained to them. They were also over the treasuries of the house of God; had charge of the ministring vessels, and other holy things; and were in many services, about the sacrifices and offerings, under the Priests. Thus it was in Solomons Temple. See 1 Chron.9. Chap. vers.17——33.

And the posts had one measure] Alike on both sides. See Annotations on vers.7.

V.11. *and he measured the breath of the entry*] See Annotions on vers.9. The breadth of the first entry, or entring in of that outward East gate; from North to South; or from the one hand to the other: And not the breadth of any other particular place, or space that was within the entrance.

and the length of the gate thirteen cubits] The length of the gate from the bottom to the top, which indeed is the height of the gate, is here rightly understood; and that by the common consent of Interpreters.

V.12. *The*

V.12. *The space also before the little chambers was one cubit*] Space; Heb. *limit* or *bound*. This is variously understood. Some take it for a rail, or some such partition, one cubit broad, from the wall and posts of the chamber, on both sides, running up straight along by them, towards the Temple; and make it so serve as an arrow cloyster, or through passage on both sides, North and South, of the gate before the chambers. And so the narrow the entry of ten cubits, contrary to that, ver.11. Others, That there was the space of one cubit broad (and as much high) before the chambers, on either side of the gate, North and South; so built as to serve for seates, for the Porters, and others, upon occasions to sit on: leaving the distance of the entry between the chambers on both sides, all along, still ten cubits broad and open. Others, understand this, of one cubit onely, between the wall of the threshold and entry gate, and the first chamber, on either side, North and South, at the East end. Some also of the like cubit, between the last chamber; and the wall, on either side at the West end. But we conceive the most easie, useful, and likely Interpretation to be this. That this cubit served for eaves at either end, East and West, to keep off the injuries of weather, as sun and rain, on both sides of the chambers, that were on both sides of the gate. See Annotations on ver. 13. The other interpretations have their difficulties, encountring, and encumbring them; of which this is more free.

And the little Chambers were] Every Chamber on both sides was six Cubits; as ver.7. not six cubits standing inward, and distant so far from that one cubit on either side, last mentioned; For that would crosse the measures and frames of the Buildings formerly mentioned.

V. 13. *He measured then the gate*] The breadth of the gate which he repeats in every of the Gates following, vers. 21,25,29, 33,36. Some here would run this reckoning of five and twenty Cubits East and West, from one outmost bound of the Chambers, to the other, all along the doors of the six Chambers, on both sides of the Gate; And so make it five and twenty cubits, on each side thus, The three chambers eighteen cubits; between them five cubits; and one cubit at the East end; and another at the West end of the chambers, for the Eaves: The three chambers not having each a several Roof; but one continued Roof being to serve them all three. Others would run them East and West, from the Front of this Gate, (& so of the others) to the end of its Portal, thus; In the breadth or thicknesse of the wall six cubits; the gate-house as it were, or Porrers Lodge, six cubits; The Portal it self eight cubits: Thresholds of the Portal at each end two Cubits; Eaves for the front of the Gate, and the West end of the Portal, each halfe a Cubit: In all five and twenty. But what are these to the breadth of the gate? The better reckoning seems to be taken from North to South; for so lyes the breadth of the gate. And then the breadth of five and twenty Cubits from the Roof of one Chamber to the Roof of another, from the outmost parts of them, seems to be taken up thus; The breadth of the gate ten Cubits; The breadth of the Chambers on either side of the gate, six Cubits; so on both sides twelve cubits: and one cubit and a half the thicknesse of the back walls of the Chambers, on the North side, and so on the South side: In all, five and twenty Cubits; from the outmost point North, to the outmost point South, as aforesaid: which is the breadth of the whole building of the Gate.

door against door] Not meant of the door of the great East Gate, being over against the door of the Inner Gate, lying West to it; and corresponding to it. But this is meant of the little doors of the little Chambers, last named, on the South and North sides of the Gate; which either did in a direct line face the one the other: Or, as some more probably, understand them, That the doors to each Chamber were two, and so framed, that door was against door, in a line running from East to West; so that the doors standing open, one might see through the three Chambers, from end to end, at one sight. And that thus it was on both sides of the gate.

V. 14. *He made also posts of sixty Cubits*] *He made*; that is, by measuring shewed, or designed to be made.

posts] Heb. *a post*.

Posts of sixty Cubits] Here the Jewes cry for the help of Elias. And here many learned men slide over, or slightly touch upon this: and that with undue, if not unlikely satisfaction to themselves, and others. Some here conceipt a Number of Posts, of sixty Cubits high, pitch'd on end, in the Courts; But know not to what end or use. Some speak of a three-fold row of Posts, or Pillars, and three stories built upon them, one above another; each Post in each story twenty Cubits high; and they standing just one upon another, the floores onely betwixt them, they may be so reckoned, as if high sixty Cubits a piece. And this they apply to the Porches or Galleries round about the Court; and to the Buildings and Chambers over them. But the Prophet comes not yet into the Court, till ver. 17. And these Posts here do but reach unto the (first) Post of the Court, as the words expresse it. These words then seem to be confined to the Buildings of the Gate; taking in it the full length and breadth of it. And then must be understood, either for the Fronts of the Gate; sixty Cubits high; or for certaine Eaves, to cover some part of the buildings of the Gate, and running along sixty Cubits: and so Posts are interpreted, Eaves; and the sixty Cubits covered by them, are counted so many, and no more; without any ground for it. And both these very hardly and harshly. Or else, as by some, for a Cloyster, or Walks, supported with these Posts, running upon the ground, from the East gate, before the Chambers, up to the opening and entrance into the Court before it, towards the Temple. But this shewes nothing how, or which way these Posts should be of sixty Cubits. Or, if they apply the number to the length of the Cloyster, they so force the words; and lengthen the Gate ten Cubits beyond its due. Neither doth this conceit stand and agree any thing well with the other Measures and Buildings within the Gate formerly mentioned. We rather do humbly conceive, (and some such thing, some learned men do seem to intimate,) That in Analogy and correspondency to all the Buildings round about the Courts, there were two stories built above this Gate, (and so above the others, Ver.20,24,28,32,35.) of the full length, and breadth of the Gate; one story above another. The Posts whereof are here onely mentioned: as we meet with divers such abbreviations; over and above that we find many things clean omitted in this short and intricate description, as in due place shall appear) And these Posts reckoning from the ground, in such manner as formerly was touched, were each sixty Cubits high. And without this construction made, there will appear no small disproportion, and indecorum between the Buildings of the Gates, and the Buildings of the Courts adjoyning. But thus the buildings of the Gates will bear equal height with the buildings about the Courts. Yet some reckon these sixty cubits thus; that is the roof of the Chambers, with the Eaves on the one side, five and twenty cubits; on both sides fifty. And ten cubits the Inner Porch; as the outward Porch was, ver 11. In all sixty. And that these Posts, Frontispieces, or Forefronts did compasse the building.

even unto the Post of the Court round about the Gate] Of this Court, see v.17. This court had posts round about it; and buildings on them. And these joyned on both sides of the Gate; each gate being in the middle of its own wall.

V. 15. *And from the face*] This is the length of the Gate from East to West. And so fifty cubits are constantly reckoned the length of the other gates, ver. 21,25,29,33,36. These fifty cubits are reckoned by all from East to West: yet for the parcels and particulars, they are clean omitted by some. By others reckoned up; but very uncertainly and obscurely. Some do make this sum up thus; *viz.* Eighteen cubits the three Chambers; twenty cubits the four spaces, or else Pilars or Posts between them three chambers, and walls at the East and West end of them: Those spaces, or else Pillars being five cubits a piece. And six cubits a piece the thicknesse of the said East and West walls. So eighteen, twenty, and twelve, make up the fifty Cubits. And all these covered with buildings. Others reckon thus; from Face to Face fifty Cubits; and make the Porch of the Inner gate to be ten cubits more, Others, from the face of the Gate of the Entrance, standing in the outside of the wall encompassing the Court, unto the Inner Gate, opening into the Court it selfe fifty Cubits, thus; Eighteen the Chambers; five the middle spaces, and two the Eaves: All these five and twenty, and all covered. And the other five and twenty from beyond the Inner Porch, to the Entrance of the first Court, uncovered and open to the skie. And so they make the Portal of one Reed, to stand before the face of the gate of the entrance, and not to be included in this Number. See Annotations on Ver. 8. In these uncertainties and obscurities, we can get little, or no light; out of Moses Tabernacle, or Solomons Temple; because the Courts and Gates of them are so scantly touched there; which Ezekiel here doth so much, and so long insist upon.

V. 16. *And there were narrow windowes*] Having dispatched all the parts of the structure of the Gate; Now in this place he comes to describe the windows for light, and Palm trees, for ornament and garnishing of the parts of the Building.

Narrow windowes] That is, narrowed: most likely, placed in the middle of the thicknesse of the wall; and broader, and wider, both outward and inward: the wall being to this end sloped on both sides, both within and without; the better to gather and receive the light abroad; and to disperse and dilate it within. And these windows haply were like our Lettice windows as the original word seems to import, darting in the light: or else, they were with leaves to open and shut; or else with glasse, or some such thing, closed and shut up, 1 King.6.4. These windowes for Light, may shadow out that light of Spiritual illumination, and joy, whereby God shines in the hearts of his people; 1 Thess.5.16. Rom 5.2. Phil. 2.17.

To the little Chambers] On which parts of them, we know not.

They

They might be towards the Cloysters, on the East and West sides of the middle Chambers.

and to their Posts within the gate round about] Posts, or rather upper lintels; so vers.9.10. that is, in the walls above the doors, to give light to the inferiour parts of the Chambers; the doors, as some say, opening towards, or into, the main entry and passage, on both sides vers.13. Or else the words for Posts, may signifie the Cloysters, arched from Post to Post, between the Chambers. And these were within the Gate, round about, or, on both sides; and windows were made to them. But they seem rather to be intended in the next words.

and likewise to the Arches] Or, *Galleries*, or, *Porches*; those specified in the last words of the former Annotation.

and windows were round about inward] Windows on both sides, as hath been shewed; inward, or within the Gate; besides the great light of the East, and West ends; or doors of the outward, and inward Gate. All which gave abundant light to all the Chambers, places, and passages within the whole Gate.

and upon each Posts were Palm-trees] Engraven for ornament, and beauty on each Post, or Pillar, or Front, and Chapiter of the Pillar, or tops of the wall within on both sides. This Ornament of Palm-trees may shadow out to us, our ensigns of triumph and victory over the World, the Flesh, and the Devil, Rom.8.31—— 37. Apoc.12.11. and 7.9. 1 Cor.15.54, 55. And thus he hath wholly finished the East Gate, with the Buildings in it.

V. 17. *Then brought he me*] The man, vers.3. did it.

into the outward Court] Here he first enters out of the Gate into the Court; going on Westwards towards the Temple. The Gate and Buildings in this formerly mentioned, flood in this Outward Court; we mean within this second wall. And Now he is passed between them, and got through them, into the Outward Court it self; to see what is behind these Buildings; and what space before them, and betwixt this and the next Court; and what compasse on either hand him, towards North and South.

Now in Moses Tabernacle, we read but of one Court: and that was long, from East to West an hundred Cubits: Broad from North to South, fifty Cubits; and high all about five Cubits. And but of one Gate in it, of twenty Cubits wide, placed in the middle of the East side, Exod.27. and 38. Chapters. And all this, and things in it, were under the hands and Charge of the sons of Gershom and Merari: And to the sons of Kohath belonged the charge of the Tabernacle it self, Num. Chap.3, and 4. In Solomons Temple we read of two Courts; and they so named, and numbered, 2 King.21.5. and 23.12. 2 Chron.33.5. The one, the Inner Court, or the Court of the Priests, or the Court of the house of the Lord, or before the house of the Lord, 1 King.6.36. and 7.12. and 8.64. 2 Chron.4.9. and 7.7. The other called the great Court, 1 King.7.9, 12. 2 Chron.4.9. which was for the People. A new Court is mentioned, 2 Chron.20.5. But that is, the old renewed by Asa, when he renewed the Altar of the Lord, 2 Chron.15.8. Or else, as some would have it, the Court of the People, newly divided by a partition wall, to distinguish between men, and women, in it. And a middle Court is named also, 2 King.20.4. But the Margin reads, City, for Court: shewing the word signifies both. And to City, the sense of the place might seem to carry it; for there was a double City of Jerusalem, (the word is of the dual number) beside that called the City of David. And these, part in the Tribe of Judah, and part in Benjamin. Compare together Jud, 1.8. 2 Sam.5.7,8,9. 2 King.22.14. But chiefly, That place seems to import the middle Court of King Hezekiahs Palace: And that considering the Person of Isaiah, and the place where the King lay sick, and Isaiah delivered his message. And of such a like Court we read, 1 King.7.vers.8. Of an outmost Court for the Gentiles, we read not. But some labour to gather it out of, 1 King.8.41,42,43. Esay 56.3,4,5. Mar.11.17.

Now Ezekiels Temple had more Courts. And they are, by divers men, diversly numbred and named. 1 The Court or plain within the outmost wall. 2 The outward Court, so called, in relation to the inner Court. 3 The inner Court. 4 The inmost Court. Within this, the Temple was, with its Porch and structures of Chambers, joyning to the outsides of the Temple, and of the Oracle, round about. And some add two Courts more toward the West. And the first of all these, they make to be for the Gentiles: the second, for the people of Israel that were clean, according to the Levitical Law. The third, for the Levites and Priests, and their accoutrements and imployments; wherein the Altar of burnt-offering was. And the fourth, for the Priests onely. Yet most writers do reckon, but upon three Courts, *viz.* The first Court within the outmost wall: the second, called here the exterior, the outward Court, in reference to the inner Court; this being the Court of the people. The third, called the inner Court, belonging to the Priests; and in part also to the people, in their services and sacrifices. But to these must be added the fourth Court, wherein the Temple was; and that properly to the Priests onely; as the Chapter following doth evince. And these four Courts also, besides very many other arguments, do evince, that this Temple of Ezekiel is not the same with Solomons; contrary to the most common tenet of the most learned Papists. Which errour of theirs, together with the captivating of their judgments, to the letter of their vulgar Latine text, doth much mislead them in the true literal understanding and interpretation of this vision and Temple. Now by Court here, we must understand and comprehend, not onely the plain floor, lying open to the skie; but also Porches about it and their Chambers, and other buildings; as the text shews. And these several Courts, with their risings and varieties of them, may put us in mind of the diversities of Gifts and Graces, and Offices, in the several members of Christs mystical body here: and also of several degrees of Glory in the Courts and mansions of Heaven; as there are stars in several spheres; and stars of several magnitudes in the fixed firmaments. Of these Courts, See Psal.84.2,10.

and loe there were Chambers] Being now in the East floor, and open plain of the outter exterior Court, he sees and observes.

chambers] Cells, repositories, store-houses. For the Priests and Levites to dwell in, whilest in their turns, they kept the service of the Temple; and wherein they did rest and repose themselves; and laid up in them part of the tithes, offerings and other things, belonging to them from the people; and of the frankincense and vessels, and other things belonging to the Temple, and the service of it. See Neh.13.5,9,12,13. And haply, into these might the people also retire themselves for accommodation, the better to order and compose themselves, and their businesses about their offerings, and sacrifices of all sorts. Yea, some make these to belong to the use of the people onely. Of these Chambers, of this, or the other Courts, we read not any thing in the structure of Solomons Temple; but what is in Davids preparation, and provision for his son Solomon; on this behalf, 1 Chron.28. 11, 12, 13. and that in Chap.9.26,33. and Chap.23.28. And of them, we read also mention to be made, 2 King.23.21. 2 Chron.31.11. and Jer.35.2,4. and Chap.36.10.

and a pavement made] For ornament and use; of stone and porphiry most likely; and curiously wrought with checquer-work, as some translations have it. See Chap.42.3. 2 Chron.7.3. See Ahasuerus pavement, Esth.1.6. And the use of this was to prevent dust, and dirt.

round about] The pavement was all over the Court, and the Chambers; round about the Court and pavement.

thirty chambers] Fifteen on either side of this East Gate, that is, Northward and Southward. And as some think, fifteen also on either side of the North, and of the South Gates, Eastward and Westward.

upon the pavement] Or, about the pavement, or built over the pavement, above, and upon it.

V. 18. *Pavement*] That last mentioned.

by the side of the gates] Not that pavement, within the first, and outmost breast-wall, lying before the East Gate, of the second wall and exterior Court, as some would have it. But this lyeth within the second wall, and exterior Court; and by the side of the Gates of that Court.

gates] So plurally, saith the text. And the 20. and 24. verses, shew, that it had a North Gate, and a South Gate, besides this East Gate, all within this outward, (not outmost) wall, or Court. Which Gates, running fifty Cubits from the wall into it, did further occasion a division; and break this one exterior Court, into more particular and lesser Courts.

over against the length of the gates] Not then the pavement, lying in the length of the Gates, between the Chambers; and other buildings of each Gate; as some would have it. But that lying by the sides of the Gate, that is, the North and South sides of this East Gate; and so also correspondently the East, and the West sides, of the North and of the South Gates, of this exterior and outward Court: And these were directly, and punctually over against the lengths of these Gates, butting thereon: and lying within the pointings in, & ends of the entrances from the three Gates. The lengths of these gates were fifty Cubits, running from the wall into the Courts; counting therein the thicknesse of the wall. And that same length, was the breadth of these pavements, which did run from each side of these Gates, so compassing the Court, or little Courts. The breadth then, we say, of these lateral pavements, was equal with the lengths of the Gates. And the same was the constant breadth of all the porches, or galleries, that were round about all the Courts; and built upon, or over and above those pavements. They were made as broad, as the Gates were long. Their length was a great deal more, as will after appear.

the lower pavement] Lower then that pavement, in the inner and upper Court of the Priests. Or, lower then that other part of this pavement, which lay in this same Court, from under the porches or galleries, open to the skie; and likely, a little higher then this; or lower in the two sides, then in the middle. This pavement, haply, being a little convex in the middle, and a little declive, or declining on the two sides.

V. 19. *Then he measured the breadth from*] The breadth; that is, the broad flat, and plain floor of this inward Court.

from

from the fore-front of the lower gate] From the inner, and western front of it. For each Gate had two fore-fronts. And so leaving out the length of the Gate: it self out of this measure.

of the lower gate] That is, of this East Gate of the outward Court, formerly measured; which is lower then the Gate of the Inner Court, as the steps of ascent shew, from the one to the other.

unto the fore-front of the inner court] That is, the East fore-front of the Priests Court, and of the Gate of it.

without] Or from without, that is, leaving out likewise the gate it self, and the length of it out of this measure.

an hundred cubits Eastward] That is, between the two gates, lay this broad plain, in the open aire, and hundred cubits from East to West.

and Northward] That is, so much also from North to South, even an hundred Cubits. No other ways can this measure be taken or made. The plain so being, not onely quadrangular, but a perfect quadrant or square, equilateral. This was the East flat or floor. The like was that of the North, vers.23. and that of the South, ver.27. For from each of these gates, to their opposite gates, lay an hundred cubits between. The meaning is, that he measured that floor, or flat, open to the skie, that lay between the gates of the outward and inner courts, on the East side; excluding the gates themselves; and found it to be an hundred cubits broad, and long.

V. 20. *And the Gate*] This North-gate, and likewise the South-gate, vers.24. are in all points and particulars, so like, or rather the same with the East-gate, formerly described, that there needeth little, or no further explanation of them. All things for buildings, parts, measures, ornaments, are common to them all. See vers.6.9, 10, 11, 12, 13, 14, 15, 16.

V. 21. *And the little Chambers*] See Vers.7, 10, 11, 13, 15.

first gate] East-gate: and so named, ver.22.

V. 22. *And their windowes*] See ver.16.

seven steps] And so in the South-gate of this Outward Court. Which evineeth the number of the stairs in the East, to be likewise seven, ver.6. though they be not there named: they being all three Gates of the same Court, and the Gates, and Court, or little courts in it, being of one level and height. By these steps they came up from the floors of the lower Court, to the Gates of the higher Court. See Annotations on ver.6. And this, with all the other steps in the other Courts, and to the Porch of the Temple, may mind us of our increasing, rising, and ascending from step to step, from degree to degree, in knowledge, faith, vertue, and all saving graces, 2 Per.1.5. still climing up towards heaven, and Gods Temple there, Psal.84. 7. See also, 1 Cor.13.9, 10, 12. Eph.4.12, 13, 14, 16.

V. 23. *And the Gate*] The North-gate of the Inner-court was right over against the North-gate of the Outward Court.

and toward the East] And so it was toward the East; that is, the East gate of the Inner-court, was right over against the East-gate of the Outward court.

an hundred Cubits] That is, between the two North-gates, that of the Outward, and that of the Inner-court, was a space of an hundred cubits long, and broad; a just square, altogether like that, ver.19. The North Flat, or floor or little court, was of the same spatiousness with that of the East.

V. 24. *After that he brought me*] The South-gate of the Outward Court, See ver.21.

V. 25. *and there were windowes*] See ver.22. and 21.

V. 26. *and seven steps*] See ver. 22. 16.

and the Arches thereof were before them] The steps also before the Gates may seem to have their posts, Arches, and garnishing of Palm-trees.

V. 27. *And there was a gate*] See ver 23.

an hundred Cubits] That is Southward, and Eastward. See ver.23.

V. 28. *And he brought me to the Inner-court*] So that here is no gate mentioned, on the West quarter, of this Outward court; nor yet on the West quarter of the Inner court. Josephus records that in his time, there was no gate on the West quarter. Joseph. of the War of the Jews, lib.6. Chap.6. yet it was otherwise in Solomons Temple, 1 Chron. 9. 24. and Chap. 26. 14—— 18. This Inner Court is within the third wall, and in the Court of the Priests. And this Gate here measured, is the South-gate of it. He comes to it directly from the South Gate of the Outward court.

To these Measures] To the measures of the three former Gates in the Outward Court. And as the Gates, so the Porches, and Arches of the Inner Court were equal, and of the same measure with the Porches and Arches of the Outward Court.

V. 29. *And the little Chambers thereof*] See Vers.7, 10, 13, 15, 21, 25.

V. 30. *And the Arches round about were five and twenty Cubits long*] Some here expound *long*, to be meant *broad*; & five Cubits, to be five tens or decades of Cubits, alledging the like Ellipsis to be the 2 Sam.8.4. and Chap.10.17. And so, by the last word, *broad*, they understand *long*. And thus the measure of the Arches would fall in with the measure in the former verse, and be the same with Jethac is, fifty Cubits long, and five and twenty Cubits broad. And some are so forward for this, that they stick not to charge the Text it self with corruption, through errour of Copies, and default of the Scribes; and would have it altered to their opinion afore-said. But this offers open violence and injury to the sacred Text. And that their Exposition would seem to be but a needlesse repetition, falling in with that which is so often set down before. Others therefore understand it thus, That the Posts which did bear up the Arches within the Gates, (for what is said here of one gate, they apply also to the rest of the Gates,) and were between the three Chambers, on each side of the Gates, were long, or high in the top of their arches 25 Cubits; and broad in their bottomes or setles at least, five Cubits. But besides other things, the next words following in the next verse, that the Arches were towards the Utter or Outward Court, do seem to us to crosse this Interpretation. Others would bring these Arches also within the Gates. But yet with much more Intricacies and difficulties, what Arches they should be, and how to fit these measures to them. We rather conceive, That as the Prophet, after finishing the description, and measuring of the first Gate in the Outward Court was brought into the Court it self, to see it described; so here, after the description of the first Gate in the Inner Court, he is brought now out of the Gate, into the Inner Court it self, to see it in part described; and finds here the Arches of those Pillars, round about the Inner Court, to be 25 Cubits long, or high; and five Cubits broad apiece. And these Arches to look towards the Outward Court, as it followes in the next words; which they could no ways do, if they stood within the Gate.

V. 31. *And the Arches thereof were towards the outward Court*] Herein this Inner Court differs from the Outward. There the Arches were before them, vers.12.26. that is, forward: Here the Arches were toward the Outward Court, that is, looked backward. And this evineeth the truth of the exposition of the former verse.

and Palm-trees] See Annotations on vers.16, 22, 26.

eight steps] And so in the other two Gates of this Inner Court, vers.34.37. And herein likewise is a difference between this, and the Outward Court: That had but seven steps in the ascent to it; This eight: which might amount to the height of about two yards.

V. 32. *And he brought me*] The East Gate of the Inner Court. And this lay then next in his way. See vers.18.

V. 33. *And the little Chambers*] See vers.29.

V. 34. *And the Arches*] See vers.31.

V. 35. *And he brought me*] The North Gate of the Inner Court. And this lay next after the East Gate. See vers.28, 32.

V. 36. *The little Chambers*] See vers.33, 29.

V. 37. *And the Posts*] See vers. 34, 31. Called Arches there, and Posts here. The wall and Outward compasse of the Outward Court, was of stone. But it seems the Outward compasse & bounds of the Inner Court, was onely distinguished by Posts at certain distances. And if so, the People in the Outward Court might see the sacrifices, and services performed by the Priests in the Inner Court.

V. 38. *And the Chambers*] Here, among the parts and measures of the fabrick, He begins to intermingle the use of some of the parts; and shews, at, and about the North Gate of the Inner Court, the use of Chambers, to wash the sacrifices in, vers. 38. of Tables, to slay the sacrifices on, vers.39, 40, 41, 42. and of Hooks, to hang on them, and their parts, vers.43.

Chambers] Some imagine one, some two, one upon each side of the gate; some six, *viz.* three on each side: understanding them of the three little Chambers, on each side, within the North Gate; whereof vers.36. But these seem to be other Chambers, without any certain Number set down, built for this use; with vessels of brasse, with water in them, to wash therein the burnt-offerings and sacrifices, their entrails and Flesh; and seated by the Posts of the Gates; either those, by the Cloysters, which run East and West, along from the two sides of the North Gate, and faced those parts of the Inner Court; or else, those by the entries into the open flat, or floor of the Inner Court; which were close by the other, and under the Fronts of the Arches of that Court; and in those vacant places between the Bounding Posts mentioned in the former verse. Yet all this onely on the North quarter of this Court; as the Text seems to give it: and not round about all the quarters of it, as some upon probabilities do conjecture.

washed] In Solomons Temple we read of a molten Sea, for the Priests to wash in; and of ten Lavers of brasse, to wash in them such things as they offered on the burnt-offerings, 1 King.7.23, 38. 2 Chron.4.2, 6. And those may seem to be placed in the Temple, 1 King.7.39. However, yet herein appears a difference between Solomons, and Ezekiels Temple. We read but of one Laver in Moses Tabernacle, Exod.30.18, 19, 20, 21. and Chap.40.30. and that was between the Tabernacle of the Congregation and the Altar.

V. 39. *And in the Porch*] We have the place, Number, Matter, Form, Measure, and use of the Tables, in this and the three Verses following. The place and situation of them is the most difficult.

in the porch of the gate] Some place the Tables here, even all the eight tables, within the Gate; and make the Sacred slaughter to be acted there; partly in the very porch of the Gate, in the very Threshold, and Exterior part of it: and partly in the more Inward parts of it. But we conceive this place to be too narrow, and full of inconveniencies, for such a purpose. And finding these other expressions of the place, at the side without, at the porch of the gate, Vers.40. by the side of the gate, four on this side, and four on that side; we rather understand thereby, not the inward, but the outward sides of the Porch and the Gate, by the Cloysters, which run East and West from the two ousides of the North Gate, hard by the washing Chambers, and under covert of the cloysters; so to save the Priests from the injuries of weather, wind, sun, & rain, whiles they were slaying and preparing the sacrifice; and to prevent disturbances, which in the Gate were likely to fall out.

Two tables] Here begins the number of the tables.

on this side] Both, not insides; but ousides; leaving the Gate, entrance, and passage free.

to slay] So vers.41,42. and to lay the flesh of the Offering, on them, vers.43. and the Instruments for the slaughter, vers.42. Here is the use of these tables. The sacrifice then was not slain close by the side of the Altar, but on the North side of it, agreeing therein, with that. Lev.1.11.

the sin-offering, and the trespasse-offering] Levit. 4, 5, 6. and 7. Chapters.

V. 40. *And at the side*] As one goeth up from without to the entry of the North Gate. And therefore they mistake, that place these Tables, mentioned in this verse, in the South Gate.

V. 41. *Four tables*] The number, site, and use of all the Tables. Though the Text affords no more, then is said; yet men will raise various opinions, where any the least probability may possibly appear, and give them advantage. And so, some place these Tables in the open Court, and open ayr. Some make them in number twelve; that is four for the whole burnt-offerings, for the constant burnt-offering, and for the sin-offering, and trespasse-offering of the congregation, vers. 42. And eight more for other sacrifices of particular men, in this Verse. Some others make them sixteen; some, four and twenty; assigning to each of the three Gates eight a piece. Some (which is strange) deny that there was any Table at the North Gate. But these all do sooth up themselves in their own fancies, without any warrant from the Text.

V. 42. *And the four tables*] Not other four besides the former eight, as some would have it. But four of them, or rather, the four Tables, on either side, in such manner as they are reckoned in the former verse, that is, all the eight Tables.

of hewen stone] The matter, and form of the Tables. It may be of one stone a piece. However, they were of hewen stone, well wrought, and polished; not much unlike those, 1 King.7.9.

of a Cubit and a half long] These Tables may seem very little on the square top, for the uses whereunto they are assigned; unlesse Cubits be here taken to be of the largest measure. A place of special note for this purpose. See Annotations on vers. 5.

The Instruments] Knives, basons, bowles, and such other. See Ezra 1.9,10. Some make four of the Tables to be for Instruments, and the other four for Sacrifices, and flesh of the offerings, vers.43.

V. 43. *and within were hooks*] Some translate end-irons; some ledges at the edges of the Tables, an hand-breadth high, and turning inward, to keep in the Instruments, and flesh, that lay on the Tables, from sliding, or sailing off. Some, Tripets, or Brandirons, or fire-stones, set two and two together, to set pots or kettles upon, and to keep in the fire. See Psal.68.13. But we have it translated *hooks*; and so the word bears. And that best agrees with the business in hand. Hooks then were in the slaughter-houses, where the Tables where. And the word being of the dual number, seems to imply, that two tangs were made upon one stem, an hand-breadth one from another: and these were fastened round about the wall, at convenient distances, that if need were, the two tangs of one hook might hold two several beasts legs upon them. These were necessary for the slaying, and quartering of the beasts, and other uses.

offering] The word *Corban*, is here in the Hebrew. The word used by our Saviour, Mar.7.11. and whence *Corbana* is used for treasury, Mat.27.9.

V. 44. *And without the inner-gate*] Or, rather, *without at the Inner-gate*. Here are various translations, and interpretations; and the place is obscure, through such brevity as the Hebrew language useth. However, the learned Papists protesse, That they will stick here to their vulgar Latine, and interpret accordingly, though they acknowledge the Hebrew differs from it: which indeed is their grand errour, as we have said, and ground of their mistakes, in their Expositions of this vision.

were the Chambers of the singers in the inner Court] Sure it is, that the Prophet still here speaks of the Inner Court of the Priests and Levites; and hitherto in the North Gate of it, he measured the Gate it self, and spake of the Chambers for washing, and places for slaughter, Tables, and hooks; at the sides of that Gate. Now he comes from without the Inner Gate, into the Inner Court it self, and there sees the chambers of the singers, in this verse; of the Priests, the keepers of the Charge of the House, vers. 45. and of the Priests the keepers of the Charge of the Altar, vers. 46. The number of these Chambers, and the right places of them, in what quarters of this Court they are situated, is the greatest point of difficulty. Some make two Chambers here to be onely spoken of; and them for the singers onely, attending the charge of the House, and of the Altar. Some make onely four chambers. In the Inner Court, two for the singers, and two for the Priests. The Priests did offer sacrifice to God. And the singers, during the sacrifice, did offer unto him the sacrifice and song of praise. And of these men, some make these four Chambers to be for the singers and priests to dwell in, successively by their weeks, as they attend the service. Others, not for habitation, but for the keeping of the musical instruments, and the vessels, and things requisite for the sacrifice. Other learned men to each of the three gates, both in the Outward, and in the Inner Court, do assign ten Chambers, five on the one side, and five on the other side, of each gate. Whence arisseth the Number of 30 in the outward Court, mentioned vers. 17. And that in these the Ministers of the Temple did dwell by turns, each according to their several degrees, orders, and offices. And that those ten Chambers, by this North Gate, of the Inner Court, were for the singers: Those by the East Gate were for the Priests, the keepers of the charge of the Altar: And those by the South Gate, were for the Priests, the keepers of the charge of the House. Others yet, do place these Chambers mentioned in this, and the two verses following, at the back side (*latus* or *dorsum*) of the aforesaid buildings of the North Gate of this Inner Court, joyning to the partition wall, or cloysters that ran on the North quarter, between the outward, and this Inner Court; and so make them opening toward the South. And they assign these Chambers to the Priests, the keepers of the charge of the House, as it is vers. 45. and likewise one at the side of the East Gate; that is, one rowr rank of Chambers, at the back side of the buildings of the East Gate, *viz*, on the North side of these buildings; which stood not with their backs to the wall, or partition between the Courts, as it was with them at the North Gate; but with their backs to those buildings of the East Gate, that ran along from East to West into the Court; and so their prospect and facing was toward the North: and these they assign to the Priests, the keepers of the charge of the Altar; as they find it, vers.46. And lastly, some do assign the Chambers from the East to the North, to the singers: from the East to the South, to the keepers of the charge of the Altar. And in this great and doubtful variety of opinions, we forbear to interpose, otherwise then in the notes following.

singers] We read in Moses time, that the Priests were appointed to blow with the silver Trumpets over the burnt-offerings, and Peace-offerings, in the solemn Feast, Num.10.10. But of singers, and musick, in Gods service, we read much more, in the dayes of David, Solomon, Hezekiah, Josiah, Zetubbabel, Ezra, and Nehemiah, David appointed them; and that from God, and by the counsel of Gad, and Nathan; for the service of Song, when the Ark had rest at Jerusalem, 1 Chr.6.31. and 16.4,5,6. and for the service of the Tabernacle at Gibeon, 1 Chr.16.37,39. he appointed four thousand of them, all Levites, 1 Chr.23.5. Teachers 288. 1 Chr.25.7. whereof Heman, of the Kohathites; Asaph, of the Gerishonites, on his right hand; and Ethan, of the Mezarites, on his left hand; and Jeduthun were chief, 1 Chr.25.6. and 6.31,33, 39,44. and Chenaniah, the master of the Song, 1 Chr.15.22,27. Others, their brethren, besides the 288 were scholars, or of the second degree. He divided them by lot into 24 orders, and that for the service of the Temple which Solomon was to build. They were to wait by course, in their place and station; their office was for praise and thanks to God: and that with voice, lifting up the voice with joy, and with instruments, cornets, trumpets, cymbals, psalteries, harps, horn; with the instruments of David, saith the text, and with the words and songs of David, because both of his making and composure, 1 Chr.16.7. they did thus all the time of the burnt-offering, 2 Chr.29.25,26,27,28. they were imployed in that work day and night, 1 Chr.9.33. and 36.6. we read how David used them, in the bringing up of the ark, from the house of Obed Edom, 1 Chr.15. Solomon at his bringing of the ark into the oracle, they being arrayed in white linnen, having cymbals, and psalteries, and harps, stood at the East end of the Altar, and with them 120 Priests, sounding with Trumpets, 2 Chr.5.12. Hezekiah likewise used them; and Josiah, in their solemn Reformations, and Passovers. Many of them came with Zetubbabel, and Ezra, out of the captivity. Zerubbabel had them at his laying the foundation of the Temple; and Nehemiah at his dedication of the walls of Jerusalem: all use of musick and songs is not excluded in Gods worship and service, in the New Testament, Ephes.5.18. Col.3.16. 1 Cor.14.26. See the use of musick, 2 King. 3.15. 1 Chr.25.3.

inner court] Out of the Gate.

at the side] East and West sides of the North Gate: or, at the back of the other Buildings, and next the North partition wall.

one

one at the side] One row, or rank of chambers, at the North side of the East Gate, with their backs to the long side of that Gate; and so their prospect was toward the North.

V. 45. *This Chamber*] Or, *row of Chambers*; a change of numbers.

for the Priests] We may here understand the Levites, given by God to and for the use and service of the Priests, Num.3. 1 Chr. 23.27,30. and Chap.24.20. and Chap.25. and Chap.26. See Gods wrath on King Uzziah, for violation of his charge 2 Chr. 26. 16. The Levites kept the charge of the house, in cleansing, the holy place whereunto they had access, and observing the lawes of all the severall sacrifices, 1 Chr.23.28,29. and being singers, 1 Chr. 23.30. and Porters, 1 Chron.26.

V. 46. *Toward the North*] From the North side of the length of the East Gate: that row of chambers, vers.44.

the Priests] Properly so called; as the words following import.

of the Altar] About the sacrifices, and specially and particularly, the charge of the perpetual fire upon the Altar; which coming down from heaven, was commanded perpetually to be preserved, and never to be suffered to go out, Levit.6.13. and 9.24. 2 Chr.7. 1, 2. Macc. 2.10, 11. In an apish imitation whereof some ancient Heathens had their vestal fire kept by their vestal virgins, which never suffered it to go out: whereof the Poet,

Vigilemque sacraverat ignem,
excubiae divum aeternas, Æneid.4.

These are the sons of Zadock] Zadock was made high Priest, and put in the place and room of Abiathar, by Solomon, 1 King.2. 26,27,35. and he was of the right line, descended of Eleazar, the eldest son of Aaron, the ninth from him. Abiather and his ancestor Eli, and some others of that race, however they came to be High Priests, yet descended but of the younger brother Ithamar: and Abiathar was deposed, to fulfill the Word of the Lord against the house of Eli, Zadock then was the right High Priest. He anointed Solomon King. He first served in Solomons Temple; and in his race, the High Priesthood, afterwards continued. See Chap. 44.16,17.

which come neer] Exod. 19.22. Lev.10.3. and 21.17,18,21,23.

V. 47. *the court*] Inner Court, between the three Inner Gates, the flat and floor of it.

an hundred cubits] Square, æquilatend. Of the same measure where the three open flats and floors of the outward court, ver.19, 23,27. yea, and the gates of the both courts, all six, were all alike each other, in buildings and measures, fifty long, and five and twenty broad, each of them; so uniform was the frame of the buildings: and the porches, or galleries and chambers in both courts, most alike, though with some differences. This Inner court had, it seem, but this one open flat or floor, and that lying before the three gates of it; whereas the outward court, by reason of the largeness of it, had three such; one before each gate of it. The West side of this Square seems to be some small partition between this Court, and the Temple.

and the altar that was before the house] The *altar* before the Temple it self. To distinguish it from the *altar* within the house. That was the golden *altar*; this the brazen *altar*: That, to burn incense on it; This, the flesh of the Sacrifices. This is described and measured, Chap.43.13——18. Here the place of it is set down to be before the house. So Exod.40.6,29. That *altar* before the door of the Tabernacle of the Tent of the Congregation. This, we doubt, was placed in the very midst of this Court, or open flat; over against the three *gates* of it, and before the house. And these *gates* standing in a direct line with the three *gates* of the *outward court*, it follows that the *gates* being open, through them, the *altar* it self, the sacrifices, the priests, and the ministerial actions might be seen of the people in the *outward court*, yea of them within the outmost wall. Christ is our both *altar* and *sacrifice*; our salvation in the midst of the earth, Psal.74.12. Out of all the premises in this *Court*, we may gather, That many things which this *inner court* had in common with the *outward court*, for brevity sake are here omitted. And further light will come to both these *courts*, by analogy with the court of Solomons Temple, by a right understanding of those texts, 1 King.6.36. and 7.12.

V.48. *And he brought me to the porch of the house*] Having done with the *courts*, he now comes to the Temple it self, and the *parts*, *chambers*, and *ornaments* of it: which being the whole subject of the next Chapter, might best have occasioned the beginning of it here.

porch] This porch stood just West from the *altar*; and some think, 20 *cubits* distant from the former *inner court* of the Priests, Chap.41.10. and about 60. from the *altar* it self. But others rather think upon a due and joint consideration of the Symmetry of all the buildings in this Court of the Temple; that the staires of this porch joyned to the East bounds of this *court*. Between the *altar*, and this *porch* of the *house*, seems to be a place of prayer; some open place where the Priests used to pray, Joel.2.17. abused to idolatry, Ezek.8.16. This porch did joyn to the body of the Temple, as part of it, and the entrance into it. This is not that called Solomon's porch, wherein Jesus walked, Joh.10.23. and wherein the people ran together to Peter and John, and the Creeple healed by them, Act.3.11. and wherein the Apostles, and the people were all with one accord, Act.5.12. That must be some porch of the *outward court*. For into this, the people, or the Apostles, or our Saviour himself never entred; as not being of the tribe of Levi, and of Aarons line, who onely were to enter into it. The true door and porch is Jesus Christ, Joh.10.9,28. and 14.6.

of the house] That is, the Temple, so called Κατ' ἐξοχὴν, as we call the Bible; as if it were the onely house worthy of that name. So 1 King.8.27. 2 Chr.7.12. Psal.78.69. Gods house for him to dwell in. His house of prayer, Esay 56.7. Mat.21.13.

and measured each post of the porch] We have here in this and the next verse, the porch, and the length and the breadth of it; the posts of it, and their measure, and pillars by them. We have also the breadth of the gate of this porch, and steps ascending to this porch. The length and the breadth of this porch are certainly set down in the next verse, without admitting any scruple about them: yea, and the breadth of the gate likewise, in this verse; and yet great variety, and much difficulty ariseth among Interpreters, upon other points and passages of the words. The main ground thereof is, because some reckon the length of the porch from north to south, and the breadth from east to west. Others; clean contrary. The former, reckoning the east front of the porch, running from north to south to be 20 cubits, labour to make it up divers ways. Some thus, in these particulars, *viz*. In the middle of it a door of four cubits broad: on either side of that door a gate, or leaves of a gate, to open when occasion was, three cubits on this side, and three cubits on that side; and on either side of these leaves, cloisters of five cubits long; and thus they take up the whole length or front of the porch: the 20 cubits. Others thus; a post in the middle, whereon the leaves of the door met, two cubits broad: the breadth of the opening leaves, three cubits a piece; and the posts whereon they did hang and turn, one a piece: and the posts or wall on either side the door, five cubits a piece; in all 20. And thus passing through the porch into the house, you pass through the breadth of the porch, not the length of it. On the other side some conceive the meaning to be this; That the length of this porch stood east and west, being 20 cubits within the walls; the breadth, north and south, being 11 cubits within the walls: which breadth was taken up thus; a two leafed gate of three cubits a piece, for the light and opening of it, like one of those, Ch. 41.24. and a middle post of one cubit whereon they met and closed; and a post on either side of two cubits a piece, joyned to and with the leaf, and opening of the gate, which *so* made up five cubits on either side the middle post, and so justly ariseth the sum of eleven cubits, for the breadth of the porch within the walls: and then the length of the porch remaining, will admit of no difficulty. See Annotations on Chap.41.13.

post of the porch] To distinguish it from the post of the gate which had the leaf adjoyning to it.

three cubits] Each leaf of the gate: and this joyning to the post of it, whereon it did hang and turn, made four cubits.

V.49. *the length*] Some take it from east to west; as the length was reckoned in the east gates; and so in the body of the Temple. But this better suites with the description of Solomon's Temple, and with the whole frame and measures of this building, to be taken from north to south, along the breadth of the Temple.

and the breadth] From north to south, eleven cubits, say some: But rather from east to west. The breadth of Solomon's porch was but ten cubits, 1 King.6.3. In this, and in many other dimensions this Temple differs from that of Solomon. The height of Solomon's porch was 120 cubits, 2 Chr.3.4.

by the steps] The text sets not down the number of these steps, as it did in the two courts. And hereupon divers men take liberty to themselves for divers opinions: Some saying 15. Some 12. Some 21. Some 10. Most 8. as were in the last, and inner court; and is so expressed in their Latine translation, though without warrant of the Hebrew Canon; and Jerom himself, the author of their Latine translation, as they will have it in his Comment upon this place, leaves the number doubtful.

pillars by the posts] Standing by themselves, within the porch, neer the wall of the Temple, as most think; as Jachin and Boaz in the porch of Solomon's Temple, 1 King.7.21. 2 Chron.3.17. The measures & form of which pillars are set down 1 King.7.15,23. 2 Chron.3.15,16,17. See the Annotations on the fifth verse of this Chapter. This opinion stands well with those, who make the length of the porch to run North and South; which opinion we best allow: But it would much impeach the entrance into the Temple, if we take the breadth of the porch, being 11 cubits, to run North and South, the breadth of the door of the Temple being 10 cubits, Chap.41.2. such therefore are forced to make these pillars to be fixed, and as it were, half incorporated into the wall, and that by the posts, (these are the words of the text) namely, of the Gate in the front of the porch. See Apoc.3.11,12. And thus much of the porch of the Temple: whereupon we may here again gather, That divers things touching the porch, and the upper buildings of it especially, are omitted here.

CHAP.

CHAP. XLI.

Vers. 1. A*Fterwards he brought me to the Temple*] He proceeds still from the outmost to the inmost, from the lower to the higher; from the porch, now to the Temple itself; the Sanctum or the body of it. This part alone is often called by the name of the Temple, the house. This is not that Temple, so named very often, in the new Testament; wherein our Saviour is said to have walked; and at twelve years old to have heard the Doctors, and asked them questions. Wherein he taught the people, and healed them, and wrought miracles; and through which he would not suffer any man to cary any vessel; and out of which he cast, and whipt out, and that twice, the buyers and sellers. Not that Temple, wherein the children cryed Hosanna; and Anna continued fasting and praying, neither the Pharisee and Publican went up to pray; wherein the Apostles daily taught; and the Believers daily continued with one accord. The Temple in those places must be meant, of the outward Court of it only; here it is taken in its proper signification, for the Sanctuary, the *Sanctum*, the Body, or Basilick of the Temple, called the first Tabernacle, Heb.9.2. Into which none might enter, no not the Levites themselves, but onely the Priests of the seed of Aaron. This Temple figured our Saviour and his body, Joh.2.19,21. And we, and our bodies are by grace become the Temples of the Holy Ghost, 1 Cor. 6.19. and 3.16,17. This material Temple here, the Angel begins to measure, and proceeds to the Oracle, and the parts and ornaments of them both; and to the outward Chambers and buildings, which were appendixes of them. And first.

the Posts] Some here would understand Cloysters, standing upon Posts, on either hand the Gate, at the East end, before the body of the house; each six Cubits broad from the wall of the house, Eastward in the Court; and running along the wall, five Cubits on either side the Gate, to the North and South corners of the house. But this in no wise can stand with the being and description of the Porch already mentioned; which joyned to the Temple. Some others, understand the Fronts of the wall on both sides the Gate. But the measure of six Cubits apiece, agrees not to the Fronts: and the straitning of the gate to eight Cubits, to make way for six on both sides, offereth too great violence to the Text, vers.2. Others, understand Chambers; but this carries no shew of probability from the Text, or structure. Others, more likely, understand the breadth of the wall, or thicknesse of the wall, on both sides the Gate of the Temple or Sanctuary. Or, which differs not much, the Posts of the Gate, the North and South Post, measured here in their length, or thicknesse from East to West; which is one reed, or six Cubits; as also was the thicknesse of all the walls of the Temple, vers.5. See Annotations on vers.21.

which was the breadth of the tabernacle] Some take tabernacle here for the upper threshold, or lintel of the door: which was, say they, not arched, but square or flat; and that was according to the thicknesse of the wall of six Cubits. But this is a very hard and unheard of Catachresis, an harsh, and abusive construction of tabernacle. More fair it is to understand, that the former two sixes, of the breadth of the Posts, fell in, and agreed with the breadth of the tabernacle of Moses; as indeed they did. For Moses tabernacle was broad eight boards, and each board was of the breadth of a Cubit and an half, which made up twelve Cubits, Exod 26.16, 21, 25. And for tabernacle, the LXX. here read and translate, Posts. And this measure of them, well agrees with the Symmetry and harmony of this wondrous structure.

V. 2. *And the breadth of the door was ten cubits*] Door; or, entrance. This door was in the midst of the outward, or East wall of the body of the Temple or Sanctuary, joyning to the Porch.

ten cubits] The whole tabernacle of Moses, was in all, but twelve Cubits broad. And the breadth of the Porch, here, was eleven Cubits; and of the door-way of it six Cubits, Chap. 40. 48, 49. This door, in Solomons Temple, was but five Cubits broad, 1 King.6.33. the fourth part of the wall.

and the sides of the door five cubits] Those five on each side of the door, did remain of the wall to the two sides of the house, to make the whole length of that wall twenty Cubits, from North to South; according to the breadth of the Temple within, from corner to corner.

the length thereof fourty cubits] Length, from East to West, and breadth, from North to South, were of the same measure in Solomons Temple, 1 King.6.2,17. And therefore it seems the thicknesse of the wall here, which divided between the body of the Temple and the Oracle, is besides the length of sixty cubits, whereof fourty belong to the Temple, and twenty to the Oracle. In Moses tabernacle, and Solomons Temple, there was but a vail, dividing those sacred places, Exod. 26. 31, 32, 33. 2 Chron. 3.14. Which division, or vail was reckoned in the sixty Cubits, 1 King. 6.2. and 2 Chron.3.3. And a vail seems to be likewise in Zerubbabels Temple, repaired by Herod; which was rent at Christs death, Matth.27.51.

Then went he inward] Through the body of the Temple, the holy place; to the Oracle, the most holy place.

and measured the posts of the door two cubits] This partition differs from that in Solomons Temple; as was said in the Annotations upon the former verse. Some imagine hereby, an entry, or cloyster between the two holy places, besides the door. But this is inconsistent with the space and partition between them. Neither was there any entrance into the most holy place, but by the door. But this must be understood, either of the breadth, and thicknesse of the partition wall; which was thinner, as reason required, then the other walls of the Temple. Or, of two Pilasters, by, or upon the posts of the door, on either side; chiefly for ornament sake.

and the door six cubits] Some understand this of the height of the door, and conceive that vers.5,17,20. have a relation to this height; and that the breadth is expressed in the next words, and measure of seven Cubits. Others, and the most, take them for the breadth of the door. And of these, some thus, and that with most probability, That the door was a two-leafed door; as vers.25. and either leaf of three Cubits, so making up six Cubits for the opening of the door, and space of entrance; with a middle Post, whereon they met, of one Cubit; and so making seven cubits for the whole breadth, as in the next words.

and the breadth of the door seven cubits] See Annotations next preceding. Yet many force the words to mean those parts of the wall, remaining on both sides the door; seven, say they, on either side: which fourteen, with six of the door, make up twenty, the length of that wall and partition to the insides of the Oracle. But here, the door and Post of it seem onely to be measured; and the side-walls, on both sides of the door, to be omitted; as of themselves plain enough.

V. 4. *So he measured*] The most holy place, within the walls, was a perfect square of twenty Cubits. And so was the Oracle in Solomons Temple, 1 King.6.20. 2 Chron. 3. 8. Moses Tabernacle, by the boards of it, and by the curtains of Cherubins, may be gathered to be fourty cubits long; whereof the holy place, thirty, and the most holy place, ten. And the whole, eight Cubits broad, Exod.26.

before the Temple] That is, in the inner part of the Temple. Or, thus, The breadth of it was just equal, with the breadth of the body of the Temple, and stood straight and even before it, at the West end of it; therefore he calls that here the breadth; though the length, so called, were in it self of the same measure, as the sides are in a square.

This is the most Holy place] Far more holy then any other place: Because there was Gods Mercy Seat, and Propitiatory. It is called the Oracle, because God spake with Moses, and gave his Oracles and Answers there, Numb.7.89. Exod.25.22. and 26.33. It is called the inner-House, the inner-Temple, vers.15,17.

V. 5. *measured the wall of the house*] Now he comes to the walls of the house, and the outward buildings. The wall of all the house, was six Cubits thick, fit to support the height of the house.

and the breadth] Of that substruction of Chambers, joyning to the out-walls of the house, the breadth, or bottom, or floor, was four Cubits to the lowest story of them; and consequently, five to the middle; six to the highmost. It was five in Solomons Temple, to the nethermost; six to the middle-row, and seven to the third, and uppermost, 1 King.6.6.

on every side] That is North, and South, and West. For the Text clears it, that the East side, or end, which was for the Porch and Entrance, had no Chambers.

V. 6. *three, one over another, and thirty in order*] Three stories; and thirty in each story, *viz.* most likely, twelve on the North side, and twelve on the South side, and six at the West side or end, in each story. And all the Chambers on each story were of the same height, and breadth; about six Cubits square apiece, and five Cubits high; as those, 1 King.6.10. that is, about one Cubit above the ordinary stature of men in those dayes. Some conceive these to be overlaid with gold within; by that in Solomons Temple, 2 Chron. 3.9. But that place seems to relate rather to the high Chambers over the porch of the Temple. The use of these Chambers was not for the habitations of women, or Nuns, as Some Papists would fain, and fondly have it: but for the Priests, and for the safer custody of the gold and silver vessels of the Temple, and such other things, in those safe and sacred places.

and they entred into the wall] Not the outwall of five Cubits thick, vers. 9. but the wall of the House or Temple; at least the beams and floors of the middle, and upmost stories did so. But so entred, that the beams might have hold, and lye onely upon the outward ledges, narrowings, or Rabatements of the wall, as is signified in the next verse.

V. 7. *And there was an enlarging*] The stories wider above, as the thicknesse of the walls of the house was made narrower and thinner above; that is, abated a Cubit, for the beams, floor, and use of the middle story: and yet another Cubit more then that, for the beams, floor, and enlargement of the highest story. So that the walls of the Temple were six Cubits thick at the bottome; five at the middle story; and four at the highest story. And the Chambers broad, four Cubits the lowmost rank, five the middle, and six the highest rank.

To

To the side Chambers] For them and their use; to receive the beams of them, and enlarge the Roomes.

the breadth of the house was still upward] The breadth of the Chambers was gained, and enlarged still upwards on the house; increasing, as is expressed in the next words. Not that the stories jutted outward, one above or beyond another. And winding staires went up to these side Chambers; and then passages through them, from Chamber to Chamber; winding so about the house.

V. 8. *I saw also the height of the house round about*] Some understand this of the height of the Seats round about the House, on the outside, sustained and supported by beams coming out of the walls, and being in height from the ground six Cubits. Some, of the height of the Rebatements, Jutets, or Mensolas, upon which the beams of the Chamber floor were laid, that they were six Cubits bits one from the other, drawing upwards. And other some, of the height of the House, or Temple, thus; six Cubits from the ground, to the floor of the lowest story, that is, six Cubits the wall upwards, that was the foundation of the stories of Chambers; being of the same height with the breadth of the door of the Porch, Chap.40.48. and with the breadth or thicknesse of the Posts of the Gate of the Temple, vers. 1. And of all the walls of the house, vers.5. and then after that, The three stories of Chambers, about five Cubits high apiece. Others understand it, of the height of each story in each Chamber; But most, and most likely, of the height of the highest story of Chambers; He saw in the house, or height of the highest story of Chambers; the foundations at the house, the height of that highest story. The foundations of which story, were a full reed of six great Cubits; gained so, by the second rebatement of the wall of the Temple. The foundations of the middle story were but five; and of the lowest, but four, vers.5. The number of them in each story; and the height and breadth of them all alike. This height from the ground was about five and twenty Cubits, *viz.* six to the first floor; five, each story; one, the thicknesse of each floor; and one, the top Cover, being a flat roof, as houses in Palestine and Egypt in those times used to be. And above this height, the windowes of the Temple were; and room enough for them.

A full reed] As Gen.23.9. full moving. See 2 Chr.3.3. See Annotations on Chap.40.5.

V. 9. *The thicknesse of the wall*] Or, *the breadth of it*; in the same sense. And yet some, without all cause, deny this to be understood of the thicknesse of the wall, that it was thus thick, as five Cubits; but that this wall stood at so much breadth and distance from the wall of the house.

wall] Of stone; not of wood, as of posts, Joysts, and boards; as some weakly imagine.

which was for the side Chambers without] That is, the exterior wall for the outsides of this building, and substruction of the side Chambers, inclosing them all, as the outward wall and part of them.

was five cubits] And this also is the breadth of the place that was left, vers.11. And the thicknesse of the wall of that buildings, vers. 12. each of them one Cubit less, then the thicknesse or breadth of the walls of the house, vers.5.

and that which was left was the place of the side Chambers that were within] Some understand hereby, the place of the side Chambers themselves, that were within these bounds, and took up the space and place that was left, between this exterior wall of five Cubits, and the walls of the Temple; The Chambers thus from the exterior wall standing inwards towards the house: and this place or space was also about five Cubits, whether you call it *length*, or *breadth*, vers.11. Others take this place that was left, to be a void *breadth*, vers.11. Others take this place that was left, to be a void place and space of ground, clear and free from any buildings upon it, and lying next before these Temple-Chambers; and being of the breadth of five Cubits, round about the three sides of the Temple, North, South, and West; whence passage was to the doors of the foresaid Temple-Chambers, one toward the North, and another toward the South, vers.11. This place is called the place that was left, that is, left void and free of buildings, vers.9,11. And so the word there used in the Original, is no where else found in Scripture.

V. 10. *And between the Chambers*] That is, say some, Those of the Temple last spoken of; as if between Chamber and Chamber there were the widenesse and distance of 20 Cubits. But this is incredible and impossible; as appears by what hath formerly been shewed. Others would make twenty Cubits to arise out of all those distances between those Chambers of the Temple summed together. But neither may this be admitted, upon the former grounds. The meaning is, Between those Chambers of the Temple last spoken of, which were for treasuries, and other Chambers adjoyning to the walls of the Court, to the outmost part; we mean, of this inmost Court, over the Porches, or Porticoes thereof; which Chambers were chiefly for lodgings of the Priests; and did face those other Chambers of the Temple; Between them was this widenesse here spoken of.

was the widenesse of twenty cubits] The words are plain. Some take them as they found. Some say twenty Cubits, besides the five Cubits of the place that was left mentioned, vers.9,11. Now of this widenesse of twenty Cubits, it is not expresly set down how it was taken up, and imployed. And hereupon opinions run divers wayes. Some say, ten of them were taken up in Galleries, or Cloysters, upon pillars; those mentioned vers.15,16. And the other ten, in floores or spaces open to the skie, that is, five Cubits on each side of those middle Galleries. Others say, This whole Intervall of twenty Cubits, was free of buildings, and lay open to the skie. However, They labour to fill up the number of an hundred Cubits in this Court of the Temple, from North to South: Some thus; The Temple with its substructions and Chambers, sixty cubits: This widenesse here mentioned 20 cubits: and the Galleries and upper Chambers thereof joyning to the walls of the Court, 10 cubits on the North side, and 10 cubits on the South side. But these heed not that these particulars corrupting the widenesse of 20 on both sides of the Temple, raise the sum to 120. Others, more rightly, reckon thus; The Temple with its substructions and Chambers 50. The foresaid widenesse on either side 20. and the Galleries and upper Chambers thereof, joyning to the wall on either side, five. Or, excluding those last five cubits on either side for the Chambers of the walls of the Court, we may take in those five on each side, mentioned vers.11.

round about the house on every side] East, West, North, and South, say some; yet the symmetry, and architecture and fabrick of all the buildings in this Court seem to deny any such widenesse to be left on the East end. It must then be understood of the North, South, and West sides: though some would have it on the North and South sides onely; and, without sufficient ground, do deny any such widenesse to be left on the West end also.

V. 11. *And the doors of the side Chambers*] Chambers of the Temple; not of the courtezans, or supposed: Buttresses of the Temple. Those substructions of Chambers, each of them had doors. What Papists write here of these doors opening into places for prayer, is besides the text; through the errour of their vulgar Latine Translation, to which they are tyed.

toward the place that was left] Vers.9. of the breadth of five cubits round about, as it is in the end of this verse, left clear and free from buildings, close to the sides of these Chambers. Others, not so well, taking the place that was left to the Temple, make these doors looking towards the Temple, if not into it. See Annotations on vers.9.

one door towards the North] The singular for the plural; that is, one forte of these doors were toward the North; that is, the doors of those chambers that were on the North side of the Temple, looked Northward.

and another door toward the South] That is, the other sort: namely, the doors of those chambers that were on the South side of the Temple, looked toward the South: and so all looked towards that quarter of the heavens that lay just before them. On the East end were no chambers; though some are otherwise minded; the porch of the Temple supplyed the place of the chambers there. Some conceive, without sufficient ground, that there were but two doors onely, or at least, that here are meant the two extream doors onely, one on the North side of the temple, and North chambers, and placed at the corner towards the East; and another on the South side of the temple, and South chambers, at the end or corner toward the East: and that neither looked towards the temple, nor towards the Court, or wide and open place, but served for a supposed stair case, at the East end, on either side, whereby they went unto the chambers, and so through one chamber to another.

and the breadth] Some say, from the wall of the temple, to the wall which inclosed the buttresses. Others say, the breadth of the chambers within, in their inside. But most and best understand it of the place that was left void from buildings, close to the outside of these chambers, into which the doors opened.

five cubits round about] Not between the walls of the temple, and these chambers; as if there were a void space of five cubits broad, round about, between them: which some would therefore have to be filled up with earth; so burying, as it were, the temple deep in ground. But no such thing, nor any such void place can be admitted; as the sixth verse doth evince. Neither seem these five cubits to be part of the 20 cubits, vers. 10. But to lye between them, and the Temple-Chambers.

V. 12. Great here is the difficulty of the text, and the variety of expositions.

now the building] Some understand this of the chambers of the temple, and their stories and buildings, which can no wayes agree with the description, site, and measures following in this verse. Others, of the chambers of the wall of the Court, standing at 20 cubits distance from the former. And this as improbable, if not impossible, as the other. Some understand it, of a building of chambers, in the middle of the widenesse of 20 cubits, vers.10. And some, of a wall, distinguishing this Court into certain parts, *viz.* The segment, or separate place, as it is here translated; and the utter Court, as it is called, Chap.42.13,7,8,9. But how these opinions can stand with the buildings premised, and within the compass of the Court of the temple, we can not conceive. Others, more likely, and better agreeing with the words of the text, make

this

this to be a building, West from the temple, measured here; and in a several Court, measured verſ.15. and the wall, and the galleries or chambers of it, measured alſo, verſ.15. and the garnithing of them, ſet down verſ.16.

beſore] Verſ.15. over againſt; oppoſite, and oppoſite unto it.

beſore the ſeparate place] Some underſtand this of the chambers of the temple. Some of the chambers, together with counterforts or buttreſſes of the wall of the temple. Some, of the temple it ſelf. Some, of the temple, and chambers or ſubſtructions, joyntly. Some, of that ſegment, formesly mentioned. Others, more likely, of the middle open ſpace of 20 cubits between the chambers, of the walls of the temple, and of the walls of the Court, that lay at the Weſt end of the temple.

at the eaſt towards the weſt] Toward the Weſt end of the building, ſay ſome. Of the ſeparate place, ſay others. Tho one making the building to be, before the ſeparate place. The other, behind it. Some thus, on, or from the North and South ſides of the ſeparate place; which by a direct line looked full Weſtward.

weſt] Sea, in the Hebrew, ſignify ing the Weſt, becauſe the great midland Sea lay Weſt from Jury, as hath been ſaid.

was ſeventy cubits broad] Some reckon this breadth from Eaſt to Weſt, which in proper ſpeech is the length; and they make up the number thus. The length of the temple, along the ſides whereof, ſay they, this building was, 60 cubits: and the breadth of the laſt ſtory of chambers, and of the wall of the Weſt end, 10 cubits. Or, if they amount to ſome more, then they make the beginning of the building and reckoning to be ſo much backward from the beginning of the temple. Some reckon this breadth of 70 in its proper acception from North to South, and at the Weſt end; and compt thus; The breadth of the Oracle within, 20 cubits; The thickneſſe of the North, and South wall of the Oracle, 6 cubits a piece; the breadth of the chambers on both ſides, four cubits a piece; the breadth or thickneſſe of the exterior wall of thoſe chambers, on both ſides of the temple, five cubits a piece; the breadth of a void or open ſpace between the chambers, and another exterior wal compaſſing that void ſpace, five cubits a piece: And the thickneſſe of this laſt named wall, five cubits on either ſide the temple, North and South: in all ſeventy cubits. Others reckon this breadth from the walls of the temple, to the walls of the Court, thus; The chambers and outwall of them, nine cubits: The interval and void open ſpace between the chambers of the temple, and thoſe of the wall of the Court, 20 Cubits; and the galleries and chambers over them, joyning to the wall of the Court, ſix cubits: in all 35 on the North ſide of the temple, and ſo many on the South ſide: in all 70 cubits. But, reckoning this, in a ſeverall Court, all doubts and ſcruples are taken away.

and the wall of the building was five cubits thick round about] This was the breadth and groſneſſe of the wall of this building; and is the ſame thickneſſe with that of the exterior wall of the ſide chambers, verſ. 9. and with the breadth of the place that was leſt, verſ.11. one cubit leſſe then the thickneſſe of the walls of the houſe, verſ. 5. Some place this wall clean behind this building, contrary to the Letter of the text. Some make this wall to be the onely thing meant and meaſured in this verſe, how thick in it ſelf, where, and how far it did run in breadth, or ſide-wiſe, from North to South; and how far long-wiſe, from Eaſt to Weſt.

and the length thereof ninety cubits] Some underſtand this of the diſtinguiſhing wall, and the proper length of it, *ninety cubits*, even the length of the Court floor, or open plot and flat: Whereunto the walls, or buildings to the walls, being added, makes it up a hundred cubits, as the accompt is, verſ.13. Others underſtand this of the outer wall, part of the building it ſelf, and reckon the length thus; the Porch eleven cubits, the temple and Oracle, with their walls, ſeventy; the chambers, and walls of them, nine: in all ninety. Others, taking here the length for height, comparing this with the breadth of ſeventy, conceive this building to be ninety cubits high. In this variety of opinions and expoſitions, others ſay, they can rather tell wherein to find fault, then where with to content, and ſatiſfie themſelves. But we conceive, that placing this in a ſeverall and diſtinct Court, theſe difficulties will be removed; as will after more fully appear.

V.13. *ſo he meaſured*] The buildings being thus platformed, he now cometh to make their meaſures; or, what he meaſured in ſome parts, he now gathers into one ſum. He ſeems to ſome, in this, and the next verſe, to eaſt the buildings into a ſquare, though there was ſome difference in the poſture of the buildings, and face of the floor of the cloſe, or inner Court. But indeed, the buildings are rather in ſeverall ſquares.

the houſe an hundred cubits long] Some vary ſomewhat, in gathering up this ſum; out of which variety, ſome further light, perhaps, may ariſe. All take this length, from Eaſt to Weſt. Some number thus; Porch twenty cubits; Wall of the temple, ſix; Temple, and Oracle 60. Walls and chambers, at the Weſt end, fourteen. In all, a hundred cubits. Some thus, The wall of the Porch, five cubits; the porch it ſelf, with its poſts, or cheeks of the door, 12. $\frac{1}{2}$. Eaſt wall of the temple, 6. $\frac{1}{2}$. The temple and Oracle, ſixty cubits; the Weſtwall of the Oracle, 6 $\frac{1}{2}$ breadth of the Weſt chambers, five; the outward wall of them, broad, or thick, five cubits. In all, an hundred cubits. Others thus; The wall of the porch, 6. cubits; the breadth of the Porch, eleven; the wall of the Temple, 6. Then for ſettels, five cubits; the Temple. 40. Cubits; The Eaſt wall of the Oracle, 6. the Oracle it ſelfe, 20. Cubits; the weſt wall of it, 6. Cubits: In all, an hundred cubits. But we conceive, the righteſt reckoning to be thus, ſtairs to the Eaſt porch, 6. Cubits; or rather from them, the thickneſſe of the wall of the Porch, 6. Cubits; breadth of the Porch, through which the entrance was made, in the inſide, eleven cubits; the wall of the Temple, 6. The Temple it ſelf, 40. Cubits; The partition wall, two cubits; The Oracle, 20. The Weſt wall of the Oracle, 6. The breadth of the Weſt Chambers, at the bottom, four cubits; And the thickneſs of their exterior wall, five cubits: In all, an hundred cubits. The breadth likewiſe an hundred cubits, from North to South; thus, The breadth of the Temple, twenty cubits: the thickneſſ of each wall, North and South, 6. apiece: The breadth of the chambers on each ſide, four; the thickneſſe of the exterior walls of the Chambers, on each ſide, five: the breadth of the place that was leſt on either ſide, five: the widenesſe between, on either ſide, twenty: In all, an hundred cubits.

and the ſeparate place] Some underſtand this of the chambers of the wall of the court, that ſtood facing thoſe of the Temple, at twenty cubits diſtance, on the North and South ſides; and that they were from the Eaſt to the Weſt point of them, a hundred cubits. Others, take it for a ſeparate building of Chambers, ſtanding by it ſelf, between the chambers of the Temple, and thoſe of the Court-wall, for the uſe of the Prieſts, and their lodgings: And that this building, with the walls thereof, was of the ſame length with the other of the houſe, even juſt ſo large to ſerve their uſes. Others conceive, That this explains, what the Prophet means, by Houſe, in the former words; And that is, even this ſeparate place, the Porch, Temple, Oracle, Chambers, and walls adjoyning. So that this ſeparate place was the temple; or at leaſt part of the Temple, the Chambers running by, and adjoyning to the ſides of it; and ſo of the ſame meaſure and length with it. But we rather, conceive here to be meant, that building in a ſeverall Court; as we mentioned in the Annotations upon the former verſe; and the ſquare of that Court to be an hundred cubits, thus; The widenesſe of twenty Cubits, on the Weſt end of the temple; the breadth of this building, which ran Eaſt and Weſt, ſeventy cubits, ver. 12. And the thickneſſe of the wall of it, on either ſide, five, verſ. 12. In all an hundred cubits. And then from North, to South, thus, The length of this Building, ninety cubits, verſ. 12. And the thickneſſe of the wall, as formerly, five on each ſide; which makes up an hundred cubits.

V. 14. *Alſo the breadth of the face of the houſe*] Here is meaſured, not the houſe it ſelfe, but that which was before the face of it; the breadth between the Court of the Prieſts, and the Porch of the Temple, ſay ſome. Or, much rather, the whole Eaſt face of the Court of the houſe; which was an hundred cubits.

and of the ſeparate place] The meaning thus, which is the ſeparate place, that is the ſeparate place: Or rather, that other ſeparate place and court, which lay in a ſquare, juſt Weſt behind the temple. And ſo the face of it, was, as the face of the houſe.

Toward the eaſt] Which lay eaſtward from the Temple, the eaſt plot, or empty ſpace, or open floor of this inmoſt Court of the Temple, ſay ſome. But we rather underſtand the breadth from North to South, of the Eaſt face of theſe two Courts of the Houſe, and of the ſeparate place juſt behind it, as we ſaid before.

An hundred cubits] From North to South; which ſome do open, and caſt up thus, That at the Eaſt end, between the Court of the Prieſts, and the Houſe or Temple, there was an empty open ſpace running from North to South, an hundred Cubits, *viz.* twenty in the breadth of the houſe, twenty on either ſide the houſe, in the ſeparate place, and 20 in the thicknesſs of the bildings, on either ſide the ſeparate place. But we muſt rather gather up the ſum of an hundred Cubits, as we did before. Some conceiving all the Buildings, and void ſpaces, mentioned in this Court, (in the middle whereof the Temple is ſaid to ſtand) to be more then one Court of an hundred Cubits ſquare, will containe, have thought, that this Court had an hundred Cubits ſquare on each ſide of it; as the Court of the Prieſts had. And ſurely ſuch difficulties and perplexities do ariſe touching the ſymmetries, and correſpondencies of theſe buildings, and void places, in one Court, one with another, that we conceive builders and arteſmen in this kind cannot reconcile, and therefore we rather make two Courts of them.

V. 15. *And he meaſured the length of the building*] Of that building mentioned, ver. 12,13. See the Annotations there. Some here underſtand this of the buildings of this Court of the Temple, of thoſe Porticoes, or porches, made with Pylaſters, and Arches, joyning to the wall of this inmoſt Court, wherewith it was encompaſſed; or rather, the Weſt range of them, which ran along the Weſt quarter, at the back of the Oracle behind it. Others of the

the buildings, which they ſuppoſe ran on the outſide of the ſeparate place, North and South; And that theſe did not reach clean up to the building that ſtood croſſe to them, at the Weſt end; but brake off juſt againſt the ſides of the Chambers at that end of the houſe, and ſo left a ſpace to paſſe from the North buildings, through the Weſt, to the South buildings.

Again, ſome underſtand it of the buildings of that utter Court, mentioned Chap.41.1.3,7,8,9. which was behind the ſeparate place, behind the breaſt-wall of it. Which we conceive to draw neereſt to the letter of the text, and meaning of the Prophet; That the building within this ſeparate place and Court had theſe Galleries or Chambers on both ſides of it; and made up the meaſure of length in ſuch manner, as is here ſet down: yet we muſt needs confeſſe, that here we walk in the midſt of obſcurities, and difficulties.

over againſt] Verſ.12. before. The meaning may be within the breaſt-wall of it.

The ſeparate place] See Annotations on verſ.12.

which was behind it] Some underſtand this of the ſeparate place, that it was behind this building. But moſt, and moſt likely, mean it of the Building, that it was behind the ſeparate place, or breaſt-wall of it; which beſt agrees with the harmony and ſymmetry of the whole frame of all the buildings in this utter Court. At leaſtwiſe, this building was behind, that is, toward the Weſt, behind that Eaſt part, which he had meaſured before, ver. 14.

and the Galleries thereof] Some mean by theſe, Angles or Corners. Some, buttreſſes of this building. Some, Chambers, or Storehouſes. Others, more likely, do mean porches of this building; or Galleries, ſupported with pillars; or, much to the ſame effect, the Belconies of them, as we newly call them, the ornaments of them. Theſe being in the weſt had their proſpect, to the weſt part, and hindmoſt part of the Temple.

on the one ſide] North and South ſides of the houſe, or rather, Eaſt, and Weſt ſides of this building in the ſeparate place.

an hundred cubits] Equal with the place, verſ. 14. and it was according to the length of all the Porches in other Courts. Of theſe hundred Cubits, ſee the particulars, for length, and for breadth, (this Court alſo being an æquilateral quadrat) in the Annotations upon verſ.13.

with the inner temple] That is, the Oracle, the hindmoſt part of the Temple, or rather the whole Temple, which was the inner part of all the buildings, being in the middle of that Court, incompaſſed with porches, or Pylaſters and Arches and Chambers over them, joyning to the wall of that Court; ſaving that on the Eaſt quarter of the Temple Court, moſt think there were no porches, Galleries, or Chambers.

and the Porches of the Court.] Not that one porch of the Temple; but the Porches of this Court: Which Porches being the ſame in this Court, as in the precedent Courts, the Prophet thought it enough to touch them only in this one word. Theſe Porches, ſay ſome, running into the floor of this *Court*, divided it into ſeveral ſquares. Others make this verſe a kind of repetition or collection of what was ſaid before; that is, that he meaſured the Temple in the midſt of the *Temple-court*; and the Porches about it. And this the rather, becauſe of the latter words of the verſe. But thoſe words rather bear, that the Temple, and the Porches of that *Court*, were an hundred Cubits; as the buildings and Galleries of this ſeparate place. And it ſeems upon this occaſion, the ornaments of the buildings as well of the Temple, as of this ſeparate place, are deſcribed verſ. 16 —— 21.

V. 16. *The door Poſts*.] The Prophet in all this Chapter ſeems to contain himſelf within the limits of the Court of the Temple, and of the ſeparate place; and comes here to ſet forth the garnithing of the buildings in theſe *Courts*, verſ. 16 —— 21. The door poſts then we take in a *latitude*, to comprehend thoſe, Chap. 40.48,49. and thoſe verſe 1,2,3,11,20,23,24,25. Of this Chapter, even the door poſts in all the buildings of both the foreſaid *Courts* Some extend them to the door poſts in the other *Courts* alſo of the Prieſts, and of the people, in their gates and porches; and alſo to the Threſholds, and upper lintels of them, and to the Pylaſters for ornament upon the walls.

and the narrow windowes] Either the ſmall windows in the arches of the Cloiſters, and Porches compaſſing the *court* of the *Temple*; or, the windows of the Chambers joyning to the *Temple* it ſelf; narrow without, and broad within; or narrow in the middle of the Wall, and broad and ſloaped both without and within, the better to receive the light, and to dilate it and diſperſe it; as in Solomon's Temple, 1.King.6.4. See *Annotations* on Chap.40.16.

We read of no windows in Moſes Tabernacle, no not one in the holy place it ſelf. But of one Candleſtick there with ſeven lamps or lights, Exod.25,31,32,37. & Chap.37.17,18,23. To be kindled, and burnt always, from evening to morning; and poſſibly for want of windows, and light, from morning to evening again, Exod.27.20,21. & 30.8. Lev.24,2,3. 1 Sam.3.3. In Solomon's Temple we read of windows, and ten candleſticks beſides, 1 King. 7.49. 2 Chron.4.7,20,21,22. & 13.11. of theſe Candleſticks we have no mention here; as not of many other things beſides that were in Solomon's Temple. Now theſe windows, by the nature of the word, ſeem to be, like our *lattice-windows*, or *windows of wood* full of ſmall holes boared through, leaſt birds might get in at them. But the matter of them ſeems to be of gold, as Joſephus teſtifies of the Temple windows in his time; and the rather, ſeeing Solomon covered the Oracle, Temple, Porch, Walls, floors, and all within, with gold: and made the Candleſticks, and ſome veſſels all of pure gold, 1 King.6.20,21,22.28,30,32,35. 2 Chron. 3.4 —— 11. Chap.4.7,8,19,20,21,22. Theſe windows, for light, may put us in mind of the light of the Scriptures, Pſal.19.8,9. Prov.6.23. 2 Pet.1.19.

and the galleries] Galleries, and Chambers of the houſe, verſ. 5 —— 12. and of the ſeparate place, verſ.15. and ſome add, of the Porches at the walls of the *Courts*, and of the Gates entring into them.

on their three ſtories] Some here underſtand the three ſtories of the Galleries, and Chambers, joyning to the walls of the Court of the Temple, on the three ſides; The North, South, and Weſt ſide. Others, the three ſtories of Chambers, joyning to the walls of the Temple it ſelf, on thoſe three ſides; and that theſe were adorned and garniſhed, with the Cherubins and Palm-trees following; and that the Eaſt end or face of the Temple needed it not, by reaſon of the Porch and Gate, thereof. Others, for ſtories, tranſlating parts, underſtand, thoſe three parts or ſides of the Temple it ſelf. Others, in a greater *latitude*, and more likelihood of truth, tranſlate and underſtand it thus, Galleries to thoſe three; that is, to the Temple, to the ſeparate place, and to the walls of the Court: yet in ſuch varieties, we deſire rather to be narrative, then too determinative.

over againſt the door] Some underſtand a door on either ſide of the Temple. Some a Threſhold, or half pace, or bottome of turning, winding ſtairs, at the Eaſt ends that led into the ſide-chambers. But the Galleries were not over againſt either of theſe. Others, underſtand doors oppoſite one to another; Thoſe of the North ſide of the Court to thoſe of the South ſide of the Court; and that they had the ſame meaſure, and manner of adorning. We rather conceive door from doors, by an allegie of numbers; and underſtand, that over againſt each door, of the Galleries aforeſaid, together with the doors of the Temple it ſelf; or, about them doors, and above them, as it is verſ.17,20. were the garniſhings following.

ſieled with wood] Boards of wood: moſt likely of Cedar, or Olive-tree. Not that the tops or roofs of the Chambers were ſieled with them, inſtead of arches of ſtone, as ſome would. But the *partitions* between the Chambers rather, were made of them; or partly with them. And the doores, and poſts of the doors, namely of the Porch, Temple, and Oracle, and other places formerly mentioned, were made of them, and moſt likely ſieled with them; as the very walls of thoſe three ſacred places were, and had Cherubims and Palm-trees carved upon them, overlaid with gold, as we read in Solomon's Temple, 1 King.6. 2 Chron.3. and 4 Chapters.

and from the ground] Some interpret, as if the doors and poſts, on the out-ſide of the houſe, and the Windows, Galleries, and ſide-buildings, in their ſeveral ſtories had coverings, penthouſes, or weather-boards over them to keep off the rain from them. And ſo likewiſe under them, or at their ſtools; to keep the wall betwixt that and the ground unbeaten of the weather. Some underſtand this, as if from the ground up to the windows, between the walls of the houſe on the out-ſide, and the three Stories of Chambers, there were an empty and void place, and that here ſaid to be filled up with earth; and the Temple ſo buried, as it were in the ground. But the words rather relate to the Inſide of the houſe, and ſhewthat the walls within were ſieled ſo high, and graven with Cherubims, and Palm-trees, Knops, and open flowers: as in Solomons Temple.

and the windows were covered] The windows of the Houſe, Temple, and Oracle, though many deny any windows to the Oracle.

covered] Not that they were windows in ſhews onely, or made in faſhion like to windows, as we call damm'd windows: But that they were like lettice-windows, with ſuch little holes, as one could hardly diſcern them at ſuch a diſtance and height to be windows: or elſe ſo covered with the tops of the three ſtories of the ſide-chambers, that from the low pavements of the Courts they could not be ſeen; or, which is moſt likely, covered, if not with curtains, yet with leaves of wood; as the walls were covered and ſieled: And theſe leaves adorned with Cherubims, and Palm-trees, as the walls were. Theſe windows were in the North, South, and Weſt walls of the houſe. The Eaſt end needed them not; nor had convenient place for them, unleſſe it were above the height of the Eaſt door. Theſe windows in the Temple, no doubt, were uniform, all of a like height and bigneſſe, and the height great; above the three ſtories of the ſide-chambers, which muſt be about 25 Cubits, allowing ſix from the ground to the floor of the firſt ſtory; 6. to that ſtone (See 1 King.6.5,6,10.) and ſix to the ſecond ſtory; and ſix to the uppermoſt ſtory, and one Cubit to the flat roof of them; as the roofs of building did uſe to be flat, in thoſe times and places.

V. 17. *To that above the door*] Some understand these words of windows. But of them in the former verse. Here they are neither mentioned nor meant, as may appear by the words following; and specially by the 20 verse, which explains this. The particulars here named, are about, and above the doors, as it is ver. 20. the doors of the Porch, exterior, and inner house; and the sidewalls, North and South, round about on both sides; and the partition walls between them, within and without: all which amount to that set down in one sum in the end of the 19 verse. And all these were adorned, as followeth, with Cherubims and Palm-trees; and that by measures, haply drawn out into spaces, borders, and quarters, most conveniently and exactly.

within and without] This is meant of the *partition walls*, as aforesaid; and not of the said walls of the house *within and without*; for the insides of them differed much in adornings from their outsides.

V. 18. *And it was made*] Upon the walls mentioned in the former verse; sieled with boards of Cedar, with the ingravings or carvings of Cherubims, and Palm-trees upon them, by the art of the Gold-smith; and overlaid with gold, yea, and garnished with precious stones most likely, so as the inside of the house glistered with them, as the heaven doth with the shining stars in a cleer night. For thus it was in Solomon's Temple, 1 King. 6. 15,16,18, 22,25. 2 Chron. 3. 6.

Cherubims] Taken for the Pictures of Angels, made like beautiful young men, with wings adjoyned.

Palm trees] Used anciently for emblems of victory, as well as Laurels: as the Cherubims may put us in mind of the Angels ministring to Christ; so the Palm trees of Christs victory over the Devil, & all our spiritual enemies, Luk. 11. 21. Col. 2. 15. Apoc. 5. 5.

between] A Cherub and a Palm tree were still drawn, one after another: and so a Palm-tree was still between two Cherubs, and a Cherub between two Palm-trees.

every Cherub had two faces] These Cherubs do so much differ, from those in Ezekiels vision, Chap. 1. and Esay's vision, Chap. 6. and in Johns vision, Apoc. 4. And from those in the most holy place, in Moses tabernacle, and in the Oracle, in Solomons temple, that we wonder how many learned Papists, can avow them all to be the same; and will go about to undertake the reconciling of all the differences, for the maintenance of an assertion so improbable, and unnecessary. An assimilation may rather be made between these, and the Curtains of Cherubims that covered the Tabernacle of Moses, Exod. 26. 1. and that vail which divided between the holy place, and the most holy, Chap. 27. 33. And much more between these here, and those Cherubims, and palm-trees upon the walls of Solomons temple, 1 King. 6. 29. But they trouble themselves with these former conceits, as they do with others of like nature; namely, that Solomon, besides his two Cherubims in the Oracle, placed there also the two Cherubims, that covered the Ark in Moses Tabernacle. And again, that though Nebuzaradan, at the time of the Babylonish captivity, demolished the Cherubims in the Oracle of Solomons temple, yet Jeremy preserved the Ark, with Moses Cherubims that had covered it, and hid them. As the Maccabees relate a like story, of the hiding of the fire of the Altar, at the same time, Macc. 1. 19.

V. 19. *through all the house round about*] All the walls on the insides, from bottom to top, were thus adorned: yet the numbers and measures of the Cherubims, and Palm-trees on the walls, are, by some, more presumed upon, then can with any certainty, be truly determined.

V. 21. *the Posts of the Temple were squared*] The posts of the doors of the Temple were not round, like Pillars, as was the entrance of the tabernacle, Exod. 26. 32, 37. Nor the tops arched, or vaulted; but the form and structure of them square, both of Temple and Oracle, as in ancient buildings was usual. That they were of one stone a piece, is more then any man can determine. Some here refer square, not to the form, but to the magnitude, and quantity of the door of the Temple, that it was a square; that is, a fourth part of the breadth of the Temple; namely, one leaf of the door five Cubits, and so the other, five Cubits, as it is, vers. 2. And those six cubits broad on the one side, and six on the other, vers. 1, are to be understood, as comprehending in them the middle Post, whereon they met and closed. But we adhere, rather to that we have set down in the Annotations, upon the said first, and second verses.

the appearance on the one] Herein are compared, not the temples of Ezekiel and Solomon; but in Ezekiels temple, the posts and face of the outward temple, or Holy place, and of the inward Sanctuary, or most Holy place, are compared and likened together; both were of one fashion and appearance. Though not of the same quantity, vers. 2. 3. As neither were those two doors in Solomons temple, 1 King. 6. 31, 33. Nor yet in Moses Tabernacle, Exod. 26. 32, 37. But still the inner door was the lesser of the two. The Posts, upper Lintels, and buildings of the Porch in Solomons temple, must needs be of an huge stumnesse, by reason of the height of the walls, and superstructure, arising from the ground to the top, to an hundred and twenty cubits; four times as high as the temple was, 2 Chron. 3. vers. 4. which makes the moving and shaking of them the more wonderful, if they be included with the temple, in those words, Esay 6. 4. & Amos 9. 1.

V. 22. *the Altar of wood*] This was the altar of incense, that stood in the upmost end of the temple, next the vail of the Oracle, made of wood, and over-laid with gold, Exod. 30. 1.—11. & Chap. 31. 25—29. & 40. 26. 1 King. 6. 20. 22. & 7. 48. At this, in Moses tabernacle, Nadab, and Abihu offered incense, with strange fire, Lev. 10. 1. The brazen altar of burnt-offering in the Court, had no wood in it. Christ is our altar of incense; at which we offer up our incense of prayers; in his Name alone, through his onely merits, and mediation.

three cubits high, and the length thereof two cubits] Moses altar was but two cubits high, and one cubit square, Exod. 30. 2. And the measures of Solomons altar are not mentioned; and therefore the more likely to be of the same measure with that of Moses. For Solomon made a new one; as he made all things else new, save the Ark onely.

length thereof two cubits] The length of the superficies, and square face of the top of this altar; as Exod. 30. 2. Where likely was a little grate, or some vessel to hold the fire, over which the perfumes were to be burned: if there were not Censers used for that purpose. And indeed such Censers there were in Solomons temple, made of pure gold, 1 King. 7. 50. See 2 Chr. 26. 19. Heb. 9. 4. Apoc. 8. 3, 5. Some conceive a great seat upon the top of the Altar: Some conceive it hung by chaines, at the corner, or side of the altar.

Corners] These were the square wooden Posts, on which the boards were fastned, wherewith the altar was made; or rather horns of the altar; as we read in Moses altar, Exod. 30. 2, 3. Lev. 5. 18. And so the altar of burnt-offerings, had four horns upon the four corners of it, Exod. 27. 2. Ezek. 43. 15, 20. Psal. 118. 27. Apoc. 9. 13.

walls thereof] Sides of the altar.

he said] Chap. 40. 3.

this] That is, Looking towards the North, (the Candlestick was on the South side, Exod. 40. 24.) and as it were with his finger, pointing to, me, as some would, the altar of incense, whereof, formerly, till now, he had spoken; (though that seems to be called a table, Heb. 9. 2.) but to the Table of Shew-bread, standing on the North side of the Temple; whereof, Exod. 25. 23.—31. & 40. 22. See Mal. 1. 7, 12. Else also should the Table of Shewbread be omitted; as likewise the Candlesticks are: and the Ark, Cherubims, and all are omitted, which were in the Oracle. Solomons Temple had ten tables of shew-bread, 1 King. 7. 40. and the bread set on them all, 2 Chr. 4. 19. whereof, some were of gold, and some of silver, 1 Chron. 28. vers. 16. See 2 King 7. 48. Christ is that true bread, &c. Joh. 6. 33, 35, 51.

before the Lord] Not in the Oracle, as some have misconceived, but in the body of the Temple; as being to be used weekly, or daily; and that by others then the high Priest; whether you understand it of the table of shew-bread, or of the altar of incense, Luk. 1. 9. Heb. 9. 2, 3, 4. The altar of incense, was placed in the middle of the breadth of the Temple, right before the door and vail of the Oracle. He speaks nothing of this table of shew-bread; of the matter, measures, crown, border, rings, staves, bread, and vessels of the furniture of it. Of these, we may read, Exod. 25. 23—30. & Chap. 37. 10—17. Num. 4. 7. Of the Candlesticks, we may read, Exod. 25. & 37. & 40. Chap. 1 King. 7. 48. 1 Chro. 28. 16. 2 Chr. 4. 8. Where we observe, that seventy Candles were light, and shining in Solomons temple.

V. 23. *And the temple and Sanctuary had two doors*] That is, the Temple and Oracle had two doors. Not that each of them was double doored, as sometimes with us; having one door of thick boards, or planks, and another within of wainscot, or sieling; and each of them a little wicket: But that the Temple and Oracle had doors apiece; and each of them was a two-leafed door; as is expressed in the next verse. So 1 King. 6. 31, 32, 33, 34. where the word used is of the dual number, implying, the two leafs of each door. Some further conceive, that each leaf doubled, and in the opening, folded within it self; and this the rather, because the breadth of them was so great, as is set down, vers. 2, 3. We read of Hinges of gold to these two doors, in Solomons Temple, 1 King. 7. 50.

V. 25. *And there were made on them*] The garnishing, and ornaments of the doors.

thick planckes] That is, the heads, or ends of thick beams, or joysts, which supported the quarters, or rasters, for the boards and floorings of the chambers above the porch. These did jet out, and were seen upon the face of the porch without. And this was the ancient manner of architecture. In following ages, the same manner hath been observed; but these jettings out have most been made of stone, in the void spaces of the freeze; and wrought for garnish, in various forms and figures.

V. 26. *And there were narrow windows and Palm-trees*] See vers. 16, 17, 18.

on the sides of the porch] And of the Chambers upon the porch.

and

and upon the side Chambers of the house] Those of three stories high, on each side of the temple and Oracle North, and South sides, and West end.

and thick Planckes] See ver. 25. Such also upon the sides of the Porch, and of the side Chambers, and garnished alike.

CHAP. XLII.

Vers. 1. *Then he brought me forth*] He was last in the Temple. Now he returns to the Courts, to supply what was wanting to the full and perfect description of them. He mentions other Chambers, both the sight, and fabrick of them, ver. 1. to the 13. And the use and imployment of them, ver. 13, 14.

into the utter Court] This is not to be understood of that utter spacious Court described, Chap. 40. 5. or of the other Courts you were to come into, as you went into the Temple; much lesse of any court for women; or for laicks only. But this was a court that was on the outside of the Buildings, that stood facing those Buildings that joyned to the Temple, say some; which they conceive to be in the Inner Court, properly so called; yet called here an outer court, in comparison of those Buildings which lay along before them, Chap. 41. 10. These being on the back of them behind them. Others understand it as in the last clause of the former Annotation. Others, of the court of the Temple, that it is here further described; because here are many things set down, which by no means agree to the Court of the Priests; but suit well and accord with the Court of the Temple. See ver. 13, 14, 15. Yet others understand it of the outward court of the priests; but only so, as there to take a view of the other North and South Chambers, of the inner or Inmost court; because the staires, or eight steps ascending to the Inmost court of the Temple, were in the outward court of the Priests: and therefore that thither they must go to make this use of them. Though these opinions thus differ, yet we conceive it best to understand the utter Court of the Priests; as best suiting with the description and words of the text; as will appear.

the way toward the North] In the Hebrew, *the way of the North*. And so it seems the court of the Temple had a North gate; and consequently a South gate, as well as an East gate. Which is to be well observed against the opinion of many.

And he brought me into the chamber] One like a Castle, say some. But most, and most likely, Chambers; one Number being put for another: which is most usual and common in the Hebrew tongue. Or, into the place or row, or file of chambers. Or, into one of them. For Chambers were all along the North wall of the Court, built over the Gallery of Pylasters, and Arches there. And also a building of Chambers and Galleries were between those of the Court wall, and those of the Temple wall; as some conceive: To which the word here may haply refer. But we rather conceive these Chambers to be in the utter court of the Priests; as will after better appear.

That was over against the separate place] See Chap. 41. 12. which stood South from these Chambers; and they on the North side of it; in whatsoever sense you take the separate place here.

and which was before the building toward the North] The Northern buildings of the Temple; or of the North Chambers of the Temple, over against the North side of the Temple, and separate place, or building: These Chambers stood North from them, behind the North wall of this Inmost Court of the Temple. See Chap. 41. 5, 6. 10, 12.

V. 2. *Before the length*] Some understand these measures to be in the North Portico, or Porch: as if you should say, The porch wherin this door was, had an 100 cubits in length, & 50 in breadth; was an 100 cubits long from East to West; & fifty broad from North to South; as also the porches in the other courts were, Chap. 40. 15, 39. & ver. 21, 23. and ver. 25, 27. and ver. 29. and ver. 33. and vers. 36. For this was that constant length and breadth of all the porches of the Courts. And that the North door in this porch, and North chamber too, as some understand chamber in the former verse, (which they make to be like a Castle or Turret) was with these measures thus incompassed; That these measures were at the North door, before the face of it, and at the sides of it. Others make these Measures to lye, not in the North porch; But that this North porch had an Eastern front, which lay over against another porch, an hundred cubits long, and fifty broad. Others make these Measures to lye in the court of the Temple: That this North door in this North porch had before it the length of an hundred cubits, which was the length of the court of the Temple; from North to South, running on the East end or side of the house: And the Temple it self, with its Chambers and substructions was fifty cubits broad; or that fifty cubits were on the North side of the Temple, between it and this North porch. But others understand these measures to lye on the North side of these Buildings Northward; That, as there was a space between them, and the Temple Inward: so there was betwixt them, and the North wall of the Inner Court of the Temple, this space of an hundred cubits long, and fifty broad. But this makes the Court of the Temple exceeding spacious; very much beyond those bounds which the common stream of Interpreters do assign unto it, confining it only to an hundred cubits square: which spacious enlargement of that court must yet be of necessity granted; or else this building of Chambers and Galleries, here, and hereafter mentioned, must be placed in a Court by it self; or rather in the utter court of the priests, as we formerly signified. And thereto the words of the text, touching their sights, prospects, and measures, will best accord and agree. And thus the North door of these Northern buildings, had before it toward the South, an hundred cubits, *viz.* the length of the Temple, and its Chambers from East to West, Chap. 41. ver. 13.

North door] Not of the Temple; as some would have it: and make the meaning to be, as if the North door of the Temple did face this building of an hundred cubits long, and fifty broad. But indeed the Temple had no North door. And this door appears to be in the court, or in a porch, or building, in the Court of the Temple. And this door seems to open, not on the South side of these Chambers & buildings towards the Temple; but on the North side of them toward the Court wall; as those doors do, ver. 4.

And the breadth was fifty cubits] Either the breadth of that hundred cubits long, *viz.* of the temple, whose breadth with the chambers and walls on both sides, was exactly fifty: Or the breadth of these buildings wherein this North door flood, was fifty cubits; as the breadth also of all the Porches of the courts were, even according to the length of their several Gates, and the Buildings in them, Chap. 40. 21, 25, 29, 33, 36.

V. 3. *Over against the twenty cubits*] Those, Chap. 41. 10. which compassed round about the house on every side. This, some make the third side of the Tower-Chamber, standing toward the void space of twenty cubits.

which were for the Inner Court] *viz.* of the Temple, Chap. 41. 10. yet some understand this as a Periphrasis of the segment or separate place opposed, to the utter Court, vers. 1. Both which were in the compass of the inmost court of the temple, as they say.

and over against the pavement] The paved floor: Namely, of the remaining part of the court of the Priests. This, some make the fourth side of that supposed tower-chamber. But *pavement* here relates to the Galleries following, and to their situation; which was between these two, the 20 cubits of the Inner court of the Temple on the South side; and the remaining paved floor of the outward court of the Priests on the North side. This, and other floors were paved, to prevent annoyance by the dirt of winter, and dust of summer. See *Annotations* on chap. 40. 17.

which was for the utter Court] Some understand this, and that, ver. 1. of a distinct and several court, as it stands opposed to the segment or separate place. But the fair and easie Interpretation is, To take it for the exterior court of the Priests and Levites; as hath been said.

was Gallery] Not Castle-Chamber, Fort-Chamber, Tower or Turret, as some would. For here is more then one chamber; a Porch of Galleries and Chambers: and not upon the West end of the Temple, as some would; but on the North side, where now the Prophet was, ver. 1. See Chap. 41. 15.

against Gallery] Not, fronting or facing one another; but backing one another, and a chamber between them. Though some make the Chambers to be on each side, and the Gallery betwixt them. And thus they stood betwixt two fair open spaces: The one South-ward, to the Inner court; the other Northward, in the court of the Priests.

In three] Some say, This supposed Castle, or Fort-chamber stood on a side where three of these porches did meet, the East, the West, and the North; or, as others, the West, North, and South. But the Text expresly speaketh of Galleries, as hath been said. And that these were in three stories, or heights, one over another, the lowest, middle, and highest, as ver. 5, 6. do plainly shew: and three breadths in each story, where of the middle was a gallery; the other two on each side were closed with walls, and made chambers or treasuries. Others, more likely, hold that the middle was a chamber, and on either side galleries, as was said. And this some make for the two upper stories; supposing the lowest to consist only of Galleries, with Pillars, and Arches, without any chambers in it. But this we make for the two lower stories; the uppermost being lower, and shorter, not so fit for use as the other. These Buildings, as they were of a great length, so they were of a great thicknesse. And as thus on the North side of the Temple; so the like buildings were on the South side of the temple; as it after follows.

V. 4. *And before the chambers*] That chamber, or row of chambers, ver. 1. those Galleries, ver. 3. Yet some, with lesse probability; take these chambers to be those adjoyning to the wall of the Inner court within.

was a walk] Lest we should think of the Galleries and chambers in the former verse, that there lay nothing betwixt them, and the 20 cubits of the Inner Court, he mentions this walk that lay between them. And indeed there was besides that, the wall it self of

the inner court, and the Chambers adjoyning to it. Some make, not with such warrant, this walke to be also between them, and the pavement, on the other side, that is, the North side in the outward court of the priests.

of ten cubits breadth] The length seems to be the same with the length of the row of the chambers. And that seems to be 50 cubits, vers. 7, 8. not an hundred, as some would have it.

Inward] That is, within the Gallery, on either side, (say some: And so the Galleries should take up 20 cubits of the thickness of the Building. Or, The Gallery or walk was thus broad of 10 cubits, lying inward between the two rows of the chambers. And thus the thickness or breadth of this row of buildings should be 30 cubits; though the breadth of the Porches joyning to the walls of the outward courts, was constantly 50 cubits. But the plain and easie meaning is, that this walk of ten cubits broad lay inward, out of these buildings, toward the 20 cubits of the Inner court.

a way of one cubit] Difficulties, and obscurities run all along; and thereupon varieties of opinions and conjectures. Some think that this way of one cubit is to be understood of a passage so narrow at the East and West ends of the Temple, that the Court being but an hundred cubits, the Building of the Temple tooke up all the space, leaving but one cubit for passage at either end. But this way of one cubit is to the chambers here mentioned. And this opinion disagreeth with the true quantity of the court, and of the buildings and open spaces in it. Others understand it thus, That upon the walls of these upper chambers, (vers. 9.) or else galleries, which were one against another, on each side there were Pylasters, like to them in the Portico underneath, jetting out the way or space of one cubit without the wall. Or rather thus; On the outside of either Gallery, or else chambers, was a way of a cubit broad; somewhat like the flagged way or path before the houses in *Cheapside*, or *Covent-Garden*. Or thus, There was a way of one cubit, into these Chambers; that is, narrow entrances into them: or so narrow a way before them, between the chambers and the galleries; into which way the chamber doors opened.

and their dooves] *doores*, some say, of the walk. Others more likely, of the Chambers.

toward the north] Some conceiving two rows of chambers in this Building, understand this of those chamber-doors that stood to the Temple ward: And that the doors of the opposite side stood toward the South: And that the doores of both sides opened into the Gallery that was betwixt them. Others, which make but one row of chambers in this building, conceive their doors to be towards the North, opening into the North gallery, in reverence to the Temple: That though doors toward the South would have bin nearer to the Temple, yet in reverence to that Holy place, they must go to the back of these Buildings, or to their North, to go into them. To the same purpose speak they, and most agreeable to the truth, that understand these Galleries to to be chambers, and their doors to open toward the North, into that way of one cubit.

V. 5. *Now*] Here the Rabbies call again for the help of their Elias.

were shorter] Cut off, abridged, straitned, were lower, not so high in themselves as the inferiour chambers, and so their seiling not so high from the floor. The Lowmost bore all the weight, where the foundation on which the weight of the whole structure lay; and so were broader, of bigger and stronger proportion, then the upper chambers, built upon them; least otherwise they should shrink under the burden of them.

for the galleries] Some understand this of the Galleries distinct from the Chambers. Others, of both comprehended under one notion. Others, of the Pylasters, and half Columnes.

were higher then these] Some say, The galleries higher then the Chambers; the better to see the sacrifices, and hear the services of the Temple. Others insist upon the meaning this, That the walls, as they grew higher, so grew narrower in each story, straight, and contracted on the outside, and the roof still lower; and that of that highmost so low, as made it scarce habitable. And this might be in some sort for the honour and dignity of the Temple, as veiling their top to it; and so much the more too, in that they stood on lower ground then the Temple did. See vers. 6. Some understand this of the Pylasters and half Columnes, as aforesaid, set to the outside of these upper Chamber walls: And that they were of a lesser proportion, and not so mastie, as those beneath.

Then the lower] Some make the Building Commodious for use and habitation, to be only in the lower, and middlemost row and story; having an eye herein to the Hebrew words, which bear this translation thus, and the building *consisted* of the lower and middlemost.

V. 6. *In three stories*] Both Galleries, and Chambers; as in the precedent verse. The middle roomes in each story had light from the side rooms. To these stories, or rather to those joyning to the walls of this Inner court, do those words of, 1 King. 6. 36. seeme to bear a reference.

but had not pillars] Some understand this of the upmost story, that it was not high roofe, with *pillars*, or *vaults*, but flat. Others, of that, and of the second stories likewise; that the two upper *rowes*, or *stories*, were not made up with *vaults*, born up with massie *pillars*, as the lowmost row, which stood upon the plain of the *Court*; but with a continued wall, divided with little *Pylasters*, or half *Columnes*, which from story to story were lessened, according to the rules of *architecture*; and they being lessened in that kind, reason would have the height also to be abated. Others conceive, that neither *chambers* nor *galleries*, stood upon *pillars* in any of the stories; as some other buildings in the Holy Verge did; For then the *Galleries*, in the second and third *story*, might have been inlarged, by jutting out towards the *Courts*, and not have trenched upon the breadth of the *Chambers*; but that they were all built up with an even wall: only some large openings there were all along the *galleries*, for the more ayr, and better sight.

as the pillars of the courts] They had not *pillars* as the *Porches* of the other exteriour *courts* had. No, nor as the *pillars* supporting the *vaults* or *roofes* of the *galleries*.

therefore the building was straightned] The *walks* or *pylasters* in thicknesse, and the *stories* in height. What the vulgar Latine translation adds of 50 *cubits*, is more then is in the Hebrew text.

V. 7. *And the wall*] Of the foresaid building, of this Northern side, and stories, of Galleries and Chambers. Here we go on still in difficulties, about the right situation of this Wall.

that was without over against the chambers] Therefore no part of the *Chambers* or *Galleries*, themselves: but at some distance compassing and closing them, and that whole Body of Building.

toward the utter court] See *Annotations* on vers. 1, 3.

on the fore-part of the chambers] Front, or head of them: not on the East end of them, as some would; but rather on the North side, called the forefront, because the doors were there, vers. 4. And this wall was to separate and distinguish betwixt these, and other spaces, and buildings in this *court*.

the length thereof was fifty cubits] Fifty *cubits* was the breadth of the *porches* joyning to the walls of all the *courts*, generally; according to the length of the several *Gates*, as hath been said. And here the length of this wall was fifty *cubits*; answerable, in all likelyhood, to the length of this Fabrick of Building, from East to West.

V. 8. *For the length of the chambers that were in the utter court was fifty cubits*] As the length of their wall was, vers. 7. And therefore this is given as a reason of that. Others, by length here understand the extent and breadth; and make this whole verse but an explication of that in the latter part of the second verse. See the *Annotations* there.

and lo] The Angel, and the Prophet, coming from the North *chambers*, to the South *chambers*, in the way meets with these hundred *cubits*, which were before the Temple. See Chap. 41. 14. that is, say some, from East to West. But we rather conceive, That these hundred *cubits* before the Temple, were the length of the Temple Court, from North to South, the distance betwixt these Northern, and the other Southern *chambers*, to which now they were going. And these, not lying within the compasse and verge of the *Temple-Court*, as some think, leaving the *walls* of the *court*, and the *porches* of them, at a distance behind them: which thing must needs inlarge much the compasse of this inmost *court*, *The court of the Temple*: But without that *court*, close on the backside of the *walls* of it, within the *court* of the Priests. Others conceive, That both those parts of the *court* of the Priests, that contained those Chambers and Buildings last mentioned, were squares, both on the North side, and South side of the Temple; and squares of an hundred *cubits*, which the Prophet marks with this note of admiration, *Lo*!

V. 9. *And from under*] Or rather, *from the place*; as the word will bear. If from under, then not perpendicularly; but as when we say, *A town or house stands under an hill*; so here, *at the lower end of the court*.

these chambers] These Northerne chambers. Though some would understand them of the Southern chambers.

was the entry] Or, *He that brought me*. So variously may the word be rendred.

He] That is, the Angel in mans shape, Chap. 40. vers. 3, 4.

on the east side] By the coast of the east he passed; or, the entry into these chambers, was on the east side, or at the east end. The coming in of them below was toward the East.

as one goeth] Or, *as he came*.

into them] The Southern chambers.

from the utter court] That is, by the Eastern side or coast a long of the utter court, that is, which stood East from these chambers. In all these words in this verse, The Prophet sets down his passing from the Northern chambers, to the Southern chambers, by the tract of the East on the East end of the Temple.

V. 10.

V. 10. *the chambers*] Still here we wade in doubts and darknesse.

were in the thickness of the wall of the court] In the breadth of the fence, or precinct of the court; in the breadth of fifty cubits, vers. 2. in the breadth of the circuit or compasse.

toward the east] Along the Southern side drawing toward the East, before the way of the East; having the entry on the East side, as the Northern chambers had, vers. 9. and so running along toward the West, by the South side of the Temple.

over against the separate place] By a direct line over against the separate place, which stood west from it, before it. See *Annotations* on Chap. 41. 12.

and over against the building] See *Annotations* on Chap. 41. 12. There was such another building of Chambers, as on the foresaid Northern side. None such on the East, and West, sides or ends of the Temple.

V. 11. *And the way*] See *Annotations* on vers. 4.

before them] Before the Chambers, and consequently before the separate place, and before the building last mentioned.

was the like appearance] That is, the appearance and proportion of the way, and of the Chambers, and Galleries; and their length, breadth, and out-goings, were according to the fashions, and according to the doors of those in the North formerly spoken of, vers. 1 —— 7. all alike in all respects, even the whole Fabrick, fashion, contrival, disposal, front, way of a cubit breadth before them, and measures, were all in every point so like those on the North side, spoken of before, that they need no further illustration. Some make not onely these two side-buildings, North and South, but also that called the separate place, as another distinct thing from the Temple, to have all three, a like buildings of chambers, galleries, and all, in all respects, of the same quantities, proportions, and fashions.

V. 12. *And according to the dooves of the chambers*] That is, like to those doors of the chambers, was this door here described. Thus he proceeds on, in this verse also, as in the former, to shew in the particulars, the likenesse and correspondency between these Southern, and the Northern buildings.

that were toward the South] The Southern Chambers.

was a door] This, and the situation of it, is the thing described in this verse.

in the head of the way] Or, *beginning of the way*. He speaketh now onely of the buildings on the South side of the Temple; and therefore of the way there, and door there.

even the way directly] Directly points out this way.

before the wall] That wall, Chap. 41. 12. or closure of the Parapet. The Hebrew word is of a doubtful, and somewhat obscure signification.

toward the east] In the very front of the building, at the East, there was the door. Not therefore in that way of a cubit broad, vers. 4. which ran along under the walls of the Galleries on both sides, as some imagine: but as the entry was into the Northern Chambers, mentioned vers. 9. which was partly also before the separate place, as the vulgar Latine expresseth it.

as one entereth into them] Them which did run thence towards the West. See ver. 9.

V. 13. *Then said he*] *My Guide*, the measurer, Chap. 40. 3.

which are before the separate place] Chap. 41. 12. See *Annotations* on Chap. 41. 12. Some would gather out of the verse following, that these Chambers were included within the separate place.

they be holy Chambers] Not in themselves, and their own Nature, as not capable of Holinesse so; but in their use. The same is to be said of Holy Vessels, Vestments, Oil, &c.

where, &c.] After he had described the Fabrick, and fashion of the Chambers, he now setteth down the holy use of them; as after followeth.

the Priests] The Levites came not into the inmost Court of the Temple; but they did into these Chambers, if they were seated in the Court of the priests, as some take them to be.

that approach] That come neer to the Lord in his sanctuary, where he dwelt in the visible signs of his presence, and grace; in in the means and ordinances of his worship, whiles the people stood further off.

shall eat, &c.] This is one holy use of these Chambers.

the most holy things] The Oracle is usually called the most holy, meaning Place. But other things are called also the most Holy, Num. 4. 14. 1 Chron. 23. 13. as the Tabernacle, Ark, Table Candlestick, Laver, Anointing Oil, their vessels, the perfume, the offerings, shew-bread, and all devoted things, Exod. 29. 37. & 30. 10, 29, 36. Lev. 2. 10. & 6. 17, 25, 29. & 7. 1. & 10. 12. 17. & 14. 13. & 24. 9. & 27. 18. Ezek. 43. 12.

there shall they lay] Another holy use of them.

the meat-offering] See Lev. 2. 10. & 6. 16. & 7. 9, 10. which of them are not to be eaten. See Lev. 6. 23.

sin offering] See Lev. 6. 26, 29. which of them not to be eaten Lev. 6. 30 & chap. 4. 11, 12. 21. & Chap. 16. 27.

trespasse-offering] See Lev. 7. 6, 7. The difference and distinction between sins and trespasses, here mentioned, is not easie to conceive. Papists would fain get a colour hence for their distinction of venial and mortal sins. Others, would understand by the one, sins of commission; by the other sins of omission. Others, and somewhat likely, by the one, sinnes against knowledge; and by the other, sins of ignorance, yet this falls short of a full satisfaction.

V. 14. *when the Priests enter therein*] See Chap. 44. 17, 19. Exod. 28. 43.

Priests] This is to be understood of the Levites also, in their ministry, in the Court where the Altar of Burnt offerings was.

unto the utter court] The Court of the People, Chap. 40. 17. &c.

lay their garments] Linnen garments, linnen Ephods, coats, girdles, and bonets, Exod. 28. 40. 1 Sam. 2. 18, 28 & 14. 3. & 22. 18. We read of 597. of them, Neh. 7. 70, 72.

for they are holy] See *Annotations* on ver. 13.

other garments] Common to them with the people; yea even in the preclose of holy duties, and sacred actions, when they are to be done out of the Holy place, Lev. 6. vers. 10, 11.

to those things which are for the people] Not meaning the sacrifices of, and for the people; but the things of civil, and common converse with them.

V. 15. *Now when he had made an end*] When he had thus measured all the particular buildings, He cometh now to measure the circumference of the whole holy place, or the holy mountaine. So that here the whole compasse, or outmost wall of all the buildings is measured; and so this whole description of the Courts, Temple and Chambers, ended.

the inner house] The temple, and all the substructions, Chambers, and buildings in the inmost Court, the Court of the temple; and those Chambers, about which he was last imployed; and consequently all the Courts and buildings, inclosed within the compasse of the outmost wall. Chap. 40. 5.

toward the gate] That gate, Chap. 40. 6. as some would have it. Or rather, the gate of the outmost wall, Chap. 40. 5.

and measured it] The outmost wall, Chap. 40. 5. Not the way to it, as some papists do imagin.

round about] The four equilaterall sides of it. Not that the wall was round.

V. 16. *He measured*] Here is great variety of opinions, both touching the thing measured; and also touching the measure itselfe. For the thing measured, some take it to be the wall of the City Jerusalem. But those being of 18000 measures or cubits, Chap. 48. 35. Therefore, others do rather take it to be the wall of the upper City, or upper part of the City Jerusalem, called the City of David, on, or next to mount Sion; See 2 Sam. 5. 7. Others, make it to be the wall inclosing, and compassing the exterior Court, the court of the people, Chap. 40. 17, 20. And this they much presse, and labour to evince, by a geometrical demonstration; taking the inmost Court (of the temple likely) to be an hundred cubits square, Chap. 40. 27. 1 and the outward Court (of the people) to be likewise an hundred Cubits square, Chap. 40. 23. That then it will undeniably follow, that each side of that square of the Court of the people, is, and must be, five hundred cubits. And they second this by that, Chap. 45. 2. where the compasse of the Sanctuary is described, five hundred square, as is here set down; and fifty cubits by name, round about for the suburbs thereof, are expresly set down. And so make this wall, to be that separating and distinguishing wall, between the Sanctuary, and the prophane place, Chap. 42. 20. And yet, at the best supposed grounds of this demonstration, are but seeming probable conjectures. And the text it self is strong enough, to cleer it sufficiently to be meant of the outmost wall, that breast wall or Parapet, in compassing all the foresaid buildings, belonging to the Courts and Temple; whose height and breadth, was just set downe, Chap. 40. 5. as may after appear. For the measure it self, some make it to be five hundred cubits, measured out by so many reeds, each of six cubits and one hand breadth; as would make up, or reach unto that number of five hundred cubits. And this they do, though with much violence to the text, only to avoid that great, and unproportionable length of the wall, and huge quantity of compasse, that otherwise would arise, if they should take them for reeds. Yet others, understanding them of reeds, would solve the foresaid inconvenience, thus; by saying, these five hundred reeds were the total sum, arising out of all the four sides of the square; allotting so, an hundred and five and twenty reeds, to each side of the square: which is as repugnant to the text, as the former opinion. The issue may be this; stand this wall to be long, five hundred reeds: For to the text expresseth reeds, thrice in this verse, and twice apiece, in each of the three verses following. And these five hundred Reeds, to be on each side of the square, as the Text also expresly avoucheth it: and so the whole summe in the compasse, to arise to two thousand Reeds.

This exceeding Largenesse and Compasse may well serve to typifie the exceeding great largenesse and diffused Compasse of the

the Church of Christ under the Gospel. For the inconvenience surmised, it is not so much to be thought of in this mystical vision, purposely set forth under Types, wherewith the Jews, Gods people then, were best acquainted, to represent the glorious state of the Church of Christ under the Gospel: Yet so as the Holy Spirit is far off from tying himself strictly to those Types in all particularities. Which thing we see, as here; so most plainly, in the Allotment out of the portions of land, for the Priests, and for the Levites, and for all the twelve tribes of Israel, Chap. 45. & 48. in placing the City about 15. miles distant from the Temple; and in the circuit of it, Chap 45. and in the Vision of the Waters, and Trees, and their monethly fruits. Chap. 47. as hereafter will more fully and plainly appear.

the East side] This is not then the measure of the whole round about; but the measure of each side, or square.

five hundred reeds] Not cubits but Reeds; as in the Annotations aforesaid. And here the Hebrew is מאה אמה; whereupon the Kerio of the Massorites will have it to be read מאה אמות; as it is in the same measures following, vers.17,18,19,20. And the LXX. Jerome, and Targum do read it so.

measuring Reed] Which was used to such large measurings. See *Annotations* on Chap. 40.3.

V. 19. *West side*] Heb. *the Sea*; taken usually for the West; because the great Inland Sea, or Mediterranean Sea, lay West from Judea, being the West bounds and border of it.

V. 20. *He measured it*] The wall aforesaid. Though some would make this another wall, differing from the former; and understand this of the wall of the court of the People. And that it was of five hundred Cubits square. But all this we conceive as was formerly said, to be without any warrant of the Text; or rather, against it: which onely here summes up the former dimensions, of the aforesaid wall. And therefore though *reeds* be not expressed in the Text, yet the word to be supplyed, must not be of any other measure then that of *reeds* formerly so oft expressed, vers.16.———19.

to make a separation] This shews the true end, and due use of it, to make a *separation*] This shews the true end, and due use of it, to make a *separation* betwixt the Sanctuary, and the prophane place. And hereupon some would have the measure here to be taken of the Compasse of the mount it self whereon the Temple was built: the structure; fabrick, and proportion of the Buildings, have been thus platformed, measured, and viewed. It will not be impertinent a little, to look at the scope and intention of the description, or at the substance shadowed under these figures.

First, therefore it is to be observed, That there was never any Temple built, of these dimensions, and composure. That, builded within a while after this Vision, by Zerobbabel and Joshuah, had no relation to this. And indeed the measure of the circumference of the bounding wall, or that which separateth betwixt the Holy and prophane, utterly denyeth any such thing; being a measure that exceedeth, or at least equalleth the full Compasse of all Jerusalem, Temple, and all; yea though the Cubit be understood of the shortest size; if we take the Reeds in the proper sense, which the Letter of the Text seems to urge and require. And so also the portions of the Priests, and of the Levites allotted to them, amount to space neer as big as all the land of Canaan, Chap. 48.8.———15. These things therefore are spiritually to be understood. And howsoever the description of this House and Land were a prophetick affurance of the peoples return out of Babylon; (where Ezekiel wrote these things) yet do they chiefly ayme at Christ, and his coming among them after their return, and the gathering of the numerous Congregation of the Gentiles; and the framing the spacious Temple and City of the Christian Church under the Gospel. And therefore this can no way countenance a Temporal Kingdom of the Messias yet to come, as the Jews imagine; nor a New Temple, or City to be built, since that the Temple here described, is as big as the City; and the Holy ground of the Priests, Levites, Prince, and City, Chap. 45. neer as big as all Canaan.

Secondly, it is observable, That as Ezekiel measureth the Temple and the City here, Chap. 40. 41, 42, 48. so doth John, a New Temple also, Rev. 11. 1; 2. and a New Jerusalem, Rev. 21. Now in the opinion of some, though these agreed in this, that they all aymed at the Spiritual Temple and City, the Church under the Gospel; yet in this they differed, that they had respect to different times, and aymed at times and seasons, in succession one after another. This platform and description of Ezekiel relateth, say they, to the Church, under the Gospel, betwixt their return out of captivity, and the destruction of Jerusalem; when the Gentiles first came in, and they and the Jews made one People. That in Rev. 21. pointeth, say they, at the new Jerusalem, which should be after the old one was destroyed, the Church under the Gospel, after the rejection of the Jews, and destruction of their city; which hath now taken up about one thousand five hundred and seventy years. And therefore that Jerusalem is far larger then this in Ezekiel. In that, there is no Temple mentioned, any there was no Temple at all, as the Text expressly, Rev. 21, 22. utteereth: for where there is mention of a Temple, there is some thing to do with Jews; but the Church of this space, say they, consisteth only of Gentiles, the Jews being all the while under obduration. Now the eleventh of the Revelation speaketh of a Temple measured, as the case is here: For as this place speaketh of the Church of the Jews, when the Gentiles were called in, and joyned to them, at Christs first coming; so that place, say they, speaketh of the Church of the Jews, when they shall be called in and joyned to the Church of the Gentiles; which is yet to be before Christs second coming. And it is observable, that in both these places, there is no mention of a Court for the Gentiles; as there may seeme to be in the Material Temple: But all Jerusalem must be supposed for that Ezekiel reckoneth many Courts; as hath been shewed: but for the Gentiles, there is no court there at all, expressly named and bounded, or immured for them, because of the boundlesse dilating of the Gospel: and so Rev. 11. 1, 2. there is onely one Court mentioned, the Court of the Priests, or that where the Altar stood: But the outer court is not measured, but cast out without any bounds, because it is given to the Gentiles to tread in the worship of God, (it is not κατεμετρησον.) and to come into it with the Jews; for when they shall be called, the Gentiles and they shall joyn together to serve the Lord, and to tread his Court.

CHAP. XLIII.

Vers. 1. HE *brought me*] From the West side, where he had been measuring, Chap. 42. 19.

toward the East] To the East gate of the utmost wall, Chap. 40. 6. so that the Angel of the Covenant, in the appearance of a man, Chap. 40. 3. having shewed to the Prophet that magnificent Temple, whereby the spiritual Church is prefigured; and having described it, and the buildings thereof in the precedent Chapters; The proportion and measures whereof, in all the parts, was hard to find out and expresse; as that which is spoken of them sheweth. He cometh now in these two next Chapters, the 43. and 44. to set out the sacred Ministery and Worship therein. More particularly, In this Chapter is set down, the returning of the Glory of God into the Temple; and the Promise of his continual Dwelling there amongst his people, upon their Repentance; whereunto they are Exhorted. Afterwards, the Altar of Burnt-Offerings is described; And the Manner of its Consecration, and its use prescribed, In these first words, the Prophet is brought from the West side, where he ended the circumference of all the Holy place, Chap. 42. 19. to the Gate where he began, vers. 15. of Chap. 41. and Chap. 40. 6. which Gate by a direct line looked toward the Temple. See Chap. 44. 2, 3.

V. 2. *The glory of the God of Israel*] the Vision of his Glory, set down in the next verse.

Came from the way of the East] In Chap. 11. 23. the Glory of the Lord departed from the Temple, because of the profanation of it, and from the city because of the prophanenesse of it, and stood upon mount Olivet, east of the city. And now that the Lord had platformed to himself a new Temple, his glory returneth to it again.

way of the East] Where the Sun riseth, Luk. 1. 78. Let us walk as in the day, caking off the works of darknesse.

and his voice was like the noise of many waters] Chap. 1. 24. Rev. 1. 15. & 14. 2. & 19. 1, 6. Such is the power of the Gospel; such the efficacy of it: it cannot be hindred or stopped.

the earth shined] Chap. 1. 27. He is that Son of righteousnesse, Mal. 4. 2. inlightning all. Joh. 1. 9. the light of the Gentiles, Lev. 2. 32. The fault is in men that are not inlightened by it, Joh. 1. 5. & 3. 19. 2 Cor. 4. 3.

V. 3. *And it was according to the appearance*] Chap. 1. 4. & 8. 4. & 9. 3. & 10. 1, 4, 16. The very same glory that departed away, now returned. God returns to penitent sinners, Chap. 33. 11, 13. Jer. 18. 7. Joh. 3. 10. Jer. 18. 8.

when he came to destroy the city] Or, *when I came to prophesie that the city should be destroyed*. See Chap. 9. 2, 5. So Jer. 1. 10. & Esay 6. 10. So Lev. 13. The Priest shall make the leper clean, or make him unclean, in the Hebrew; that is, shall pronounce him so, as our English hath well rendred it; warranted so to be from Lev. 14. 57.

and the visions were like] The whole, and each part of the vision.

that I saw] Chap. 1.

I fell] See Chap. 1. 28. with reverence and fear adoring Christ.

V. 4. *By the way of the gate*] Returns by the same way that it departed.

V. 5. *Inner court*] From the east gate of the utmost wall, Ver. 1. to the inner Court next the Temple; that he saw the glory of the Lord filling the house; and heard the Lord speaking unto him out of the house, vers. 6.

filled the house] Likely, in a cloud, which was a visible sign of the presence of Gods majesty; as 1 King. 8. 10, 11. Lev. 16. 3. So Ezek. 44. 4. Gods presence is the full glory of the temple, and of every pious soul.

V. 6.

V. 6. *And I heard him speaking to me out of the house*] As God to Moses, out of the Tabernacle, Lev. 1. 1.

and the man stood by me] Chap. 40. 3.

V. 7. *the place of my throne*] That is, Jerusalem, the city of the great King, Psal. 48. 2. Jer. 3. 12. Mat. 5. 35.

the place of the soles] My foot-stool, 1 Chron. 28. 2. Lam. 2. 1. Psal. 99. 5. and 32. 7.

no more defile ——— *by their whoredome*] That is, by their spiritual fornications of Idolatry: And this prophecie was fulfilled in them to the very letter. For after their return out of the captivity of Babylon, even to this day, they have forsaken their idols; and though they worship not the true God, as they should, yet do they not worship false gods at all. And thus are they crosse and contrary in their impieties; and yet impious still. Before their captivity they were all for idols, and nothing for the true God at all; and since that captivity, they are not for idols at all; and yet not for the true God neither.

nor by the carkasses of their Kings] So also vers. 9. Let them put the carkasses of their Kings far from me: not for that they defiled themselves by touching their dead bodies; or, for that they were grown into the idolatry of the Heathen, to deifie their dead kings, and to reset up their corpses for adorations; for we no where read at any time of that their idolatry; but rather that they defiled themselves with humane carkasses, which they had sacrificed alive to their idols; which in Scripture are sometimes understood by the name of kings; as the Ammonites used to call their idols. See Lev. 18. 21. 1 King. 11. 5. 2 King. 23. 10. Amos 5. 26.

V. 8. *In their setting of their threshold by my thresholds*] That is, in adding their traditions to my precepts, Isa. 29. 13. we must not add or diminish, Deut. 4. 2. and 12. 32. 1 Cor. 3. 12, 13. Apoc. 22. 18, 19.

and the wall between me and them] Or, *for there was but a wall between me and them*. This wickednesse was as a wall of separation between me and them, Isa. 59. 2. which hath caused me to consume them, by bringing on them the judgements threatned by the Law, Lev. 26. & Deut. 28. Or, for setting their idols, and performing their service in my Temple, or in places and Chappels neer to the place set apart to my service.

wherefore I have consumed] Heb. *eaten them in mine anger*. See Chap. 8. 3. & 23. 39 & 44. 7. 2 King. 16. 14. & 21. 7. Jer. 11. 15.

V. 9. *Now let them put away*, &c.] That is, all the true Elect, and especially the Jews converted under the Messiah, shall cast off idolatry, and serve God in all purity: which future time is expressed by *Now*, which in a fort was present to the Prophet, manifestly, by vision, or revelation from God.

V. 10. *Shew the house to the house of Israel, that they may be ashamed*. And again, ver. 11. *If they be ashamed, shew them the form of the house*] The house being an emblesme and resemblance of the Church of the Gentiles under the Gospel, might shame the Jews to look upon it, by considering that they had become so abominable, that the Lord had refused them for his Church, and had chosen the Heathen: but if they should be ashamed with an had holy shame, and sorrow with an holy sorrow, that they had been thus offensive, then acquaint them with the form, laws, and ordinances of the house, that they may know it, and have the description, marks, and delineation of it perfectly in their minds; for they also then shall have their interest in it; as it fell out, and was with the many thousand Jews converted in the time of our Saviour, and his Apostles; and as it shall be with them at their conversion neer the end of the world.

pattern] Or, *sum*, or *number*.

V. 11. *And all the formes thereof*]

and all the formes thereof] These words are repeated; and is as much, as shew them, shew them the forms, both of the courts and house; and of the house both within and without.

V. 12. *upon the top of the mountain*] By steps they ascended to it, Chap. 40. 2, 6, 22, 26, 49.

the whole limit thereof] As it is measured and bounded, Chap. 42. 16, 17, 18, 19.

V. 13. *And these are the measures of the altar*] The Fabrick of it seems to be thus, one cubit high was the basis, or foot, or bottom, bosome, or settle, breadth, or projection of it, one cubit; Border of it, by the edge thereof, one span. From thence two cubits, to the round ledge, or bench, or settle of a cubit broad, that went round about it. And the thicknesse of that ledge being one cubit, raised the height one cubit. This ledge or bench seems to be for them that served at the Altar, to stand upon, and to go upon, round about the Altar, and to rake up the ashes that were within the Altar: and therefore this altar was not close boarded up upon the sides every where; as the altar made by Moses was, Exod. 38. 7. which was moveable, and of small dimensions; but this was boarded up, onely those two cubits that were betwixt this settle and the ground, or basis, to keep the ashes together: but above this settle it was open at certain places, that they might go in, and get the ashes out. About this ledge or bench the altar did rise four cubits; and this part of it seems to be called אריאל the Mount of God. And then, another ledge or bench, of the same breadth, round about the altar likewise: upon which the Priests might stand, for the disposing and ordering of the sacrifices themselves. And these benches being a cubit broad, it caused that their compasse increased two cubits above the compass of the altar it self; and that the standing of the Priests might be upon these benches, it seems there was a ledge of half a cubit broad, fixed upon the outward edge of them: that the Priests might not slip off into the Court: and a ledge, which the text calleth a bosom, fixed upon their inner edg, that the Priests might not slip into the hollow of the altar; & from thence upward were the horns at every corner. This uppermost ledge being likewise one cubit thick, raised the whole height of the altar to nine cubits. And this uppermost part, or the hollow part of it, where the wood and fire were put, seemes to be called אראל, the strong Lion, or the Lion of God. The top of this altar was 12 cubits square, ver. 16. The settle made it at that rate 14 cubits square, ver. 17.

even the bottome shall be a cubit] Heb. *the bosome*. Meaning as it seems, that ledge that went betwixt the higher bench, and the altar.

And the breadth a cubit] Of the bench it self.

and the border thereof by the edge thereof a span] A border carved, a span-breadth upon the edge of that bosome or ledge, most likely that rose betwixt the bench and the altar.

V. 15. *So the altar shall be four cubits*] From the lower to the upper bench; this is properly called the altar, because that space beneath the lower bench, was the place of ashes. In the Hebew this verse is literally thus: And the Mount of God, Hareel, four cubits; and from the Lion of God, Ariel, and upward, four horns. Where the body of the altar, as was said, betwixt the two benches, is called the mount of God, as if God dwelled upon the altar, in a singular manner, as on a little mount, in the greater mount of the Sanctuary. And the grate, whereon the sacrifices were laid, is called the Lion of God, because it devoured so much flesh, and so many beasts in sacrifice. See Exod. 27. 4, 5. & 39. 39. This may mind us of our altar, Jesus Christ, who sanctifies our sacrifices of prayers, and praise, and service, and obedience, Mat. 23. 19. Apoc. 8. 3, 4. 1 Pet. 2. 5.

four horns] So in the altars of Moses and of Solomon; both in the brazen, and golden altars. See Apoc. 9. 13. These were of the same material with the altar it self, Exod. 27. 2. Some of the blood of some sacrifices, was put upon the horns of the altar, sprinkled thereon by the finger of the Priest, Lev. 16. 18, 19. See Psal. 118. 27. The horns were counted very sacred. Adonijah and Joab, fled to them, as to a sanctuary, 1 King. 1. 50, 51. & 2. 28. Let us thus flye to Christ, and lay hold on him.

V. 16. *shall be twelve cubits long, and twelve broad*] Eight and fourty cubits round about. The altar in the Tabernacle, was but twenty cubits round about, Exod. 27. 1. being made to be moveable, and portable. Solomons altar was twenty cubits, on each square side, eighty in all, 2 Chron. 4. 1. So this here came short of that 32 cubits. The height of Moses altar was three cubits, Exod. 27. 1. Of Solomons, ten cubits, 2 Cron. 4. 1. Of this, some think the height to be but six cubits; but rather it seems to be nine cubits; as was formerly shewed, upon the thirteenth verse.

V. 17. *and the settle shall be fourteen cubits* ——— *in the four squares*] That is, fourteen, from side to side; the bench being a cubit broad, on each side of the altar.

and the border about it shall be half a cubit] See Annotations on vers. 13.

and his stairs shall look toward the East] Steps are forbidden to be made to an altar, Exod. 20. 26. But this was to an altar that was built occasionally; as Gideons, Judg. 6. 24. and Elijahs, 1 King. 18. 32, &c. However, the Lord is of power to dispense with, and at liberty, to vary from his own temporary commands; especially, in matters of this nature and quality. The stairs of this altar were eastward; so that, as the Priests mounted them, their faces were toward the Temple: and when they were risen to the higher bench, they walked on the North, and South side of the altar; and so, many of them might stand there, and order the sacrifices together.

V. 18. *And he said unto me*] The manner of cleansing, purging, and purifying the altar.

V. 19. *give to the Priests*] Compare with these, Exod. 29. and Lev. 8.

of the seed of Zadok] Chap. 44. 10, &c.

a young bullock] And a Goat, and a Ram, vers. 22, 23, 25.

V. 20. *And thou shalt*] Ezekiel being a Priest, Chap. 1. 3.

four corners of the settle] The upper settle, wherein the horns were.

V. 21. *and he shall burn it*] It shall be burnt.

appointed place of the house] Within the utmost great compassing wall. See Lev. 4. 12. & 6. 11. & 8. 17. & *Exod.* 29. 14.

V. 22. *a kid of the goats*] The law appointed, instead of this, another Ram, *Exod.* 29. 15, 19. And in the other sacrifices following, divers such differences do also appear. These differences may haply serve, to shew, that the Levitical Ceremonies were changeable, and to end in Christ.

and

and they shall] They of the seed of Zadock, vers. 19.

V. 24. *fast*] Lev. 2. 14. Mar. 9. 49. to signifie, the eternal, and incorruptible sanctity of the Covenant, Altar, and Worship; and our duty, in the holy and incorrupt observation of them.

V. 25 *seven dayes* —— *a Goat*] Thus enjoyned, least it should seem strange, being not enjoyned in the Law of Moses.

V. 26. *shall they purge*] Thou, and they together.

V. 27. *And when these dayes are expired*] After the consecration ended, thence forth the ordinary sacrifices and services, are to be performed on it, *Exod.* 29. 38, &c. See Hebr. 13.10.

CHAP. XLIV.

Vers. 1. *THen*] In this Chapter are set down, touching the East Gate of the Sanctuary, and the use of it, The former polluting of the Sanctuary, objected now, and inhibited, hereafter. The Levites that were offenders therein disinabled in their office, others, the sons of Zadock, confirmed. And several ordinances for the Priests, renewed, and enacted.

he brought me back] From the inner court, next the temple, Chap. 43. 5.

outward Sanctuary] Outward, in relation to the *Sanctum sanctorum*.

which looked towards the East] That is to say, to the East-Gate of the inner Court; some say, of the body of the temple.

shut] So he was onely brought to it.

V. 2. *and a man shall*] Except onely him, in the next verse. See *Exod.* 19.21,22.

hath entred by it] Chap. 43. 2,4. In an holy reverence and remembrance thereof. See a fomewnat like case, in the holy oil and perfume, *Exod.* 30.32,33.37,38.

V. 3. *for the Prince*] It is faseft to understand this of the high Priests; and the second Priests, such as Zephaniah was, 2 King. 25.18. Jer. 52.24. and Eleazar, in his father Aarons life time, Numb. 3. 32. and Zadock, in Abiathars life time; 2 Sam.15. See 1 Chron. 24.2,3. Christ alone is the high Priest of the New Testament. He alone opened the way into the holiest of all, by his own blood, offering himselfe, though the eternal Spirit without spot to God, Heb. 9. ——— 15, 8. He enters himself and opens the door of salvation to all Believers, Act. 4. 12. Joh. 14.6.

sit in it, to eat] Or, *by it to eat*. See Lev. 24. 9. & 8. 31. Exod. 29.32.

V. 4. *the way of the North Gate*] He might not enter at the East Gate, vers. 1. North Gate, of the inner Court.

filled the house] Chap. 43.5.

fell upon my face] See Chap. 1.28.

V. 5. *Mark well*, &c.] As Chap. 40.4.

V. 6. *Let it suffice you*] As 1 Pet. 4. 3.

V. 7. *Into my sanctuary strangers*] That were not of the seed of Israel, Act. 21.28,29. & 24.6. Yea, strangers to be Priests, that were not of the house of Levi; that were not of the circumcision it self. And such they had brought in, in the times of their Heathenish idolatries, in the dayes of Solomon, Ahaz, Manasses Amon, and others: and the ten tribes, as usually, so chiefly, in the dayes of Ahab. Unlawful Ministers, false in doctrine, foul in life, are not to be admitted but ejected.

V. 8. *Set keepers of my charge*] Contrary to the law, Num. 18. 4. 1 Chron. 23.

for your selves] According to your own pleasures; and to your self-ends and purposes.

V. 9. *no stranger*] A charge against that sin, vers. 7.

V. 10. *And the Levites that are gone away*] The Priests seem here to be meant; and for their apostacy into idolatry, to be degraded, and put into the place and function of the Levites, upon their repentance, in the four verses following. See 2 King. 23.8,9, &c.

V. 11. *they shall slay the burnt-offering*] This was part of the Priests office; not he that brought the offering, but the priest was to slay it, and flay it, Lev. 1.5,6. So Moses, at first, supplying the place of the Priest, was commanded, Exod. 29.1. and did it, Lev. 8.15. The Levites onely helped them therein, in case of necessity; as 2 Chron. 29.34. Here then these lapsed Priests, are either re-admitted to this one part of the Priests office; or else are but onely to stand before them to minister unto them, at that time; as the words following seem to import.

V. 14 *keepers of the charge*] Partly they were in the case of such of the seed of Aaron, as had blemish in their bodies, Lev. 21. 17, &c. partly, in the case of the Levites superannated, Num.

V. 15. *the sons of Zadock*] Who came from Eliazar, and from Phineas, to whom the Covenant of an everlasting priesthood was given, Numb. 25. 12,13 And though it came to Eli, of the feed of Ithamar, and continued in that time in the dayes of Saul and David; yet the restoring of it to the line of Phineas, was implyed in that threatning against Eli, 1 Sam. 2.30,31,35. and performed in Zadock. 1 King. 2. 26, 27,35. In whose house it was continued still after. And notwithstanding that interruption in Eli, yet the catalogue of high Priests, is reckoned onely in the race and line of Eleazar, 1 Chr. 6.4, &c.

that kept the charge of my sanctuary] As it required in Deut. 33. 9,10.

they shall come near to me] Chap. 40.46.

to offer unto me the fat] Holy Sacrifices, in an holy manner, Lev. 3.16,17. & 7.23, &c.

V. 16. *they shall enter*] Laws for the Priests in their ministration. Compare them with those in Moses.

V. 17. *that when they enter in* ——*linnen garments*] Exod. 28. 42,43. & 20.26.

Inner Court, and within] Court, and Sanctuary it self.

V. 18. *linnen bonnets*] And linnen Coats or Ephods, and linnen breeches, Exod. 28.40,42,43. 1 Sam. 2.18,28. & 14.3. & 22. 18. for honesty sake; to cover their nakedness.

that causeth sweat] As woollen garments would do; which are therefore forbidden, ver. 17.

V. 19. *utter court* —— *they shall put off* ——] Chap. 42.14.

the people with their garments] Chap. 46. 20. See the like, Exod. 29.37. & 30.29.

V. 20. *onely poll*] No affectation on either side; but gravity and modesty required, against the long hair of Ministers, 1 Cor. 11.14.

V. 21. *drink wine*] Lev. 10.9. Occasions of evil to be avoided; specially in sacred things, Psal. 93.5. and by sacred Ministers. They of all men, must not be given to wine, 1 Tim. 3.3. Tit. 1.7. See Esay 56.12.

V. 22. *a widow, or* ——] See Lev. 21.13,14. Priests to be more holy then others. That not lawful to them, which is to others; yet marriages allowed them. And so in the New Testament, 1 Tim. 3.2,4. against Popish and devillish doctrine, 1 Tim. 4.1,3.

or a widow, that, &c.] The regard had of Priests widows.

V. 23. *And they shall teach*] Lev. 10.10,11. Their duty of teaching and preaching; apt to teach, 1 Tim. 3.2. Tit. 1.9. Act. 20.28.

V. 24. *And in controversie*] Deut. 17.8,9. Controversies belong to them. Their rule to judge them by.

V. 25. *at no dead person*] Lev. 21.1, &c. They must have more rule over their passions, then others: and not suffer them to disturb or interrupt the Duties of their Calling.

V. 26. *seven dayes*] See Num. 6.9. & 12.14.

V. 27. *the inner court*] Is called here the Sanctuary.

V. 28. *And it shall be*] The sin-offering, and other offerings, oblations, first-fruits, &c. as is in the following verses. The Levitical Priests plentifully provided for; all things considered.

I am their Inheritance] And their possession, in the end of this verse. And he that possesseth Him, possesseth all things, Deut. 18.1,2. Num. 18.20. This shews their esteem; and is indeed their true treasure.

V. 29. *every delicate thing*] The best and daintiest thing are the Priests.

V. 30 *And the first of all*] Exod. 22.29,30. Num. 15.20. & 18. 12.

V. 31. *That is dead of it self, or torn*] Lev. 22.8. Exod. 22. 31. This forbid to all the Israelites.

CHAP. XLV.

Vers. 1. *MOreover*] In this Chapter are set down, the Portion of Land for the Priests, and Sanctuary; for the Levites; for the City: for the Prince. And Ordinances for the Prince and people; in rules of justice: and for Oblation, the Princes part and duty for offerings in all Feasts and solemnities. And particularly in the first moneth, first day, and seventh day; and in the Feast of the Passover, and of Tabernacles.

divide by lot the land] Chap. 48. This much differs from the division made by Moses, and by Joshuah: and is such as never was; nor shall be when the Jews shall be called to the Gospel, Ro. 11.25,26. But by this of the land, as also of the City and Temple, and worship, God applies himself to the weakness of his People that then were, shadowing out hereby, as by the best means unto them, the perfect Instauration and glorious state and condition of his Church under the Gospel. And generally, this land of Canaan is made a type of the heavenly Canaan, Heb. 11.9,10.

an holy portion of the land] For the Sanctuary, Priests, and Levites, They, in the first place are cared for, and provided. After them, the Prince. Thus the Church, and Magistrate should first be rewarded and provided for; and then the people and Tribes.

five and twenty thousand] Neither reeds nor cubits are expressed. Our translation understands it of Reeds or Rods. And a Reed, being six cubits, and eighteen Inches, as some will have it, Chap. 40.5. This length of five and twenty thousand Reeds. (counting the eighteen Inches for an half cubit) comes to 162500. cubits. Which taking the cubit for an half yard; and a thousand paces, or yards to a mile) comes to 81 miles and $\frac{1}{4}$. And taking the cubit for a yard, comes to miles 162 $\frac{1}{2}$. But counting the Reed, to be 6 cubits, and 3 inches, or one hand breadth; as we rather must. See Annotations on chap. 40.5. Then this Length reckoning 18. inches for a cubit, and the cubit so to be one halfe yard, comes to 77 miles and a little more. And counting the cubit for a yard, it comes to 154 miles and somewhat more. Now, if we leave Reeds, and understand this 25000 of Length, to be 25000 cubits, as some do; Then it comes to 12 miles and $\frac{1}{2}$, after the half yard to the cubit: and to 25 miles, at the rate of a yard to the cubit. This Length of 25000 runs East and West, chap. 48.10.

and the breadth shall be ten thousand] Our Translators understand it of Reeds. And so the Breadth will be, 65000 cubits; (counting therein still the eighteen inches for an half cubit) which number of cubits, taking the cubit for half a yard, comes to miles 32 $\frac{1}{2}$ And taking the cubit for a yard comes to 65 miles. But instead of 18 inches to each Reed, taking but three, as was said before. So the Breadth will come to 30 miles and above $\frac{1}{2}$ mile of $\frac{1}{2}$ yard to the cubit. And to about 61 miles counting the cubit for a yard. Others, with lesse probability, understand this 10000 Breadth, to be meant, not of Reeds, but of Cubits, do raise the accompt thus; to five miles, taking the cubit for $\frac{1}{2}$ yard; Or to 10 miles, taking the cubit for a yard. This breadth runs North and South, chap 48.10.

V. 2. *of this*] Part of that, Ver. 1.

for the sanctuary] Described, Chap. 40 & 41. and circumscribed, chap. 42. 15,16,17,18,19,20. Though some would fain understand this, not of the outmost wall, but of the wall of the court of the people. See *Annotations* on Chap. 42.16.

five hundred ——— *square round about*] For the Sanctuary, et utmost compasse or wall of it. And understanding it of Reeds, as most do, by comparing it with chap. 42.15, &c. it so comes to 3250 Cubits, counting 18 Inches to be put to each Reed. Which reckoning a cubit for half a yard, ariseth to one mile, and half mile, and halfe a quarter, and reckoning it for a yard, it ariseth to three miles and a half, on each square, But add only three Inches to each Reed, the accompt comes to something lesse. And understanding it, not of Reeds but of cubits only, it so comes to $\frac{1}{4}$ of a mile on each square, after halte a yard to the cubit. And to $\frac{1}{2}$ mile on each square, after one yard to the Cubit. Some, as we said, apply this measure to the wall of the court of the people: But very improperly, and improbably.

fifty Cubits round about for the Suburbs thereof] Here cubits are expresly named. Which may seem to sway against the opinion of Reeds, in the former words of this verse, and in the former verse; were it not that, chap. 42.16. seems to over-rule it. See the Annotations there. And this comes to 25 yards, after half yard the cubit; or, to 50 yardes round about, at a yard the cubit.

V. 3. *And of this measure*] This may seem to relate to the measure of cubits, which are so lately mentioned in the words aforegoing: and none other expressed in the two former verses. But the due consideration of those measures, mentioned Chap. 42. 16,17,18. seemeth strongly to oppose this Opinion of cubits here to be meant. This verse sheweth, that the sanctuary and most Holy place; and that utmost Compasse or wall mentioned and measured, vers. 2. shall be part of, and placed within that Holy portion of land, mentioned, and measured, ver. 1.

V. 4. *for the Priests*] The Levites might also seem here to be included. But much rather, the Levites have as much for their several portion. ver. 5. and chap. 48.13,14,20.

V. 5. *shall also the Levites have for themselves*] Another 25000 long, running East & West along by the side of the Priests; and 10000 broad, joyning to the South side of the priests, and running Southward; both ways as much in quantity, as the Priests had.

the ministers of the house] Porters, Singers, and Adjutants, to the Priests in their ministrations. Such of them as should not be rejected, as those were, Ezra. 2. 60, &c. and those, chap. 44.9, &c.

for twenty chambers] Twenty rows of Chambers. And these, not to be, and lye in that possession of land of 25000 in Length, and 10000 in Breadth: But in the Compasse and building of the sanctuary. There being ten gates, *viz*, one in the wall of the utmost surrounding compasse, the East gate; and three, *viz*, East, South, and North, in each of the three Courts. And each Gate having Porches; there were two rowes of Chambers in each Gate, one on either side along between the Porches, and so twenty in all.

V. 6. *the possession of the city*] Described. chap. 48.15, &c. and ver. 30. to the end of that 48. Chapter.

five thousand broad] Comes to miles 3 $\frac{1}{2}$ or to 16 $\frac{1}{4}$ or to 5, or to 2. $\frac{1}{2}$ according to the several ways of reckonings by Reeds, or Cubits, and the quantity of the Cubit, set down on the first verse of this chapter.

and five and twenty thousand long] Over against the oblation of the holy portion of the land; or, by the side of it; This comes to 162 miles and a half: or, to 81 and a quarter; or, to 25; or to 12 and a half; according to the several ways of reckonings, by reeds or cubits, and the quantity of the cubit, set down on the first verse of this Chapter. Reckoning here to the reed 18 inches, besides the 6 cubits. But adding onely three inches, or one hand breadth, to each reed; as the 10 rather is: Then the measures by the Reeds fall out to be proportionably less.

it shall be for the whole house of Israel] This Metropolitan City, shall be common to all the tribes: and therefore it is divided into 12 streets, and a gate assigned to every several Tribe, Chap. 48.31, &c.

V. 7. *For the Prince on the one side*] On the West, and East side of that holy portion of the land; and of the Possession of the city. This situation of his portion, some way, points out the nature of his office and duty, to be in the middle of his Kingdome; ready to take care of all; but first, and more immediately, of the Church, and Worship of God.

and the length shall be] Length of the Princes portion on the West side of the holy portion, for Priests, and Levites; and of the possession of the city, shall be to the West Sea. And the length of the Princes other portion on the East side of the holy portions of land, and of the possession of the city, shall be to the utmost bounds of the land Eastward. And the breadth of them are the same that is the breadth of the holy portions of the land, and of the possession of the city, running North and South. So that these three, the Priests, Cities, and Princes, two portions, took up a breadth of 25000 from North to South, running clean through the land, from West to East; and lying betwixt the Tribes of Judah and Benjamin, Chap. 48.7,8,23.

over against one of the portions] Each one of the three portions, *viz* for the Priests, Levites, and City.

from the west border] Of the three said portions, to the west Sea, is the Princes west portions.

unto the east border] From the east border of the said three portions, to the east Sea, is the Princes east portion. Thus the Prince and Civil Magistrate, must have his due, Mat. 22.21. Rom. 13.6,7.

V. 8. *and the rest of the land*] As is appointed, Chap. 48.1, &c. Or, the Princes are commanded to rest fully contented with their large and double portion; no more belongs to them, much lesse all; that they oppresse not the people any more, but give their lands to them, quietly to enjoy them; as is further injoyned in the next verse. Thus lawes are prescribed to them. And so Chap. 46.16,17,18. Their will is not a Law, nor they above the Laws. The rule belongs to them, which is prescribed to masters, Col. 4.1.

V. 9. *Let it suffice you*] Your double portion; or, as in 1 Pet. 4.2,3.

execute judgment] Rom. 13.4. Esay 1.17.

exaction] Whereby through force, and fraud, you expulse my people from their lands and possessions.

V. 10. *Just ballances*] Lev. 19.35,36. Prov. 11.1. & 16. 11. & 20. 10,23. Mic. 6.10,11. In Christs Kingdom all must be just, without wrong, deceit, or oppression, 1 Cor. 6.1,6,7,8, 10. Mat. 7.12.

V. 11. *The Ephah*] The Ephah is a measure of dry things; as the Bath is of liquid things: both of the same measure and capacity. And whereas the Ephah before contained ten Homers, Exod. 16.36. and so ten Bathes; here the Homer contains ten Ephahs, and so ten bathes. ver. 14. The Epha before was the same with Amphora Attica, or Medimnus, containingin dry thinges, as much as 5 gallons; one pint, 4 ounces, 1 chanat, & 16 grains, or thereabour. The bath was thereabout, 1 King. 4.22. and 7.26. And the Homer formerly was three pints and a halfe, or thereabouts. The change therefore is great that is here made. See Lev. 27.16. The Homer here is made the same with Cor. ver. 14.

V. 12. *And the shekel shall be twenty Gerahs*] Exod. 30.13. Lev. 27.25. Num. 3.47. Gerah is penny half penny, and so 20 Gerahs made up the shekel of the Sanctuary, Num. 18.36. which was two shillings six pence. The common, or Kings sicle was but halfe so much, that is one shilling three pence, or a quarter of an ounce of silver.

shall be your maneh] Or, *mina*, or, *pound weight*, 1 King. 10.17. 2 Chr. 9.16. The common pound waighed 15 shekels, that is, one pound, 17 shillings, six pence; the Kings 20, that is, two pound ten shillings; the Sanctuaries, five and twenty, that is three pound two shilling six pence, But still in monies the accompt must go by the shekels; as formerly in measures it was to go by the Homer.

V. 13. *This is the oblation*] The Law indeed, Num. Chap 28. & Chap. 29. provided for the offerings, for the daily sacrifice, and other ordinary services: but here it is injoyned to the people more punctually and particularly.

the sixth part] See on ver. 11. They must offer unto God the threescore part of their wheat, and of their barley.

V. 14. *Of oil the tenth part*] That is, the hundred part.

V. 15. *And one lamb*] Out of two hundred.

for a meat-offering] For the daily sacrifice, and other ordinary sacrifices, and meat-offerings.

V. 16. *This oblation*] Mentioned in the three former Verses.

for the Prince in Israel] Or, *with the Prince in Israel*; that is, either Prince to receive the said oblations; and thereout, and together with his own, to furnish the sacrifices, and services. Or rather, the Prince to offer likewise out of his wheat, barly, oile, lambs, his like share; and thereout, or otherwise of himself to provide for the publick sacrifices and services, as is set down in the verses following, to the end of the Chapter.

V. 18. *Thou shalt take*] Speaks to the Prince. So verf. 20, 22. he is expressed by name; and so understood in the Verses following.

V. 19. *Of the settle of the Alter*] This is more then was in the Law of Moses: As divers other things also.

V. 21. *The Passeover*] Compare what follows with Exod. 12. Lev. 23. Num. 28. 16, &c. And see the variations.

V. 25. *In the seventh moneth*] See Num. 29. 12, &c. And observe the variations; shewing thereby, that those Sacrifices, Rites, and Ceremonies, were alterable in themselves, and to end at Christs Coming; as shadows vanishing, when the body came.

CHAP. XLVI.

Verf. 1. THus, &c.] In this Chapter are set down Ordinances in Gods worship, for the Prince, and people. In particular, The Prince his place, and standing; his Offerings punctually on the Sabbaths, and in the New Moons; his Coming in, and Going out, The peoples also, and their Offerings, The Princes Voluntary Offering, The Daily Offering, The Princes Inheritance, and his Gifts to Sons and servants, the places of Boyling and Baking for the Priests. The Boyling places of the Levites for the Sacrifices of the people.

the gate of the Inner Court] Next the Temple, Chap. 40. 44, &c.

shall be shut] Chap. 44. 1, 2, 3.

but on the Sabbath day] and other Feastivals.

V. 2. *shall stand by the post*] but not come into the Court.

shall not be shut] The reason of it is in the next verse.

V. 4. *And the burnt-offering*] Much more, then was enjoyned in the Law, Num. 28. 9.

V. 5. *an Ephah* ——] See verf. 11.

V. 6. *And in the day of the new Moon*] Lesse then was enjoyned by the Law of Moses, Num. 28. 11.

V. 8. *and when the Prince shall enter*] The East Gates of the Courts allowed to the Prince, for accesse, for ingresse, and egresse, even as for the Priests and Levites. They are joyned together and must joyn their strengths and powers together: they both must go the same way; not contrary ways.

V. 9. *But when the people*] The North and South gates allowed to them; to come in at the one, and go out at the other. This may mind us of straight steps; to go still forward, Phil. 3. 13, 14. not to look back, as Lots wife, Luk. 9. 62. And Repenting, not to return back the same way we came, 2 Pet. 2. 21, 22. Came we carnal? let us return spiritual.

V. 10. *And the Prince*] Must observe the same time with the people, for coming to, and staying at Gods publick worship and service; must be an example to them; which will much prevail with them; *magnatos are magnetes*.

V. 11. *The meat-offerings shall be*] The particularities, and the quantities prescribed in Gods Offerings and worship.

Ephah] See Chap. 45. 11.

Hin] As much as the shells of 72 Hens-egs do hold. These quantities and proportions differ from those in the Levitical Law, Num. 15. & 28. Exod. 29. 40. There the tenth part of an Ephah; and the fouth part of an Hin: here, the sixth part of an Ephah; and the third part of an Hin: Likely, to imply, that as Gods Graces and blessings do abound under the Gospel, more then under the Law; so likewise should our service, thankfulnesse, and spiritual obedience abound.

V. 12. *One shall shut the gate*] Not so on the Sabbaths, and new Moons, verf. 2.

V. 14. *the sixth part of an Ephah*] Differing from that, Exod. 29. 40.

V. 16. *If the Prince give*] It shall be his childrens, and their seed for ever.

V. 17. *to the year of liberty*] The Jubelee, Lev. 25. 10, 13, &c. and verf. 28. yea, the servant shall be then free, Exod. 21. 5, Lev. 25. 40, 41, 54.

V. 18. *Prince shall not*] Chap. 45. 8, 9.

be not scattered] Which caused Naboth to refuse Ahab, 1 King. 21. 3. Num. 36. 7.

V. 19. *at the side of the gate* ——] Of that third and Inmost court, wherein to the Prince and people were in no wise to enter, Chap. 40. 44, &c.

on the two sides westward] Two little courts for the priests, on the two sides next the Temple, and looking Westward. These courts, for boyling, seem to be placed without that compasse of 100 cubits wherewith the courts were bounded.

V. 20. *This is the place*] for the Priests only, to boyl and bake in. The Kitchins of the Priests, in that Inmost court, behind their chambers, Westward.

into the utter court] That belongs to the people, Chap. 42. 14. & 44. 19.

to sanctifie the people] See Chap. 44. 19.

V. 21. *Utter Court*] Or, *Middle Court*, for the Levites; called the *Utter Court*, in relation to the Inmost Court, of the Priests.

In every corner of the court, there was a court] Four little Courts for the Levites, in that middle Court.

V. 22. *Courts joyned*] Or, *with Chambers*. Their spaciousnesse.

V. 23. *in them round about* ——] Buildings within the Kitchins, fitted for boylings.

CHAP. XLVII.

Verf. 1 AFterwards] We have here, The Vision of the Rise, Progresse, and Healing virtue of the Holy Waters, and of the Trees on the Banks. The Borders of the Land of Canaan: which is to be divided by Lot, to the 12 Tribes, and to the Sojourners among them.

he brought me] The hand of the Lord, Chap. 1. 3. & 3. 22. The Spirit, Chap. 4. 12, 14, 24.

door of the house] The Temple.

waters issued] This also shews this whole Vision, Chap. 40. to the end of the Book, to be Allegorical and Typical. These waters shadow out and shew the Spirit of God, and the Gifts of the Spirit bestowed on the Christian Church, to be small in their beginings, but to grow very great after. And particularly, that the Doctrine of the Gospel should have the like weak beginning, and wondrous progresse and propagation afterwards, Apoc. 22. 1. is a river of water of life, cleer as Chrystal.

right side] The right hand and side, is taken in Scripture to be toward the South, or for the South: Man, as hath been said, being placed in posture with his face toward the East; as the Front and Porch of the Temple was. These Waters issue from the Temple. Those, Apoc. 22. 1. proceed out of the Throne of God, and of the Lamb.

came down] For the Temple was on a Hill.

V. 2. *the gate Northward*] for the East gate of the Inmost Court was shut, Chap. 44. 1, 2, 3. & 46. 1.

utter gate] Of the utmost great compasse and wall.

ran out] As out of a Vial.

V. 5. *a river that*, &c.] Representing the abundance of spiritual graces in the Church of Christ, Ephe. 1. 3. Joel 3. 18. Zech. 14. 8. Apoc. 22. 1. Joh. 4. 13, 14. & 7. 38, 39.

V. 8. *Go into the Sea*] Called the salt Sea, or Sea of Sodome, the lake *Asphaltites*, or dead Sea; because all living things die in it. Such are we, as the dead Sea, Eph. 2. 3.

the waters shall be healed] See Joh. 5. 4. The meaning here is, that they should be made wholesome for fish, and living creatures, as in the two next Verses. And so the virtue and efficacy of spiritual blessings in the Gospel, the Merits of Christ, and Graces of the Holy Spirit, do heal, revive, regenerate and make fruitful men, formerly dead in trespasses and sins.

V. 9. *the rivers*] Of those abundant Waters. So in the end of this verse.

a very great multitude of fish] The fœcundity and fruitfulnesse of these spiritual Waters; the exceeding great number of Believers, Esay 66. 7, 8, 12. & 60. 3, 4, 5, 8. & 49. 18, 20, 21, 22, 23. Apoc. 7. 4, 9. Though yet they be few in comparison of them that enter in at the wide gate, and go the broad way, that leads to destruction.

V. 10. *The fishers*] That before had nothing to do for fishing in that dead Sea; though they fished much in the Lake of Genezaret, and upward of Jordan.

Engedi,] Or, *Ennisphat*, or, *Kadesh*, Gen. 14. 7. Or rather, a town upon the dead Sea, otherwise called: Hazazon Tamar, 2 Chr. 20. 2.

Eneglaim] A place at the entrance of the dead Sea, where Jordan runs into it; as some Writers report.

according to their kinds] No kind of fish not there; as in the great Sea. No kind of sinner excepted from this fishing, Gal. 3. 28.

as the fish] Where none were, or could be before; now so exceeding many.

V. 11. *the myrie places*] Some translate and expound it, that even those places of it, that were not healed, but given to salt, and in a manner impossible to be healed, should yet be healed, and abound in fish. Others, in an Allegorical sense, to another meaning; That such as will rather choose to wallow, as swine, in the myre of their sins, without repentance, and not come to these healing waters, shall not be healed, but hardned, 2 Cor. 2. 15, 16.

V. 12. *all trees*] See Rev. 22. 2. There is the Tree of life, (as Gen. 2. 9.) which bare 12 manner of fruits; and that every moneth. This here still shews all to be Allegorical and Typical. Let these trees mind us of our qualifications, and Duties, wherein we are resembled to Trees in Scripture, Psal. 1. 3. & 92. 13. Esay. 61. 3. Jer. 17. 8. We must not be barren trees, Luk. 13. 7. nor bring forth wild grapes, Esay. 5. 2. but fruit for meat, and leaves for medicine; and that without fading, or decaying: but still green and flourishing, 2 Pet. 1. 5, &c.

because their waters, &c.] The cause of their fruitfulnesse is not their own planting, or watering, 1 Cor. 3. 6, 7. but Gods blessing, issuing out of the Sanctuary of heaven, Joh. 15. 5. 1 Cor. 15. 10, Gal. 5. 22. Jam. 1. 17.

V. 13. *This shall be the border*] Of the whole land, North, East, South, West.

Joseph

Joseph shall have two portions] That is, for Ephraim and Manasseh. So Deut. 33. 13. ——18. See his right and title, Gen. 48. 5, 6, and 49. 22, &c. 1 Chron. 5. 1, 2.

V. 14. *one as well as another*] See verf. 22, 23. This may intimate an equal right of all sorts of persons in the Kingdom of Christ, Gal. 3. 26, 28 Col. 3. 11. Act. 10. 34. 1 Pet. 2. 9, 10.

V. 15. *from the great Sea*] The mediterranean Sea. So ver. 19, 20. See Num. 34. 7. from that Sea by mount Hor, (otherwise called Hermon, Shirion, Shenir, and Sion, Josh. 13. 5. Deut. 3. 9. and 4. 48.) to Hamath, &c.

the way of Hethlon] Chap. 48. 1. The West border of the Kingdom of Damascus.

as men go to Zedad] Num. 34. 8. the East border of the Kingdom of Damascus. So that the Kingdom of Damascus seemeth to be taken in.

V. 16. *Hamath*] East border, at the foot of Lebanon, Num. 13. 22. and 34. 8. 1 King. 8. 65. Toi King of it, 2 Sam. 8. 9.

Berothah] a City of Hadad-Ezer, 2 Sam. 8. 8. bordering upon

Arabia deserta, as Ptolomy saith.

Sibraim] Belonging likewise to *Arabia deserta*.

which is between] All that scope of land pertaining to these two Kingdomes.

Hauran] a Town like *Arabia deserta*, as Geographers write, 2 Mac. 4. 40.

V. 17. *Hazar-Enan*] Chap. 48. 1. Num. 34. 9, 10. a town upon the Northern borders of Judea, Damascus, and Hamath.

V. 18. *From Hauran*] Verf. 16.

by Jordan] Beyond Jordan; as Psal. 41. 6.

unto the East Sea] The dead Sea, verf. 8. See Joel 2. 20. Zach. 14. 8.

V. 19. *Tamar*] The last town of Judea, by Hengedi, at the dead Sea.

waters of strife in Kadesh] Num. 20. 13. and 27. 14. not in Rephidim, Exod. 17. 7.

V. 20. *over against Hemath*] to that place of the great Sea, from which lyeth a straight way towards Hamath Eastward.

V. 21. *according to the Tribes*] Little, or no land would remain for them, if the Holy portion, Cities, and Princes portion, Chap. 45. were to be measured by Reeds, and not by Cubits; unlesse we take all in an Allegorical, and typical sense.

V. 22. *and to the strangers*] It was otherwise in the division of the land by Moses, and Joshuah. But this might shadow out the right of the Gentiles, and their title and claim to the Church, and Gospel of Christ, and heavenly Canaan. See *Annotations* on ver. 14.

CHAP. XLVIII.

Verf. 1. NOw, &c.] Here are the several Bounds, and portions of the Land of Canaan, for the 12 several Tribes; for the Sanctuary, and Priests; for the Levites; for the City, and Suburbs; for the Prince. The dimensions, Gates, and Name of the City.

from the North] Begins there; and so goes on toward the South.

The way of Hethlon] Chap. 47. 15, 16, 17.

East and west] Each tribe here runs his portion from East to West, the whole breadth of the land of Canaan: For to run the breadth of that particular Country; and the length of it from South to North; though all Geographers in describing the whole earth, constantly reckon the longitudes, from East to West, and the latitudes from South to North. Christs Kingdom runs to the ends of the earth, Psal. 2. 8.

for Dan] The Order of the tribes in their portion is this; viz. Dan, Asher, Naphtali, Mannasseth, Ephraim, Reuben, Judah, the portions for the Priests, the Levites, the City, the Prince, Benjamin, Simeon, Issachar, Zebulun, Gad.

V. 8. *the offering which they shall offer*] For the Priests, Levites, City, Prince. Seven tribes lay Northward; Five Southward: and these portions in the middle.

of five and twenty thousand in breadth] Reckoning so from North to South; as the Breadth of the portions of all the tribes were reckoned: and reckoning in this sum, the Priests, Levites, Cities, and Princes portions.

and in length as one of the other parts] In length from East to West, as one of the other parts of each several Tribe; so taking up in length the whole breadth of the land.

V. 9. *unto the Lord*] As distinguishing it from the other oblations, for the City and prince; and Levites some way too, as having the Sanctuary in it.

shall be five and twenty thousand in length] Called *breadth* in the former verse; and there see the reckoning, and reason of it: here called *length*, in relation to the ten thousand; which are, as the far better Number, justly here called the *Breadth* of the priests portion.

V. 10. *Toward the North five and twenty thousand in length*] the meaning is, the North border, limit, or line running East and West, was in length five and twenty thousand; and so the South border: and the East border, limit, or line, running

toward the great sea] The Midland sea.

V. 30. *North side, four thousand and five hundred*] See Annotations on verſ. 16.

V. 31. *And the gates of the City*] Three on each quarter, twelve in all; for the twelve tribes, and bearing their names; whereof one for Levi in this verſe; and one for Joſeph, comprehending Ephraim, and Manaſſes, in the next verſe; which may ſhew, that Gates are open to all quarters of the World, for all men to come in to the Church of Chriſt, the City of God. The Gates of the new Jeruſalem were likewiſe twelve, three on each quarter; every ſeveral gate was of one Pearl; and at the Gates 12 Angels; and on the gates the names of the 12 Tribes written. And theſe Gates were never ſhut.

V. 35. *round about, eighteen thouſand*] That is, four times four thouſand five hundred. All things in the holy City are four ſquare; which may mete out the comelineſſe and conſtancy, the firm duration and perpetuation of the Church of Chriſt, to the end of the world.

the Lord is there] *Jehovah Shammah*, Gen. 28.16. Jehovah is the proper and eſſential Name of God. It is expounded, Exod. 3.14. & 6.3. Eſay 42.8. Apoc. 1.4,8. Jews in reverence will not name it. Surely we ſhould not prophane it; or by vain ſwearing, impious forſwearing, blaſpheme it. What the ancient Jewes write of this Name, which they call *Tetragrammaton*, of five letters: For of other names or deſcriptions of God, which they call names of 12 letters, or of 42 letters, may rather ſerve for conviction of Modern Jews, then otherwiſe be uſeful to us.

Shammah] *Jehovah is there*; the Founder, Preſerver, Governour of it, Mat. 16.18. 1 Tim. 3.15. And this in its degree is true of every true Chriſtian, Heb. 3.6. Eph. 2.19. 1 Cor. 3.9. & 14.25. & 6.19. Joh. 14.23. & 6.56. & 15.4. & 17.23. This ſhews our Dignity, and our Duty.

For the better clearing of the Portions for the Prieſts, Levites, City, and Prince, looke upon the Delineation following.

ANNOTATIONS on the Book of the Prophet *DANIEL*.

THE ARGUMENT.

THE Book of Daniel *is Hiſtorical, to the ſeventh Chapter; and Prophetical in the reſt. In the Hiſtory of things done, we have ſingular Monuments of the rare piety of* Daniel, *and his three Companions of the ſame Nation, about the ſame age, and in the ſame condition; who all in their Youth were carried Captives to* Babylon, *in the firſt Captivity by* Nebuchadnezzar, *(not counting upon the Captivity of* Manaſſeh, *) which was in the fourth yeare of* Jehoiakim *King of* Judah, *in the beginning of it: where at the firſt* Daniel *and his fellowes, being inſtructed and trained up in learning for three years together, without intermiſſion, were afterwards for their ſkill and dexterity advanced to honourable employments in that Empire. God ſo took them into his particular Care and Charge, that their Humane inſtructions and learning became uſeful to them; being made ſubordinate, and ſubſerving to Divine gifts and graces, which he further beſtowed on them. For they had the Spirit of Sanctification, Zeal for Gods glory, firm Faith, and invincible, though tryed by fiery afflictions, and cruel decrees, inſiſted on* Daniels *three Companions in their Youth, and upon* Daniel *himſelf in his Old age. Moreover,* Daniel *had the gift of Prophecie. The Dreams which the King had forgotten, and which none of his Wiſemen could tell him,* Daniel *recalls to his memory, and giveth the true Interpretation thereof: whereupon being promoted to high dignity, he prefers his faithful Companions; Providence ſo ordering affairs, that the Church in her ſufferings and Captivity in* Babylon, *ſhould not want Noble Patrons for her comfort, countenance, and maintenance. He was famous for Prayer and Sanctity; as appears,* Ezek. 14.14,20. *And, in the eleventh year of* Jehoiachins *Captivity, ſo ſingular for wiſdome, that by a common Proverb he was ſet a pattern thereof in* Babylon; *where* Ezekiel *alſo then Propheſied: who taunts the King of* Tyrus, *(who thought himſelf ſo wiſe above others) with this mock, ſaying,* Ezek. 28.3. Behold, thou art wiſer then Daniel.

In the Prophetical part of this Book, Daniels *wiſdome doth clearly ſhine forth, in ſhewing when the myſtery of Mans Redemption ſhould be wrought; and Ceremonies, and legal Sacrifices ſhould ceaſe, and be aboliſhed, to give way to the ſervice of God in Spirit and Truth; namely, when the* Meſſiah *was ſlain. Now to work ſure confidence in the expectation of this ſingular good,* Daniel *hath incomparable Viſions concerning the four great Monarchies of the World, until the coming of Chriſts Kingdome; which was to be erected upon the ruine of the former, and to rule afterwards to the worlds end: By which Viſions the Prophet ſheweth, that the Jewiſh Church muſt be in a ſuffering condition; eſpecially under the feet of the Image, the dividdd Kingdome of the* Greeks, *into North and South,* Syria *and* Egypt, *under the* Seleucide *and* Lagidæ, *Succeſſors to* Alexander *the Great; who exerciſed many outrages againſt the Jewes: but above all,* Antiochus Epiphanes *was the moſt cruel, ſubtil, and peſtilent perſecutor, that even the Jewiſh Church had. He hated piety, and was void of humanity, being maliciouſly ſet againſt* Judah's *Religion; chiefly aiming to root out the worſhip of the true God, and to blot every impreſſion and motion of piety out of mens hearts, Againſt thoſe former enemies, and this laſt, but worſt of all.* Daniel *comforts, and quickneth the languiſhing Saints, by foretelling the ſingular Hiſtory of things to be done in the Church, even till the coming of Chriſt the Meſſiah: and not onely by Predictions, and Premonitions, would he make thoſe heavy afflictions, which were to come, more tolerable; but alſo he tells the time preciſely when the Meſſiah, by his death, ſhould purchaſe for his Church ſpiritual deliverance, & and ſet up his Spiritual, and everlaſting Kingdom, by cauſing and merriting Salvation and Eternal felicity to all both Jews & Gentiles which were of the Election of Grace. Fore-telling likewiſe the final & fatal judgment of God to be executed by the* Romans *upon the* Jewiſh *Nation, for denying the Holy One of* Iſrael, *and betraying the Lord of life to be killed by the* Romans *power. In the reading whereof, our Saviour requires ſpecial care of underſtanding,* Mat. 24.15. *Wherefore* Daniels *Book ſeems to ſome, to contain the Hiſtory of ſix hundred years, beginning with* Babels *firſt year under* Nebuchadnezzar; *and reaching thence to* Jeruſalems *fall: the* Romans *thus ſeventy years.* Babels *Captivity laſted: thence ſeven ſeventies to the death of the Meſſiah: thence four ſeventies to the deſtruction of* Jeruſalem *by the abomination of deſolation, or abominable Army of* Roman *Infidels, working (by the juſt judgement of God) the deſolation of the* Jewes, *City, and Countrey. Thoſe three ſums; firſt, ſeventy in* Babylon; *ſecondly, ſeven ſeventies, that is, four hundred and ninety till Chriſt his death: Laſtly, four ſeventies, to* Jeruſalems *deſtruction, make up ſix hundred years, the whole time and limits of* Daniels *Book. Yet others making* Daniels *ſeventies, Cap. 9. to begin, not at* Cyrus *his Proclamation for the* Jewes *return, when* Jeremies *ſeventy ended,* 2 Chron. 36. 21, 22. Ezra, Chap. 1. *but at* Artaxerxes *his Commiſſion to* Nehemiah, *for to reſtore, and to build* Jeruſalem, *(the walls and City)* Dan. 9.25. *and counting eighty five years to intercur between thoſe two dates, viz. the ſeven laſt of* Cyrus; *ſeven of* Cambyſes; *ſeven moneths of* Artaxerxes, *or* Smerdis Magus, *thirty of* Darius Hyſtaſpis; *one and twenty of* Xerxes; *and twenty of* Artaxerxes, *(for in his twentieth year* Nehemiah *had his Commiſſion) they do ſo encreaſe the number to be ſix hundred eighty five years. This uncertainty, and others hereunto belonging, by reaſon of their opinions about the beginning of* Daniels *ſeventies, do ariſe from the uncertainty of Humane Hiſtories, upon which the reckonings of theſe times do depend. Wherof ſee more on* Dan. 9.24,25,26,27. Daniel *lived at the end of the* Babyloniſh *Captivity; yet returned not with the reſt; but ſtayed behind: not ſo much by reaſon of his old age, as for his imployments in the Kings affairs, and uſeful there to procure the good of his Nation, and to promote their Cauſes.*

CHAP. I.

Verſ. 1. IN] The beginning and end of the ſeventy years Captivity, is from Nebuchadnezzars firſt, unto the firſt of Darius: and Daniel was in Babylon the whole time, as is plain in this Chapter, ver. 1.& 21. Jeremy in the firſt of Nebuchadnezzar telleth, that Nations ſhall ſerve the King of Babylon ſeventy years, Jer. 25.11. So the account muſt be from Babels firſt. See 2 Chron. 36.21.

third] Heb. *three*. But the Cardinal number when it is governed of a Noun, here, hath the ſignification of the Ordinal number.

year of the reign of Jehoiakim King of Judah] In the end of this third year of Jehoiakim, Nebuchadnezzar began to reign: and in the fourth yeare of Jehoiakim, he overthrew Pharaohs Army at Carchemiſh by the river Euphrates, Jer. 46.2. And preſently began his expedition in Babylon, and came up to Jeruſalem in the ſame fourth year of Jehoiakim, which was ſtill in the firſt of Nebuchadnezzar. See Jer. 25.1.2 King. 24.1. Now ſeft the deſolation of Jeruſalem, ſpoken of, Jer. 25.11. ſhould make the unacquainted ſtagger, we muſt know, that the land paid, or kept and enjoyed her Sabbaths, Ley. 26.34. and reſted 70 years, 2 Chron. 36.21. from the firſt Captivity, to the end of Babels reign. For in moſt exact truth, the deſolation and reſt was in part from the firſt batering of Jeruſalem, and carriage of any from the Countrey. This third year of Jehoiakim was about 3400 from the Creation. Of this Jehoiakims death, we read, That he was bound in chains to be carried to Babylon, 2 Chron. 36.6. But dying on the way, he was buryed, as Jeremy prophecied, Jer. 22.19. & 36.30. though the common phraſe of ſleeping with his Fathers be afforded him, 2 King. 24.6.

Nebuchadnezzar] 1 King. 24.1. 2 Chr. 36.6. the ſon of Nabopolaſſer. See *Annotations* on Ezek. 26.7.

King of Babylon] See *Annotations* on Gen. 10.10. The Aſſyrians, Chaldeans, Perſians, reigning as Monarchs ſucceſſively, had in poſſeſſion, and were ſtyled Kings of this famous city. See Neh. 13.6.

and beſieged it] In the beginning of the fourth year of Jehoiakim; as was ſaid.

V. 2. *And the Lord gave*, &c.] So Deut. 1.27. Jer. 37.17. God, the Author of Nebuchadnezzars victory, ſold them into the hand, &c. Judg. 3.8. & 4.2. Of Jehoiakims reſtitution, and ſubjection a while, and his rebellion after, and final overthrow laſt of all, ſee 2 King. 24.1,2. Jer. 25.1. 2 Chron. 36.5,6.

with part] For part remained till the time of Jechoiah; and the laſt part, till the time of the laſt ſubverſion of all, in the eleventh year of Zedekiah; which Nebuchadnezzar had moſt juſt cauſe of wrath againſt the Kingdome of Judah, for their double or treble rebellion againſt him. The Veſſels of the Temple were of ſundry ſorts, and very many in number, Ezra 1.9, 10, 11. & 8.25,26, 27. and yet part of them had been cut in pieces, at Jehoiachins captivity, 2 King. 24.13.

Shinar] Read Gen. 10.10. & 11.2. which was a plain by Babylon; and is here taken for Babylon, where was the temple of their great god.

The houſe of his god] As monuments of his triumphant victory; and of his thankſgiving to his god therefore. See 1 Sam. 31.9,10. This his god was the idol Bel; the chiefeſt Idol in account with the Aſſyrians, Perſians, and Babylonians. Moſt think they underſtood by it the Sun. And hence was that Idolatry to the Sun, in Manaſſehs time, who had been in Babylon; and mentioned in the reign of Joſiah, 2 King. 23.11. And hence alſo it is, that to the Fire, as a ſpark of the Sun, they gave Divine worſhip. Bel likely ſignified to them, what Baal did to the Jews, a Lord; from Bel and Nebo, their Idols mentioned, Eſay 46.1. ſome of the Babylonian Kings would aſſume part of their names; as Belſhazar; Nebuchadnezzar: and the like name the Prince of the Eunuchs, by the commandement of the King, gave to Daniel, verſ. 7. Chap. 5.12.

treaſure-houſe of his god] Idolaters coſts upon their gods. See Diodorus Siculus book 3. chap. 4. Belſhazar, in the ſacrilegious prophaning of them, had that hand-writing, &c. Chap. 5.2, &c.

V. 3. *Spake unto Aſhpenaz*.] In that third year of Jehoiakim, ver. 1. or beginning of the fourth. For Nebuchadnezzars firſt year comprehended part of the third year, and part of the fourth of Jehoiakim, Jer. 25.1. And in that year, and not in the eighth year of Jehoiakim; or in the ſeventh or eighth year of Nebuchadnezzars, as ſome would, (compare 2 King. 24.12. with Jer. 52.28.) was Daniel carried Captive, and this commandement given to Aſhpenaz.

Eunuchs] Or, Courtiers; whereof many were Eunuchs: ſome not, Jer. 52.25. See Gen. 39.1. Eſth. 4.4. & 6.2. & 7.9. Acts 8.17.

and of the Kings ſeed] Heb. *of the ſeed of the Kingdome*. Eſay foretold this, Chap 39.7. not yet that Daniel and his Companions were Eunuchs in its ſtricteſt ſenſe; as the mind of ſome is; not yet certainly, though perhaps probably, of the ſeed Royal. The Kings purpoſe was, to keep them as hoſtages; and that he might they himſelf victorious, and alſo by their good intreaty, and learning his religion, they might favour rather him, then the Jewes; and ſo alſo be able to ſerve him as paſſages of honours and ſo from time to time to be advanced to offices in the Court, or Governours in their land. Moreover, by this means the Jewes might be better kept in ſubjection, fearing otherwiſe to procure hurt to theſe Noblemen.

V. 4. *But wel-favoured*] Not ſuch as thoſe, Lev. 21.17. Such rather as Abſolom was, 2 Sam. 14.25. The King required three things; that they ſhould be of noble birth, witty and capable of learning; and alſo of a ſtrong and comely Nature and beauty; For *gratior eſt pulchro veniens e corpore virtus*; when there is καὶ ἐξωτερικὴ ἀρετή. And all this; that they might do him the better ſervice; and this he doing for his own commodities, makes it the leſſe to ſerve for the praiſes of his liberality: yet in this he is worthy of praiſe, that he eſteemed learning; and knew that it was a neceſſary mean to govern by.

and ſkilfull in all wiſdome] In the principles of it: and according to the capacity of their years. And much towardneſſe by many ſignes may appeare in young and tender years; as in Athanaſius, and others.

to ſtand, &c.] As 2 Chron. 10.6. 1 King. 10.9.

in the Kings palace] Ver. 19. before the king.

teach the learning, and the tongue of the Chaldeans] That they might forget their own religion and countrey fashions, to ſerve him the better to his purpoſe; yet it is not to be thought that Daniel did learn any knowledge that was not godly; unleſſe it were ſo far forth as whereby to be able to convince and condemn it. As Solomon would know madneſſe and folly, Eccl. 1.17. as the Fathers would know the errours of Philoſophers, and tenents of Heretickes, to be more able to confute them. In all points, Daniel refuſed the abuſe of things, and ſuperſtition; inſomuch that he would not eat the meat which the King appointed him; But was content to learn the knowledge of Natural, Moral, and Rational things, and Sciences; and the Chaldean tongue, which differed from the Hebrew, and was meet to be ſpoken in the Chaldean Court, and in the Kings preſence. Thus, Moſes was learned in all the wiſdome of the Egyptians, Act. 7.22.

V. 5. *daily proviſion of the Kings meat*] Haply that they might be drawn to eat meats forbidden in the law.

the wine which he drank] Heb. *the wine of his drink*. Such as he had at his own Table: Such was the Kings Humanity, and royal regard of his conquered Captives.

three years] To the intent that in this time, though but ſhort, they might learn both the manner of the Chaldeans, and alſo their learning and language.

before the King] As well to ſerve at the Table, as in other offices of greater employment. Leſſe care have we to fit our ſelves to ſtand before the King of Heaven, to ſerve him in our ſeveral callings and offices.

V. 6. *Now among theſe*] There were more beſides, verſ. 10.

of Judah] Moſt likely of that Tribe.

Daniel] So ſpeaking of himſelf in the third perſon; and ſo often do the Prophets; as Eſay 1.1. Jer. 1.1. Ezek. 1.3. yet otherwhiles, in his own perſon; as Chap. 8.1. and 9.2. for that no doubt can be made, but that he, and no other, is the penman of this book. See Chap. 10.12.

V. 7. *Prince of the Eunuchs*] So ver. 8, 9, 10, 11, 18. This man is not named: And hath Melzar under him, ver. 11. and ſeems not to

to be Aſhpenaz, who is called the maſter of the Eunuchs, verſ. 3. nor Arioch, who is called the Captain of the Kings guard, Chap. 2, 14, 24, 25.

Gave names] By the commandement of the King, Dan. 5. 12. as Pharaoh did, Gen. 41. 45. and Pharaoh Necho, 2 King. 23. 34. and this Nebuchadnezzar, 2 King. 24. 17. This was haply to ſhew his abſolute power, and right of dominion over them; as Adam gave names, Gen. 2. 19, 20 and to honour haply his idols of Chaldea, or the children by the idols names, Chap. 4. 8. the principal whereof were Bel and Nebo, Eſay 46. 1. and to cancel likely in them the memory of their birth, countrey, and religion, and the knowledge of the true God, whoſe name they bore, El, and Jah: for the Jewes uſually gave their children names which might put them in mind of ſome part or point of Religion; or upon ſome extraordinary occaſion changed the name; as Eſau was called Edom, and Gideon Jerubbaal. God himſelfe in favour changed the names of Abram, Sarai, and Jacob; and our Saviour did ſo to Simon, and to the ſons of Zebedee, Mar. 3. 16, 17.

Belteſhazzar] After the name of his God, Chap. 4. 8. ſignifying, Bel keepeth treaſure, or keeping Bels treaſure: but Chap. 10. 1. the name is altered by diſpacing onely a letter, and by making the name to ſignifie, He braſt out a fire upon the enemy; even the Chaldean. It differeth ſomewhat from the name of King Belſhazzar, Chap 5. 1.

V. 8. *Daniel*] Being followed herein by his three companions, as appears.

Purpoſed] Such was his conſtancy, in piety, and reſolution againſt ſin, Heb. 12. 4. Act. 11. 23.

defile himſelfe with the portion of the Kings meat] The Babylonians did eat many things forbidden to the Jews, Lev. 11. Deut. 14. and meats allowed, as wine here, yet became impure to the Jewes in certain caſes. And that caſe ſpoken of, 1 Cor. 8. 1, 4. (whereof ſee more, Act. 15. 20. Rom. 14. 1, &c. 1 Cor. 10. 25, 27, 28, 29.) ſeems to be in practice amongſt the Babylonians, Dan. 5. 4. Daniel bringeth this in, not ſo much to ſhew his ſobriety, temperance, and abſtinence, from meats; as to ſhew how God, from the beginning, aſſiſted him with his Spirit, and at length called him to be a Prophet.

he requeſted] In his own and his companions names, verſ. 10. He did it, preſently without delay, and humbly, and modeſtly, for providing for the ſafety of his conſcience, and theirs.

V. 9. *Favour*] Heb. *gave Daniel into favour*. The effect of Solomon's prayer, 1 King. 8. 50. God made the Prince of the Eunuchs to ſhew him favour and mercy, by granting him what he required, in that manner as is after ſet down: Otherwiſe he might have taken occaſion hereby of diſpleaſure, and anger at Daniel, as deſpiſing this the Kings bounty, and condemning his meats as unclean. See Gen. 39. 4, 21. Pſal. 106. 46. Prov. 16. 7.

V. 10. *I fear my Lord the King*] He ſuppoſed that they did this for their Religion, which was contrary to the Babylonians; yet herein he would bear with them, if they could free him of this fear.

worſe] Heb. *ſadder*, Gen. 49. 9. Prov. 17. 22.

your ſoft] Or, *term*, or, *continuance*, verſ. 5, 6. or of your age and condition.

endanger my head] My life, through his juſt wrath, upon my diſobedience, and unſaithfulneſſe.

V. 11. *Melzar*] Or, *the ſteward*. It ſeemeth, it may be ſome name of office, as governour of the pages. Daniel diſſembling a willingneſſe of connivance in the Prince of the Eunuches, ſo he might be ſaved harmleſſe in his fear; now he add reſſeth himſelf to this under-officer. Thus wiſely and diligently he uſeth all lawful means, and conſtantly wades through all difficulties, for the keeping of his conſcience clear, and undefiled.

V. 12. *Prove thy ſervants*] He moves for them alſo; and that earneſtly and humbly, with all complements of civility.

ten dayes] Meaning that within this ſpace he might have the trial: and this he ſpake, being moved by the Spirit of God; in confidence of his bleſſing upon them.

pulſe] Heb. *of puſſe*; Not that it was a thing abominable to eat dainty meats, and to drink wine, as before, and after, they did, Dan. 3. So it were according to the rules of their Levitical Law. But if they ſhould have been thereby won to the King, and have refuſed their own Religion, breaking the Levitical laws for meats, Lev. 11. Deut. 14. that meat & drink then had been accurſed. Pulſe and water, here mentioned; that the officer might ſee their confidence the more, and have the clearer tryal, and better proof and experience of their ſaying, and the thing it ſelf.

to eat] Heb. *that we may eat*, &c.

V. 13. *and as thou ſeeſt*] The motion fair, and not without the officers profit, and grounded upon a comfortable aſſurance of Gods bleſsing.

V. 15. *Their countenances appeared faiver*] Not lean, but the more freſh and fair. Their bare feeding, and that alſo of Moſes, when he fled from the Court of Egypt, declareth that we muſt live in ſuch ſobriety, as God doth call us unto; ſeeing he will make it more profitable unto us, then all daintieſs for his bleſſing onely ſufficeth, Exod. 23. 25. Deut. 8. 3. Mat. 4. 4.

V. 16. *thus Melzar*] It ſuiteth with his profit: He took the Kings daily proviſion to himſelf, and his own family.

V. 17. *in all learning and wiſdome*] Meaning in liberal Sciences, and natural knowledge; and not in the magical arts, which are forbidden, Deut. 18. 10, 11.

Daniel had underſtanding] Or, He made Daniel underſtand; God did it. He the Author of learning and wiſdome, Jam. 1. 5, 17. John 3. 27.

in all viſions and dreams] Not in vain, or falſe viſions. Jer. 2 3, 16. & 14. 14. Ezek. 12. 24. & 13 7, 16. Zech. 13 4. Nor in common and ordinary idle dreams; whereof, Eccl. 5. 3, 7. or lying dreams, Jer. 23. 25, 27. But in ſuch viſions and dreams, as were extraordinarily ſent of God, fore-telling things to come; as thoſe to Pharaoh, Gen. 41. and to Nebuchadnezzar, Dan. 2. Or ſuch, whereby he revealed his will to his Prophets, Numb. 12. 6. And this gift of underſtanding was not in him, by way of habit, conſtantly abiding, as appears, Chap. 2. nor was the like in Eliſzaus, as appears, 2 King. 3. 15. & 4. 27. But by way of infuſion; upon ſome ſpecial occaſions, and for ſome ſpecial uſes, as God pleaſed. However, by this it appears, that Daniel was a Prophet, and none of the other three; for by dreams and viſions, God appeared to his Prophets, as we ſaid, 2 Chron. 26. 5. Dan. 10. 1. And herein his Book excelleth; declaring the coming up of Idolatry, chaſtiſement, and fall of the Babylonians, Medes and Perſians, Greeks, whole, and parted; and how Chriſt defendeth the holy Jews, until the redemption. Dreams alſo ſeem here to have reference to thoſe, Chap. 2. 1. and Chap. 4. verſ. 5.

V. 18. *the end of the dayes*] Of the three years, above mentioned, verſ. 5. in the yeare of the world, 3406. or 3407. or thereabout.

V. 19. *communed with them*] And others too, as appears in the words following. And by comparing the ſpeeches and anſwers of all together, he found none like Daniel, and his three companions.

ſtood they before the King] Verſ. 4. to ſerve him in his palace.

V. 20. *wiſedome and underſtanding*] Heb. *wiſedome of underſtanding*.

ten times better] A certain number for an uncertain; ſo Gen. 31. 7, 41. Num. 14. 22. Job 19. 3. A very great difference and degree of excellency.

Magicians and Aſtrologers] Thoſe names, at the firſt, were, and might be taken in good part; as the word Tyrannus, Sophiſtor, and the Engliſh word, Knave, is found in Chaucer, for a Male-child: though afterwards, through abuſe of men and arts, the names grew infamous.

V. 21. *And Daniel continued*] In eſteem and dignity, in the higheſt offices and employments, under the kings of Babylon. This verſe comes in here, as it were by way of a parentheſis.

even unto the firſt yeare of King Cyrus] And after, Chap. 10. 1. Of Cyrus, ſee Eſay 44. 28. & 45. 1, 4, 13. & Dan. 5. 30, 31. & 6. 28. and 10. 1. That is, he was eſteemed in Babylon; as a Prophet, in dignity and honour, as long as the Empire of Babylon ſtood, and afterward alſo: and yet Belſhazzar, in his laſt year, ſeems ignorant of him, Chap. 5. 13. with this firſt of Cyrus, the ſeventy years of captivity ended: Thus, Nebuchadnezzar, fourty five, almoſt, raigning with his Father, and alone; compare Jerem. 25. 1. with 2 King. 25. 27. Evilmerodach, two years, Neriglliſſorus, four years, Laboroſarchodus, nine moneths; Belſhazzar, 17 years; Darius Medus, one year. See Jer. 27. 7.

CHAP. II.

Verſ. 1. *And in the ſecond yeare of the reign of Nebuchadnezzar*] Heb. *and in the ſecond yeare in the reign of Nebuchadnezzar*. And this ſeems to ſuit better with the truth of the ſacred Hiſtory. For this Dream and Expoſition, was not in the ſecond year of Nebuchadnezzars reign, and Daniels captivity. The things ſet down towards the end of the former Chapter, make againſt that; neither doth any thing force us to underſtand them by way of anticipation. And much leſſe was it in the ſecond year of his Monarchy; which for this cauſe, ſome would have to begin many years after, upon his conqueſt over the Ammonites, Moabites, and Egyptians. And leaſt of all was it, in the ſecond year of his Succeſſor, and ſon of the ſame name; as divers forged heathen Hiſtorians frame the catalogue of the Babyloniſh kings. But rather, this fell out in the ſecond year, after the three years were expired, wherein Daniel and his companions, had been trained up, as is expreſſed, Chap. 1. verſ. 5. 18. And this was the fifth year of Nebuchadnezzars reign, and Daniels captivity, and in the ninth of Jehojakim. In the ſecond year then after Daniels Coronation, as it were, with wiſdome, Chap. 1. 19, 20. was this dream, by Daniel, recalled to the kings memory, and expounded. And this was ſome ſix or ſeven years, before Ezekiel began to propheſie, Ezek. 2. ver. 2, 3. As Joſeph in the ſecond year, after his skill in dreams, expounded Pharaoh's, compare Gen. 40. 23. with 41. 1. God ſo diſpoſing the times alike; the Magicians alike; and ſo guiding, and advancing Joſeph and Daniel alike. See *Annotations on Chap. 1. 13.* *Nebuchad-*

Nebuchadnezzar dreamed] And thus God hath vouchſafed dreams, ſometimes to Heathen and Idolaters, for the good benefit of his own ſervants; as to Pharaoh, Abimilech, and Laban, Gen. 11. and 20. and 31. This Dream was about the yeare of the world, 3404.

dreams] Not that he had many dreams, but that many matters were contained in this one dream; becauſe in that one Image which he ſaw, there were divers metals, which were types, and repreſentations of divers Monarchies, one ſucceeding another.

was troubled] Verſ. 3. See Pſal. 77. 3. Becauſe it was ſo rare and ſtrange a dream; even while his ſleep was yet on him, was he troubled. See Gen. 40. 6.

brake from him] Or, fled from him, that he could ſleep no more, by reaſon of the diſquieten. ſſe of his ſpirit.

V. 2. *Magicians*] Chap. 5. 7. Gen. 41. 8. Ezek. 21. 21. More names of ſeveral ſorts follow, of men of curious arts, in themſelves unlawful and diveliſh; and not eaſily, with certainty now diſtinguiſhable. See the many books of like Artiſmens, Act. 19. 19. Such were thoſe in Egypt, Exod. 7. 11. whereof James and Jambres were chief, 2 Tim. 3. 8. Such was Simon, Act. 8. 9, 10, 11. Barjeſus or Elymas, Act. 13. 6, 8. See 2 Chron. 33. 6. ſuch are forbidden, Deut. 18. 10, 11, 12.

Chaldeans] Or, *diviners*. This Nation of all others was given to ſuch like arts and ſtudies: and all theſe aſtrologers, and ſorcerers called themſelves, by this name of honour, and from the name of this Countrey; as though all wiſdome and knowledge of the Countrey depended upon them; and that all other Countreys were void of the ſame, verſ. 4, 5, 10.

V. 4. *In Syriack*] Or the Babylonian tongue. So Eſay 36. 11. yet now the Syriack and Chaldee tongue do much differ, and did in the days of our Saviour, who uſed the Syriack tongue, as the Jewes did in his time. This appears by many Syriack words in the New Teſtament, which yet are called Hebrew, becauſe that was the ancient and mother language, and the Syriack but a corruption of it. See Joh. 5. 2. & 19. 13, 17, 20. Apoc. 9. 11. & 16. 16. Act. 21. 40. & 22. 2. Syria ſometimes comprehended Babylon in it, Mela. 6. 1. c. 11. Pliny 6. 5. c. 12. Hitherto Daniel writ in the Hebrew tongue. Now he begins in the Syriack or Chaldee tongue; and ſo continues while the viſions are general, and cauſe the Jews no danger: and this is to the eighth Chapter, uſing the Chaldee, which then was beſt known, and general over the Eaſt; But when the Oppreſſours are named, and the Jewes are plainly deſcribed the people whom God defendeth; then the eighth Chapter and all after, he writeth again in Hebrew, and hath a commandement to keep cloſe the plain expoſition, in Chap. 12. 4. The Additions to Daniel, which the Trent Council hath made Canonical, brings in a third language, as written originally in the Greek tongue.

O King] Chap. 3. 9. & 5. 10, and 6. 6. a ſpeech of affection, and of honour Natural, and Civil, uſed alſo by the people of God, chap. 6. 21. 1 King. 1. 31. Neh. 2. 3.

live for ever] For ever, both in Hebrew and Chaldee, ſignifies often a long time onely; as Exod. 21. 6. Gen. 13. 15. Pſal. 89. 1. See *Annotations* on Exod. 12. 24. Here they expreſſe our wiſh at full; and deſire his longeſt life; yet cannot mean his everlaſting life in this world. Neither may we exclude them from thoughts of wiſhing him an everlaſting happy life after this. So many Heathens, ſpecially of greateſt fame for learning and wiſdome, having ſuch ſomeoth of the immortality of the ſoul, and of an everlaſting life in joy, or pains, after this life ended.

and we will ſhew] It was more then they could do, Chap. 4. 7. and 2. 27. Gen. 41. 8. But they promiſe this, to gain the time, &c. as the King taieth, verſ. 8.

V. 5. *the thing is gone from me*] The Chaldee ſignifies both word and thing; as likewiſe the Hebrew doth. From me, not without Gods ſpecial providence; minding thereby the honour and advancement of Daniel, for the good of his Church and people in their captivity.

ye ſhall be] This, though cruel and unjuſt in it ſelf, as they truly plead, verſ. 10, 11. yet is a juſt reward of their arrogancy which vaunted of themſelves, that they had the knowledge of all things, that they ſhould be proved fools, and that to their perpetual ſhame and confuſion.

cut in pieces] Chap. 3. 29. Chaldee made pieces.

and your houſes ſhall be made a dunghill] Ezra 6. 11.

V. 6. *Rewards*] Or, fee, Chap. 5. 17. The word properly ſignifieth a very great reward; ſuch as prodigals, who make no account of their wealth, uſe to give.

therefore ſhew me the dream] So again, ver. 9. ſtill preſſing them to this point, and that tyrannically.

V. 7. *Again*] Ver. 4.

V. 8. *would gain the time*] Chaldee, *buy*. See, Epheſ. 5. 16. men in danger will give any thing to gain time, for their own advantages; to delay, and protract it, in hope to find out ſome occaſion to eſcape, in the mean time. So here, in hope that the King might yet rub up his memory, and better remember his dream, or turning his thoughts ſome other way, might as well forget his decree, as his dreame; or at leaſt, that in time his anger might aſſwage, and he mitigate, if not revoke, that raſh judgement, and bloudy Decree.

V. 9. *one decree for you*] That is, my ſentence ſhall ſtand firm, and be brought to effect, Eſth. 4. 11. One Law, once paſt, as Pſalm 89. 35. and never to be revoked; nor ſecond to be made, 1 Sam. 16. 8. had been the more tyrannical cruelty in the King; had not they brag'd as much of their magical profeſſion: though their profeſſion in general deſerved death by the Law of God, Lev. 20. 27. Deut. 18. 10, 11.

for ye have prepared lying and corrupt words to ſpeak before me] I know that you, becauſe you cannot tell me my dream, have prepared your ſelves to give me a falſe interpretation, accomodated to the preſent time, and pleaſing in the event.

and I ſhall know] By your telling the Dream that is paſt, I ſhall know your skill and ability to tell the Interpretation thereof, though it be in fore-telling things to come. And ſurely, if you can know the future, much more ſhould you know that which is paſt.

V. 11. *a rare thing*] Chald. *precious*. For precious things are rare.

whoſe dwelling is not with fleſh] That are pure ſpirits, free from all mixture and infirmity of the fleſh, have no converſation, nor ordinary communication with men, whoſe ſouls lodge in bodies, and are tied to ſenſes: hence it comes to paſſe, that that Divine light they receive, is very ſmall, and alſo depends wholly on the good pleaſure of God. Thus they acknowledge a Deity, and Gods Omniſcience; and that proper to him: as what man doth not all this? Though they err in the point of more gods then one. And thus they make way to Daniels honour, and favour and intereſt in the true God.

V. 12. *for this cauſe*] The more alſo for their laſt anſwer, ver. 10, 11. whereby they charged the King with tyranny, requiring of them things never heard of, and ſurpaſſing the reach of all Humane Nature.

very furious] Prov. 27. 4, and 21. 24. and 19. 12. and 16. 14. and 20. 2. This, as it is dangerous in the perſon of a King, ſo it much unbeſeemeth him, Eccl. 7. 9. Prov. 14. 17. and 16. 32. See Mat. 21. 5. Prov. 20. 28. Eſay 16. 5.

V. 13. *And the decree went forth*] The King pronounced it, and he cauſed it to be proclaimed, *a decree written in blood*, Eſay 10. 1.

that the wiſe men ſhould be ſlain] Thoſe that were there preſent: or elſe, all the wiſe men were to be ſlain. The King deeming and dooming them as impoſtors; and continuing in his rage, through his deſpair of knowing his dream, and the interpretation of it.

And they ſought Daniel] Abſent belike at that time, or ſleighted as being novices; and the others old and experienced Magicians; or kept off, by reaſon of their envy toward them, Prov. 27. 4. This envy threw Daniel afterwards into the den of Lions. However, this ſhewes that theſe things fell out after the three years of their training up, Chap. 1. 5. and that Daniel and his fellows were not with the reſt before the king, verſ. 2. as not affecting to be of that number, nor meddling with ſuch arts, nor coveting ſuch rewards, and honours, verſ. 16.

V. 14. *anſwered with counſel*] Chald. *returned*: or, reſtored counſel and wiſdome; to wit, why the decree for killing all the Sages ſhould be ſtayed.

to Arioch] Gen. 37. 36. and 40. 3. 2 King. 25. 8. Haply being a ſtranger, he had not attained to a free acceſſe to the King. But neceſſity drives him to it, ver. 16.

Captain of the Kings guard] Or, chief *Marſhal*. Chald. *chief of the executioners*, or *ſlaughter-men*; 22 Gen. 37. 36.

V. 15. *Why haſty?*] Why may it not be deferred, if hope may be given of ſatisfying the Kings mind about his Dream?

Then Arioch made] Daniel ſo not hearing of it before. See *Annotations* on verſ. 13. Arioch alſo haply made the motion of Daniels going to the King about it: which Daniel puts in execution in the next verſe.

V. 16. *give him time*] Not to ſtudy or mediate by diſcouſe of reaſon, or by help of books, or rules of art, nor to deliberate; but to call upon God with fervour and perſeverance: for in God he placed all his hope and help. Neither doth the King deny this ſpace of time to Daniel, upon the hope he had in his promiſe; though he would not uſe delay with the Magicians, who put him in deſpair, ver. 8.

V. 17. *his houſe*] In Babylon, where it ſeems he remained during the times of the Babylonian Monarchs, Chap. 1. 21. And his houſe likely not far from the Kings palace, if this may ſtand with his ignorance of the Kings Decree, ver. 15. However, his houſe was the fitteſt place for his purpoſe of Prayer.

known to Hananiah] For their help in prayer; and ſo he acknowledgeth, and owns them in the buſineſſe, verſ. 23. & 36.

V. 18. *Deſire mercies*] Prayer to God is the means of deliverance in greateſt dangers.

of the God] Chald. *from before God*, or, *the face of God*; as ver. 15. *from before the face of the King.*

that Daniel] Or, *that they should not destroy Daniel*, &c. This was the immediate end which they aymed at.

V. 19. *in a night vision*] Whether to him sleeping, or waking, it is uncertain. As also the particular manner how it was revealed: and whether the next night after, or some other short time; for the Kings hasty wrath would admit no long delay.

blessed the God of Heaven] Did give thanks, and praise to him. God in another sense doth blesse us. And we in another sense do blesse others, Gen.24.60. Josh.22.6.

V. 20. *blessed be the name of God for ever and ever*] Psal.113.2. and 115.18.

for wisdome and might are his] Job.12.13,16. Prov.2.6. Jam.1.5. 1 King.3.9. See vers.23. of this Chapter. Daniel did see this, in that God in Wisdome did foresee, and in his might was able to effect this wondrous change of Empires, as this Vision did forethew.

V. 21. *and he changeth the times*] This seemeth to have special regard to the revolutions of States and Empires, and to the mutations of the affaires of the world; which was the subject of the Kings Dream.

he removeth Kings] Job 12.18.Gen.14.

he giveth wisdome] This hath reference to the gift given to Daniel.

V. 22. *he revealeth deep and secret things*] As now to Daniel; and so to Joseph, Gen.37. & Chap.41.Job.12.22.

and the light dwelleth with him] He sheweth that man hath neither wisdome nor knowledge, but very dark blindnesse and ignorance of himself: for it cometh only of God, that man understandeth any thing: He is Light, and dwelleth in Light, 1 Joh.1.5. 1 Tim.6.16. Psal.139.12.

V. 23. *I thank thee*] So Mat.11.25.

O thou God of my Fathers] To whom thou madest thy promise, and who lived in thy fear; whereby he excludeth all other gods: and fastens his Faith upon Gods free and gracious Covenant, as the Ground of this mercy, and his thanksgivings, not pretending to any worth of his own.

wisdome and might] Valour and greatnesse of minde in actions; and Wisdome in Counsel, and in understanding of affaires, and skill to interpret the Dream.

we desired of thee] That is, he and his companions, vers.17,18. See the benefit of conjoyned prayers; and the Modesty of Gods servants, who attribute the good things they receive from God, to other mens prayers, as well as to their own.

made known to us] Amos 3 7. Gen.18.17. and 6.13.Psal.25.14. Joh.15.15.

V. 24. *unto Arioch*] Not straight to the King; so full was he of modesty and humility; and so free from pride and arrogancy: and haply to stop him from present execution.

to destroy] so 1 King.2.25,29. 1 Sam.22.17,18. Souldiers, and chief Commanders used in such cases.

Destroy not the wise-men] See the mercy of Gods servants; Daniel sues to save the life of the Wise men: not that he favoured their wicked profession; but in that he had a respect to equity and mercy: because the King proceeded according to his wicked affection and fury; and not considering at all, if their Science were lawful or no.

V. 25. *Then Arioch* &c.] Doubts nothing of Daniels truth, honesty and wisdome; but hasts to bring Daniel, and this welcome message to the King, the more to ingratiate himself into his favour: And herein ascribes to him more then truth was, as Courtiers use to do. For he sought not Daniel, unlesse it were to slay him, vers.13. nor found him; for Daniel offered himself unto him, vers.24.

I have found] Chald. *that I have found*. It seems then that Daniel was but yet a Novice; as yet of no such Name and Fame, as afterwards. This was his first rising; this being but the second year after his three yeares of Education ended.

Captives of Judah] Chald. *Children of the Captivity of Judah*.

V. 26. *The King answered*] That is, spake. For in the Chaldee, and Hebrew, and Greek also the word translated, *answered*, is very often used, when no question before is asked. So Job 3.2. Mat. 22.1. and 11.25. and 17.4. Luk.14.3.

art thou able?] Though he found him ten times better then the Astrologers, Chap.1.20. yet, either that hath reference to future times; or, in the throng of his mighty affaires, and sudden trouble of his spirit at this Dream, he did not recollect himself to think upon Daniel: as neither Belshezzar did, Chap.5.10,11.

V. 27. *the secret*] Is a divine Revelation; no Natural Dream. And therefore not within the power of man, to reveal, or interpret.

cannot the wise-men] No more then they could read the Writing, Chap.5.7,8. nor those Magicians in Egypt could do those miracles, Exod.8.18,19. and Chap.9. and 10. Daniel first sheweth the insufficiency of the Wise-men, before he sheweth Gods power.

V. 28. *but there is a God in Heaven that revealeth*] He sheweth, that Man by reason and art is not able to attain to Gods Secrets; nor Sorcerers by the help of their false gods: but the understanding only thereof must come of the true God. Whereby he smiteth the King with a certain fear and reverence of the only true God, of his Wisdome, and Power; to draw him from his false gods, that could not help his Sorcerers in this their danger. And that he might be the more apt to receive the high mysteries that should be revealed to him. See Gen.40.8. and 41.16.

maketh known] Chald. *hath made known*.

in the latter dayes] Or, *in the end of dayes*; as Gen.49.1. Esay. 2.2. Micah.4.1. & 6.2.17. that is, in time to come, afterther, even to the Messiah; as is declared, vers.29,45. See Jer.23.20. Ezek.38.8.

are these] Of that same argument as thy thoughts were before thy Dream, vers.29,30.

V. 29. *Thy thoughts*] Daniel from God tels him, not only his Dream; But more also, even his waking thoughts before his Dream.

came into] Chald. *came up*. God sometime satisfieth the curious desires of great men for the good of his Church.

V. 30. *for any wisdome that I have*] He arrogates nothing to himselfe; But honours the King, in that for his sake God vouchsafes both the Dream, and Interpretation: to insinuate the more into the Kings heart, a mind and affection to the true God. So before, vers.19.

but for their sakes] Meaning for the Jews sake also, and all the Church (which Nebuchadnezzar had then in his Dominions, and power) was granted to Daniel, the revelation both of the Dream, and the Interpretation: or simply, for the sake that it might be made known to the King; for the word *their* is not in the Original.

The thoughts of thy heart vers.29

V. 31. *sawest*] Chald. *wast seeing*; in a Dream, vers.1.2.

a great Image] Hieroglyphically representing the various changes of Kingly governments in the World, till the coming of Christ; which was from this time above six hundred years.

whose brightnesse] See Chap.4.36.

terrible] Not so much to affright, as to astonish with admiration; as Luk.7.16. & 1.65. Mat.9.8. or as in the first verse of this Chapter.

V. 33. *part of Iron, and part of clay*] Some parts of them of the one, and some parts of them of the other; and not the whole feet, composed of a matter arising from a commixtion of Iron and clay. See vers.42.

V. 34. *was cut out without hands*] See vers.45. without art or industry; without Engines and humane helps. See Esay.45.9.

V. 35. *like the chaffe*] Such is the glory of all humane kingdomes, of worldly men, and of all earthly felicity, Eccl.1.2. Psal. 37.35,36. Job.20.6.——8. Psal. 39.5. Such use Nebuchadnezzar should have made of this Vision.

no place was found] As Psal.37.10,36. & 103.16.

became a great mountain] Grew by degrees to a great mountain after it smote the Image.

and filled the whole earth] Exceeded all the other Empires.

V. 36. *This is the dream*] He appeals, as it were, to the Kings conscience for the truth hereof in all particulars. And therefore that he cannot doubt of the truth of the future interpretation.

we will tell] Joynes his Companions with him in his modesty, and humility; and because of the help of their prayers: though the revelation was vouchsafed to him alone, vers.19.

V. 37. *Thou O King*] And his Successors in the Empire, Jer.27. 6,7. Ezek.26.7. the Babylonian alone: not the Assyrian: much lesse must it be fetched so high, as from Nimrod, Gen.10 9,10.

a King of Kings] Ezra.7.12. as Deut. 10.17. and as Gen.9.25. as Cant.1.1. and as the Oracle was called *fanctimfanctorum*, the most holy place. Nebuchadnezzar had many Kings feodary and tributary unto him, and under him: and Captives with him in Babylon, 2 King.25.28.

hath given thee] And would do more: as this Dream shews: for this was but in the fifth year of his reign. See Annotations on vers.1. Chap.4.25. & 5.21.Ezra 1.2. This Donation of God should have prevented that pride of his spirit, Chap.4.30. & Esay.14.12, 13. which was like that of the Assyrian, Esay.10.8 —— 16.

V. 38. *And wheresoever*] In all thy large Empire, Chap.4. 12.21,22.

thou art this head of Gold] He understandeth not only the person of Nebuchadnezzar, but the Chaldean Empire: called a *head*, because it was the first of these 4 Monarchies. For the Assyrian Empire was past and extinct. And Nebuchadnezzar desired only to know what should be after him, vers.29,30. And of gold, it is said to be in regard of its glory, riches, splendour, and magnificence in all greatnesse, Esay.13.19. & 14.11,12,13. Babylon is called *the golden City*, Esay 14,4. and monstrous was that Colossus of gold, made by the King, Chap.3.1. It is likened to a Lion, Chap.7.4

V. 39. *arise another kingdome*] That of the Persians, and the Medes, begun by Cyrus the Persian, and Darius the Mede, Chap. 4.30,

4.30,31. & 6.28. & 9.1,2. This is figured by the breast and arms of silver, vers.32, and by the bear, chap.7.5. and by the ram with two horns, Chap.8.3. and that in regard of the conjunction of both these Nations in one Empire. See, Esay 21.2. This though rich and splendid, yet not like that of the Babylonians, Dan.7.5. and 8.3. & 11.2. and they worse touching ambition, cruelty, and all kind of vice; shewing that the world should grow worse and worse, till it was restored by Christ.

Inferiour to thee] In peace, prosperity, and glory; not in length of duration, or extent of dominion, Paulus Orosius book 3. Chap.8,&c.

third Kingdome of brasse] That which Alexander got by overcoming Darius Codomanus; represented by the Belly and Thighes of brasse, vers.32. And by the third Beast, the Leopard, Chap.7.6. And also by the he-Goat, Chap.8.5. But with this difference, That in that representation of the he-Goat, Chap.8.21 The whole Empire of Alexander the Great, and all his Successors also in the Grecian Empire are understood, as the Text in that Chapter cleares it. But here onely, and Chap. 7.6. the Empire in Alexanders own person, and the power of Greeks with him, is understood: and all his Successors in that Grecian Empire, are made the fourth Kingdome here, represented by the Legs of Iron, and feet part of Iron, and part of clay, vers.33,40,41,42,43. and are also made the fourth Beast, Chap. 7.7,8. See Chap 11.3,&c. Alexanders Kingdome here is said to be of brasse; Because he did nothing else but devoure by force of armes, which were anciently made of brasse tempered: alluding also herein to the state of this Kingdome, that it was worse then the former; as brasse is worse then silver. And it continued but for a very small time; only six years in Alexanders person after the conquest of Darius.

rule over all the earth] Over a great part thereof, so that he shall obtain the greatest Empire of the world; called universall, by popular speech, Dan.8.5. Luk.2.1. So did Alexander the Great with the whole power of Greek States, which made him their King for the Persian War. Of the largenesse of his Empire, we may read Plin.lib.4.cap.10 Justin.lib.12. Q Curtius,l.10.

V. 40. *The fourth Kingdome shall be strong as Iron*] Signified by the fourth beast, Chap.7.7,8. So understood of the Greeians jointly. By the two legs, and feet, part of Iron, and part of clay, vers.33. is understood by some, the Roman Empire; and that before Christ second coming, divided into the West and East Empire; the Latine and Greek Empire, the German and Constantinopolitane; whose armes are the spread Eagle with two heads. Some apply it to the State of the Roman Empire before Christs birth. Both meet with such difficulties and impossibilities herein, as make them various, inconsistent, and unfound in their assertions: and the truth is, That the taking in the Romanes here, is an errour hurtful to Daniels book, and to all Christianity, and other Stories, being inconsistent with them; and hath no colour of truth from Daniel. But the contrary; as appears, vers.34,35. and vers. 44,45. See the *Annotations*; and Chap.11. Some here will go so far as to have Antichrist included. But all that can be true therein is, that what things are spoken here, and Chap.7.7,8. and 11.21,18,30,31,32,36 —— 38. may be by way of analogy or Type referred to Antichrist. An possibly in regard of a like revolution of things happening, St. Paul to the Thessalonians, and St. John in the Revelation, may allude hereunto. As that of Gog and Magog, Revel.20.8. doth to that in Ezek.38. & 39. Chapters. We conceive, that in the first and proper sense, The Successors of Alexander the Great are here understood the Seleucidæ, and Lagidæ, reigning in Syria, and Egypt; who more sharply oppressed the Church then all others; insomuch, that they have gone about to do violence to the conscience, Ch. 7.7,8. & 8,9,10,24. & 11.4,5,31. And this Kingdom is called of Iron, a base metal, but very hard; a metal for war. And indeed this Kingdom was cruel, and tyrannical, and bloody, specially to Gods people, the Jews. See Chap.11. and the books of Maccabees. The condition of it is further described to be very variable; somewhile powerful, and other-while very weak; a quality very agreeable to these two Kingdomes of the Seleucidæ, and Lagidæ, Alexanders Successors, in regard of their originals, Acts, and events.

And bruise] Whom? even the Jews Nation: but the wise Daniel hideth that, which would cause them to be more hated of the heathen. Confer with these words, Chap.7.7,8,23. and 8.24. and 11,22, &c.

V. 41. *the feet and toes*] Insists more largely in this, and the two verses following, upon that in the 33 verse; as the thing most concerning the Jews, and their calamities by these oppressions; that so they might be foretold of them, and strengthened against them.

the Kingdome shall be divided] Into the Seleucidæ that held Syria, and the Lagidæ that reigned in Egypt; called the Kings of the North, and of the South, Chap.11.5,6. and they had continual Wars and discords among themselves.

V. 42. *the toes*] The provinces and principalities annexed to these two Kingdoms.

part of Iron] He hath regard to the variety of the state of the two Kingdoms, and their annexed provinces and principalities, often raised up, and powerful; and often abased, and depressed one by the other; and afterwards by the Maccabeeans. See Ezek.38. 21, &c. and in the end by the Romans.

partly strong] In relation to Judah, in dealing against them. So unto Antiochus Epiphanes; or somewhat farther, ver.40.

broken] Or, *brittle*.

V. 43. *with the seed of men*] Those Kings of Syria and Egypt shall contract affinity, by giving one another their daughters in marriage: for Ptolomy Philadelphus gave his Daughter Bernice to Antiochus Theos. Antiochus the Great gave his Daughter Cleopatra to Ptolomy, Epiphanes; &c. Chap.11.6,17. 1 Mac.10.51. and 11.9. whereby notwithstanding they cannot be joyned in heart, and make a firme and constant union.

not cleer one to another] Chald. *this with this*. Marriages made for bad, or by-ends, seldome or never thrive.

V. 44. *and in the dayes of these Kings*] Chald. *their dayes*; or, *after the dayes of those Kings and kingdomes*. So Job.27.15. those that remain of him shall be buried in death; that is, after death: In the dayes of those last Kings; when the Kingdomes of the Seleucidæ, and the Ptolomies are fallen: or about the end of those Kingdomes of Syria and Egypt. He interprets that, vers.34,35.

a Kingdome] Spiritual and heavenly, of the Messiah manifested in the flesh, Chap.7.13,14,27. John the Baptist looked to this; and our Lord also, saying, *The Kingdome of heaven is come*: and so did St. Paul, 1 Tim.1.17.

which shall never be destroyed] Chap.4.3,34. & 6.26. & 7.14,27. Mic.4.7. Luk.1.33. Esay 9.7. Psal.145.13. His purpose is to shew, that all the Kingdomes of the world are transitory; and that the Kingdome of Christ shall only remain for ever.

kingdome] Chald. *kingdome thereof*.

shall not be left] As the former kingdomes, and Monarchies were the Chaldean to the Persian; and the Persian to the Grecian: But shall ever remain and abide in Christ: so Militant here, as *the gates of hell shall not prevail against it*; and after for ever triumphant in heaven.

break in pieces] For that the Son of God, Soveraign King of the world, is he that at all times hath destroyed all Empires, and powers contrary to his, Psal.2.9. Isa.60.12, &c. Zach.11.8. 2 Cor.10. 5,6. who having made an end of subverting these four Monarchies, in their several times, with the ruine of these last Kingdomes of Syria and Egypt, in the beginning and rising of the Roman Monarchy, hath establishe his Universall Kingdome, though amongst his greatest enemies. The Empire of the Romans then cannot be understood and comprehended in these Kingdomes. It being not broken to pieces, so that no place was found for it, by this time, when it came, but rather begun then, or most flourishing, and still remaining, in some degree, to this day.

V. 45. *Stone*] Psal.118.22,23. Mat.21.42. 1 Pet.2.4, &c. Esay 28.16. Act.4.11. Zach.3.9.

was cut out of the mountain] Meaning Christ, who was born indeed of the Virgin Mary, but sent of God from the Mount of heaven. See Esay 51.1,2.

and it shall stand for ever] This Kingdome of Christ, at the beginning should be small, and without beauty to mans Judgment, baser then all those former Metals; and should be set up and carried on by poor and base means, in mans eyes, by the foolishnesse of preaching; but yet should at length grow (by the only power of God, without force and humane art) to a great Mountain, ver.35. and fill the whole earth, Esay 49.23. & 60.12. And this Kingdome which is not onely referred to the Person of Christ, but also in its degree, to the whole body of his Church, and to every member thereof, shall be eternal: for the Spirit that is in them is life eternal, Rom.8.10. See 1 Cor.12.12. Ephes.1.23.

without hands] Or, *which was not in hand*. Things wrought without means do effect wonders: so doth Christ, brought into the world, by the work and power of God, set up his kingdom. For the stone is the power of Christ, or Christ that chief corner stone, weak and base in mens eyes; but a stone of stumbling, and rock of offence, able to break in pieces all opposites, vers.34,35. Isai. 8.14,15. And Christ did not, by any humane art and authority, enter upon his Kingdom, and the administration thereof, but by the sole will of the Father, and operation of the Spirit.

the iron] That image, vers.31,32,33. Wise Daniel again toleth, first how the last shall be destroyed, and not how Nebuchadnezzars house first should fall. So vers.34,35. So he dealeth in Chap.7.11,12. Mat.1.11. to distinguish him from Nebuchadnezzars false gods

hereafter] Chald. *after this*: vers.28.

interpretation thereof sure] Not feigned, to flatter the King; as this King discovered the Magicians would have done, ver.9.

V. 46. *worshiped Daniel*] The power that the opinion of a Deity, hath in, and over the greatest Monarch. He being ignorant of the true God, and his worship; and deeply struck with an admiration at Daniel, and apprehension of some divinity in him, Chap. 4. 8, 9. & 5, 11, 14. he was ready, as Idolaters use to be,

Act. 14. 11. & 28. 6. to yield himself, and to command others to offer a divine worship unto Daniel; a worship due indeed, and proper onely to God, though he did not take Daniel to be that true God. But no doubt, Daniel withstood it, and turned the worship unto God; as may be gathered by Daniels piety, Chap. 1. verſ. 8. and the Kings anſwer to Daniel, in the next words. So the Angel refuſed to be adored of John, bade him worship God, Rev. 22. 9. See Act. 10. 25, 26. & 14. 13, 14, 15. Yet ſome Papiſts here, are willing enough to juſtifie both Nebuchadnezzars act, in giving this worſhip to Daniel, and Daniels act in receiving it (for, ſay they, here is not a word of his refuſing it.) And all, thereby to make the better way for the juſtification of themſelves, in the idolatrous worſhip they give to Saints and Images.

commanded] Chald. *ſaid*. If a Kings word be a command, then much more is Gods.

offer] As Act. 14. 11. More then Alexander the great did to Jaddua the High Prieſt: Joſephus of the Jewiſh Antiq. 6. 11.

V. 47. *The King anſwered unto Daniel*] Admoniſhing the King, moſt likely, of his errour, and telling him of the true God, as formerly, verſ. 27, 28, 30, 45.

God is a God of gods] A God, above the gods of his Magicians; the onely true God. This confeſſion was but a ſudden motion. And ſo it was alſo in Pharaoh, Exod. 9. 27, 28. But his heart was not throughly touched; as appeared ſoon afterward.

a revealer of ſecrets] Eſay 41. 22, 23. Pſal. 139. 2.

V. 48. *made Daniel a great man*] So Joſeph advanced, Gen. 41. This was about two years before the captivity of Jeconiah: an encouragement for the faithful, to ſubmit to Nebuchadnezzar, and to go willingly to Babylon; their own Nobles being ſo advanced there. Thus was Mordecai advanced, after in the time of the Perſian Monarchy, for the ſafety and deliverance of the Jewes, Eſth. 8. 2.

great gifts] Not that the Prophet was deſirous of gifts, or honour, Chap. 5. 17. but becauſe, by this means, he might relieve his poor brethren, which were grievouſly oppreſſed, in this their captivity; and alſo he received them, leſt he ſhould offend this cruel King, which willingly gave them; and would be as good as his promiſe, verſ. 6.

chief of the governours] Chap. 4. 9.

V. 49. *Daniel requeſted of the King*] He did not this for their private profit, but that the whole Church, which was then there in affliction, might have ſome releaſe and eaſe, by this benefit. And hence we ſee, that men which have the favour of Kings, ſhould prefer good men, whom they know to be ſuch, as Daniel knew theſe to be, to ſuch places, as they cannot attend to execute themſelves.

over the affairs of the Province] His Chambers, and his comings in, and diſpatches: and alſo his affairs abroad in the Provinces.

Daniel ſate in the gate of the King] Meaning, that he was a Judge; Judges did uſe to ſit in the Gates for judgement, Deut. 21. 19. Amos 5. 15. that he had the whole authority; ſo that none could be admitted to the Kings preſence, but by him, or him chiefly. For the Chaldean and Perſian Kings were ſtately and curious, in admitting of acceſſe, Eſth. 4. 11. He ſtirred not from the King, being, as it were, the maſter of his Palace, and the chief Miniſter, and Officer of his Empire; of greateſt power and familiarity with the King.

CHAP. III.

Verſ. 1. *Made an Image*] This was done, after that, in the former Chapter; as appears, Chap. 2. 49. and the twelfth verſe of this Chapter: and likely, about two years after that Dream, in the former Chapter, about the ſeventh year of Nebuchadnezzars reign, and a little before Jechoniah's captivity; ſeeing onely the captived with Daniel, are accuſed here, verſ. 8. 12. Any thing in Apocryphal prayer of Azariah, is not of credit to diſcountenance this. Though it puts the Papiſts upon a time, long after. The occaſion of making this Image, is not like to be with any relation, any manner of way, to that Image which he ſaw in his dream, in the former Chapter, though ſome are of this opinion. But rather, it may be, upon the like occaſion, to that in the ſixth Chap. verſ. 1, &c. upon the envy the Chaldeans had againſt the Jews, for their preferment in the chief offices and honours of the kingdom, to ſeek an advantage thereby to ruine them; though likewiſe *Nebuchadnezzar* might the rather be moved, to yield to ſuch a motion made, as ſeeking and feeding, therein, his own ambition, and vain glory, under pretence of religion and holineſſe, in making, that is, in cauſing to be made ſuch an Image to his Idol Bel. Pagan ſtories have many examples of the like Coloſſes, dedicated to idols. This Image, likely, was the Image of a man: yet we can hardly conceive, with ſome, that he made this to be dedicated to himſelf, to be worſhipped thereby, as a God; though the pride of his heart, and the vanity of his mind, was very great, and he much fallen from that, Chap. 2. 47. and not much come ſhort of the King of Tyre, Ezek. 28. 2. And if we conſider what kinds of gods the Heathen had, & worſhipped as ſuch, even ſuch as had been infamouſly vicious men; as for inſtance, their Jupiter, or chiefeſt god; and what numbers they had of them; Heſiod ſayes, 30000. Tertullian in Apologetico, ſpeaks of 30. whom they called all Jupiters. We may the leſſe marvel, if ſome famous Monarchs, among the Heathen, ſuch as this Nebuchadnezzar, and Alexander the great, might affect ſuch a deity, if not in their life time, yet an ἀποθεωσιν, after their death; and to have ſuch like honour done to them, as were to thoſe conceived Deities. See Eſay 14. 12, 13.

of gold] It is likely it was gold without, and hollow within. A great expence upon this Idol, which might have been beſtowed upon better uſes. But this hath ſtill been the cuſtome of Idolaters, to ſpare no gold, to think nothing too coſtly and dear for their Idols, Hoſ. 2. 8. & 8. 4. Exod. 32. 2, 3, 4. 2. 1 King. 12. 28. Deut. 7. 25. & 29. 17. Judg. 8. 26, 27. Pſalm 115. 4. Eſay 46. 6. Jer. 10. 9.

ſix cubits] Diameter, that is, through the traverſe of it, or overcroſſe the body, as it is likely. Alſo beſides, there being no proportion of ſix cubits of breadth, and ſixty of height, it is fit to be ſuppoſed, that in, and under the number of ſixty, is comprehended ſome great pedeſtal, upon which the ſtatue ſtood. Of cubits, ſee *Annotations* on Ezek. 40. 5.

Dura] *Deeva*; Ptolomy in his ſixth book of Geography. Set it up in an open champian place, that it might be the better ſeen and worſhipped of all.

V. 2. *gather together the Princes*] He calleth all ſorts, verſ. 4. But the great men, and officers, onely, are here named, as beſt ſerving, to ſet forth the honour of this Dedication; and by their example, to draw on others to the ſame idolatrous worſhip. Magnates, are magnates: as in water face anſwereth to face, Prov. 27. 19. So, for the moſt part, the men correſpond with the manners of the mighty. The ſeveral kinds of Officers, here named, are not now, by us, very certainly diſtinguishable; as neither the ſeveral kinds of inſtruments, verſ. 5, 7, 10, 15. nor the ſeveral ſorts of attire, Eſay, 3. 18.——24. His earneſtneſſe in ſuperſtition, ſhould teach godly Princes, to be forward in ſetting up true Religion, and promoting it.

to the dedication] Shewing, that the Idol is not known for an Idol, ſo long as it is with the workman: but when the ceremonies and rites are recited and uſed, and the conſent of the people had, and invocation made, then of a block, or image, they think they have made a god; or an excellent means, or manner for the worſhip of their God. And in this point of their dedication, they might likely take ſome hint, and general notion, from the people of God; among whom, by Gods command, in other caſes, dedications were practiſed, with ſacrifices and muſick, and ſundry ceremonies to that end uſed, divers dayes; as Numb. 7. 1 King. 8. Ezra 3. & 6. Neh. 12. See Deut. 20. 5. Pſal. 30. in the inſcription.

the King had ſet up] This was ſufficient with the wicked, to approve their religion, if the Kings authority were alledged for the eſtabliſhment thereof; not conſidering in the mean ſeaſon, what Gods words did permit.

V. 3. *Then the Princes*] Some of theſe words following, are rendred as well as our Engliſh words, and offices will bear: and the like is done in the inſtruments of muſick, in the 5, 7, 10, 15 verſes.

ſtood] Wondring at ſuch an Image; and with their minds intent to hear, and obey the Kings will, upon the ſound of the muſick, to worſhip the Image.

V. 4. *aloud*] Chald. *with might*. Many Herealds, likely, for ſo great a multitude; and ſeveral Herealds, for ſeveral languages.

it is commanded] Chald. *they command*.

V. 5. *ye fall down and worſhip*] The muſick ſounding, and the people adoring and praying. Here the falling down, would ſoon diſcover who ſtood up, and ſee who refuſed, if any ſuch ſhould be. All this the Devil likes to be done to Images and Idols, which God forbids, Exod. 20. 5. either abſolutely, or relatively; mediately, or ultimately, to be done to them. And yet the Devil tempted our Saviour to have done it himſelf, Mat. 4. 9. But this worſhip, when it is not civil, but religious, and the Angels of God, do only yield it unto God; as Gen. 22. 5. & 24. 26, 52. Exod. 34. 8. 2 Chron. 20. 18. & 29. 29. Apoc. 4. 10. Pſal. 95. 6. And they refuſed to have it yielded to themſelves, Apoc. 19. 10. & 22. 9. Act. 10. 25, 26. Mat. 4. 10.

V. 6. *the ſame hour*] The hot and cruel zeal of Idolaters, in and for their Idolatrous worſhip, verſ. 13. Here is no time of reſpite, no delay, ver. 15.

V. 7. *Therefore at that time*] There can be nothing ſo wickedly commanded, but multitudes will be ready to obey it. Such is the power of a Kings command; and the dread of puniſhment: and ſo little are multitudes to be followed in matters of Religion. All the people, nations and languages, that were here gathered, (for all individuals could not be) did fall down, and worſhip this golden image.

V. 8. *wherefore at that time*] They greedily took this occaſion, which was the thing they ſought for, to accuſe the Jews: Or, as the Chaldee hath it, They did eate accuſations. They did it inſtantly; having their eyes upon their poſture, more then upon the Image,

Image, knowing before, that theſe men deteſted their Chaldean gods. Therefore as ſoon as ever the heat of the adoration, and dedication was over, they delay no time, but preſently accuſe them.

V. 9. *O King, live for ever*] Chap. 2. 4.

V. 10. *Thou, O King*] Verſ. 4, 5, 6.

V. 12. *certain Jews*] See *Annotations* on verſ. 1.

Shadrach, Meſhach, and Abed-nego] It ſeemed that they named not Daniel, becauſe he was great in the Kings favour; or upon ſome juſt occaſion, of ſickneſſe, or publique affairs, was abſent; if he did not purpoſely abſent himſelf; thinking, that if theſe three had been deſtroyed, they might have had the better occaſion to accuſe Daniel after. And this, declareth, that the policy, in erecting this Image, was invented by the malicious flatterers; which ſought nothing, but the deſtruction of the Jews, whom they accuſed of rebellion and ingratitude.

have not regarded thee] Chald. *have ſet no regard upon thee*.

whom thou haſt ſet over] The greater (as they imply) is their rebellion, and ingratitude.

thy gods] Multitude of gods, with the Heathen, through the ignorance of the one true God. Yet the wiſeſt of the Heathen, conſtantly avowed, one only true God.

nor worſhip the golden image] They not ſo mad, as to think the images to be gods. The King himſelf, diſtinguiſheth between his gods, and the Images of them, verſ. 14.

V. 13. *in his rage*] Much more ſhould we be zealous, for the true worſhip of the true God.

commanded to bring] It ſeems they were there, in obedience to the firſt part of that command, ver. 2. which clearly included them; though they would not worſhip; ready there, to ſhew, and avow their deteſtation of that idolatry; and to anſwer any thing in that caſe, might be laid againſt them. Or elſe, ſurely they were not far off: for this Dedication, likely, laſted certain dayes.

V. 14. *true*] Or, *of purpoſe*; as Exod. 21. 13. He wonders, and ſcorns they ſhould take upon them, to be wiſer in the true Religion, then he: Yet for all his rage, he condemns them not upon hear-ſay; but brings them to anſwer for themſelves, Act. 25. 16.

V. 15. *Now if ye be ready*] Signifying, that he would willingly have them to be a good example of obedience to others; and that he would receive them to grace, if they would now, this day, or the next day of the Dedication, at the ſound of the muſick; (though rather his heat, and the rigour of the decree, verſ. 6. promiſe no ſuch favour, to put it off to another day) obey his decree. The imperfect ſpeech, argueth his heat. Some of the names of the muſical inſtruments, ſeem to be derived from the Greek tongue; as if they had firſt received them from the Grecians; as Cythera, Sambuca, Pſalterium, Symphonia.

but if ye worſhip not] Though they were dear to him, for their own worth and wiſdome, and ſervices they did him, in the affairs of the Province of Babylon; as alſo for Daniels ſake; yet all that ſhould not aſſwage his wrath, nor cool his zeal, for his idolatrous ſervice.

ye ſhall be caſt] This is the weapon-Perſecutors uſe, againſt Gods Church and Children.

Who is that God that ſhall deliver you?] A proud ſpeech againſt God, as Exod. 5. 2. Eſay 36. 20. 2 King. 18. 30. He forgets himſelf, and that confeſſion of his, Chap. 2. 47. See verſ. 28.

V. 16. *not careful*] The matter is ſuch, as needs no time of deliberation, nor anſwer at all; at leaſt in words, but rather in deeds of conſtancy and courage on our part, 2 Macc. 7. 2. And God, for his part, will anſwer for himſelf, he is able enough to clear his power, againſt thy proud boaſt and threat. They ſhould have done injury to God, if they ſhould have doubted in his holy cauſe; and therefore they ſay, they fear not the danger, or death threatned; they are reſolved to die for Gods cauſe; and when men have God on their ſide, they are not troubled to anſwer before great men. See Matth. 10. 19. Mar. 13. 11. Luk. 12. 11. Act. 4. 19. Rom. 8. 37.

V. 17. *is able*] They ground on two points; firſt, on the power and providence of God over them, againſt his proud brag, verſ. 15. And ſecondly, on their cauſe, which was Gods glory, and the teſtifying of his true religion, with their blood; and ſo make open confeſſion, that they will not ſo much as outwardly conſent to idolatry.

and he will] Pſal. 27. 1. & 118. 6. Micah 7. 7. This was their truſt, either upon ſpecial inſtinct, or upon the many examples of Gods like dealing with many of his ſervants, in like caſes, whereof the Scripture is full.

V. 18. *But if not*] That is, will not. They do not ſay, He cannot, Matth. 8. 2. God might ſee it beſt for them to ſuffer. And however, though Gods judgements may be ſometimes ſecret, they are alwayes juſt. And therefore they are reſolved, without all care, or cunctation, notwithſtanding any danger, not to obey his idolatrous will.

we will not ſerve thy Gods] Thus the ſervants of God, will run through any danger, rather then ſin againſt God; Heb. 12. 4. Singular faith, and fortitude, piety and conſtancy.

V. 19. *full*] Chald. *filled*.

form of his viſage changed] Paſſions of the mind, ſoon appeare in the face, Gen. 4. 5. & 31. 2, 5. Dan. 5. 9. Joel 2. 6 Ezek. 27. 35. Eſay 13. 8. Neh. 2. 2. Neither the majeſty of his place and perſon, nor the preſence of all his Peers, nor the celebrity of that ſolemnity, could any way moderate his furious paſſion.

ſeven times] Chald. *once ſeven times*. It may be exactly ſo much: Or, a certain number put for an uncertain, to ſignifie very much more then afore; as Eſay 4. 1. Prov. 24. 16. Pſal. 12. 6. The apocryphal addition, at the end of Azariah's prayer, relates, that the flame ſtreamed forth, above the Furnace, 49 cubits. Indeed, this would the ſooner have diſpatched them, and ſhortened their pain; but the mad King (*ira furor brevis eſt*) heeded not that: And the wiſe God, made it ſerve, to make the miracle the more marvellous. Idolaters are cruel, when they are croſſed; and the more the tyrants rage, and the more witty they ſhew themſelves, in inventing ſtrange and cruel puniſhments, the more is God glorified by his ſervants, to whom he giveth patience and conſtancy, to abide the cruelty of their puniſhment, and to ſlight them and it; knowing, that either he delivereth them from death, or elſe, for this life giveth them a better.

wont] It ſeems, this was a uſual kind of capital puniſhment, among the Chaldeans, Jer. 29. 22.

V. 20. *moſt mighty*] Chald. *mighty of ſtrength*.

in his army] Or, *guard*, then attending him. See *Annotations* on Chap. 2. 14.

V. 21. *In their coats*] Chald. *mantles*. Some tranſlate them Breeches; but theſe were not much in uſe with the Jews. Thoſe they had on them, of what kind, and how good or precious ſoever, for haſt, verſ. 22. Whereas, others, likely, in caſe of like puniſhment, were caſt in naked. And Gods providence made uſe of this, to the increaſe of the miracle, verſ. 27.

hats] Chald. *urbant*. The word is neereſt the Greek word, σάκκος.

V. 22. *the flame*] Chald. *ſpark*. Catched hold of them, and burnt them.

ſlew thoſe men] The fire wanted not its power of burning, but obeyed its Creator, in ſlaying theſe, and not hurting the other. It is not good to be inſtruments of great mens cruelties; for ſoch ſometimes fear woſſe, then either principal authors, or ſufferers. We cannot ſay, that theſe men were the priſwaders of Nebuchadnezzar, to this burning rage and cruelty.

V. 23. *fell down bound*] But ſtraight were looſed, and walked in the midſt of the fire, verſ. 25. The bonds burnt; and no ſmell of fire on them, or their clothes, verſ 27.

V. 24. *aſtoniſhed*] As he had cauſe: and it touched him moſt, who had caſt them in.

roſe up] From his Chair of majeſty, and throne of inſtallation or inauguration; to go to the furnace.

in haſte] As ſoon as the miracle was diſcerned; which was preſently. And therefore not the next day after. Thus God can make a ſudden change in the greateſt Monarch. So Chap. 5. verſ. 6.

Counſellors] Or, *Governours*: Not unlikely their Accuſers.

three men] And no more: and thoſe bound too.

V. 25. *Lo, I ſee*] He was hard by the furnace to ſee the execution: or now come to it, to ſee the miracle. And ſaw now four, and them looſe, and walking, and not touched with the fire.

walking] The furnace was great. That long prayer of Azariah; and long ſong of them all three in the midſt of the fire and furnace, are Apocryphal Additions, made Canonical by the Trent Synod of the Roman Church.

they have no hurt] Chald. *there is no hurt in them*, Pſal. 49. 7. and 66. 12. Eſay 43. 2. Here the fire ſaid, *It is enough*, Prov. 30. 15. To aſcribe this to their Virginity, or faſting, is without warrant. The Holy Ghoſt aſcribes it to their Faith, Heb 11. 34.

and the form of the fourth is like the Son of God] Or, like a ſon of the gods; or like ſome young God; moſt bright, beautiful, and Divine. Such were the Heatheniſh Opinions. But the doubtful words in the Heathen Kings ſpeech, have been well taken of the ancient, as they beſt might mean: And ſo ſome underſtand him hereby to mean an Angel; and ſo he calls him expreſſly *an Angel of God*, ver. 28. And the Angels do bear a form and likeneſſe of God, and are called in Scripture the *Sons of God*, Job 1. 6. & 2. 1. & 30. 7. and are Gods Miniſters and Meſſengers, as the word doth ſignifie, ſent by him to do his Will, and deliver his ſervants; as Act. 12. 7.——12. And all this might Nebuchadnezzar hear or learn of Daniel. But whatever Nebuchadnezzar did, we yet may underſtand this fourth to be, as the words do literally bear, the very true Son of God, our Saviour Chriſt; who is with his ſervants in their extremities.

V. 26. *mouth*] Chald. *door*. So neer as he might with ſafety; the fire being now not ſo raging.

the ſervants of the moſt high God] Thus, God convicts the conſcience, and doth ſometimes miraculouſly force great men to honour him, and his ſervants.

come forth] He ſpeaks now, no doubt, ſubmiſſively; who before ſpake ſo proudly, ver. 15. This change was made by the right

hand

hand of the most high. And here is their obedience unto God; they would not for any fear depart out of this furnace, till the time appointed; as Noah remained in the ark, till the Lord called him forth.

V. 27. *Nor was an hair——nor the smell of fire*] The least hurt cannot come to those whom God will preserve, Isa.43.2. Mat.10.30. Act.27.34. 1 Sam. 14. 45.

V. 28 *Blessed be the God of Shadrach*] He was moved by the greatnesse of the miracle to praise God; but his heart was not yet throughly touched. We see that miracles are not sufficient to convert men to God, Deut.29.3,4. but that doctrine, and the saving grace and power of God, must be adjoyned, without the which there can be no faith, and true conversion. Yet thus for a while again his heart was brought to repent and relent.

who hath sent his Angel] Nebuchadnezzar, no Sadducee, Act. 23. 8. And likely told thus much now by the three Confessors or Martyrs, upon questions and demands by him made unto them.

that trusted in him] Faith quencheth the violence of fire, Heb. 11.34.

and have changed the Kings word] That word, vers. 15. doing contrary to it, and thereby have now changed the Kings mind, in all this businesse.

and yielded their bodies] Mat. 10. 39. Joh.12.25. Luk.14.26.

except their own God] Mat. 4.10. Exod. 20.3. Likely, hereupon other Jewes were not questioned for non-adoration, after this miracle shewn, if the Dedication did hold more dayes after this. Though most of them were too prone to Idolatry, Jer. 16. 13.

V. 29. *I make a Decree*] Chald. *a Decree is made by me*. Spoken now; registred after. A better Decree then his other Decrees, chap. 2.9,13. & 3.10. And much more is it lawful, and the duty of Christian Kings, to make Decrees for God and his worship, and against sin and Idolatry.

speak any thing amisse] If this Heathen King, moved by Gods Spirit, would not suffer reproachful speeches against God unpunished, but made a Law, and set a penalty for such transgressors; much more ought all they in authority, that professe Religion, to take order that such impiety reign not; lest according as their knowledge and Charge is greater, so they suffer double punishment.

any thing amisse] Chald. *errour*. And yet for all this, wicked Jehoiakim at this time would not cease to deale amisse in Judah; untill he was buried as an asse, and had his carkasse made as dung, being cast away unburied, Jer.22.26. & 36. 30.

cut in pieces] Chald. *made pieces*, Chap.2.5. See *Annotations* upon it.

No other god that can] Not Bel himself, nor Jupiter Belus.

V. 30. *promoted*] Chald. *made to prosper*. He had done so before, Chap.2.49. Now he promoted them more, made them to prosper; or at least restored them to their honours: and forbad all any more to wrong them.

CHAP. IV.

Vers. 1. *Nebuchadnezzar the King*] This Chapter contains Nebuchadnezzars Proclamation, or Letter, and the Historical Narration of the Occasion of it. And all in such a style, as may seem to be penned by Nebuchadnezzar himself, or at least in his Name; and inserted by Daniel in his book, as is the mournful song or Writing of Hezekiah, by Esay, Chap.38. and the Edict of Cyrus, and the Letters to Artaxerxes, and from Artaxerxes; and likewise to Darius, and from Darius are by Ezra, in his book, 1,4,5,6. Chapters; as also the copy of the Letter of that other Artaxerxes to Ezra, Chap. 7. But such as would have this to be a Parable rather then a true History, are no wayes to be endured.

In all the earth] Meaning as far as his Dominion extended.

peace be multiplied] Heathens sending out Proclamations to their people, begin with wishing happinesse to them. So Dan. 6. 25. Therefore they have need to see, that nothing be commanded but for their happinesse. The like form of salutation is used by the Apostle, 1 Pet.1.2. & 2 Pet.1.2. and by Jude, vers. 2.

V. 2. *To shew the signes*] That God which can make the mouths of Children to speak to his praise, Psal. 8. 2. can make Heathens trumpeters of his glory.

V. 3. *an everlasting Kingdome*] Chald. *a Kingdome of eternity*. Lasting beyond all time, Chap. 2. 44. See the *Annotations* there.

from generation to generation] Chald. *with generation and generation*: or, with one generation as well as with another: or, to all generations.

V. 4. *I Nebuchadnezzar*] He had not conquered Egypt, until after the 27 of Jechonias, or his own 34. Ezek. 30. 1. wherefore this Vision should be about his 36 yeare: (and so about 28 or 29 years after that history in the former Chapter; and 30 or 31 years after the dream of the Image, Chap. 2, and falls out to be in the year of the world 3433. or thereabouts) And this proclamation was about a year or two before his death, his reign continuing 45 years. For his madnesse begun 12 moneths after this Vision, ver. 29. And that continued 7 years. At the end whereof he was restored to his Wits, and and to his Kingdome; and then made this proclamation, and so reigned one or two years after.

was at rest in mine house] From all enemies, and fear of such as he had subdued; so that there was no trouble that might cause me to dream. And therefore it came onely of God, who can trouble men in the height of their prosperity, Psal. 30.6.

in my palace] In Babylon, ver.29.30. Chap 1. 4.

V. 5. *a dream*] This was another Dream besides that which he saw of the four Empires; for Daniel both declared what that Dream was; and what it meant: And here he onely expoundeth the Dream.

Visions] More then one were in this one Dream.

of my heads] In the head is the faculty of imagination: There are the animal and natural spirits, which carry in the forms and similitudes of things to the common sense and phantasie; and raise up thoughts and cogitations.

troubled me] Chap 2.1. Job 7.13,14. Both the Dream, and his after thoughts upon it disquieted him.

V. 6. *all the wise-men*] The greatest Princes have sometimes need of others to declare unto them, what themselves know not.

V. 7. *Magicians*] Chap. 2.2,27.

they did not make known] It was beyond their power, 1 Cor. 2. 11. Gen.40.8. & 41.16,39. 1 Cor.1.19. In that he sent abroad to others, whose ignorance in times past he had experimented, and left Daniel which was ever ready at hand; either he did it to try them, and their skill of Interpretation, whereof they vaunted, though falsly, when the dream should be told them, Chap. 2.4,7. or else it declareth the nature of the ungodly, which never seek to the servants of God, but for very Necessity; and then they spare no flatterings.

V. 8. *at the last*] This word *Achoren*, in the Trent Bible is translated *Colleague*; so signifying, that Daniel was as a fellow Companion to Nebuchadnezzar. But differing so, through a mistake of the word, from all other Translations.

Beltesshazzar] See the Note of Chap.1.7.

of my God] This no doubt was a grief to Daniel, not onely to have his name changed, but to be called by the Name of a vile Idol; which thing Nebuchadnezzar did, to make him to forget the Religion of God. And this place argueth, that the King forsook not his Idolatry.

and in whom is the Spirit of the holy Gods] He an heathen still, and so speaks, holding a multitude of gods; and some of them holy and good, others evil and bad, which they worshipped, that they might not hurt them; and that Daniel was inspired, taught, and guided by the Spirit of the holy Gods, and had it in him, and thereby divined: not much unlike that damosel, Acts 16.16, 19. And this further appears, by the tale he gives him, ver. 9.

V. 9. *Master of the Magicians*] Chap. 2.48. & 5.11. which shews that Heathenish conceipt which Nebuchadnezzar still had of Daniel, which also was a grief to the Prophet, to be numbred among the Sorcerers, and men whose practises were wicked, and contrary to Gods Word.

Spirit of the holy Gods] He speaks as an Heathen still; in an Heathenish sense. The Scriptures use also the name of Gods; but understand thereby, either false gods, Psal. 96. 5, 6. or else the Angels in heaven, Psal. 97.7. Heb. 1.6. or Magistrates on earth, Psal. 82.1,6. See 1 Cor.8.5,6. Psal.86.8.

tell me the visions] That is, what the visions mean, as it followeth in the Text, the latter word expounding the former; for in the verse next before, Nebuchadnezzar telleth the dream to Daniel.

V. 10. *a tree*] Man often in Scripture is likened to a tree, and several kinds of men to several kinds of trees, Mat. 3. 10. & 12. 33. Jude 12. Psal. 1.3. & 49.20. 2 King.14.9. Ezek.17.24. & 31.3. Here by the tree is signified further the dignity of a King, whom God ordains to be a defence for all kind of men, and whose state is profitable for mankind.

in the midst of the earth] Indeed Babylon was much about the midst of the earth.

V. 12. *the beasts of the field*] Ezek.31.6. applyed to the Assyrian. The right and true use of Monarchy and Magistracy is hereby hieroglyphically and excellently decyphered.

V. 13. *a watcher*] Meaning the Angel of God, which neither eateth nor sleepeth; but as one full of eyes, as in that vision, Ezek. Chap. 1. 18. & 10. 12. is ever watchful and ready to see, and do Gods will; as the Eccho still readily answers the voice: and is not infected with mans corruption, but is ever holy: And in that, that he commandeth to cut down the tree, he knew that it should be cut down, though not by man, yet by God, ver.31.

an holy one] Chap. 8. 13. How Heathenish Nebuchadnezzar should come to this apprehension and knowledge of this person we know not; unlesse he might gather it out of those words in the vision, vers. 17.

cryed alone] Chap. 3. 4.

V. 14. *Hew down the tree*] See the change of humane felicity. And when God calleth great men to account for their sins, he maketh through work with them, leaving neither fruit, nor leaf, nor branch,

branch, Ezek. 17. 9. Job 18. 16. Esay 9. 14. Thus God drowned Pharaoh, who had caused the male-children of Israel to be drowned. Gods thunderbolt breaketh and burneth the strongest Oaks and highest Buildings.

from under it] That is, from abiding there.

V. 15. *the stump of his roots*] When God dealeth heavily with great sinners, yet there is some mercy, he leaveth a stump in the ground.

Let it be wet with the dew of heaven] That is, him that is signified by this stump. Lying without, abroad, night and day, Cant. 5. 2. Babylon is an hot country, and the Winter there, but little cold.

V. 16. *Let his heart be changed*] His heart; not his manly shape and figure. Hereby he meaneth, that Nebuchadnezzar should not onely, for a time, lose his kingdome, but be like a Beast; should think himself to be, not a Man, but a Beast; and so live, and lie, and feed as a Beast, vers.25,32,38. God can make a mans heart, as stupid as a beast: So wise a man, a mad man, vers. 34, 36. He, who in his heart, would have been a God, now, in his own heart, to be a beast.

Let seven times passe over him] In that miserable estate and condition. See vers.23,25,32. These times were years: as in another case, the interpretation is made in the Text it self, Chap. 11.13. And these years, such as our years: for such are the years, in Scripture accompt; as may distinctly be gathered out of the history of the Flood, Gen. 7. 8,9. Chapters. We may not then conceit, here, other kinds of years, as some do; nor conceive a number certain, to be put here for an uncertain. He then that destroyed Solomons Temple, that seven years work of so many thousands, should be, exactly, so many years beside himself. The remarkable, memorable judgement of God, upon so mighty an enemy, and destroyer of his People, City, and Sanctuary.

V. 17. *this matter*] God hath decreed this judgement, and the whole Army of Heaven, have, as it were, subscribed unto it; like as also, they desire the execution of his decree, against all them that lift up themselves against God.

the watchers] That is, of God, vers. 24. God the Father, Son, and Holy Ghost; environed with his Angels; described in Scripture, as those that sit in counsel with God, 1 King. 22. 19, 20. Job 1. 6.

and the demand by the word of the Holy ones] Or, *according to the word of the Holy ones, is this Petition*. Intimating, that in the consultation, as it were, about the punishing of the pride of Nebuchadnezzar, the holy Angels petitioned for this very thing; as well as the Holy ones, and Saints on earth, petitioned against him.

the living may know] Even by Nebuchadnezzars own publishing and proclaiming of it, vers. 2,3,5,37. God bringeth down the kingdoms of men, to make his own known, Luk.1.52. 1 Sam. 2. 6,7,8. Psal. 75. vers.6,7.

V. 18. *declare*] And that speedily: His guilty conscience, and this kind of dream, made him suspect the worst; and he would fain be out of pain.

the spirit of the holy Gods] He speaks still as an Heathen man. See vers. 9. And hee spake now upon former experience had.

V. 19. *was astonied*] Both in regard of the sad interpretation; and allso, because it lay on his part, to expound it to the King, who had so much honoured him: and whose peace was profitable, both to Daniel, and the people of the Jews; for which they were commanded to pray, Jer. 29. 7. So the Prophets used, on the one part, to denounce Gods judgements, for the zeal they bare to his glory; and on the other part, to have compassion upon man; and also to consider, that they should be subject to Gods judgements, if they did not regard them with pitty.

for one hour] A long time; it being in the Kings presence. In which time, no doubt, as he sift prayed to God, for the right interpretation of the dream; so understanding it, he was after troubled at the sad meaning of it, both for the Kings sake, and allso how he might best come off fairly, in telling and expounding of it.

The King spake] The King, likely, perceived Daniel was not troubled for want of knowledg of the interpretation; but because of some what that was to befall the King; as, in all likelihood, he could expect no good from such a dream and vision: as neither Belshazzar from that, Chap. 5. 5,6.

my Lord] When Gods messengers are to deal with great men, they must do it wisely; as Daniel did here with the King; and so did Nathan with David, by a parable, bringing his fault to his mind, 2 Sam. 12. And surely greater wisdome and skill, could not be used, then Daniel here sheweth, to decline the kings offence, and to qualifie the bitternesse of the interpretation.

to them that hate thee] That is, would to God, the sense of this dream might be directed against thine enemies, rather then against thee: a kind of protestation, to shew, that in the interpretation thereof, he was not prepossessed with any hatred, or passion against the King; but continued, full of dutiful love and affection thwards him.

V. 20. *The tree, &c.*] Vers. 10, 11, 12.

V. 22. *It is thou*] That is, This great Empire which thou possessest, is meant, which was signified by the tree, as above, Chap. 2. 38.

V. 23. *Hew the tree down*] Vers. 14 The whole tree; not some branches. He lost his whole Empire, for the time. The speech seems to be directed to the Chaldeans.

with a band of iron] It may be, that Nebuchadnezzar himself, at the beginning of his madnesse, was tyed in bonds, and after suffered to run loose abroad; and the rather, by reason of this Dream and interpretation, famously known amongst the Chaldeans. However, that speech against the Assyrian, Esay 37. 29. is, doubtlesse, metaphorical.

till seven times passe over him] See above, vers. 16.

V. 25. *Drive thee from men*] Chap. 5. 19, 20, 21. Because, for his madnesse, he was odious to them, or in his madnesse, might many wayes hurt them. Or rather, taking it impersonally, For thou shalt be driven, as in the Chaldee and Hebrew phrase, is usual, we may so understand it of his own madnesse, that that should drive him from the company of men, to the company of beasts: As having the heart of a beast, thinking himself to be a beast; and so covering, as beasts do, rather to be in company of beasts then of men.

Oxen] Not that his shape or form was changed into a beast, but that he was stricken mad; and so avoided mans company, and so wandered among the beasts, and did eat herbs and grasse; as thinking that food, though not so pleasing or nourishing, did yet properly belong unto him. See Job 6. vers. 7.

the most high] Daniel sheweth the end, why God thus punished him; which proved true in him, ver.34.35,36,37.

to whomsoever] Jer. 27. 5. & 18.4.

V. 26. *after that thou*] After that thou shalt be tamed, or humbled by this horrible accident, thou shalt then recover thy understanding, having quitted thy ambition which possessed thee; and being revested with humility towards God, by whose onely favour thou dost reign; thou shalt then also surely reign again; as he did at the making of this Proclamation, and a year or two after.

the heavens do rule] That is, God, which dwelleth, and reigneth in glory in the heavens; as Mat. 21. 25. Luk. 15. 21.

V. 27. *Let my counsel, &c.*] Great men have need of counsels, Prov. 11. 14. & 12. 15. & 15. 22. & Chap. 19. ver. 10 & 14. & 27. 9. 1 King. 12. Thus Exod. 18. vers. 19. And hence, likely, the Romans chief Magistrates were called Consuls.

break off thy sins] Oppyranny, Pride, &c. Chap. 5. 19, 20. of oppressing Gods people; cease from provoking God any longer to anger, by thy sins, that he may mitigate his punishment, if thou shew, by thine upright life, that thou hast true Faith and Repentance: for Gods greatest judgements have an end, when they bring forth such good fruits, Esay 26. 9. 16.

by shewing mercy to the poor] Luk. 11. 41. Esay 58. 7——12. Ezek. 18. 7. Act. 10. 2, 4, 31. This would have been a good fruit, and sign of his Repentance, if he had shewed mercy to the poor, specially to the poor afflicted Jewes, now in captivity under him: He had done otherwise, Chap. 5. 19. But now he should thus seek to redeem, as Ephes. 5. 16. and take off this punishment of his iniquities, get mercy from God, by shewing mercy to the poor.

if it may be] The like phrase, Exod. 32. 30. & Josh. 14. 12. & 1. Sam. 14. 6. Intimating some hope; yet leaving it doubtful what might be Gods will, 2 Sam. 12. 14. and what would be the Kings repentance.

a lengthening of thy tranquility] Or, *an healing of thine error*. Otherwise read, It shall be a lengthening of thy peace and prosperity: and indeed there was some lengthening, to wit, for a year, at least, as may appear by the 29 verse. The like example of lengthening, is of Ahab, 1 King. 21. 29. And not much unlike is that of Ezekiah, Esay 38. 5. and of the Ninevites, Jonah 3. 10. See Jer. 18. 8. But the small repentance of this King appears, vers. 30.

V. 29. *twelve moneths*] After that Daniel had declared this vision; so patient is God, Rom. 2. 4. And haply by that time, the King, continuing still in his glorious felicity, grew to that opinion, that the Interpretation of the Dream and vision was false. However, his pride so continuing, declareth, that it is not in man to convert to God, except his Spirit move him; seeing that these terrible threatnings could not move him truly to repent, Chap. 5. 20.

in the palace] Or, *upon the roof being flat*; as usually: whence he had the view of the City; which haply put up his spirit, and recall'd his former thoughts.

V. 30. *It not this great Babylon*] Of the greatnesse of it, see Herodotus, book 1. Pliny, book 6. yet Nineveh once surpassed it, Jonah 3. 2. & 3 3. And yet Fez, Grand Cairo, and Constantinople seem not to come far short of them at this day. Of his Luciferian pride, see Esay his Prophecy, Chap. 14. 12, 13.

that I have built for the house] That is, adorned, and beautified with many marvellous edifices, and pensile, or hanging gardens, and orchards, and enlarged and compassed with a new wall; so that it may seem a City altogether new: though first builded by Nimrod, Gen. 10. 10. and after that much enlarged, beautified, and strengthened

strengthened with walls by Semiramis the wife of Nimus. It may be the King would have added to these words, some other to this effect, *How then can they drive me from men, and from my Kingdome?* as verſ.25.

a voice from Heaven] Framed by that Watcher and Holy One, verſ.13.23. like a thunder, with the bolt in it.

V. 31. *is departed*] That is, ſhall, as is decreed, preſently depart, verſ.33.

V. 32. *drive*] See verſ.25.

V. 33. *The ſame hour*] Preſently. So Herod, the nephew of Herod the Great, and ſon of Ariſtobulus, was inſtantly ſmitten, Act.12.22,23.

his haires —— *his nailes*] Being uncut, and unpaired, ſo very long a time. And not unlikely but hair did extraordinarily grow upon his body.

like Eagles] He was compared to an Eagle the Queen of birds, Jer.48.40. & 49.22. Ezek.17.3.

V. 34. *at the end of the dayes*] When the term of theſe ſeven years was accomplished: then from a Beaſt in heart, he became a Man again; then, and not before, his Reaſon returned unto him.

I praiſed] Wicked men can praiſe God, when Miracles are wrought for them.

an everlaſting Dominion] Chap.7.14. Mic.4.7. Luk.1.33.

V. 35. *and all the Inhabitants*] Iſa.40.15,17. Pſal.62.9. And ſo himſelf, that formerly was ſo high and haughty, would be a God, was now become in his own eyes, as nothing. Thus Affliction worketh, and Gods Judgments, Job.33.14 —— 19.

his will] He confeſſeth Gods Will to be the rule of all Juſtice, and a moſt perfect Law, whereby he governeth both man, and angels, and devils; ſo that none ought to murmure or aske a reaſon of his doings, but only to reſt content therewith, and give him the glory.

army of heaven] That is, in the Celeſtial Bodies, and among the Angelical Creatures.

inhabitants of the earth] Even Kings and Princes; pulling down one, and putting up another, 1 Sam.2.8.

ſtay his hand] Chald. *ſtrike back*. Nothing can hinder what God hath foretold; none of Gods predictions fail, Eſay 46.10. Pſal.33.10,11. Prov.19.21 Job.42.2. Jer.50.44.

what doſt thou? Job.9.12. Iſa.45.9.

V.36. *my reaſon returned unto me*] That is, my underſtanding, ver.34. this, as the chief point is redoubled: And alſo that Kingly preſence, and other heroical qualities, fit to uphold the dignity of an Empire, were returned to me.

brightneſſe returned unto me] The ſame Chaldee word is uſed, Chap.1.31. and is here moſt fit to expound the former, what was meant by the brightneſſe of the Image.

and my Counſellours] It is likely, his ſon reigned in this time of ſeaven years madneſſe. And his Counſellours, and all famouſly knowing, verſ.6,7. the Dream, and Interpretation; and ſeeing all fulfilled accordingly, did confidently expect, till theſe ſeven years were ended, for his return to his wiſdome and Kingdom again.

V. 37. *praiſe and extoll and honour the King of heaven*] A publick ſolemn Confeſſion and Doxology, wherein he doth not only praiſe God for his deliverance; but alſo confeſſeth his fault and puniſhment, that God may only have the glory, and Man the ſhame; and that he may be exalted, and man caſt down.

works are truth] Rom.3.4. Pſal.145.17. Deut.32.4.

that walk in pride, &c.] as himſelf had experienced, and ſo become an example and famous monument thereof to all poſterity. A like Confeſſion to this, Nebuchadnezzar had made before, Chap.2.47. and again, Chap.3.28,29. And yet was not a man throughly or truly converted.

CHAP. V.

Verſ.1. B*elſhazzar the King*] Daniel reciteth this hiſtory of *Belſhazzar*, Evil-Merodachs ſon, (the time of whoſe reign is here paſſed over; as alſo the ſhort reigns of Nerglliſſorus, and his young ſon Laboroſarchodus, being Intruders, to ſhew Gods Judgements againſt the wicked, for the deliverance of his Church: and how the Prophecy of Jeremy was true, that they ſhould ſerve Nebuchadnezzar and his ſon, Evil-merodach, and his ſons ſon, this Belſhazzar, Jer.27.7. And that they ſhould be delivered after ſeventy years, Jer.25.11,12. This Belſhazzar ſeemeth to be called Merodac, Jer.50.2. which was a name common, as to their Idol Bel, ſo to many of their Kings. See Eſay 39.1. and ſignifies in Chaldee, a Scepter-bearer. This Hiſtory we ſee fell out in the very end of his reign and of the Babyloniſh Empire. How many years this King reigned, Hiſtorians do very much vary amongſt themſelves. Some ſay three; ſome, five; ſome, ſeventeen.

a great feaſt] The Chaldee word is very like that which ſignifieth bread. This Feaſt ſeems to be in the evening; or at Reaſt continued till far in the night, verſ.5.30. And ſuppers uſually were the moſt common times for Feaſts, Luk.14.16. Mar.6.21. Joh. 12.2. Alluding to this, Jeremy calls him the King *Sheſhak*, Jer. 25.26. that is, the King keeping a feaſt; pointing it ſeemes hereby, at this feaſt, and at the very day of his fall, and Babels fall in it. See Jer.57.39,41,57. Eſay 21.5. This unſeaſonable Feaſt he made, when Cyrus ſtraitly beſieged the City, either to ſhew his own confidence and ſecurity, and his ſlighting of the enemy; or becauſe of the good ſervice theſe thouſand Lords had done him in the ſiege: or rather, for that it was ſome Anniverſary Feaſt, either for his own birth, as Gen.40.20. Mar.6.21. or for ſome ancient and publick cauſe, Religious or Civil, of Cuſtome ſolemnly celebrated by the Babylonians. For Heathen Hiſtories record, that Cyrus knew of this Feaſt, and took the opportunity of it, to enter and conquer the City. And this being the laſt day of his reign, it appears, that the ſeventh and eighth Chapters following, go in time before this.

to a thouſand of his Lords] So Ahaſuerus afterwards to ſhew his power and glory, Eſth.1.3,4.

drank wine] This word ſignifies a ſolemn drinking, in a publick feaſt.

before the thouſand] The Kings of the Eaſt parts, then uſed to ſit alone commonly, and diſdained that any ſhould ſit in their Company. Here the more to ſhew his condeſcenſion of love and familiarity, he ſate likely at a Table by himſelf, but in the ſame Hall, with and before the thouſand Princes and Lords, and his Wives and Concubines. So Joſeph did, Gen.43.32. Here the Latine Trent Bible inſtead of theſe words, *and drank wine before the thouſand*, have theſe, *and every one did drink according to his age*; expounding it by that, Eſth.1.8. But this is otherwiſe in the Chaldee, and in all Tranſlations Old and New.

V. 2. *he taſted the wine*] Liked the taſte, took pleaſure in it, and diſpoſing himſelf to drink largely: or, when he had well drunk was heated with wine, and began to be merry, Eſth.1.10. Great men in their jollity do often that which offends God, and grieveth good men. And ſpecially in their drink: for when the wine is in, the wit is out, Hoſ.4.11. & 7.5. See Gen.19.32. Eſay 28.7. And are often moſt diſſolute and negligent, when their deſtruction is at hand.

his father Nebuchadnezzar] Meaning his Grand-father. See Annotations on verſ.11.

taken out] Chald. *brought forth*; ſacrilegiouſly: and here now ſacrilegiouſly and profanely abuſed, in drunken feaſting by him, and his Concubines. See the Number ſent back by Cyrus, Ezra 1.11. *viz.* 5400, which ſum ariſeth out of the particulars there numbred, and others un-numbred. And yet theſe were the whole ones; for ſome had been broken in pieces, 1 King.24.13.

his wives and his Concubines] Multitudes uſual of them to Heathen Kings, particularly to the Kings of Babylon, and Perſia. Queen *Vaſhti* and the women feaſted themſelves, Eſth.1.9,11.

V. 3. *and his Princes*] It is eaſie for great men to have partners in ſins, and in them ſacrilegious abuſe of ſacred things.

V. 4. *and praiſed the gods of gold*] This was uſual in the feaſts of the Heathens: attributing to them their victories over Gods people, and the ſpoils of Gods houſe: feaſting in honour of them, in contempt of the true God, praiſing their idols, and that above the God of the Jews. 2 Chron.32.13,14. Eſay 10.11. Not that they thought the gold or ſilver were gods, but that there was a certain vertue and power in their images of their gods to do them good; which is alſo the opinion of all Idolaters, verſ.23.

of ſilver] Men have no meaſure in idolatry, and diſhonouring God: make gods of every thing.

V. 5. *in the ſame hour*] God meeteth with men ſometimes in the midſt of their ſins, Pſal.78.30,31.

came forth] From heaven, on the wall, ver.24.

fingers] Not the whole hand, ver.24.

of a mans hand] As of a mans hand, like them.

over againſt the candleſtick] That it might better be ſeen; with a candle in it, and lighted, as is moſt likely; and not prepared onely againſt the night ſeaſon: for till the night, and in it at leaſtwiſe, ſuch great feaſts are uſually continued.

and the King ſaw] The fingers writing; as the reſt alſo did, verſ.8. He then was no ear-witneſſe, but an eye-witneſſe of it. He could not doubt of it; and his guilty conſcience miſgave him, that ſuch a ſtrange and prodigious thing concern'd him, was a ſummons to him.

V. 6. *then*] God doth ſmite Princes, offenders, ſometimes firſt, and moſt.

countenance] Chald. *brightneſſe*: *vultus animi index*, in the height of all that jovial and feſtival hilarity. See *Annotations* on Chap.3.19.

was changed] Chald. *changed it*: from joyfulneſſe and ruddineſſe, Prov.15.3. to fear, and paleneſſe, and ghaſtlineſſe. In the light of his countenance formerly was life, Prov.16.15. now trouble; as Ezek.27.35. it was caſt down, as Cains, Gen.4.5. ſad, as Nehemiah's; it gathered blackneſſe; as Joel 2.6. not much unlike that change of the Nazarites, Lam.4.7,8. even dread and death

death was in it. Another-gates change was that of our Saviours, Luk.9.29. Mat.17.2. Here we ſee the ſuddain change of worldly joy, Hoſ.2.11. Amos 8.10. Prov.14.13.

Joints of his loines] Or, *girdles*. Chald. *burdings or knots*. It may ſeem a proverbial manner of ſpeech, Iſa.5.27. taken from ſouldiers amazed, and flying, that caſt their weapons from them: the ſenſe is, all ſpirit and force failed him. See Nah.2.1,10

his knees ſmote one againſt another] So he that before contemned God, was moved by this ſight to tremble for fear of Gods Judgment. See Ezek.7.17. and 21.7.

V. 7. *Cryed aloud*] Chald. *with might*.

Aſtrologers] Thus the wicked in their troubles ſeek many means, who draw them from God, becauſe they ſeek not to him who is the only comfort in all afflictions.

clothed with ſcarlet] Or, *purple*; a ſign of the honour of great officers and Signories, Gen.41.42. ſuch as Conſuls, and Kings do uſe, Mar.15.17. Apoc.18.16. 1 Mac.10.62. See how great Princes promiſe honours to others, when they are neer to loſe their own.

chain of gold] Verſ.29. Gen.41.verſ.42.

third Ruler in the Kingdome] Next to me, and the Queen my Mother, likely, or his ſon, if he had any, verſ.29.

V. 8. *they could not read the writing*] It may be probable that the Letters were written without diſtinction, or ſpace between the words, ſo that they knew not how to put them together, or frame them to make any ſenſe of them. Others ſay, the Chaldeans knew not God to be one, and to rule mens affaires; neither knew they their own impiety; but ſaid in their heart, *There is no God*: wherefore though they could have read it, yet they knew not who ſhould be weighed, ſpecially in the ballance; and touching the Medes and Perſians: now their beſiegers, they little thought that they ſhould ſurprize the ſtrong Babel; and bragged, how they were victualled, for 20 years ſiege, as Xenophon recordeth But the text ſaith more, they could not ſo much as read it: the writing then, either being in the Initial letter only; as מנא מנא *i. e. Michemocha baloham Jehovah*, the Maccabees Enſign, and the words of Exod.15.11. As alſo *S.P.Q.R.* for *Senatus Populuſq; Romanus*: and as we uſe to write *J.N.R.J.* for *Jeſus Nazarenus Rex Judeorum*: or being in an unknown hand; neither Chaldee, nor Hebrew letter; for little doubt but theſe Wiſe men knew both languages and letters, 2 King.18.28. or elſe rather, God in his Judgment blinding them all as to that point of Reading it ſelf; as Gen.19.11. 2 King.6.10. that their eyes were holden, as the two Diſciples were, going to Emmaus, Luk.24.16. And this for the greater honour of Daniel, and Gods in him. For as for the ſhort way of writing by Characters now, or obſcure way by Hieroglyphicks of old, or ſundry ſecret ways by compact betwixt man and man, they are not imaginable to be conſiſtent with the words of the Text.

V. 9. *troubled*] The ſecond time; being fruſtrated of his hope he had in his wiſe men, and of any comfort by them. His conſternation increaſeth; he goes on, as formerly in ſin, from evil to worſe, ſo now in fright more and more; and his Lords the more at his terrors.

Countenance] Chald. *brightneſſes*. See verſ.6.

and his Lords were aſtonied] Thoſe, verſ.1. So with Herod, all Jeruſalem was troubled, Mat.2.3. And they had juſt cauſe, both for the wonder of the thing, and the ſlaughter among them that followed that night. But none of theſe Lords gain-ſaid the King in any of his wicked courſes during this feaſt, but rather applauded and flattered him therein.

V. 10. *Queen*] Not his wife, for his wives there were before, ver.2,3. but his mother Evilmerodacs wife, and Queen, that famous Nitocris in Herodotus, or elſe his grandmother, as Maachaz was to Aſa, 1 King.15.2,10,13. the wife of Nebuchadnezzar: which for age likely, was not before at the feaſt, but might well be then alive, that hiſtory in the forth of Daniel being but one year or two before Nebuchadnezzar's death, and came thither when ſhe heard of theſe ſtrange news.

by reaſon of the words] Words of amazement, among them, and fearful prognoſtications, as would be in ſuch an ominous caſe; and theſe related to her.

came into] Abſent before from that unſeaſonable and immoderate feaſt; as beſt; became her age and matron-like gravity.

O King] Chap.2.4,3.9.

trouble thee] Becauſe all thy wiſe men cannot ſatiſfie thee, in the reading and interpretation. verſ.8,9. a womans wiſdome and counſel here outſtrips, all the Lords and wiſe men.

V. 11. *there is a man*] Chap.1.48.

in whom] Chap.4.8,9,18. She ſpeaks as an Heathen, yet retains a grateful and honourable remembrance of Daniel; Much better herein, then Pharaohs butler was to Joſeph, Gen.40 14,15, 23. though upon a like occaſion he makes a like mention of him for his own advantage, Gen.41.9 —— 13. ſhe takes notice, and makes uſe of Gods gifts in others.

ſpirit of the holy gods] God ſometimes giveth his ſervants ſuch are gifts, that the greateſt of the Heathen have them in admiration.

in the dayes] In the fifth year of his reign. See *Annotations* on Chap.2.1. And again, about the 36 year of his reign. See *Annotations* on Chap.4.4.

thy father] That is, Grandfather Nebuchadnezzar. So again, twice in this verſe, and verſ.13. and 18. So, 2 Sam.9.7. The acceptation is uſual: and ſo the word Mother, 1 King.15,2,10,13. is taken for Grandmother; and ſon for Grand-child, verſ.22. of this Chapter: yea, Father ſignifies any Anceſtor; and Son any poſterity whatſoever. So Abraham is called the Father of all the Jews in Eſayes time, Eſay 51.2. In our Saviours time, Joh.8.56. Luk. 1.73. And David is called the Father of Joſiah, 2 Chron.34.2. and our Saviour is called the Son of David, and of Abraham, Mar.11.1.

Maſter of the Magicians] Chap.4.9. See the note, Chap.4.6. This declareth that he uſed not thoſe wile practices, becauſe he was not among them when all were called.

V. 12. *Diſſolving*] Or, *of a diſſolver*.

doubt] Chald. *Knots*, that is, perplext ſentences, and obſcure.

named Beltethazzar] Chap.1.7. likely when the Kings that favoured Daniel were dead, the Chaldeans were content that old Daniel, now about 90 yeers of age, was ſuffered to hold his own name, and to want that which they thought glorious, and he loathed.

he will ——] Such was her aſſured perſwaſion of Daniel.

V. 13. *brought* ——] Neceſſity and extremities drive the wicked to ſeek help of Gods ſervants.

art thou that Daniel?] It ſeems the King had him now in no great regard, ſeeing he knew him not. Thus was it with Joſeph, Exod.1.8.

V. 14. *Spirit of the Gods*] for the Idolaters thought that there were many Gods, and that the Spirit of prophecie and underſtanding came of them.

V. 15. *and now the wiſe men*] verſ.8.

they could not ſhew the interpretation] Read it, verſ.16. The vanity of thoſe falſe arts bewrayeth it ſelf; and is acknowledged for ſuch even by the maintainers of them.

V. 16. *I have heard of thee*] Verſ.11,12. The gifts and graces of God in his Child, makes them famous in the eyes of Heathens, and ſought to by them.

make interpretations] Chald. *Interpret.*

thou ſhalt be cloathed] Verſ.7.Chap.2.6.

third ruler in the Kingdom] It is wiſdom in Princes to prefer wiſe men to great places of honour.

V. 17. *Let thy gifts*] Himſelf being old, and knowing Belſhazzars death at hand, he refuſes his gifts, and honours, as neither uſeful to him, or the Church and people of God; not ſo, Chap. 2.48,49. yet he withſtands not; but he ſuffers theſe things to be done unto him, verſ.29.

be to thy ſelf] Good men, receiving good parts from God, do not ſo much look at reward for them, as at honouring God by them; freely ye have received, freely give, Mat.10.8.

yet I will read] he fears not to do it, though the interpretation were ſo fatal to the King.

V. 18. *O thou King*] Before he read the Writing, he declareth to the King his great ingratitude toward God, who could not be moved to give him the glory, conſidering his wonderful work toward his Grandfather, and ſo ſheweth, that he doth not ſin of ignorance, ſo much, as of malice.

god gave] Chap.2.37,38. & 4.32. promotion cometh neither from, &c. Pſal.75.6. by me Kings reign, &c. Prov.8.15. thou ſubdueſt the people under me, Pſal.18.47. Rom.13.1,2.

V. 19. *trembled and feared*] Of fear due to Magiſtrates, ſee Rom.13.3,4,5,7.

whom he would he ſlew] Much in this is tyranny: as ſome part is in that, 1 Sam.8.11, &c.

V. 20. *but when his heart*] Chap.4.30. in ſtead of thankfulneſſe to God.

hardned in pride] Or, *to deal proudly againſt God*; notwithſtanding Daniels admonitions, Chap.4.27. yet 12 moneths after, &c. verſ.29. Theſe are high provoking ſins, obſtinacy in ſin, hardneſſe of heart, and pride.

he was depoſed] Chald. *made to come down*, Chap 4.31, &c. when men abuſe their greateneſſe, God ſometimes taketh it away. Pride goes before a fall, Prov.16.18. & 11.2.

V. 21 *driven from the ſons of men*] Chap.4.23. Chald. Enoſh. The names of Adam and Enoſh are in Scripture the name of all their ſons, Pſalm.8.4.

his heart was made like] Or, *he made his heart equal*, &c.

V. 22. *Haſt not humbled*] Applyes the caſe to Belſhazzar. Hiſtories and examples in Scripture ſhould be thus applyed, Luk.17. 32. They ſhould ſerve as looking-glaſſes; as hands in the margin of a book; as way-marks? they are ſeconds to Laws and rules: yet ſome mens hearts are not moved with Gods hand upon their neereſt friends; as Belſhazzar here.

though thou kneweſt all this] This aggravated his ſins more then Nebuchadnezzars; he having ſuch an example before him, which

which the other wanted. Sins against conscience are most dangerous.

V. 23. *But hast lifted up thy self*] As well as thy Grandfather, Esay 14. 12,13,14, is applyable as much, if not more, to Belshazzar, Nebuchadnezzar; as he in whom the Empire of Babylon ended: Daniel freely and boldly tels the King his sins: As Elias, John Baptist, and other Prophets did.

brought the vessels of his house] Ver.2,3. Sacrilege in detaining and abusing the holy Vessels. This a grievous sin, Rom.2.22. Act.19,37. 2 Macc. 13.6. and to be reproved in the greatest King. See 2 Mac.4.39,42.

have drank wine in them] As if they were fitter for thy house and table, then for Gods house and use. This was more then Nebuchadnezzar did.

praised the gods] Ver.4.

which see not] Psal.115.5, &c. Jer. 10.3, &c. no more then the gold or mettals whereof they are made.

in whose hand thy breath is] The Chaldee word signifieth Spirit and Soul Esay 42. 5.

whose are all thy ways] Who by his soveraign power rules all thy actions, and issues; all events and enterprises. Him thou hast not praised and glorified, but dishonoured.

V. 24. *Then*] After that God had so long time deferred his anger, and patiently awaited for thine amendment, ver.5. and thy iniquity was now ripe and full; as Gen. Chap. 15. ver.16.

sent from him] As a messenger of his vengeance; which though long, yet comes at last, and payes home, Psal. 34.ver.16.

was written] It is no illusion of the mind, or delusion of the sense, or sight, but a real writing.

V. 25. *Mene, mene*] This word is twice written for the certainty of the thing; as the dream was doubled, Gen.41.32. shewing that God had most surely numbred; implying also that God had appointed a term for all Kingdoms, and that a miserable end shall come on all that raise themselves against him. The Trent Bible reads onely, *Mane, Thekel, Phares*. The words are Chaldee. How the wise men should not be able to read them, see *Annotations* on ver.8.

V. 26. *God hath numbred*] Indeed he numbred and set the time, Jer.25.12. And more particularly for Belshazzars case, thus; God hath suffered thee long, and is now come to reckon with thee about thy Administration; and having now cast up thy accounts, he requireth now payment of thee: words borrowed from Creditors, or Merchants.

and finished it] Both the number, and the Kingdom. He it is, that sets the fatal periods of Kingdoms and States and of the lives of men. The stars do it not; nor can Star-gazers fore-tell it.

V. 27. *weighed*] As Goldsmiths do, and Merchants. The sense is, God hath examined thee: and thus one day shall all men be weighed and examined. Wisdom 11.20.

and are found wanting] Wanting weight, too light; as light money wanting many grains of those regal virtues and qualifications requisite in a Monarch, and so unworthy of the degree and place thou holdest. And such indeed are all men in themselves out of Christ, that is light and vain, Psal. 62. ver.9.

V. 28. *Peres*] Ver. 25. *upharsin*, they divided. Here, *Peres* in the singular number. God did it by the Medes and Persians.

divided] Like false money cut in pieces: or, there is, or may be, an allusion between Peresh and Persia.

Medes and Persians] To Darius the Mede, ver. 31. and to Cyrus the Persian, Chap. 6. 28. Cyrus being the son of Mandane, who was the daughter of Astyages or Ahasuerus, and halfe sister to this Darius, otherwise called Cyaxares.

V. 29. *Then commanded Belshazzar*] Terrified with his own daughter, and astonished at such divine skill in Daniel; both to be as good as his word, (as Herod, Mat. 14. 9.) and to have such a man his hope and help in greatest need; he commands as followeth. And Daniel as he did not desire them, ver. 17. so he would not reject them; but suffered them to be done unto him. Belshazzar knew not; nor could gather by Daniels interpretation, that so soon and suddenly as that night, this judgment and execution should follow. It might have been true, and irrevocable, and yet delayed for a longer time.

V. 30. *In that night*] Confer with this place these Scriptures, Isa. 13.17.&21.2,4,5.&47. 11. Jer.25.12,26.&51. 11,39. Hab.2.5.

slain] By Gobrias, and Gadatas, or Cadratas, Cheiftains of Cyrus: as Zenophon in his seventh book witnesseth.

V. 31. *Darius the Median*] To distinguish him from Darius the Persian, who was the third King after Cyrus, of whom mention is made, Ezra 4.5,24. This Darius the Mede, was also called Ahasuerus or Cyaxares the second, the son of Ahasuerus, Dan.9.1. or Cyaxares the first, King of the Medes, the brother of Astyages. And Astyages his daughter Mandane, being neer to this Darius, was wife to Cambyses, a mean Persian, and Mother to Cyrus as was formerly said. He by the Consent and Delivery up of Cyrus the conqueror, tooke the Kingdome of Babylon: Or, as their Joynt Forces won it; so they joyntly reigned both together, as fellowes in Empire, 2 Chro. 36. 20. But Darius is onely here mentioned, because matter followes touching him onely, not Cyrus, in the next Chapter. And yet they seem both joyned in the last verse of that Chapter, and Ezra 6.14. And as Darius here receives the kingdome of Babylon of Cyrus; so Cyrus received after the daughter of Darius for wife, and the kingdome of Media for dowry with her, Xenophon in his 8 book of the Institution of Cyrus. Yet some make this Darius to be the son of Astyages, and brother of Mandane, and so Uncle to Cyrus.

threescore and two years old] Darius being 62. at the fall of Babel; which Empire lasted 70 yeares, falleth to be born at the eight of Nebuchadnezzar, when he carried away Captives the King Jeconiah, and all the Nobles, and ten thousand valiant men, and all Jerusalem, and all saving the base of the land; and carried away all the treasure of the House of the Lord, and brake all the vessels of gold, which King Solomon had made in the Temple of the Lord. See 2 King.24.13.15. even then Madai, who with Elam must revenge the cause of Judah, had a Prince borne; and to this purpose, Daniel seems to tell the Kings age, to shew how God provided a remedy when he stuck.

CHAP. VI.

Vers 1. I *Tpleased*] Upon deliberation and consultation had about the settling, ordering, and well governing of this new gain'd Monarchy. The Chaldee, wherein this Chapter is written, is mixt with Arabick: which tongue the the Persians here seem to have much used.

Darius] See on Chap. 5 31. And this in the first yeare of his reign. ver. 28. He reigned but two yeares, and two moneths. And this fell in with the year of the world 3470, or little Jesse. And this was a wonderful yeare; for Babels fall; Lions humblenes, ver.22. The Angels oration, Chap. 9. two Heathen Emperours Christian proclamations, ver. 26, 27. Ezr. 1.1. and a general subsidie, as it were, over an hundred and twenty Nations, for Judahs return, Ezr. 1.4,6.

to set over] Kings and Monarchs must have under officers, and Princes to help in government, 1 King.12.6. Esth. 11.13. Exod. 18 21, &c. Deut.1.9 —— 18. And yet themselves not be idle; but have enough to do besides, Rom.12.8.

an hundred and twenty] Likely there were 120 Nations or Provinces, Esth.1.1.127.

the whole Kingdome] Each one in his several share; for matters both of peace, and war; civil, and military.

V. 2. *and over these*] Darius his wisdome, over a number of great Governours, to appoint some few Superiours and Overseers.

Daniel was first] And chiefest of the Triumvirs, vers. 3. Thus still is unity sought after, as best for peace; and parity avoided, as tending to division and confusion. Likely Belshazzars advancing of Daniel, and the cause of that, gave occasion to this advancement. For how could Darius otherwise do; Considering the great fame of Daniels Wisdome, worth, and integrity, both in Babylon, above all Wise men there, and in forreign Nations, Ezek. 28.3. and his preferments thereupon by Nebuchadnezzar; and newly by Belthazzar himself, though he received that heavy doom from Daniels mouth; and withall foretelling from God this great Monarchy to the Medes and Persians; but in all reason be moved thereupon thus to prefer him: to do as much at least, as Belshazzar himself had done. See Gen. 41.38.38,49.40. The eminency of Gods graces in his servants thus prefers themselves. And happy is that Kingdome, where preferments are bestowed according to mens worth and deserts.

give accounts] Luk.16.2. as we all must to God one day, Rom. 14.12. 1 Pet.4.5.

and the King] And so the Kingdome in him. He the Iesse care; and the Kingdome the Iesse hurt by Mal-administration.

V. 3. *Then*] The Original here to some seems to be our language.

was preferred] This is Gods mercy to his Church in providing a man for their Countenance, and comfort. And so was Joseph in Egypt. And this was the Cause or occasion of the envy and malice of the presidents and Princes against him. For thus envy worker, Eccl. 4. 4. for the chief priests delivered Jesus to Pilate, Mar.15. 10. Thus self-love, and pride, envying at the worth of others, and at their honour and happiness above their own, sets itself on work to do mischief. Even Rachel envied her own sister; and Josephs brethren envied him. See Prov. 14. 30. Gal. 5.21,26.

an excellent spirit] Of knowledge, wisdome, government, integrity.

the King thought] Likely further to make him Vice-Roy; as Joseph was, Gen.41.40 —— 45.

whole Realm] Many, if not most Interpreters, understand this, of Media; as if Darius carried him thither. But we rather take it to be meant of Babylon, where Darius and Daniel now were: which being newly conquered needed most such a Governour, and wherein Daniel had still been so well versed and experienced. Neither doth any thing in the Text make the least shew against it. This further intended advancement of Daniel, if known to the Presidents

Presidents and Princes, did likely set them further on, to envy him, and seek occasions against him.

V. 4. *Then the presidents and Princes*] Here is a unity in Conspiracy. Unity among wicked men, is often dangerous to good men, Joh.9 22.

sought to find occasion] Thus Courtiers out of their own ambition, are envious at the preferments of others; specially of strangers. And generally the wicked cannot abide the graces of God in others; but seek and search by all occasions to deface them, and detract from them. See *Annotations* on Chap.2.13. Therefore against such assults there is no better remedy then to walk uprightly in the fear of God, faithfully and diligently in our callings, and to keep a good conscience, *Tit.2.9,10. Act.24.16.*

concerning the Kingdome] *ex latere Regis*, saith the Trent Bible; contrary to the Chaldee, and all translators, and all good sense. The meaning is, concerning the affaires of the Kingdom, and his administration of them in his high Office.

none occasion] Subject matter of accusation; no colour or suspition of negligence, or unfaithfullnesse in him, or his doings.

faithful] To the King, in the affaires of the Kingdome: as he was also to his God.

neither was there any errour] A singular example of prudence, Industry, and faithfullnesse in our callings, and offices of highest trust; that so many, and mighty, envious and subtile enemies, in all their deep devices, yet desparied to find him faulty, or colourably faulty, in his management of so great affaires in so high an office.

V. 5. *we shall not*] Innocency wins testimony of its adversaries, and forceth it from them.

except we find] In his Life and Manners they could not. In his Religion they made account they should; knowing that Daniel would lose honours, and offices, and life also, rather then offend the Law of his God: which makes much also to Daniels commendation. And shews withal, that wicked mens conciences tell them, that good men are constant in their Religion, and will not transgresse the Lawes of it.

V. 6. *Then these Presidents*] Not only the other Triumvirs, but the 120 Princes or Presidents, if we may believe their own words, vers.7. Thus the wicked are restlesse, and their hatred implacable against the godly. If they cannot for their faults, they will for their virtues attach them; and persecute them for their piety.

assembled together] Or, *came tumultuously*. The Chaldee term of Daniel is also Hebrew, and from Psal.2.1. wherefore did the Heathen rage tomultuously, or keep a stire? The Popish translation, of *surrepuerunt*, is not to proper; some of themselves do seek to help it, by substituting *furiosecurunt* instead of it. And stick not to charge their Trent Bible, or at least the Edition of it, with many the like errours. See Pintus on this place. These Presidents here leave and neglect their places and charges, to assemble and plot, and all against Daniel. Innocency cannot be free.

V. 7. *all the Presidents*] They pretend to an universal, and unanimous consent of all; thereby the rather to win the Kings consent, and as it were tumultuously, and by joynt importunity to enforce him upon it. But they speak more then truth was. For Daniel the chief was none of their Counsel. Nor were all here spoken of by them, cast with their families into the Lyons Den, vers. 24. For it may be many of them knew not the mischievous plot of the Contrivers, and inventers of it; but were drawn on among the rest; as those, 2 Sam.15,11.

to establish] To prefent it, and to obtein from the King the confirmation; that so it might receive the force of a Law. For he had the Negative voyce, and sole power of making it a Law and Statute. So appears, vers.8.

a royal Statute] In Chaldee, *a Statute for the King*. The pretence of projectors, and evil Counsellors, is the honour, or benefit of the King: but they aym at their own ends; though it be in the ruine of the Subjects. They flatter the King; but such flattery and adulation of Kings, is the plague-sore of Kings, and Kingdomes.

Decree] Or, *interdict*.

that whosoever shall ask] The most probable pretence of this decree, is, that by this meanes, Darius might have occasion to shew his royal grace and bounty, and his divine munificence, to all his subjects that petitioned him; and so gain to himself, in his new kingdom, the more love, strength and assurance. But their drift is against Daniel, for their own ends, and to the Kings hurt: Knowing Daniels conscience and custom, and constancy in prayer to his God; which for any danger, upon any pretence, he would not for-go: This it was, that made them fix upon this particular decree.

of any God] They will rather do dishonour to their own gods, then not sanctifie their own ambitious, envious, bloody mind, in taking him out of the way, that stood in their light, as they conceived, and stope the way of their greater advancements.

or man] Many of his subjects, in his large Empire, might stand, in that time, im extream present need of mans help, where the King could not be present; nor they possibly have access to him, which yet, by this decree, should be unjustly, inhumanely, and foolishly barred from asking help of God or man.

for thirty dayes] This was time enough for their purpose. They knew Daniel would not so long abstain, from making petition to his God.

cast into the Den of Lyons] Bloody minded men, no lesse will serve them. They must suffer the Lyons cruel paws, and hungry jaws, and be devoured of them. Thus adulation and flattery, is a nurse of tyranny. This kind of capital punishment, was not unusual among the Babylonians, the Medes and Persians; and among the Romans also, with whom it was a common saying, in Tertullians time, Let the Christians be cast to the Lyons.

V. 8. *Now, O King*] Thus good Kings, may be bought and sold by evil Counsellors. Thus Haman dealt with Ahasuerus, Esth: 3.9. Kings had therefore need to be the more wary and circumspect.

that it be not changed, according] Esth.1.19. and 8.8 Therefore Ahasuerus would, or could not recal the decree against Vashti, Chap.1. nor against the Jews, Chap.3, but provides for himself, and for them another way, Chap.2.1.2. and Chap.8.11. These Presidents and Princes, here, someway flatter Darius, (partner with Cyrus in the Conquest of Babylon, and now King of it) in asking him, being King of Media, to make a Law, here in Babylon, after the manner of the Law of the Medes.

according to the Law] Esth.1.19. and 8.8.

altereth not] Chald. *passeth not*.

V. 9. *Darius signed*] Too rashly and suddenly; ascribing too much trust to his Princes and Presidents, who indeed, ought throughly to have weighed the nature of the Decree; and did best know, the natures and conditions of the several Provinces, and people, how they would brook it. And thereupon he signed it; with due examination, by himself, of the right and nature, and end of the Decree. It seemed indeed, to set him up, in some fort as a kind of god, or demy-god: For, as an Heathen could say,

Qui fingit sacros auro vel marmore vultus,
Non facit ille Deos, qui rogat, ille facit.
Mart. lib.8. Epigr.24.

And therefore, also the rather, he readily, out of self-love, signes; not searching into their wicked end in proposing it.

V. 10. *Now when Daniel knew*] After it was signed; not before else he would have laboured to have prevented it.

He went into his house] Withdrew himself from the sight of publike impieties, to the exercise of domestick worship, and service of God.

and his windows being open] Not in hipocrisie, for vain-glory, the thing forbidden, Mat.5.6. but to shew his resolution and constancy, against the fear of the Kings decree, though he knew it to be irrevocable; and that he would not, by his silence seem to give consent unto it, or comply with it; or forgo his daily duty to his God; for which he had so many obligations lying upon him.

in his Chamber] Or, *upper room*; as Act.1.13. & 20.9. See a King 23.12. Not in a low and obscure place. He did not fear to be seen at this time, upon this occasion.

toward Jerusalem] In conscience of his duty, and with faith in the promise, 1 King.8.33,34,44,48. Psalm.5.7. Though now, City and Temple, lay in ruines. Now the case is altered; as Joh.4.21,23.

he kneeled] 1 King.8.54. Act.7.60. & 20.36. The usual, humble, seemly gesture of prayer. Indeed standing also, is used in Scripture, and allowed, Mar.11.25. And so that gesture seems to be used, 1 Sam.1.26. 1 King.8.22.55. Neh 9.5. Mat.6.5. And according thereunto, are those words of Naaman, 2 King.5.11. And in the Primitive Church, by ancient tradition, standing at prayer was used, if not enjoyned, on every Lords day, and in all the time, between Easter-day and Ascension-day, and Whitsonday also. And with more reason then, when Christs Resurrection and Ascension, were so much questioned, then can be now, *Justin.q.115. ad Orthodoxos*: Yet kneeling, or prostration upon the ground, are most usual and seemly in prayer. And unseemly it seems to be, to do it, either sitting, or with the head covered in our Assemblies; as these gestures and rites, are now in esteem with us; unlesse some extraordinary, and just cause do warrant the contrary.

three times a day] Morning, Noon, and Evening; before he went forth, or set upon his publike imployment, and State affairs; at his return to dinner; as Gen.43.16. and after the end of the day, and dispatch of his businesses. To which times, David seemes to have reference, Psal 55.17. and may seem to be the three times of the daily prayers of the Jews. The morning and evening seen to be so ascertained, by their appointed daily sacrifices, and the daily burning of Incense, on the golden Table of Incense, at those times, Exod.29 39,42. and 30.7, 8. And punctually, the morning time, is deemed the third hour, which is our ninth. When the Holy Ghost also came down upon the Apostles in cloven tongues of fire, Act.2.15. and the evening time is the ninth hour, which is our third in the after-noon; called the hour of prayer, Act.3.1. When Peter and John went into the

the Temple: and Cornelius prayed, and saw the vision, Act.10.3, 30. When also our Saviour was crucified and dyed, Mat.27.46, 50. Mar.15.34, 37. The middle is the middle hour, their sixth, our twelfth, or mid-day, Joh.4.6. When Peter prayed, Act.10.9. When also our Saviour was condemned, and delivered to be crucified, Joh.19.14. When also the general darknesse began, and continued till the ninth hour, till our Saviour dyed, Mat.27.45. Mar.15.33. Luk.23.44. And in the Primitive Church, the Christians had those three hours of the day, in so much use and regard for prayer, as they came to be called, Canonical hours. But yet from this duty, no time is exempted, Psal.119.vers.62. & vers.164. Luk.18.1. Ephes.6.18. 1 Thess.5.17.

prayed and gave thanks] Phil.4.6. 1 Thess.5.17, 18. For prayed, the Trent Bible hath, worshiped; erroneously.

as he had afore-time] No danger can keep good men, from the accustomed works of piety, Act.4.19. & 5.29. He was not now, either more slow, or secret in it.

V. 11. *Then these men*] The practice of wicked men; as Psal. 10.8,9. curiously prying into other mens doings, and not seeing beams in their own eyes. They thought now they had won the day, and gain'd their desires.

V. 12. *Then they came neer*] They speedily pursue their mischievous, and bloody purpose.

concerning the King's Decree] Of that first, to renew the strength of it; out of the Kings own mouth; to circumvent, and intangle him in his own word. Thus cunningly they deal; pretending only the defence and maintenance of the law, and the Kings authority. Flattering him to his own hurt, and for their own sanguinary design, in Daniels ruine.

V. 13. *that Daniel*] Not till now, they open their mean drift, and directly accuse. And now they think they may be bold to do it; and they do it with all aggravations; that Daniel; so desiring to speake contemptuously of him.

of the captivity] To render him despicable, from his slavish, and sordid state of captivity, and from his Nation of the Jews. They had many captives of other Nations also among them, at that time; as may be gathered out of Jer.25.and 27.Chapters.

regardeth not thee] So Chap.3.12. Under a colour, they falsly and maliciously slander Daniel of ingratitude, for his honours, of contempt and rebellion. They accuse him, as the Jews did Christ, as being an enemy to Cæsar.

his petition three times a day] They say not to his God, least that might found any thing for him. But indeed they charge that upon him, as his hainous capital offence. Thus piety, prayer and devotion, are wrested to a wrong meaning, by the wicked, and counted for crimes. Now the ungrateful, and unpleasing conclusion of all these premises they conceal, the death of Daniel; or leave that to the King, to be gathered, and made by him, as necessarily following thereupon.

V. 14. *then the King*] Seeing their fraud and malice; and his own error and circumvention. These evils, Kings, otherwise good, are subject unto, by evil Courtiers.

sore displeased with himself] For making so rashly such a Decree, so injurious to God and man, so full against the life of Daniel, and against himself, in the losse of such a subject. And no doubt, displeased also with these accusers of Daniel, for their so fraudulent, mischievous, and pernicious dealing against him and Daniel. These sore grievances, by such means, Kings, many times, are put unto.

and set his heart] This was well; to think how to amend, what he had done amisse. And better were it to repeal such Decrees, then to pretend to the maintenance of his authority, by the maintaining of them. But best it had been, to have been more advised, circumspect and cautelous, ere he had made them.

till the going down] He was sad and serious in it, to save the life of Innocent and precious Daniel. A long time was this, (for they were at the King, no doubt, betimes) wherein with all his heart and might he laboured to out-master their malice, to wind himself out of their mischievous wilinesse, to interpret, qualifie, or nullifie the Decree, and his signing of it. A good Example for Christian Kings in like cases.

V. 15. *Then these men assembled*] Here they set upon the King, with multitude, and unanimous consent to over-bear him.

Know, O King] They presse on him with all instance; they wax bold, if not impudent, notwithstanding the Kings sore displeasure, Prov.16.14. Thus far Envy carries them: and mischief begun, must be carried on, whatsoever comes on it; though it be to their future undoing. They pretend, now, the right of Law, and the Kings honour and authority in it. Thus are Kings many times over-ruled and abused.

may be changed] Thus the wicked maintain evil Laws, by colour of constancy and authority; which is oft times either lightnesse or stubbornnesse; when as the Innocents thereby perish: and therefore Governours neither ought to fear, nor be ashamed to break such; though good Laws with all constancy are to be maintained. Thus Charidemus lost his life, Diod.Sic.l.14.

V. 16. *Then the King commanded*] He perseveres not in his good purpose; but against his conscience he yeilds, and becomes a servant and minister of their Cruelty. Such slaves sometimes are Kings forced by bad servants to do things they like not, 2 Sam.3. 39. And so unsafe is it for Favourites to trust in them.

and they brought Daniel] Not to answer for himself, and plead his cause, and make his apology; for absent and unheard was he condemned already. But they brought him to execution; and that speedily, left any way by delays, he might happen to escape. So swift are their feet to shed innocent bloods.

the den of lions] See *Annotations* on vers.7.

The King said] To comfort Daniel; and cleer his innocency.

thy God] He sayeth, not my god. So vers.20.

whom thou servest continually] A royal testimony of Daniels piety, and innocency of his faith, and constancy in Gods service, against the terrours of Death. And that the King also approved of what Daniel had done in his daily prayer and service of his God.

continually] Notwithstanding my Decree and Edict to the contrary.

he will deliver thee] It is his wish and prayer; not prophecie. He can; I cannot. It is hope; hearing belike how God did deliver his three Companions out of the fiery furnace, Chap.3. Thus God bowes the minds of Heathen in compassion towards his; makes them acknowledge the Omnipotency of the true God; the Impotency of themselves, and their false gods, vers.26,27.

V. 17. *and a stone*] Comparing this and the 25 verse together, they may seem to discern that the Lions did not straight seize upon Daniel: and therefore would have a stone sealed, &c. See Mat.27.66. and Lam.3.53.

the King sealed it] Having once begun to yeild to his Lords, they drew him on, and he proceeds to yeild further, Esth.3.12. and 8.8. 1 King.21.8.

signet of his Lords] Least the King our of his love to Daniel, his sorrow for him, and care of him, should have him brought out; or left the Kings friends should do it, or Daniels country-men the Jews; or his other followers and friends, as he had many, by his eminency in gifts and graces, by his esteem with the King, by his fidelity, justice, piety, &c. Thus they shew their distrust in the King; (a just reward for him) and their trust in their own carnal wisdome, which yet deceives them.

that the purpose] The Trent Bible here wrongly translates the Hebrew Text, and varies the sense.

V. 18. *Then the King went*] Late, vers.14. and sad; through his love to Daniel, and the guiltinesse of his own conscience, That accuseth him, Rom.2.14,15. and stings him; though he had no judge on earth above him. This is well in the King, and it is a good work of his conscience, thus to offer him Whereas Daniels accusers had their Consciences seared, and hardned in sin, to their final ruine.

fasting; neither——] Fasting and watching agree well together. And sorrow, and fasting justly exclude musick, and all mirth.

V. 19. *Then the King arose*] The workings of love, and of a guilty conscience, suffer him not to sleep, or rest.

V. 20. *with a lamentable voice*] Thereby speaking his lamentation and sorrow; his love and care, and fear of Daniel. The tenderest father could have done no more towards his dearest son. And this is so much the more in so great a Monarch: Which commends both him, and Daniel, worth. Against hard-hearted men at the miseries of the Godly, Rom.12.15. Heb.13.3.

Is thy God] This shews some hope in Darius, of Daniels safety, and Gods power and mercy, though mixed with much fear.

V. 21. *then said Daniel*] with a voice not distressed, as that of the Kings.

live for ever] Chap.2.4.

V. 22. *hath sent*] He acknowledgeth his God the author of his deliverance It is the right hand of the most High that saves Paul from the mouth of the Lion; Peter from Prison, &c.

his Angel] They are Gods Ministers, Heb.1.14.

shut the Lions mouths] The glorious presence of the Angel might strike fear into the Lions: So Balaams asse was afraid of the Angel, Num.22.27. and 33. or the Angel might otherwise, and that many ways, restrain the Lyons rage, Heb.11.33. Daniel is understood to do it; as likewise the like is said of his three Companions, vers.34. They did it; as Elias brought the famine, Jam.5.17,18.

forasmuch] Thus God sometimes by miracle shews and proves the Innocency of his servants, Psal.37.5,6.

Innocency was found] In this particular of my behaviour, towards thee and thy Decree. So Psal.18.20. He speaketh not of the point of his Justification from sin before God, Phil.3.9. He minds the Innocency of his present case and Cause: Not yet that this Innocency merited this miraculous deliverance; no proper true merit can be in man towards God, But that God saved him of his meer mercy, and gracious good pleasure. See 1 Tim.1.8. 2 Thess.1.5,7.

and also before thee] Though mine accusers charge me, that I regard

regard not thee nor thy authority; for our obedience to Kings and Magistrates, must be only in God, and for God. No other Active Obedience is due unto them.

no hurt] Even in thine own judgment, vers.14,16. For he did disobey the Kings wicked Commandement, to obey God; and so did no injury to the King, who ought to command nothing, whereby God should be dishonoured.

V. 23. *King exceeding glad*] Rid of that heavy plight wherein he was, vers.18. and cheered up his Spirit and conscience wondrously in such a manner of deliverance, of so precious a subject. More spiritual was the joy of the Church, at the deliverance of Peter and John out of the Prison, Act.4.24, &c.

take Daniel up] Not staying, it seems, for those Lords whose Seales were upon the stones; nor for the coming of the accusers. For no doubt he had witnesses enough, of the thing with him: and the preservation it self was an ocular demonstration of the miracle: and the view of it raised up Darius his spirit to the height of Courage and resolution; without them to amend what he had done amisse; being also that the sentence of the Decree against Daniel was already satisfied.

believed in his God] Because he committed himself wholly unto his God, whose cause he did defend, he hoped, trusted, was assured by his promises, that nothing but good could come unto him, whether by life or death; wherein we see the power of Faith, and the Nature of it. Heb.11.33. and throughout that whole Chapter. In which grace of Faith in Christ, the Covenant of the Gospel on mans part doth wholly consist. And therefore so many, and so great things are spoken of Belief & Faithin Scripture.

V. 24. *and the King commanded*] The absolute power of this King. The like frequent in Scripture. His just wrath was so incensed; the miracle so wonderful, and the guiltinesse of the malefactors so evident, that without any processe or further condemnation, he commands their execution.

accusers of Daniel] See note, Chap.3.8.

cast them into the den of lions] This is a terrible example against all the wicked, which do against their conscience make cruel laws to destroy the children of God; and also admonisheth Princes how to punish such when their wickednesse is come to light; though not in every point, or with like circumstances; yet to execute true Justice upon them. This just on Gods part by the law of Retaliation. Psal.7.15,16. and 9.15,16.

their children, and their wives,] The like or more, we may read of Achan and his family, Josh.7.24,25. Haman was hanged up, and his sons, Esth.9.14. By the law of Nature, and Nations, Rebels are punished, also in their wives, children, and posterity, though not with death; yet considering that law, Deut.24.16. with that 2 Chr.25.4. either Darius seems here to be unjustly cruel, or these wives and children were accessaries to the crime of their husbands, and parents.

brake all their bones] Persecutors oft-times have bloody ends. Here was no stopping of the Lions mouthes, no taming of their rage and cruelty, no over-mastering them.

or ever they came at the bottome] This adds lustre to Daniels miraculous deliverance, that it was not for want of hunger, and Natural ferocity that the Lions spared Daniel; but that it was Gods hand over-ruling them: as we see Gods hand in ruling that Lion, 1 King.13.24,28,29. all Gods creatures are his hoast, to do his will; for reward or punishment. That fancy, that the Accusers allenged the Lions to have been full of food, and therefore for that space of time to have spared Daniel; and that the King thereupon should have them fed, and thereafter have the Accusers cast in to them, is a foolish fiction without any ground.

V. 25. *Then Darius*] This marvailous work of God had a marvailous good effect in the heart of Darius. Gods workes should not be slightly passed over; but accordingly made use of, Psal.92. 4,5. and 8.3,4. Of this Darius, see *Annotations* on Chap.5.31. Many Kings of the Medes and Persians were after him called by this name; as the Heathen Histories of times do declare. There was after this first Monarch Darius the son of Hystaspes, Darius Artaxerxes Longimanus, Darius Nothus, Darius Artaxerxes Ochus, Darius Codomannus, whom Alexander the great conquered. And the sacred Histories of the books of Ezra, Nehemiah, and Esther, fall within these times; Begin with the begining of the Persian Monarchy, Ezra 1.1. and reach to the final period of it by Alexander the Great Greek, in the *H.P. Faddua's* time, Neh.12.11.

wrote unto all the people] Chap.3.29. & 4.1.

language] More now then thou, Chap.3. vers.4. and 4.1.

in all the earth] All in his dominion and lands. So expounded, vers.26. So Luk.2.1. Ezra 1.1,2.

peace] Chap.4. See the *Annotations* there. This word in the Hebrew, and Chaldee, and all languages, comprehends all outward prosperity; and worldly felicity. and therefore is so usual in all salutations and greetings.

V. 26. *I make a decree*] Chap.3.29. a good example to Christian Kings.

tremble and fear] God maketh heathen Princes sometime to acknowledge his power. See Chap.3.29. The true fear of God is the fountain of wisdome, Prov.1 7. & 9.10. The want of it, the sluce for all sin. It comprehends the whole worship and service of God, all acts of Religion.

the God of Daniel] His God, in a peculiar way, whom only, and no other, Daniel owned, worship, serves, obeyes, and who thus owned, honours, and defends Daniel.

the living God] Which hath not only life in himself, but is the only fountain of life, and quickneth all things; so that without him there is no life, 1 Sam.2.6. Act.17.25.

which shall not be destroyed] Chap.2.44. & 4.3,34. & 7.14,27. Luk.1.33. Mic.4.7.

V. 27. *He delivereth*] God to be acknowledged, and praised in his works. The Psalms are full of it.

V. 28. *prospered*] Flourished in his state and honours; in offices and employments; in spight of the envy and malice of all wicked men. He prospered, as Joseph, Hezekiah, Mordecai, and others, Psal.1.3. when as the wicked prosper not; as Coniah, Jer.22.30. but are holden with the cords of their own sin, Prov. 5.22. Psal.7.16. and 9.16. Prov.22.8. Of their prospering for a while, see Job 21 7 —— 14. Jer.12.1. Psal.73.4——12.

of Cyrus the Persian] Chap.1.21. Thus God provides men in honour, for the comfort of his Church in her calamity.

CHAP. VII.

Vers.1. IN Now Daniel proceeds in his Narration from Histories, in the former part, to prophecies in the latter half of this book; Therein fore-telling the succession of times, and of the Kingdomes of the world; and what things therein should befall the Church of God, the people of the Jewes, until the time of the coming of Christ (numbred up in him) and the time of the promulgation of the Gospel.

the first year of Belshazzar] Chald. *one year.* So Chap 1.1. and 2.1. That Daniel might joyn together Babels stories, and such as did depend upon them without interruption, therefore he displaced the two visions which now follow; the one, in the first of Belshazzar of Babels fall, Chap.7. the other, in the third of Belshazzar, of the Persians fall, Chap.8. Both which in order of time go before the fifth Chapter. Of this Belshazzar, see Chap.5.1.

Daniel had a dream] Chald. *saw a dream.* Different in visions but of the same matter and argument, with that of Nebuchadnezzar, Chap.2, interpreted by Daniel there: only what is there more generally shadowed out, is set forth in succeeding times, more particularly, with many circumstances, in this Chapter, and in those which follow. This dream was 70 years after that dream of Nebuchadnezzar, Chap.2. If we reckon 30 yeares to the reign of Evilmerodach, and Daniel now was neer one hundred years old.

and visions of his head] Visions in his dream. Not that these were distinct from his dream. Visions and Oracles were the two wayes, by which God revealed his Will to his Prophets, Num.12. 6,7,8. Visions were vouchsafed to them, sometimes waking, as Zach.1.8, &c. and Chap.3.1. Jer.1.11,13. sometimes sleeping in dreams, Job.33.15. So Gen.28.12. Act.2.17. So here to Daniel: presenting not to the external sense, but internally to the imagination and phantasie, visible things, as representments of Gods Will and pleasure signified thereby, Dan.4.5.

head] The shop and seat of dreams and visions.

upon his bed] Where he slept and dreamed in the night, ver.2. a place and time fit for such kind of Revelations.

then he wrote the dream] He the Writer of this book; and no other: and he wrote this Dream; lest it not to be told only by tradition; but in a surer way wrote it, by Gods inspiration and instinct, 2 Pet.1.19,20,21. And that because it did not concern him alone, but the whole Church in after ages; to confirm and comfort them against the great calamities that were to come. For whereas the people of Israel looked for continual quietnesse after these seventy years, as Jeremiah seemed to them to have declared; he sheweth that this rest shall not be a deliverance from all troubles, but a beginning; and therefore encourageth them to look for a continual affliction till the Messiah be revealed, by whom they should have a spiritual deliverance, and all the promises fulfilled; whereof they should have a certain token in the destruction of the Babylonian Kingdom. See 1 Cor.10. ver.11.

and told the sum of the matters] Chald. *the head of the words* Vers.1.6. He wrote and told them, to wit, to his people; because for their instruction and consolation, against persecutors to come, God thewed that dream to Daniel. The chief heads therefore and material points, for the use of the Church, he relates and records in these sacred Commentaries.

V. 2. *Daniel spake and said*] The Scripture then is not a dumbe and dead letter: but speaks; and therein we heare the Prophets and Apostles speaking; and so fitteth to teach all truth, and convince all Errour, and to be the judg in controversies of Religion, 2 Tim.3.16,17.

by night] In time of silence and sequestration, from worldly affairs: so, usually. And yet sometimes by day; as Acts 10. 9, 10. & 22. 17. See, Psal. 16. 7.

the four winds] Here some, with more curiosity and boldnesse, then modesty and soundnesse, by the winds, will understand Angels, and some of them good Angels, the guardians of these Empires, wherein they apply that, Chap. 10. 13, 20, 21. & Chap. 11. 1. & Chap. 12. 1. Others, understand bad Angels: But we rest in the letter of the Dream, and understand onely the mighty concussions, fits, tumults and troubles, that were the rise and original of these several Empires. And therefore of these winds, the Angel in his interpretation to Daniel, makes not any mention, but onely of the Empires themselves. By the winds then blowing, we onely conceive those horrible troubles, afflictions and mutations, whereby one Empire is exalted, and another abased; as the waves of the sea are, by the boysterous winds: especially, if all the four winds at once, blow together upon it. Yet all sent, and ruled by Gods providence.

strove] One against another, to trouble the sea: *imo miscentes æquora fundo, Volut ventumque ad littora fluctus.*

great sea] Mid-land sea. So called, in relation to the Dead sea, and the Sea of Tiberius: which were but Lakes in comparison of it. Yet in sacred Idiome, the great vessel it self, for water, in the Court of Solomons Temple, is called a Sea, 2 Chron. 4. 2, 10. By the Sea, here, is signified the world, vers. 17.

V. 3. *beasts*] Empires decyphered in this manner; because the acquiring of them is not gotten, nor the possession of them maintained, nor the government of them exercised, but by brutish violence and tyranny.

came up] Not altogether, but in processe of time, successively, as the verses following do declare.

the Sea] Not calm, but troubled, and tossed thus with tempests.

divers one from another] So figured before in the divers mettals of Nebuchadnezzars Image, Chap. 2. and so described diversly, in the verses following.

V. 4. *the first*] The golden head, Dan. 2. 38. and the great tree, Dan 4. 20, 21, 22. is the power of Babel, the first Empire, in Daniels book. This in its best and flourishing estate.

a lion] The Trent Bible hath a Lionesse: contrary to the Chaldee and Hebrew; and in a manner all Translators. The Lion here represents the Empire of the Chaldeans, in regard of his power, cruelty, and capacity, Isa. 5. 29. Jer. 4. 7.

Eagles wings] As the Lion is the King of Beasts, so the Eagle is the King of Birds. Both make to magnifie this Monarchy, both for courage, power, and speed. Wings here point out the great celerity of *Nebuchadnezzar* coming to his power and possession of kingdoms; as if the Babylonians had wings to fly, Isa. 5. 26. Jer. 4. 13. & 48. 40. & 49. 19, 21. Lam. 4. 19. Ezek. 17. 3. Hab. 1. 6, 8. So Athur hath wings, Esay 8. 8.

plucked] These Eagles wings were great, long, full of feathers, of divers colours, Ezek. 17. 3. But now Daniel, in this vision foresees them plucked. Armies and Provinces, fell from them; the Lydians, the Medes and Persians, that had formerly obeyed and served them, were risen up against them, and so plucked their wings, that they went on their feet, and were made like other men. This was their declining estate; and at last fulfilled, under *Belshazzar*. See, Jer. 51. 30. ——64.

and it was lifted] Or, Wherewith it was lifted above the common fort of other men. Though some translate and understand, as if it were taken away from the face of the earth, and perished.

made stand] Compelled to stand: and made to understand its own fragility and imbecility, and the worlds inconstancy.

a mans heart] This hath not reference to *Nebuchadnezzar*, Chap. 4. 16. This respects not any singular person, but the State of the whole Empire; that of *Nebuchadnezzar* was passe this to come, in the fall of the Empire. When they came to have a mans heart, after their wings pluck, that is, a soft, fearful, broken, and dejected heart. So Cyrus dealt with them, & abased them; as Xenophon shews, in his seventh Book of the Institution of Cyrus. Then their Lion-like heart, that insolent proud heart, Chap. 3. 15. Esay 14. 13. was gone. Now they well-knew themselves to be but men, Psal. 9. 20.

V. 5. *a second*] This is omitted in the Trent Bible.

a Bear] Meaning the Empire of the *Persians*, Dan. 2. 39. & 8. 3. This follows the Lion. And so the Lion and Bear, are often joyned together in Scripture; as Prov. 28. 15. Hos. 13. 8. Amos 5. 19. Lam. 3. 10. Some here say, the Persian Empire is represented by the Bear, because Persia, a mountainous country, much abounds in Bears; and those of a cruelter kind. Others, because of their ferocity and voracity; of their barbarous cruelty, and uncivil demeanour, Esay 13. 17, 18. of their austerity and craft. Others, proceed further, to liken them to Bears, in the natural weaknesse of their heads; and in their rice and original, their rising being but sordid and base; as rude and unlikely, as a Bears Whelp is without form and shape. But we may not be curious in these assimulations. They were lesse generous, more uncivil then the Chaldeans; though they were of great strength and durance, hardship and labour, and great Warriours, and much inclined to set upon Empires and States. Compared they are to silver, Chap. 2. 32, 39. as inferiour to the former: to a Ram, Chap. 8. 3, 4.

it raised up it self on one side] Or, *it raised up one dominion* Chald. *one Government*. Madai and Paras, two arms in one breast, now set up a joint government. The Trent Bible thus, *it stood in part*. With their Expositions raised thereupon: improper in themselves, and inconsistent with the true Text.

three ribs] Meaning People, and their Relicts, and Remains, devoured by the Persians, and their bear-like voracity. Which very thing the following words do intimate: for by three ribs are signified, *people of three coasts of the world*; from the East (which afore it held) it brake into the West, North, and South; as it is foretold, Chap. 8. 4. Xenophon first Book of the institution of Cyrus. Others translate Rowes, for Ribs, making three rowes of teeth; and understanding thereby those three Presidents, Chap 6. 2. Or rather the three Kingdomes of Media, Persia, and Babylon, which devoured the other Kingdoms & Provinces, as was said; and made them their prey and meat, feeding upon their Weal, Customes, Revenews, and States.

they said] Or, *it was said impersonally*: an Idiome in the sacred tongues not unusual. This is not the saying of *Haman* to *Ahasuerus* against the Jewes, Esth. 3. But of the Princes to their Emperours generally; stirring up their spirits to further conquests to enlarge their Empires; as Darius the Mede, the Hyrcanians, Gobryas, and others had set on Cyrus to those first atchievements; as Xenophon shews in his said book. Or else it is the speech of the Angels, ver. 10. Or chiefly of the ancient dayes, ver. 9. By whose means and secret instinct of his providence, the Persian Emperours were driven on to those great designs, and the enterprises and atchievements thereof were made easie unto them, Esay 21. 2.

Arise] Stir up and prepare thy self; as Josh. 1. 2. Gen. 13. 17. Act. 12. 7.

devour much flesh] Cruelly destroy many *Nations* and People. A likely and suitable consequent, to the teeth of this devouring Beast.

V. 6. *another like a leopard*] The Empire of Alexander the Great, and Greece for the first partition. This rose after the former. A Leopard is a spotted beast, Jer. 13. 23. yet fair, and sweet, and comely. He is swift, Hab. 1. 8. watchful, cunning, and suddain, Jer. 5. 6. Hos. 13. 7. He is active, fierce, and strong; seeming outward ly harmlesse, yet crafty, cruel, and greedy of mans blood. And all alike was Alexander the Great; spotted with vices, yet graced also with singular vertues; his body, as Historians record, of a rare odoriferous smell: both body and mind answerable to these other qualifications. This is called a third Kingdom; the belly and thighs of brasse; a Kingdom of brasse, Dan. 2. 32, 39. The he-goat, Dan. 8. 5. A mighty King, Dan. 11. 3. They that would understand this Beast to be the Greek and Roman Empire joyned together; to make way for the Turkish Empire to be meant by the 4. Beast, are in all very much mistaken, and need no refutation.

four wings of a fowl] To shew its wonderful swiftnesse. This, to the Leopard, is as much as to add much swiftnesse to swiftnesse, which indeed was admirable in Alexander the Great, in subduing Greece, destroying Thebes, overthrowing the Persians in the Adrastian fields, at the river Granicum, at Issa, a City of Cilicia: And lastly, and finally, at Arbela: So gaining the Empire of Persia, and Asia, and all in 6 years, flying as a Thunderbolt: besides his siege, and winning of Tyre; of Judea, and Syria, of Egypt, and many other Kingdoms, Nations, and People. He reigned in all but 12 years, six in his Monarchy. See, Chap. 8. vers. 5. touched not the ground.

four heads] Either the four Tetrarchies in Alexander the great, his hereditary Kingdom of Macedon; which afterwards grew to be four Kingdoms; or, the four Kingdoms into which the Empire of Alexander was divided after his death; which his four chief Captains had, Dan. 8. 8. & 11. 4. 1 Mac. 1. 9, 10. *Seleucus Nicanor* had Asia the great; *Perdiccas*, and after him *Antigonus* had Asia the lesse; *Cassander*, and after *Philip* and *Lysimachus*, *Antipater* was King of *Macedonia*, and *Ptolomeus* had *Egypt*. For the other eight starting up upon *Alexanders* death, they rather coveted and fought kingdoms, then got and possessed them, and soon vanished and perished. The Beast, Apoc. 13. 1. hath 7 heads.

and dominion was given to it] It was not of himself, nor of his own power; or, that *Alexander* did all those stupendious things, gat all these Countries; for his army contained but 30000 men; and he overcame in one battel *Darius*, which had ten hundred thousand men; when instantly before the battel he was so heavy with sleep, that his eyes could scarce open, as the stories report; Therefore this power was given him of God, and so much himself confessed, when he met *Jaddus* the High Priest of the Jews, in his Pontificial attire, Joseph. Antiq. 6. 1. 1. Chap. 8. See Chap. 2. 21, 37, 38. & 4. 25. Prov. 8. 15, 16. Rom. 13. 1, 2. Joh. 19. 11.

V. 7. *a fourth beast*] Not named, because it was the same Nation with the former; but is distinguished from the former by ten horns;

horns, whereof one most strange, having eyes, and mouth, and speaking very great words. Not yet is it likened to any one certain kind of beast; by reason of the great varieties, and many diversities that were in it. And therefore this beast hath somewhat the more obscurity and difficulty in it. And this, together with the many great things spoken of it, makes Daniel so particularly inquisitive after this fourth beast, vers. 19, 20. yet by Dan. 8. 9. we may find that the fourth beast of this Prophecie hath relation to the Kingdoms of Syria and Egypt, possessed by the Seleucidæ, and Lagidæ, the images two legs, Dan. 2. 33. The Romane Empire (though not here meant; and much lesse the Turkish Empire) did imitate this afterwards, in the perseccution of the Church, the subversion and interdiction of Gods service; and violence done to consciences: And the Revelation doth hit many of these passages of Daniel to Antichrist. See Dan. 2. 40. Yet the Seleucidæ that had the Kingdoms of Syria and Asia, seem to be most properly and punctually meant; by whom Gods people the Jewes suffered infinite evils and mischiefs. In the fore-telling, and description whereof, the greatest part of the Chapters following, is taken up and imployed.

dreadful and terrible] More then the former Beasts; especially to Gods people the Jewes; to whom Daniel properly hath respect; as Chap. 1. 40. who never were more cruelly used, then by the Seleucidæ, Dan. 8. 11, 12. & 11. 31, 36.

great iron teeth] *Teeth*, that is, Leaders and Armies; and these great ones, not little teeth, but big and long grinders; and these of Iron, that is strong; as the word Iron is likewise used and applyed to a furnace, a neck, a yoke, a rod, a wall. These teeth were instruments meet to grinde and diminish the Jews.

and stamped the residue with the feet of it] Vers. 23. That is, whom it did not consume, those it did most shamefully trample upon; troubling their minds, and bodies, with all kinds of cruelties; as, Psal. 8. 13.

and it was divers] As otherwise; so in regard his tyranny over the people of God tended to force them to idolatry; and to annihilate Gods service, which none of the precedent Empires had attempted.

and it had ten horns] Not ten kinds of Government in the Roman Empire before Christs coming, but personally ten Kings. And these not reigning altogether, a little before the end of the world, out of the ruines of the Roman Empire, as some weakly conceive; but succeeding one another in that kingdome of the Greeks, or Seleucidæ, until Antiochus comprehending him among the rest, ver. 24. For although he had successors, yet the people of God (in regard of whom those things are spoken) began after Antiochus to re-assume their liberty, under the Asmoneans, or Maccabees, untill Christ.

V. 8. *among them*] as 1 Sam. 17. 34. not that his horn was the middlemost of the ten.

another little horn] Or, *the last a little horn*, Vers. 21, 24. Chap. 8. 9. This is not meant of Antichrist, as Papists would bear us in hand; to be the better thereby intabled to thrist & shuffle off the true Antichrist from the Popes Chair. But this is that Antiochus, called Epiphanes, or Epimanes rather; who is one and the last of the number of the ten Kings; which are signified here by ten horns. See, Chap. 11. 21.

before whom] Chald. *before the face whereof*; as elsewhere before the face of the sword, of the beast, of the famine.

three of the first horns plucked up by the roots] That is, Kings plucked up by him by force and fraud. See ver. 20, 24.

in this horn were eyes] To signifie his Natural sagacity, sharpnesse of wit, and craft, Dan. 8. 23, 25. & 11. 23, 32.

a mouth of man] Here is noted the feigned humanity of Antiochus Epiphanes: who was not right heir, but as a private man, a younger brother, and allyed in consanguinity to the kings, whom by much policy he defeated.

speaking great things] He shall be exceeding haughty in words, 1 Macc. 1. 25. and cruel in bloody Decrees; and a great blasphemer of God himself, persecuting the Saints, and commanding the abolishing of the Law, ver. 25. Dan. 8. 23, 25. & 36. 1 Mac. 1. 46, 47. See the like to this in Pagan Rome, Rev. 13. 5.

V. 9. *I beheld*] And concinued so.

till] Not that he left off beholding after. And in like sense is the word used, 2 Sam. 6. 23. Psal. 110. 1. Mat. 28. 20. & 1. 25.

the Thrones were cast down] Chald. *Thrones were set up, or speedily set, or they cast them*: speaking impersonally. See ver. 10, 22, 26. These are not the *Thrones* of the Beasts, wherein they ruled before. But of the *Ancient of dayes*. Thrones for Judgement, on which Judges should sit, one Throne for God, the other for the Son of David. Yet this is not meant of the last judgement, at the second coming of Christ, Rev. 20. 4. Mat. 25. 31, 32. But of Gods coming in judgement against *Antiochus Epiphanes*; in his time, and the remaines of the former Empires. That this is the meaning, appears, by the words following; also by conference of verses, 8, 11, 20, 22, 25, 26. that is, till God did enter into judgement against *Antiochus Epiphanes*, as we said; for the deliverance, and for the revenge of his people the Jewes. A figurative description it is; as Psal. 7. 67. & 9 4, 7. And when God comes to judgement, his enemies scatter, and their Thrones indeed are cast down, Esay 2. 10, &c. Joel 2. 11. Mal. 3. 2. Psal 9. 4.

Ancient of dayes did sit] A figurative representation of God, which was before all times; and of his glorious Majestie; set out unto us; as mans nature is able to apprehend some portion of his glory. And God, or rather the person of God the Father is here personally meant; as appears, ver. 13. For there Christ the Son of Man comes to him, is brought before him. As the like is, Apoc. 5. 6, 7. These and other visions of the Father, Son, and Holy Ghost, vouchsafed in Scripture, to Prophets, and Holy men of God, for special ends, by the special pleasure and dispensation of Gods Will, are not warrants for us to make pictures and Images, of the persons of the Trinity by them, against the rule of the second Commandement.

did sit] Psal. 9. 4, 7. as Judges do on the Tribunal. So shewing his Judicial authority. Their not sitting in giving judgement, doth in Countries invalidate their sentence.

garment white] To shadow out the glory of his Majesty, and the Innocency and pure Integrity of his Justice, Psal. 104, 1, 2. & 51. 4. Rom. 3. 4. Thus Christ is set forth in garments white as snow, at his Transfiguration, Mat 17. 3. And again, Apoc. 1. 14. The Angels, Mat. 28. 3. Act. 1. 10. The Saints in heaven, Apoc. 7. 13. & Chap. 4. 4. Josephs vestures in Egypt were of fine white linnen, Gen 41. 42.

the fiery flame] Our God is a consuming fire, Heb. 12. 29. Apoc. 1. 14. See, Deut. 4. 12.

and his wheels as burning fire] Gods Throne is here described with wheels, 1 Chron. 28. 18. Ezek. 1. 15. & 10. 9. to shew that Gods providence moveth every where, to govern all things; and provide for all things: and it points out Gods celerity, and facility, in executing his judgements; as the lightning, &c. Mat. 24. 27. See Apoc. 1. 14, 15.

V. 10. *a fiery stream issued*] Hereby is signified the inevitable and consuming force of Gods judgements. See Psal. 50. 3. & 97. 2. —— 7. Isa. 30. 33. for the comfort of the godly, and the terrour of the wicked

thousand thousands] Psalm. 68. 17. Revel. 5. 11. 2 King. 22. 19.

ministred unto him] Psal. 103. 20. & 34. 7. Math. 18. 10. Heb. 1. 14.

and ten thousand times ten thousand] An infinite number of holy Angels, which were ready to execute his Commandement, Mat. 26. 53. 2 King. 6. 17. which number more largely expliceth the same thing which was intended in the former number: as Mat. 18. 21. Psal. 91. 7. Not that from hence can be gathered a greater number of Angels that stand before God, then of those that minister unto him; or that any such different and distinction of Angels can be made out of this verse; as some Popish Schoolmen labour to do.

the Judgement was set] The Judge, with his ministers and assistants, approving and praising his justice and judgements; as Psal. 119. 137.

books were opened] Terms taken from Judgements among men; In which the Inquest, proofs, confessions, and other evidences, and writings are produced to frame the Judgement by: and the Lawes also are considered, whereupon the Judgement is made. See Rev. 20. 12. where the like processe is used in that last and general great Judgement day. Where the main Books are the Consciences of men, Rom. 2. 14. and the Scriptures of God, Joh. 5. 45. Both then opened by God in a special manner, Psal. 50. 21. Here the impious actions of this horn. *Antiochus Epiphanes*, and evidences against him, are recited, as out of Books and Records, that for them, Judgement may passe upon him. It is not Antichrist, as we have either said, that is here judged and condemned, mentioned or meant.

V. 11. *because of the voyce of the great words*] Chal. *from the voyce*; that is, from the time it was heard. For from that time of *Antiochus Epiphanes*, and because of his great words against God, and the Church of God, he began to shake and destroy the Kingdome of the Seleucidæ, with inward and with outward stirs.

even till the beast was slain] As in the Images ruine he began with the Legs first, and not with the Head, which first perished: so here, first he speaketh of the ruine of the last; for the safety of his own Nation: that the Chaldeans should pick no quarrel for this Vision. The beast then here is the fourth and last beast. The kingdome of the Seleucidæ, a while after *Antiochus Epiphanes* his death, 1 Mac. 6. 8, 13. was overthrown by the *Parthians*, and by *Tygranes* King of Armenia; as *Appianus Alexandrinus* shewes.

and his body destroyed] By *Pompey* the Great; taking *Tygranes*; abolishing the very shew and seeming face of a kingdome; and reducing Syria into a Province, as *Appian* and *Josephus* testifie.

V. 12. *As concerning the rest of the beasts*] Chald. *the residue of the beasts*, or their relicts and remains. They now perished with this; and were utterly taken away by the Romanes. Or thus,

speaking

speaking in the time past; as the three former Monarchies have had an end, at the time that God appointed, although they flourished for a time; so shall this fourth have: and they that patiently abide Gods appointment, shall enjoy the Promises.

they had their dominion taken away] Not at that very time; they had it before. The meaning is, that every great Empire, and Enemy, and persecutor of the Church, was destroyed before Christs coming upon the earth, from time to time, each one in his time: though the people of them still continued and subsisted, in some weak and low form of state. See Dan. 2. 35. until all the remainders were brought under, by the Romanes.

yet their lives were prolonged] Chald. *a prolonging in life was given them*: had been given them; for a certain set time, by Gods providence; which time they could no wayes over-passe. Thus whole Kingdoms, though suffered long in sin, yet at last are totally ruined for sin.

V. 13. *night-visions*] Vers. 1.

behold] Daniels attentive heed; to the erection of the new and eternal kingdome of Christ.

one like the son of man] Or, *as a son of man*: Which is meant of Christ, who had not yet taken upon him mans nature; neither was the son of David, according to the flesh, as he was afterward; but in vision onely, and apparition here. Daniel seeth him coming from the Father, and returning to his Father again. The Jews grant Christ to be here so termed. And in the four Evangelists, our Saviour terming himself Son of Man, most graciously calleth us to weigh this Text. This phrase, like the Son of Man, is used also of him, in vision, after his Ascension, Rev. 1. 13. & 14. 14. and may intimate somewhat more in him, then meer man. See Joh. 1. 14. Those places, Rom. 8. 3. Phil. 2. 7. shew the state and condition of his Humane Nature.

came] To work the mystery of our redemption upon earth.

with the clouds of heaven] Rose not out of the Sea; as those former Beasts and Empires did. But came in the clouds of heaven, from heaven, Psal. 104. 3. Act. 1. 9, 11. Mat. 24. 30. & 26. 64. Rev. 1. 7. & 14. 14, 15, 16.

to the ancient of dayes] Christ, after his Resurrection, is ascended into heaven; and is set at the right hand of his Father; and from him hath obtained all power in heaven, and in earth. See Ezek. 1. 26. Joh. 16. 16, 28. Act. 1. 9, & 2. 34, 36. Heb. 1. 3, 4. Rev. 1. 13. & 14. 14.

and they brought him neer before him] Or, was brought; impersonally: Or, the holy Angels did it. For though Christ ascended by vertue of his Divinity; yet Angels are his ministring spirits, to attend on him, Heb. 1. 6, 14. This is not meant of his second coming to judgement; nor can be so properly applyed thereunto.

V. 14. *dominion and glory*] This is meant of the beginning of Christs Kingdom, Mat. 28. 18. Joh. 3. 35. When God the Father, at his ascension, specially, gave unto him all dominion as to the Mediatour; to the intent that he should govern, here, his Church on earth continually, till the time that he brought them to eternal life. This is the sitting at the right hand of his Father, Psal. 2. 4——10. And this power he exercises in the midst of his foes; maintaining his Church, and overthrowing his enemies; as it is, Psal. 110. 1, 2.

and a kingdome] The conclusion of our Lords prayer, Mat. 6. 13. calleth into our minds this speech; and teacheth of the King of Eternity, 1 Tim. 1. 17. who joyneth Jewes and Gentiles, in one kingdome.

that all people] Psal. 2. 8. Ephes. 1. 20, 21, 22, 23. Phil. 2. 9, 10, 11. Rev. 19. 16. Jewes and Gentiles. Not so was it with any earthly Monarch whatsoever.

his dominion] Chald. *sultan*: Whence possibly the word *sultane*, or *soldan*, might arise.

an everlasting Dominion] Chap. 2. 44. Psal. 145. 13. Mic. 4. 7. Luk. 1. 33. To endure after his ascension for ever. This is the dominion, and power of his office, given to the Person of the Mediatour, in regard of both his Natures; and distinct from the essential power of the divine Nature. And this argues not the constant visibility, and outward flourishing estate of any one particular Christian Church on earth: but the duration of Christs dominion in his Church, in this world, even in the midst of his enemies, Mat. 16. 18. & 28. 18, 20. 2. Psa. 110. 2. and the complement thereof in the Church triumphant for ever.

V. 15. *I Daniel*] The interpretation of the whole vision, by an Angel, at the request of Daniel.

was grieved in my spirit] Much perplexed and wounded, as if a weapon had pierced through him.

body] Chald. *sheath*; as if his spirit had left it; and his body were become as a dead sheath.

troubled me] According to the manner of Prophets, Daniel specially, who, after their extasies, through the greatnesse, and brightnesse of the sight of Gods Majesty, which did dazle their senses, tire their spirits, and over-do their natural faculties, were astonished and fainted. See Chap. 7. 28. & 8. 27. and 10. 8, 16. and troubled also at the wonder of the vision, and in that he knew not what should be meant by it. And thus was Pharaoh troubled at his divine dream, Gen. 41. 8. and Nebuchadnezzar, Dan. 2. 1. which stirred them up so much to know the interpretation of them.

V. 16. *unto one of them that stood by*] Namely, one of the Angels that appeared in this vision; as vers. 10.

the truth of all this] The proper meaning.

V. 17. *these great beasts*] Likely so called, in consideration of their beastly and savage dealing, against the families of our Lords ancestors, the house of Zorobabel, and the Nation that should have their Kings from it.

four kings] Kingdomes, vers. 23, 24. whereof, Chap. 2. 39, 40. He may seem to use the term Kings, rather then kingdoms, that the next verse, short in the Chaldee, should not be mistaken; and that none should think of four Kings, to hold a kingdome for ever and ever; as the translation of that verse will bear. The Prophet seems not unwilling to hide his minde from savage Heathen.

shall arise] The Chaldean kingdom was risen already, and in present being. He speaks, as respecting the greater part.

arise] Arising here, may, perhaps have a kind of relation to their rising over the kingdom of the Saints, and with-holding it.

out of the earth] Sea, vers. 3. They are distinct, Revel. 13. 1, 11. Here one is an explication of the other; meaning the world, and the tempestuous troubles, and rowling changes of it.

V. 18. *But*] Or the verse may be tended thus; And they shall take the kingdom of the Saints of the most high; but they that are Saints, shall possesse the kingdome for ever, even for ever & ever. Meaning, though those four Kingdoms, which Daniel speaketh of, should, for a time, rule over the Jewes, (who are called the Saints of the highest here, and after, vers. 21, 22.) yet Christ coming should set up a Kingdom, to rule for ever. But our own translation, best agrees with the Chaldee distinction, here used; and with the Context following, in this verse, and vers. 22, & 27.

the Saints] The house of Zorobabel, by Abihud, and Rhesa, Mat. 1. 13. Luk. 3. 27. (though they be not mentioned among Zorobabels sons, 1 Chron. 3. 19.) and the godly of their Nation; to wit, the Church of God, in Christ her head, first, and afterward the whole Body, which shall be perfectly united with him, shall receive from God, a spiritual and everlasting kingdom, See vers. 22. Isa. 60. 12. Rev. 1. 6. & 5. 10. whereof the Maccabees Principality was but a shadow; and was between the reign of Antiochus, and the coming of Christ.

of the most high] Chald. *high ones*; that is, *things*, or, *places*: that is, of the most high things, because God hath chosen them out of this world, that they should look up to the heavens, whereon all their hope dependeth: or highest, in the plural number, to teach us of the divine persons, as Abraham speaketh plurally, Gen. 20. 13. and David, 2 Sam. 7. 12. Here, it was fit in a distinct vision of the son, and of the father; as thrones also are plural, ver. 9. See Eccles. 5. 8.

that take the kingdom] That Kingdome, ver. 14. not that the Beasts should take the kingdom of the Saints of the most High, or of the most high God, and possesse it for ever, as the Trent Bible renders it, and forceth its followers commonly to expound it. But the Saints should take and possesse it; as hath been said.

V. 19. *Then I would*] Not satisfied with that short answer, he desires to know more.

of the fourth beast] Of this specially: for of this, most and last was mentioned in the vision, ver. 7, 8, &c. many strange and prodigious things spoken of it: and therefore Daniel repeats them here again, with some enlargements.

was diverse] Vers. 7. It was partly unlike, because two Kings, Syria and Egypt, both claimed right over Judah, since the dayes of Seleucus Nicanor, and Ptolomy Lagi, and made continual wars for it: but divers also in cruel spoiling the Jews, and in hatred of their Religion: which Babel, Madai, and Alexander, more favoured. See ver. 23.

from all the others] Chald. *from all those*.

and his nails of brasse] Or, *Steel*. This not mentioned in the vision, ver. 7. This signifies, that this Kingdom of the Seleucidæ, should tear in pieces the Jewes, as a wilde beast teareth his prey with his clawes. This we see in the history of Josephus, and the Maccabees.

V. 20. *ten horns*] Of the Kings Seleucidæ and Lagidæ, which greatly troubled the Kingdome, when the house of Zorobabel should have reigned to the glory and comfort of all the world, vers. 8.

and of the other] Particularly of that, because the things spoken of it, did seem strange and prodigious, and to prognostick and portend some great and fearful, direful, and ominous matters; and therefore he doth here again recount them, as vers. 8. 11.

before whom three fell] See *Annotations* on vers. 8. and vers. 24.

whose look] This not mentioned in the vision, vers. 7, 8. there called a little horn; for such was Antiochus Epiphanes at the beginning. Here his looks more stout then his fellows; for so in the end he exceeded them all in power, and great enterprises, Chap. 8. 10, & 11. 37.

V. 21. *made war*] See the like, Apoc. 11. 7. & 13. 7. That the wicked, even the Babylonians in their time, Zach. 1. 19, 21. Antiochus in his time; and Antichrist in his time likewise, prevail over the Saints, vers. 19. of this Chapter. This made Daniel so inquisitive after this beast, and the particularities of it: Though this War with the Saints, and prevailing over them, was not specified in the vision before.

with the Saints] With the Jewes, as the Books of the Maccabees do shew. Papists, understanding this little Horn of their conceited Antichrist, that should reign but three years and an half before the end of the world, and Christs second coming to judgement, do make the Saints here, to be the Elect and godly, living in that short time. And this War to be that of Antichrist against them: and hereunto they apply, Math. 24. 21, 24. and Revel. 13. 7.

V. 22. *Ancient of dayes came*] See vers. 9. Till God shewed his power in the person of Christ; and by the preaching of the Gospel, gave unto his Son rest.

and judgement was given] Neither was this mentioned before. The meaning is, till the Ancient of dayes came, vers. 9. and gave the power of judgement to them, in Christ the Head; in whom, the Saints are the Judges of the world, 1 Cor. 6. 2, 3. Mat. 19. 28. and they obtained, by the preaching of the Gospel, a famous name in the world, and became, in name and truth, the Kingdome of God.

to the saints] To the people of God, vet. 18, 21, 25. Chap. 8. 24. & 11. 30. To them, and on their behalfe; to possesse the kingdome.

possessed the kingdome] Vers. 14. It was given to Christ: the Saints here possesse it, in him their head; they possesse it as partners with him, and partakers in their degree and capacity. This must attme Gods people with patience, under the sorest persecutions, and fill them with comfort and expectation in the meane time.

V. 23. *Thus he said*] To wit, the Angel, of whom he asked information concerning this matter, ver. 16. answering in order to the four points of Daniels question.

the fourth beast] The Kingdome of Asia; or Syria, or of the Seleucidæ; so called, because the farre greater part of those Kings, were Seleucidæ, two onely of the Lagidæ excepted: we may not with the Romish Church, understand this of the Roman Empire, as hath been said.

which shall be diverse] In cruelty; and is shewed in the next words, Not greater then all kingdoms; as the Trent Bible hath it; to make it thereby to be understood of the Roman Empire.

devour the whole earth] Not all the world; but the Holy Land, Namely Judea; as appears by vers. 21, 25. breaking and trampling it more then the three former Beasts did. See Luk. 23. 44.

V. 24. *And the ten horns*] Verse 7. 8.

are ten Kings] viz. *Seleucus Nicanor, Antiochus Soter, Antiochus Theos, Seleucus Callinicus, Ptolomeus Evergetes Lagidæ, Seleucus Ceraunus, Antiochus Magnus, Ptolomeus Philopater Lagidæ, Seleucus Philopater, Antiochus Epiphanes.* More Kings reigned after these ten: but they possessed not Judea; and so could not afflict the Jewes, Gods people: and therefore in this vision, which is vouchsafed for the Jews sake, no notice is taken of them. Of these things we read in Appianus, Alexandrinus, Memnon, Josephus and others. The Papists here, constant and consonant to their former errour, do make these ten Horns, answerable to the ten toes of the Feet of Nebuchadnezzars Image, Chap. 2. 33, 41, 42. and understand both of the Roman Empire, to be divided into ten Kings or kingdomes a little before the end of the World: and to the same purpose they apply the ten Horns of that *seven-Headed beast*, Rev. 13. 1. & 17. 3, 7, 12. And yet they miserably vary among themselves about these Kings, and their number. But, as we have cessions said, Daniels prophecie and visions meddle not at all with the Roman Empire, but as it may in some respect relate to the first coming of Christ.

and another shall arise after them] *Antiochus Epiphanes*, the last of those ten; and the last of the Seleucidæ, that reigned over Judea: for in his time the Maccabees delivered the Jewes from his tyranny and persecution. Most Papists apply this to Antichrist; some, to Mahomet.

divers from the first] More cruel to the Jewes, and perfidious, then the former nine Kings, 1 Mac. 1. 11.

three Kings] Ptolomæus Philopater, whom he, joyning forces with his father, and brother, drove out of Syria, Antiochus the Great, (his father) and Seleucus Philopater, his elder brother, whom he poysoned by Heliodorus. Others, more rightly, instead of his Father Antiochus Magnus, do put for the third, Demetrius the son of his brother Seleucus, the right heir. In applying this to Antichrist, Papists rather say nothing, or confesse they can onely divine.

V. 25. *and he shall speak*] Chap. 8. 24, 25. & 11. 28, 30. 1 Mac. 1. 46. See the like, Rev. 13. 5. 2 Thes. 2. 4.

against the most high] That is, speak blasphemies against God; and make wicked Decrees and proclamations against Gods Word, and send through all his Dominion, tyrannically and cruelly to destroy all the Jewes and godly people that did professe and practise it. This is largely set down, Chap. 11.

Saints] Vers. 21. Chap. 8. 24, 25.

to change times] Sabbaths, Passeover, Pentecost, expiation-day, the Feast of Tabernacles, New Moons, the seven years rest, and such like; Dan. 8. 11. and 11. 31. 1 Mac. 1. 47, 48. miserable shifts are made by Papists to apply this to their conceited Antichrist.

and lawes] All Moses Ceremonies, and Laws, 1 Mac. 1. taking upon him a Divine power, usurping Gods own authority over his people; changing and abolishing Gods Laws, making new Lawes of his own clean contrary to Gods; and forcing most cruelly the peoples obedience into them.

shall be given] He shall give such Lawes; and the Saints shall be given into his hands, to be oppressed, worn out, and over-powred by him.

time and times] A time here is a year: *times*, two years; and a dividing, or particle of time, seems to be ten dayes; as the history of the Maccabees sets it down, from the year 145 moneth 9 day 15 of the reign of the Greeks or Seleucidæ, until the year 148 moneth 9 day 25. 1 Macc. 1. 54. and Chap. 4. 52. See Chap. 12. 7. and the like, Chap. 14. 16. and Revel. 12. 14. and Chap. 13. 5.

and the dividing of time] Trent Bible thus; *half a time*. And so they expound it, half a year; contrary to the warrant of the Text; and the truth of the story.

V. 26. *But the judgement shall sit*] Ver. 9. God, *the ancient of dayes*, the just Judge shall sit in Judgement; and thenceforth not cease to execute his Judgements, to take away, consume, and utterly destroy that little horn, and the whole kingdome of the Seleucidæ; the fourth beast, vers. 9. 11. And this was done by the Maccabees, the Parthians, Tygranes; and lastly, and utterly by the Romane Pompey the Great; as Appianus in his book of the Wars of Syria, and other Authors do record. And these destructions are handled in Ezek. Chap. 38. & 39. And about 150 years afore our Lords Birth, are spent in this wasting of Syria and Egypt, the Seleucidæ and Lagidæ, by wars among themselves, and with the Maccabees and others; as hath been said.

V. 27. *And the kingdome*] Vers. 14. Luk. 1. 33. He sheweth wherefore the Beast should be destroyed; to wit, that his Church might have rest and quietnesse, & a kingdom. Which rest, although they do not wholly enjoy here, yet they have it in hope; and by the preaching of the Gospel, enjoy the beginning thereof; which is meant by these words, *under the heavens*: and therefore he here speaketh of the Beginning of Christs Kingdome in this world, the Kingdome of the Messias; when Christ begins to reign in the hearts of the faithful amongst all the Nations of the whole world, Mat. 16. 15.

shall be given to the people] Ver. 14. It was given to the Son; Here to the people of the most High. The Faithful have it by the participation that they have with Christ their head, 1 Cor. 1. 9. The head communicating its glory to its body. For Christ with all he hath as Redeemer, is considered as ours; His righteousnesse, sufferings, Kingdome, ours, Rom. 8. 32. Hence are those speeches, 1 Pet. 2. 9. Rev. 1. 6. & 5. 10. Mat. 11. 12.

whose Kingdome] Upon this all the New Testament goeth, and Paul to Timothy speaketh, 1 Tim. 1. 17. He advanceth the Gospel, and the praise of the King eternal, uncorrupt, invisible, God onely wise. Also the Revelation after the destruction of Jerusalem, is a heavenly Commentary upon this part.

is an everlasting Kingdome] Vers. 14. Heb. 12. 26, 27. though after a thousand years Satan was loosed for a little season, Rev. 20. 13. Mat. 16. 18.

and all Dominions] Or, *Rulers*; that is, some of every sort that bare rule; some of them, in all parts of the world. So 1 Tim. 2. 4.

V. 28. *Hitherto is the end of the matter*] Here end the visions of Daniel; which the Prophet penned in the tongue known over the East, and South; wherein the Jewes are not described plainly to be the people, for whom God plagueth the Kingdomes: and that the Heathen might be drawn to think somewhat better of the God of heaven. And more properly here ends the Angels interpretation, and what he revealed touching the future state of the Church.

As for me Daniel] Chal. *I Daniel*.

my cogitations] Vers. 15. Chap. 8. 27. & 10. 8. Though he had many Motions in his heart which moved him to and fro to seek out this matter cunningly: yet he was content with that which God revealed, and kept it in memory, and wrote it for the use of the Church, 1 Cor. 4. 6.

my Countenance changed] Chald. *my brightnesses changed*; that is, the brightnesse of my Countenance. I became all pale and wan; both in regard of the raptures of the Spirit; as also through horrour of the predictions against Gods people, ver. 23, 25.

but I kept the matter in my heart] Faithfully to deliver it to the Church of God. Thus was Daniel affected in his heart with Gods Word, and the revelation of his Will, and so should we be.

CHAP. VIII.

Vers. 1. IN] This Chapter expounds the second, and the seventh Chapters. For here is a third description of those Kingdomes or Monarchies; and that more largely, and cleerly, then formerly. Onely the Chaldean Monarchy is omitted here; and so in the Visions and Chapters following, as being now at the point of expiration; and in the time of the Visions and Prophecies following clean extinct. And therefore also this Chapter, and the rest that follow, are not written by Daniel in the Chaldee tongue; as all the former were, which concerned the Chaldeans, and behoved them to know. But in the Hebrew tongue, for the peculiar use of the Church of the Jewes; to inform them of their estate in future times, to arme them with patience, against persecutions coming; and comfort them in expectation of joyful deliverance at the last. And these Visions are commanded to be shut up and sealed, Chap. 8. 26. & Chap. 12. 4. as being for future ages; and lest the Naming of those Heathen persecutors (as is done in these visions) being known to them, might create further danger to Gods people.

the third yeare] and therefore before that in the fifth Chapter.

unto me, even unto me] Vers. 15. to distinguish these Visions, from those of Nebuchadnezzar, Chap. 2. 4. Daniels person adds to the authority of these visions, 2 Tim. 3. 14.

at the first] In the first yeare of Belshazzar, Chap. 7. 1.

V. 2. *In a vision*] Not in a Dream, but in Vision: so twice in this verse, and once in the former. See *Annotations* on Chap. 2. 19. & on Chap. 7. 1. And yet this might be in the night on his bed, in his sleep.

at Shushan] In vision and extasie there; so much the former words import; and no more. And therefore then he was most likely at Babylon in body; This being but the third year of Belshazzars reign: and so vref. 27. So Ezekiel being bodily present in Mesopotamia, in the visions of God was brought into the land of Israel, Ezek. 8. 3. & 40. 2. men in Visions, as in Dreams, many times think themselves to be corporally in places, where indeed they are not. The arms and breast, and the Bear, are here how again in the third Vision, and more cleerly described then formerly; for the most certainty of the thing; as Gen. 41. 25, 32. and that Judah should be the more skilful in this matter. Shushan, or Susis, whence the Countrey about it is called *Susiane*. Of this *Shushan*, we read, Neh. 1. 1. Esth. 1. 2, 5. & 2. 3. & 3. 15. & 8. 14. & 9. 6. The word *Shushan*, signifies a Lilly, in the Greek; a Fountain, or Well, in that Country language.

Palace] The place of royal residence, the Metropolitane City of Persia; where was a most strong Tower or Castle, most strongly fortified for the keeping of the Persian Treasure, Brought to this perfection afterwards by Darius the son of Hystaspes, as Pliny relates. Here the Kings of Persia afterwards kept their Court, and made their stay one part of the year, Esth. 1. 2, 5. Otherwhiles they did, at Persepolis, and Ecbatana, Q. *Curtius*, lib. 5. The word also signifies a Castle, Court, and Temple.

Province] Some Translations read *Region*; some, *city*.

of Elam] Gen. 10. 22. the West part of Persia; next to the Confines of Babylon. See Act. 2. 9.

river of Ulai] Trent Bible, *Port or gate of Ulai*: without any warrant, and against the Hebrew Text.

Ulai] Or, *Eulæus*; that compassed the City Shushan round about. This River was held by them in some sacred esteem. And therefore their Kings drunk of this River onely, and had the water of it carried along to remote places with them. See Plin. l. 6. c. 27. It seems also to be called Choaspes; as usually the same River, specially as divers places, is commonly called by divers names; as likewise the famous Rivers, Danubius, Tygris, and Euphrates are. Here Daniel at the River Ulai. And again, Hiddekel, Chap. 10. 4. as Ezekiel at the River Cheber, Chap. 1. 1. and John at Jordan, Mat. 3. 16, 17.

V. 3. *My eyes*] The eyes of his mind, in this intellectual, spiritual Visions, illuminated with Divine light; and the eyes of his body, having those similitudes of corporal things formed in the inward sense of his imagination.

before the river] Ulai, at Susis, where was the ordinary residence and Court of the Kings of Persia, as was said: and therefore very fit that this Vision was seen there.

a Ram] A figure of the Persian and Median Empire, signified by the two horns; as vers. 20. by the Images breast, and armes of silver, Dan. 2. 32. and by the bear, Dan. 7. 5. We may be here too curious in searching out reasons of this Assimilation, between the Ram and this Monarchy. But sure we are, that this Monarchy was more useful, favourable, and beneficial to the Jewes, then any of the other.

two hornes] The word is of the dual Number. These are Medes and Persians.

high] Not crooked, as Rams horns useto be. In the Horns, and Head, the force of Rams doth consist.

one was higher] The kingdome of Persia, which though founded after that of Media, grew far greater then it, by the victories of Cyrus the Persian, who gained Media, Babylon, and many Countries more.

then the other] Heb. *the second*.

last] The Kingdome of Persia, was later then that of Media. Cyrus the Persian succeeded Darius the Mede; and Persians still succeeded Cyrus in that Empire.

V. 4. *westward*] Heb. *the Sea*, that is, the mid-land Sea, which is Westward from Shushan, and Persia, which were in the East part of the world (see *Annotations* on Ezek. 10. 3.) He understands hereby Babylon, Syria, Cappadocia, Lesser Asia and Græcia.

and Northward] Lydia, Armenia, Scythia, Pontus, the Caspians, and Northern Nations.

and Southward] Arabia, Ethiopia, Egypt, Lybia, &c. See Chap. 7. 5. Esth. 1. 1.

no beasts might stand before him] That is, no Kings or Nations could hinder his enterprises and actions, Jer. 51. 30. though the Assyrians, Crœsus, and many other Kingdoms and Nations assisted the Babylonians. Thus God by the Persian, revenged the cause of his Church and people against the Babylonians, Jer. 51. 36, 50, 15, 18, 24, 25, 28, 19, 34.

out of his hand] This improperly ascribed to a Ram. The meaning is plain and usual; out of his *power*.

V. 5. *An he-goat*] By this is figured the Kingdome of Greece and Macedonia, under Alexander, vers. 21. All the brasse and iron, Chap. 2. 33, 39. also the Leopard, and the fourth beast, Dan. 7. 6, 7. are in this he goat, or buck. And this is a sweet Commentary upon them. This prophecie was shewed by Jaddua the high Priest, to Alexander, when he entred into Jerusalem, some two years before he conquered Darius Codomannus, the last persian Emperour, *Josephus, l. 11. c. 8. Antiquit. Jud.*

from the west] From Greece and Macedon, westward from Asia; where the Prophet was, and where the Persians reigned.

whole earth] So Dan. 2. 39. all Asia; all that land wherein Daniel was; that which was most esteemed, and best known in all the world. Alexander complained, that he had not another world to overcome. *unus pellæo juveni non sufficit Orbis; Juvenal, Satyr.* 10.

and touched not the ground] Or, none touched him in the earth; so swiftly great Alexander conquered the East in 6 years; as flying above the earth, rather then going on the earth; an hyperbole, as that also is, John 21. 25. See Chap. 7. 6. four wings of a fowl, added to a swift Leopard. Thus Virgil speaks of Camilla: and Ovid of Atalanta.

a notable horn] Heb. a horn of sight. Alexander was the notablest for his strange successes in wars, of any that ever warred, ver. 8. 21. Is is called *the great horn*.

between his eyes] As an Unicorn, whose strength is mentioned, Numb. 23. 26. Job 39. 12. —— 15. And by the *eyes*, may be figured as Alexanders own sharpnesse of wit, quick in sight and foresight, and clearnesse of wisdome; so also his wise Captains, that were as eyes to him. Such were Parmenio, and others. This *horne* not seen in a Goat; as neither the *four Hornes*, ver. 8.

V. 6. *Came to the Ram*] A description of Alexanders acts against Persia, whereby he overthrew that kingdom, and made himself Lord of Asia.

In the fury of his power] This place is a sweet abridgement of all Great Alexanders conquests.

V. 7. *moved with choler*] At Granicon water in his first fought field he did well.

and smote the ram] At Issicon, a Town in Cilicia, the second battel, he did better: and took prisoners Darius his Mother, wife, and Children, among others.

and brake his two hornes] Thirdly, at Gangamela, he killed of men about 600000. as some write, and got the Empire.

V. 8. *he-goat*] The word signifies a *young* he-goat: as Alexander was young, at that time about 16. years old; and about 20 when he began to set upon his great wars. See Zach. 1. 4, 7.

the great horn] Alexander dyed suddenly in the flower of his age, and in the middle of his victories, vers. 22. when he was 33 years old, and had held the Monarchy sixe or seven yeares; as *Arianus, Plutarchus*, and *Diodorus Siculus* do report. Such is the Instability of earthly Monarchs, and all worldly glory; even when it is at the height, Psal. 82. 6, 7.

and for it came up] Or, *flood up for it*: after divers horrible slaughters and murders in *Alexanders* family; and conflicts and blood-shed among his Chieftains and Commanders, a while foregoing, Chap. 7. 8, 11, 21.

four notable ones] Out of the Nation; but not in his power, ver. 22. Seleucus Nicator had the Kingdome of the East, Syria, and Babylon, and Persia. Perdiccas, Cassander, and Philippus Aridæus had Macedonia, in the West. Antigonus had Asia the lesse, and more, Northward: and Ptolemy Lagides, had Egypt Southward: and at last these were reduced to two, the Seleucidæ, and Lagidæ.

V. 9. *and out of one of them*] That is, out of Seleucidæ that reigned in Babylon and Syria,

came

came forth] Chap. 7. 8. and 11. 21.

a little horn] Chap. 7. 8. Antiochus Epiphanes, who was of a servile and flattering nature; and also there were other between him and the Kingdom: and therefore is here called *the little horn*, because neither Princely conditions, nor yet any other thing was in him, why he should obtaine the Kingdome, Chap. 11. 21.

toward the south] That is, toward Egypt, which Antiochus seized upon, Chap. 11. 25, 40, 43. Himself had, and held the North; that is, Syria, and Babylon.

the East] That is Persia, which was also conquered by Antiochus.

pleasant land] So is Judea, or the land of Israel called in Scripture; In regard of its great prerogative, temporal and spiritual; it being the Tiseby of all lands; the ornament, pleasure, and Noblenesse: or as it were the pleasant Roe, Prov. 5. 19. Thus again, Dan. 11. 16, 41, 45. Zech. 7. 14. Of this Land, see Ezek. 20. 6, 15. yet it most was for Jerusalems sake, Psal. 48. 2. and Gods Temple, and Service there. See these enterprises of Antiochus upon Judea, chap. 11. 30. and following Verses.

V. 10 *to the host*] Or, *against the host*, ver. 24. Chap. 7. 18. & 11. 32. Antiochus raged against the Church of God, which is a heaven where God dwelleth in Grace; and where the faithful do hold the place of Angels. See Esay 14. 13. He made way against Religion, and the Temple, and the holy Jewes.

Cast down] That is, flew some of the Choyse, in Church and Common wealth; in offices and graces: some of the Elect, which are called the host of heaven, and stars; because they are separated from the world, and whose names are written in heaven, Chap. 12. 3. Luk. 10. 20. Thus he brought heaven under his feet, to trample on it. Thus he dealt with old Elcazarus, and with the mother, and her seven sons, 2 Macc. 6, 7. Chapters.

V. 11. *Even to the prince of the host*] Ver. 25. or against; daring to push, not onely at the high Priest, or Judas Maccabeus; But at God himselfe; The Son of God, who as a Prince in a singular manner reigns in and over his people. And this Antiochus did, by bearing an hostile spirit against the God of the Jewes; by blasphoming him, and violating his Temple, service, and glory; as is shewed in the words following. See Chap. 7. 25. & 11. 21, 36. 2 Macc. 5. 11. —— 17. and vers. 21, 24, 26.

by him] Or, *from him: by him*, that is, by Antiochus, rather then from him; that is, from the Prince of the host.

daily sacrifice] Ver. 13. Namely, the Morning and Evening sacrifice; the law whereof is in Exod. 29. 38, &c. Numb. 28. 3. and also all other sacrifices, and Feasts, and the whole worship of God; which Antiochus to his utmost power by all meanes did labour to put down, as the books of Maccabees do shew, 1 Macc. 1. 44. —— 64.

place of his Sanctuary] The Temple of Jerusalem, called by many several names in Scripture. As the Church is called by many names and titles in the Old and New Testament.

V. 12. *an host was given him against the daily sacrifice*] Or, *the host was given over, for the transgression against the daily sacrifice*. The host of the Jewes was given over to him and his power, because of their transgression against the daily sacrifice. Or, the Faithful shall be in great danger of apostatizing from the true Religion: and Antiochus shall give them many occasions to do it, and shall seek to induce them to it by force, craft, and all means: and the Lord shall put them to this tryal, Chap. 11. 32, 35. 1 Mac. 1.

by reason of transgression] Transgression the reason and cause of all calamities.

cast downe the truth] All use, preaching, and profession of Gods Truth, and Doctrine of salvation, shall be forbidden and suppressed by Antiochus; who did seeke to destroy the very books of the Law, 1 Mac. 1. 59. See *Annotations* on vers. 26. See Esay 59. 14.

and it practised and prospered] That is, that *Horn*: and *Horn* being of the feminine gender, hath these words likewise of the feminine gender to agree with it: and vers. 24. these words are put in the masculine gender, to agree with the word *King*, of the masculine gender in ver. 23. Thus the most wicked men do prosper, even in their vilest practices against Gods people, by reason of their transgressions. So did Nebuchadnezzar in his time.

V. 13. *one Saint speaking*] That is, a certain Saint; meaning, that he heard by an inward hearing, one of the Angels asking this question of Christ; though some say, of another, and higher Angel. Angels desire to see into the mysteries of God, 1 Pet. 1. 12. Eph. 3. 10. and to know a speedy end of so great a devastation of Gods Saints and service, as was here foreshewed.

and another Saint] Heb. *and a certain Saint*; that is, either the former, or another holy Angel. See Zach. 1. 3.

unto that certain Saint] Heb. *unto a certain one, or a secret one, or a marvellous one, or the Numberer of secrets*; or, *the wonderful Numberer*. The Hebrew word is *Palmoni*; which may seem to be compounded of two words, *peloni*, and *almoni*: and these are used by the Hebrews, when they will note out a certain man, and yet not name him; as Ruth 4. 1. 1 Sam. 21. 1. & 2 King. 6. 8 Mat. 26. 18. The Greeks expresse this by ὁ δεῖνα. See Ezra 4. 10. This Saint unnamed, or this wonderful Numberer; composing the word of *pala*, and *manah*, is most commonly and probably conceived to be Christ, the Wisdome, and the Word of the Father; who knows all the secrets of his wisdom most perfectly; and speaks them to men and Angels in the Church, according to the times and seasons of his divine administration & dispensation. Thereupon he is asked here; and gives charge and direction, ver. 16. See Rev. 1. 1. and Zech. 1. 9, 11, 12.

vision concerning the daily sacrifice] That is to say, the things signified by it, and said of it, how long shall they cont nue?

transgression] The idolatry of Jupiter Olympius, which Antiochus had set up in the Temple, in stead of Gods pure worship, 2 Mac. 6. 1, 2. which caused the extream desolation of the people; in some, spiritually, by apostasie; in otherfome, bodily; by persecutions and torments, Dan. 11. 31. and 12. 11. 1 Mac. 1. 57. and Chap. 6. vers. 7.

of desolation] Or, *making desolate*.

V. 14. *he said unto me*] Christ the Palmoni, or wonderful numberer, vers. 13. answered, not the *Angel*, that asked the question, as the Trent Bible hath it; but unto *Me*; for the comfort of his Church, whom it most concerned; and for whose sake, most likely, the Angel asked the question.

unto two thousand three hundred dayes] Thus punctual is Daniels prophecy. That is, until so many natural days be past, which make 6 years, 3 moneths and an half, or neer upon 3 weeks; for so long, under Antiochus, was this desolation; from that defection of the people, procured by Menelaus, the High Priest, in his time, in the 141 year, 6 moneth, 6 day of the Kingdom of the Greeks, or Seleucidæ; as Josephus records in the 12 book, and Chap. 6. of his Antiquities. See 2 Macc. 4. 23, 27. when the host of Gods people (concerning whom also the Angel inquired) began to be trodden under feet; and continuing, till the cleansing of the Sanctuary, building the altar, and sacrificing upon it, which was in the 148 year, 9 moneths, 25 day, 1 Mac. 4. 52. This then is another reckoning, from another beginning differing from that, Chap. 7. 25. and Chap. 12. 7. That was of three years and ten days; beginning from the building of that idolatrous altar, 1 Mac. 1. 54, 59. and ending at the re-building of Gods altar, and restoring his worship. 1 Mac 4. 52. This, of 6 years, 3 moneths, and 18 dayes, beginning and ending, as aforesaid. Or, if we should reckon these six yeares, 3 moneths, and about 19 days, from the beginning of Antiochus his first bloody persecution, in the beginning of the year of the Greeks, 143. to the year of his death, which was in the year, 149. the time will not much differ. See 1 Mac. 1. 20. and 6. 16.

dayes] Heb. *evening-morning*. So vers. 26. called, ἑσπέρα καὶ πρωΐ, 2 Cor. 11. 25. The evening, being the beginning of the day of 24 hours; as the darknesse was before light, Gen. 1. ver. 2, 3. And so is the day reckoned, Gen. 1. ver. 8, 13, 19 —— 23. 31. and so Exod. 12. 18, Lev. 23. 32. The consideration whereof, and of the change of the beginning of the day, in our Saviour Christs time, may help to reconcile that difficulty, and difference of the day, wherein our Saviour before his Passion, and wherein the Jews did eat the Passover, after his Passion.

cleansed] It shall be purified from its uncleannesse. Heb. *justified*. That is, set free by Gods just judgement, from Antiochus his tyranny, who had made it a receptacle of Idols: to be again according to its first institution, the holy Temple of the true God. This was done by Judas Maccabeus, 1 Mac. 4. 52.

V. 15. *I, even I Daniel*] Vers. 1. Chap. 7. 15, 16. Here is his attention to the vision, and desire of knowing and understanding it more fully and distinctly.

stood before me] According to the apprehension of his inward senses and sight.

as the appearance of a man] Not Gabriel the Angel; he is commanded by this man, vers. 16. But Michael, that is, Christ, who, in this manner, declared himself to the old Fathers, as a præludium to his Incarnation; how he would be God manifested in the flesh.

V. 16. *And I heard*] As in a vision; to my seeming and imagination, I heard such a sound, voyce and words.

between the banks] The gate and banks, or, of the river it self, Chap. 12. 7.

and said] With a mans voice and words. How Angels communicate their notions one to another, is not a thing incident, or proper to this place, or inquirable.

Gabriel] The name of an Angel; which signifieth, strong man of God. See Chap. 9. 21. Luk. 1. 26. The onely Angel in Scripture, which hath a proper name: For Michael, Chap. 12. 1. Jude 9. Rev. 12. 7. is the name of Christ.

make this man] This power to command the Angel, declareth; that the Commander was Christ; who is true God, and the Lord, and head of Angels.

V. 17. *afraid and fell*] See Ezek. 1. 28. and the *Annotations* upon it. Not to worship the Angel, but in a lowly fear and reverence; being conscious of his own unworthinesse, frailty and vilenesse. The prefence and speech of an Angel, wrought thus upon holy Daniel, when the Angel drew neer unto him.

son of man] Ezekiel & Daniel only, being in visions of angels, are so spoken unto, Son of man: as Aben Ezra notes, Ezek. 2. 1. See *Annotations* there.

Vision] The words here are diversly rendred: and some understand them of a short time: but vers. 26. and the words themselves, here, speak of a long time, that the things foretold by that vision, shall come to passe at the appointed time, about the time of the coming of the Messiah, who shall fulfil the prophecies; and the old age; for to bring in a new one, by renewing the state of the Church. See Ezek. 38.8. Dan. 9.24.

V. 18. *Now as he*] Chap. 10. 9.

deep sleep on my face] That is to say, in my prophetical extasie, I lost all action and motion, as a man overcome with sleep, vers. 17. Rev. 1.17.

set me upright] Heb. *made me stand upon my standing*. Did rear, refresh and strengthen me; as Ezek. 2. 2. recover, and re-comfort me.

V. 19. *and he said*] Continuing his speech, that was interrupted in the former verse.

what shall be in the last end] The word, *Acharith* is a substantive. The meaning is this, what shall befall the Jewes in the last end of this indignation, and wrath of God in this last affliction, which God shall send them for a punishment of their sins; meaning that great rage of Antiochus; and what he shall do then. After which shall be revealed the great and eternal reconciliation in Christ, Dan. 9.24. & 11.36. This last part of the vision he mentions, as the most regaridable, and most desired by Daniel, to be understood, vers. 13.

the end shall be] There shall be a certain prefixed time, for the lasting of this calamity. This verse strongly overthroweth their error, which feign the Roman Monarchs to be meant by the legs of the Image, Chap. 2. or by the fourth beast, Chap. 7. seeing that the Greeks are the dealers, in the end of wrath, spoken of Daniels people. And it had been a strange thing, that this last vision, repeating the former, should leave out the Romanes, if they had been spoken of before: seeing it were good to have that told; and God never omitted the good of his Church.

V. 20. *The Ram*] Ver. 3, 4. Gabriel, orderly, proceeds from point to point, as the method and passage of the vision, directed him.

two horns] Not meant personally, and punctually of Darius the Mede, and Cyrus the Persian, Chap. 6. 28. For these two were not alive, when Alexander the great brake these two horns, here mentioned.

are the kings] are types of them, do signifie them, the Kings of that Kingdom, or Empire. A typical, or sacramental phrase; and most plain to be understood; so vers. 21.

V. 21. *and the rough Goat*] So called for its roughnesse and horriblenesse. Of this, vers. 5, 6, 7, 8. Here the whole Grecian Empire is understood; Alexander, and his successors in the Empire, divided.

Grecia] This place proveth, that of Javan, the Greeks come. Macedonia is herein comprehended.

the first king] Namely, *Alexander* the great; the first of them that overthrew the Ram; that conquered the Medes and Persians. Of him personally is understood, vers. 5, 6, 7, 8.

V. 22. *four kingdoms*] Ver. 8. Of many kingdoms arising from *Alexander*, four in the end bear the sway: and in time two, whereof, Chap. 11. will speak.

of the nation] Namely, of the Greek, or Macedonian nation; though not of *Alexanders* posterity, Chap. 11. 4. All the four were Grecians; and so continued the name of the Grecian Empire, 1 Macc. 1. 6.

in his power] They shall not have like power, as had *Alexander*. So the particle, *in*, is used, John 3. 21.

V. 23. *and in the latter time*] *viz.* In the 137 year of the Kingdome of the Greeks, or Seleucidæ, 1 Macc. 1. 10. Or, for then Antiochus Epiphanes, here spoken of, began to reign: though he entred not into Judea, till the year, 143. 1 Mac. 1. 20. And after him, many of that race of the Seleucidæ were Kings of Syria and Judea, for the space of 120 years, or thereabouts. But none of them are here spoken of, as not having a full power over the Jews: The yoak of their tyranny, being shaken off by the Maccabees, in this Kings dayes, Chap. 7. 22.

when the transgressours] Among the people of the Jewes. See 1 Macc. 1. vers. 11, &c. and vers. 43, &c. and Chap. 2. 15. and 2 Mac. 4. This the cause of that fearful judgement and plague by Antiochus.

are come to the full] Heb. *are accomplished*. Chap. 11. 36. Gen. 15. 16. Jer. 51. 13. Mat. 23. 32. 1 Thess. 2. 16.

the full] Of open impiety, and formal apostacy, Dan. 11. 30. 1 Macc. 1. 11, 12. Gen. 15. 16.

a King of fierce countenance] Heb. *hard of face*: that is, brasen-faced, of whom, ver. 9, &c. Namely, Antiochus Epiphanes, chap. 7. 20. and 11. 21. who was impudent, as Deut. 28. 50. and he is spoken of in the Maccabees, and heathen writers very much; for shamelesse impudency, against all divinity and humanity in his life and actions: of Polibyus he was called Epimanes, that is, mad. Many Papists, would fain understand this King, and all that is here said of him, of their imagined Antichrist, or at least of Antiochus, as a type of him: But the more learned sort of them, desert that opinion and fancy.

dark sentences] Heb. *Chiddoth*: and is properly hid things, and enigmatical; as Psal. 78. 2. Hid mischiefs he minded, not hid parables: he was full of mischievous craft, and subtilty, his crafts master therein, vers. 25. by cunning and deep policy, to cover, and colour, and bring about his owne vile and cruel designes; and to discover the secret plots and undermnings of others.

V. 24. *Shall be mighty*] Vers. 9, 10, 11, 12. and Chap. 11.

but not by his own power] By his fraud and treachery rather, which he first used against his own father, brother, and nephew; by the perfidiousnesse and apostasie of the Jewes, and their high Priests, and by the aide of forreign Kings. See Chap. 11. 23. yet Gods hand, and secret power, and providence, was not wanting in all this; as in the case of the Assyrian, Esay 10. 15. and Babylonians, Jerem. 34. 22. and 50. 21.

wonderfully] Prosper and prevail, against all lets and obstacles that would hinder him, from atchieving his ambitious, tyrannical, mischievous practices, Chap. 11. All things should go on, and flow in, according to his own wish and will.

the mighty] Great Kings and Princes, and especially them of Egypt, Chap. 11. 25. against which he made two great expeditions.

the holy people] Heb. *the people of the holy ones*. Namely, the Church of God; the Jewish people, both in his returns out of Egypt, and at other times.

V. 25. *Craft to prosper*] Chap. 11. vers. 21, 23, 24, 32. his subtilties, and deep mischievous plots, shall not want his wished successe.

magnifie himself in his heart] His prosperous successe shall so elevate his spirits, and puffe up his heart, 2 Mac. 9. 7, 8, 10, 12. and 5. 21.

by peace] Or, by prosperity; that is, under pretence of peace, and his specious promises of it; when men shall live secure in peace, and expectation of it, suspecting no other; then, and thereby shal he exercise cruel tyranny upon them. See 1 Macc. 1. 30, 31, 32. 2 Mac. 5, &c.

prince of Princes] Vers. 11. Apoc. 19. 16. Against God himselfe, the Son, King of Kings, Chap. 11. 36. invading his temple, making a prey and spoile of the sacred vessels and ornaments, and defiling that holy place with abominable idols, and Pagan worship; and lifting up himself, and speaking against God himself; as if himself were God, 2 Macc. 9. 8.

broken without hand] Thus, Chap. 2. 34, 45. See Chap. 11. 45. By sicknesse, stricken by the hand of God, and not by men; 1 Mac. 6. 8, 16. 2 Mac. 9. 5, 9, 28. See Acts 12. 22, 23.

V. 26. *And the vision*] Concerning that determined number of days told, vers. 14. for the taking away of the daily sacrifice, and the treading under foot of the sanctuary, and host; which most troubled holy Daniel, and made him most inquisitive, after the time and durance of it: That is, here again avouched, and cleered.

is true] In proper sense, needing no further explication: see the cleernesse and evidence of these prophecies, and the answerablenesse of the event: as if all this were not a prophecie, but an history; and so it is Chap. 11. which plainly argues the Spirit of God, in these holy Scriptures.

shut thou up the vision] As Esay 8. 16. Dan. 12. 49. keep it from the knowledge of the Chaldees and Heathens; keep it to thy selfe in sacred silence, & reserve it in writing for posterity, without much publishing it for the present; because it is not so much for the use of this age, as for that which shall follow. See Esay 29. 11. Rev. 5. 1, 2.

for many dayes] Or, after many days. About three hundred years; are from the death of Belshazzar, unto the death of Antiochus Epiphanes. In whose dayes was greatest use to be made of this prophecie, and the event of things then would best cleer, and expound it. See Rev. 22. 10.

V. 27. *I Daniel fainted*] Chap. 7. 28, and 10. 8, 16. Through fear and astonishment, at the greatnesse and sublimity of this divine vision; and at the evils that should befall Gods house, and worship, and people.

rose up] Out of that bed whereon he lay, seeing this vision, and sicking thereupon.

and did the Kings businesse] Therefore he was in person at Babylon, and in vision onely at Shushan. And continued still in that honourable office, and imployment, Chap. 2. 48. wherein thus appears his care and diligence.

I was astonished] Still after the recovery of his sicknesse, and in the midst of his great State affairs.

none understood it] As I had a command, to shut up the matter in the verse before; so I restrained my countenance, from open expressing of my grief; or, giving any intimation of the vision, or occasion of suspecting such a thing. The Trent Bible reads thus; *Et non erat qui interpretaretur*, as if Daniel had wanted an Interpreter of the vision, and were thereupon troubled and astonished.

CHAP.

CHAP. IX.

Vers. 1. *IN the first year*] Heb. *in one year*: the cardinal number, usually put for the ordinal. The same year Daniel was taken out of the Lions den, and caused Gods truth to be advanced generally. Now whether this was before his being in the den, or after, is not so certain. This was in the year of the world, 3470. or thereabout; or, as others reckon, about 3430. In this Chapter, Daniel mindful of Jeremies prophecie, as is expressed; vers. 2. doth now upon the expiration of that time, pray most zealously for the accomplishment of the deliverance then promised; whereupon he receives a speedy gracious answer, and message from God by Gabriel, of much more then he could think of, or hope for; even of the certain time, not onely of the return of the people, and building of the city, but also of the coming of Messiah the Prince; and of his cutting off, and of the desolation of City, and Sanctuary, thus should follow thereupon.

of Darius] Heb. *Deriavesh*: Chap. 11. 1. see Chap. 5. 31. and 6. 1. Darius seems to be a common name to many Kings of Persia. For so we read of Darius Hystaspis, Darius Nothus, Darius Ochus, Darius Codomannus, in Heathen stories: as likewise Ahasuerus; or, as it is written in Hebrew, Achashuerosh, which signifies the *Great Head* of the people, and seems to be the same with Artaxerxes. And so we read of Artaxerxes Longimanus, Artaxerxes Mnemon or Memon. And haply, Xerxes is but a contraction of Artaxerxes; as Choniah is of Jechoniah: Thus usually one name, was common to many Kings of the same nation; thus was Merodac, among the Kings of Babylon: Pharaoh to the Kings of Egypt, in the most ancient time. And Ptolomy among the Lagidæ. Thus Seleucus, Antiochus, and Demerrius among the Seleucidæ. Arsaces among the Parthians. Tygranes among the Armenians. Aretas among the Arabians. Sylvius among the Latines; and Cæsar among the Romanes. Neither is it a thing unusual among Kings at this day. This Darius is here in the Text sufficiently differenced from all others.

the son of Ahasuerus] Or, *Cyaxares*, Chap. 6. 1. See *Annotations* on Chap. 5. 31.

of the seed of the Medes] To distinguish him from Darius the Persian, Ezr. 4. 24.

which was] Or, *in which he was made*, &c.

The Realm of the Chaldeans] For Cyrus, led with ambition, went about wars in other Countries. See *Annotations* on Chap. 5. 31.

V. 2. *In the first year*] This time is so diligently twice noted down; because it was the end of Jeremies seventy: and so the just occasion of this prayer of Daniel. And so we, when the time is come for the accomplishment of Gods Prophetical promises, should take hold of that occasion to serve Gods providence, and to pray in Faith for the fulfilling of them. Prayer must be in faith, Jam. 1. 6, 7. must rest upon Gods promises; and be certain, Ezek. 36. 37.

understood] attentively, accurately, considered, weighed, pondered in my mind, and knew.

by books] For though he were an excellent Prophet, yet he daily increased in knowledge, by reading of the Scriptures, 1 Tim. 4. 13. 2 Tim. 3. 15, 16, 17. The Scriptures then were not lost and perished in the time of the Temples overthrow, and the Babylonish captivity, as that Apocryphal fable hath it, 2 Esdr. 14. 21——44.

to Jeremiah] Jer. 25. 11, 12. & 27. 5, 6, 7. & 29. 10, &c. See 2 Chr. 36. 21, 22. Ezra 1. 1.

seventy years] Whereof fifty two in utter ruine. Counting the beginning of the seventy not from the 11. of Zedekiah; but from the fourth of Jehojakim, and the first of *Nebuchadnezzar*. No doubt but the Jewes carefully numbered these yeares, Zach. 1. 12. another seventy yeares are mentioned: and those ending the second yeare of Darius, do derive their Beginning from the 11. of Zedekiah.

the desolations of Jerusalem] Daniel hath the very Hebrew term of Jeremy, Chorboth; and by Jeremy he must be expounded, Jer. 25. 11. and this land shall become Chorboth, (that is, a wilderness) and an astonishment, and these Nations shall serve the king of Babel seventy years.

V. 3. *I set my face*] Of his body towards Jerusalem; as Chap. 6. 10. of his soul to God; Eccles. 5. 2. Psal. 25. 1. & 62. 8. This shews his earnestnesse, as Jer. 42. 15. setting all other things aside.

To seek by prayer] Ezek. 36. 37. He useth here confession, deprecation, and petition. He speaketh not of that ordinary prayer which he used in his house thrice a day, but of a rare and vehement prayer, upon the present extraordinary occasion; lest the sinnes of the people should cause God to delay the time of their deliverance, prophesied by Jeremiah.

with fasting] Extraordinary helps, at extraordinary times, upon extraordinary occasions. Hereby sinners shew their guilt and unworthinesse; the forwardnesse of their minds to seleverenge, 2 Cor. 7. 11. and 9. 27. This makes Prayer armed and winged. If Daniel needed these Helpes in prayer, much more we.

V. 4. *unto the Lord my God*] Not to false gods; not to Angels, Saints departed, Images, Relicks, &c. but to the true God; and his God by Covenant; with faith and trust in him, to hear and grant his prayer. Thus must we pray to God, our God and Father, Mat. 6. 9. Thus the wicked cannot pray.

my Confession] Of mine, and my peoples sins; and of Gods justice and truth in punishing us. He begins with this confession, and persists in it, to the 16 verse.

O] Or, *Oh*. Heb. *ana*. an interjection of exclamation, through the great grief of his heart for sin; and withal, of an humble begging and beseeching; to win grace and mercy.

Lord] Exod. 32. 31. Deut. 7. 9, 10, 12. Neh. 1. 5.

the great and dreadful God] That is, Hast all power in thy self, to execute thy terrible judgements against obstinate sinners; as thou art rich in mercy, to comfort them which obey thy word, and love thee. Thus affected, we should appear before him in prayer, with submission and fear.

keeping the covenant] Faithful and true, Exod. 20. 6. And therefore they might thank themselves and their sins, for their punishment in that Babylonish captivity. And yet now might hope and trust, in the keeping of his promise, by Jeremy, for their deliverance. Thus prayer must be carried on with faith.

to them that love him, and, &c.] The love of God, and the keeping of his commandements Evangelically, are never separated, Joh. 14. 21.

V. 5. *we have sinned*] In his own name and the peoples, as sustaining their person, he confesseth their sins; and that without any extenuation; yea, with full mouth, and many aggravations. Here are four words, each gradually exceeding other. That they sinned, traded in it, and that obstinately, yea, maliciously and rebelliously, as if therein they would wage War against God. And all this, to confesse and procure the deeper humiliation, the greater contrition and compunction. See 1 King. 8. 47. Daniel seems to relate to that place, Psal. 106. 6. A person or people, come not suddenly to be extreamly evil, but by degrees.

V. 6. *Prophets which*] The duty of Prophets; and the height of sin, in not hearkning to them. The greater means of grace afforded, the greater is the sin, thereupon committed, Math. 11. 20.——25. Heb. 2. 2, 3. & 10. 28, 29. Kings & Forefathers, are no rule of Religion or life, Ezek. 20. 18. Jer. 44. 9, 21. But all, from the highest to the lowest, are to be ruled by, and subjected to the word of God, Luk. 16. 29, 31.

V. 7. *righteousnesse*] He confesseth Gods justice in himselfe; and in his judgements for sin, Jer. 7. 19. Psal. 119. 137. He sheweth, that whensoever God punisheth, he doth it for just cause. And thus the godly, never grudge, repine, accuse him of rigour, as the wicked do; but acknowledge, that in themselves there is just cause, why he should so intreat them, Psalm. 51. 4. Rom. 3. 4. Psalm 119. 75.

belongeth] Or, *thou hast*, &c.

to the men of Judah] Their prerogatives above other people, were no priviledges for their sins, nor exemptions of them from punishment, but aggravations rather.

neer and that are afar off] In the neighbouring nations, neer to Judea, whether they fled, in Egypt, in Assyria, in the Empire of Babylon.

V. 8. *To us*] Baruch. 1. 15. Gen. 2. 25. & 3. 8. Psalm 119. 80. Jer. 3. 20.

to our Kings] God is no accepter of persons; but wheresoever, and in whomsoever sin goes before, confusion follows after. And Daniel here, doth not excuse the Kings, because of their authority, but rather chargeth them, as the chief occasions of these great plagues.

V. 9. *to the Lord*] Thou hast a large subject, whereon to exercise thy infinite mercy, which is to us, as it were, the Queen of thy perfections; whereunto we now betake our selves, and not to thy justice, in this our height of iniquity; or, having sinned so excessively, in this our height of iniquity; or, having sinned so excessively, as we confesse we have, to thee it belongs to use mercy and forgiveness; for thou alone hast power to do it, vers. 18. Thus he so mentions Gods justice, for humiliation, as that he flies to Gods mercies, to keep from desperation.

mercies and forgivenesses] In the plural number, Lam. 3. 22. mercies above all their sins; as Rom. 5. 20. Jer. 31. 29.

though] No cause of Gods mercy in us; but all solely and wholly in him, vers. 18.

V. 10. *The voice of the Lord*] He sheweth, that they rebel against him, which obey not his voice, in the mouths of his Prophets, but slight and contemn, so gracious a word of so good a God, so plainly set before them.

V. 11. *yea, all Israel*] Not some part onely: an epedemical evil. The example of the multitude of outward professors, is no rule of life, Exod. 23. 2.

therefore the curse is poured upon us] as Deut. 27. 15, &c. or, the curse confirmed by an oath, by an adjuration and execration. Yet they, out of a desperate impiety, wittingly and willfully contemned all.

Law of Moses] Lev. 26. 14, &c. Deut. 28. 15, &c. and 29. 20, &c. and 30. 17, 18. and 31. 17, &c. and 32. 19, &c. Jer. 42. 18.

because

because we have sinned] This plucked up the flood-gate; brake the bank; opened the armories of Gods wrath and vengeance.

V. 12. *confirmed his words*] made good upon us, every one of them, by his judgements and punishments: so verifying his menaces, and shewing his truth and power.

hath not been done] This may be the abridgement of Jeremiah's Lamentations, Lam.1.12. Amos 3.2. Luk.12.47. Ezek.5.9.

V. 13. *as it is written in the Law*] Lev.26.14, &c. Deut.28.15. Lam.2.17.

yet made we not our prayer before the Lord] Heb. *intreated we not the face of the Lord.* Prayed not in truth. For prayer, without turning away from iniquity, is no true prayer. The last and highest aggravation of their sin, is this; That the disease of it, mastered the medicine; grew the worse by the cure, and so became desperate: neither any threatnings, nor judgements, could humble them, or turn them to God, or make them truly pray unto him, Jer. 6.28, 29. Esay 1.5.

understand thy truth] Really perceive, and verily know the truth of the Threats and Promises; endeavouring thereby for true repentance according to thy Word; by meanes whereof we might have been partakers of the fruit of thy Holy promises.

V. 14. *watched upon the evil*] Of our Sin, and his Punishment. Providence hath been watchful, and attentive to due vengeance; and to bring it in the prefixed time, and instant. See Jer.1.12.& 31. 28.& 44.27. 2Pet.2.13. Though for a time he might to some seem to wink and sleep; yet it is otherwise, as Psal.78.65.

for the Lord] He thinks he can never sufficiently justifie God, and his judgements; nor enough confesse and condemn their own sins.

V. 15. *And now*] After Confession, now follows Petition.

O Lord our God] These Titles shew his power and willingnesse; whereby Daniel confirms his Faith in prayer, Exod.32.13. Psal.33. 12. & 144.15. & 135.4. & 74.20.

thou hast brought] Lev.26.45. & 22.33. Psal.81.10. Esay 63.11, &c. Exod.32.11. Neh.1.10. & 9.9,10. Psal.79.10,11,12.

gotten thee renown] Exod.14.16. & 32.12. Psal.106.8 & 115.1. Neh.9.10.

we have sinned] One argument that God will hear our prayers, when we acknowledge our sins, and that there is no cause in us why he should hear our prayers, or do any good unto us; but that the whole cause is out of us, in him onely, Psal.25.11. & 51.3.

V. 16. *all thy Righteousnesse*] That is, according to all thy merciful promises, and righteousnesse and truth in performing them; and according to thy fatherly equity to thy poor Children, cruelly dealt with by the enemies, for causes unjust. See Psal. 31. 1. & 22.5. & 51. 14.91.2. Neh.1.8, 9. & 9. 8. The performance of free and merciful promises, is righteousnesse, and justice, in God.

Thy fury] No passion in God. But this and the like expressions are used in Scripture in a condescention to the weakness of our Capacities, Micah 7.9. Rev.15.7.

Thy city Jerusalem] The place of worship, and Type of the Christian Church, and that new Jerusalem which is above, Psalm 41.3,5. & 137.5,6. Esay 52.1.

for our sins] He never conceals or extenuates their sins, but his finger is ever upon this sore; as the source of all their evils.

of our fathers] Exod. 20. 5. Not as those, Lam.5.7. Ezek. 18. 2. Jer. 31.29.

a reproach] Lam.1.8,9,11. & 2.15,16. & 3.14. Psal.42.10. and 44.13,14,16. & 89.41,50,51. & 79.4. & 35.21. & 22.6. & 3. 8. Mat. 27.39, &c. Psal.74.10,18,22. & 123.3,4.

to all] Psal. 89. 20.

V. 17. *Now therefore*] Now it is time, Psal. 69. 13. Esay 49.8. 2 Cor.6.2. Now the seventy years of Captivity are ended.

Cause thy face to shine] Psalm 44.4. and 4.6. and 85.5,6,7. Thus after deprecation, followes supplication. Shew by the effect thy grace and favour, which like a vivifying and Cheering Sun, may disperse all these mists of extream desolations. The blessing of the high Sacrifice is in the same speech, Numb. 6. 25. Psalm 80. 7, 19.

upon thy sanctuary] Exod.15.17. Psal.51.18.

That is desolate] A place of briars and thorns; an habitation of Wolves and Owles. This the godly do most bemoan, Lam. 1. 4, 10. and 2. 1, 6, 7. and 4. 1. and 5.18. Esay 63.15, 18. and 64. 10, 11.

for the Lords sake] For thine own sake: or, as some others, for the promised Messias and Mediatours sake; whom God hath made both Lord and Christ, Acts 2.36. Luk. 1. 43. & 2. 11. for his merit and mediation sake. And so some expound that, Psal. 80. 15, 17. & 84.9. & 2 Sam.7.21. which 1 Chron. 17. 19. and that, 2 Sam. 12. 25. The phrases for Davids sake, 1 King. 11. 12, 13. & 15.4. 2 King.19.34. Psal.132.10. and for Jerusalems sake, 1 King. 11.13. Import onely thus much, for Gods free promise sake, made to David, and concerning Jerusalem. Daniel pleads here no merits of their own. Their Merits were Demerits.

V. 18. *Incline thine eare*] Daniels Hebrew hath the very letters of Hezekiah's prayer, Esay 37. 17. His earnestnesse in prayer; that God will mercifully hoth see and hear.

which is called by thy name] Heb. *whereupon thy name is called.* So Esay 4.1. and 63.19. and so Gen. 48. 16. the same expression in the same sense is used.

present our supplications] Heb. *causes to fall.* So Jer. 38. 26. and 42. 2,9. 2 Sam.2.22. Ezra 9.6. Luk. 18.13. Noting out their humility, and abasing themselves with fear and care in prayer.

our righteousnesses] Declaring that the godly fly only unto Gods mercies, and renounce their own works, when they seek for remission of their sins. So Psal.25.6. and 51.1. and 69.16. and 143. 1,2. Esay 63.7. and 64. 10, &c. Jer. 14.7. David, Ezekiah, and Nehemiah sometimes plead their righteousnesses, innocency, and integrity, the better to prevail in their prayers; but not for the merit of them: but thereby to strengthen their faith in prayer, that they are such persons, and so qualified by Gods free grace, as to whom God promisseth freely to hear their prayers. Against popish merits alledged in their popish prayers.

V. 19. *O Lord, hear*] His fervency in prayer; and growing greater towards the latter end, Jam.5.16.

for thy owne sake] Psal. 57.5,11 and 79.9,10,13. and 83.18. and 115.1. Gods free grace, and Glory, the chief argument of our faith in prayer.

for thy city and thy people are called by thy Name] In Hebrew, *for thy name is called upon thy city, and upon thy people*; that is, they are, and professe themselves to be thine, and do bear the badges and marks of it. The Jewes at this day repeat on their expiation feast, this prayer often, in *Cether Malcuth*, a book of their Common prayers; but stop their ears against the Angels word from God, touching Christ, the true worker of this expiation.

V. 20. *and whiles*] Gods answer to Daniels prayer.

whiles] Vers.21. Chap 10.12. as soon, if not before he had ended his prayer. So ready is God to hear prayer according to his promises, Deut.30.1,2,3,and 4.29. 1 King. 8, 46, &c. to which prayer Daniel seems to have reference, using the same words and arguments. See Esay 30.19. and 65.24. Psal. 32. 5. and 65.2. and 145. 18, 19.

speaking] Voyce and all outward helps to be used, specially in solemn prayer, to further us therein.

my sin] Even Daniels, so beloved a Saint. Yet he without hypocrisie in true humility, and sorrow, makes this Confession. He no Pelagian, Donatist, Anabaptist, or Papist.

my people] See vers. 24. after he had first begun with his own sinne.

for the holy mountain of my God] This his chief care. So it should be ours, Psal.87.7. and 122.6, &c. The Churches miseries should much more affect and afflict us then our own, Psal.137.6.

V. 21. *yea whiles*] No doubt Daniel had prayed ofte before; yea, every day during the Captivity, Chap. 6. 10. for their return and restauration; but referring it to Gods time. And God in his time readily hears, and helps, when there is most need. See here the effect and fruit of prayer; it brings downe an Angel from heaven.

the man] Angel in shape of a man; as Chap.8.15.

Gabriel] Chap. 8. 16. when this Angel Gabriel telleth Zachary of his name Gabriel, Luk. 1.11,19. and is sent unto the blessed Virgin Mary, ver.26. he calleth them to think upon this Text; that by conference of Moses, Numb.24. and Daniel here, they might better consider the time of the Promise.

whom I had seen] Chap.8.16. so well he remembred what, and by whom he had formerly learned, and been instructed, 2 Tim.3 14.

being caused] Gods power and authority to command, and send; (he went not unsent) and the Angels swift obedience.

swiftly] Heb. *with weariness*, or *flight*: tires as it were, with his speed-making.

touched me] Chap. 8. 18. In token of encouragement to heare these mysteries, and of infusion of new Divine vertue to understand them, and to keep them in memory, and of comfort in these promises.

about the time of the evening oblation] The Jewes had both the morning and evening daily sacrifice, Exod. 12.6. and 29.39. Num. 28.4. At the time of the morning sacrifice, Elizeus wrought that miracle, 2 King. 3.16,20. At the time of the evening sacrifice, Elias wrought that miracle, 1 King. 18. 19, 36. And these times were the set times of their daily prayers, Acts 3.1. And at the time of the evening oblation, our Saviour made himselfe that oblation which here the Angel sore-telleth, even most exactly when it should be performed.

V. 22. *Skill and understanding*] Heb. *skill of understanding.* This oration containeth un abridgement of the New Testament, and a light of the old; and Daniel knew the substance of all before, but the Time, which bringeth a greater cleernesse unto all. Therefore the Time confidered with the matter, is that which he calleth here, *the skill of understanding*; And it must be counted a great errour, to hold that a small matter; and specially the disannulling of Gods truth, by Heathen forged, most vain, and jarring antiquities, to make from Babels fall to Tyberius eighteen, wherein our Lord dyed, 590 against the expresse 490, which the Angel counteth

to be wisdome, which he speaketh of; yet old Heathen Greeks did so. Thus fairly and resolutely do some learned men expresse their judgment in this case; whereof yet see more on ver.25.

V. 23. *Commandment.* Heb. *word.* God hath revealed to us angels, and to me especially the secret of his Counsel, concerning the restauration of Jerusalem, and the duration thereof, even to the Messiah, and hath sent me to declare it unto thee. See Dan.10.11.

greatly beloved] Heb. *a man of desires.* As Solomon was called Jedidiah, 2 Sam 12.25. So here Daniel is called a man of desires: not because of his earnest desires after the knowledge of these secret mysteries; but because of Gods desires of Love towards him, as one singularly beloved of God, and favoured with his grace, Dan 10.11,19. Chamudoth is the most amiable term of any which can be given. As the attribute is, so is the matter here, full of grace. And when the Angel spake to the blessed virgin in Hebrew, he could not speak better then Bath Chamudoth, daughter of desires, tendred as Daniel. God therein prevented our self-will worsfires, tendred as Daniel. God therein prevented our self-will worship, in giving Mary no terms, but such as others had; that we should not intreat or entertain novelty in Religion; to we read desirable rayment, Gen.27.15. and bread of desire, Dan.10.3. and Chap.11.8. & 2 Chron.20.25. Vessels of desires.

understand the matter] By this command, doubled for vehement-ter charge, he excireth Daniel to all care, attention, and desire to understand this abstruse mystery, this sacred and wonderful secret that was to be revealed, and he condemneth the world, that regardeth not to be instructed in this doctrine, sent from heaven by an Angel unto Daniel, and penned for all Nations use: wherefore we must give better heed unto the speech. for if the word spoken by Angels fall out sure, and every trespasse received just recompence, how shall we escape, neglecting so great a charge of looking to this, that so nearly concerns our salvation? See Hebr.2.1,2,3.

V. 24. *Seventy weeks*] The Reader is to know, that in the Hebrew we have word for word, sevens seventy is paired out for the people. שבועים signifieth also a week; or, as we term it, a seven-night or sennight. As likewise in Greek, and Latine, it is so called, of the number of seven: and it signifieth sometimes the space of seven dayes; as Dan.10.2. Deut.16.9. and sometimes it conteineth seven year, Lev.25.8. so here. The seventh day was the sabbath day; and the seventh year, the sabbath year; and seven sabbath years, made up the account for the Jubilee. And ten Jubilees, counting nine and forty years to each, make up 490 years, which are these 70 weeks of Solar years here mentioned. About the beginning, and about the ending of these 70 weeks, there is much difficulty, and much variety of opinions among the Learned; as will after appear.

are determined] Heb. *is pared out*, or, *cut out* or, *determined*, not short-ned. A verb singular being joyned to a substantive plural; as Job 12. 7. Prov.3.18. teacheth an exact account, That every one of those weeks of years, particularly from the first to the last, shall be precisely compleat, and just so many, not one more, or lesse. Now seventy sevens make four hundred and ninety in ordinary speech; we may not then as some would, understand by them 493 ½. Now that Daniel might conceive how at the beginning of his prayer, upon considering of Jeremy for that seventy years of captivity ended, God took notice of his meditation, the Angel toucheth as it were upon that seventy; shewing how exactly seven times that space is declared aforehand, for the Jews prerogative, continuance of Ceremonies, and meditation how reconciliation of sin is truly made; that every sabbath, or seventh day, in the mean while, they might learn to enter into the meditation of that rest of Christ.

upon thy people] As Daniel prayed for Gods people, Gods city, Gods holy mountain, Gods sanctuary, verf.15,16,17,18,19. so he hath this Kingly honour here vouchsafed him, that they are termed his people, he being so great a man among them, and so tender in affection towards them, and care over them, and therefore out of Gods love to him, they could not be void of Gods favour under such a protectour. So Chap. 10.14. & Chap.11.14. & Chap. 12.1. God called them Moses people, Deut.9.12. as seeming there to own them the lesse himself, because of his hot displeasure against them for their sin.

Thy holy City] *Thy*; So again to honour Daniel, and to shew the thing that was the dearest jewel and joy of his heart.

holy City] Saint Matthew naming Jerusalem the holy city, onely at the beginning and end of our Lords confirming the covenant, Mat.4.5. & 27.53. seemeth to call upon us to consider this text. But when this time of 490 years was expired, it had that title no longer, then the many brought to the kingdom of heaven, Dan.9. 27. Mat.8.11. are the high Jerusalem, Gal.4.26. and new Jerusalem, Apoc.3.12. and the holy city, Apoc.11.2. and holy Jerusalem, Apoc.21.10. as also in Isa.52.1. where Jerusalem the holy city, bidden to put on her garments, requireth us to frame our policy for, that all be taught of God, what white linnen maketh the garment, which is the Justification of Saints. See Apoc.19.8 and this further shews, in the opinion of many, and the best, that the end and period of the city, is the end and period of this prophecie of the seventy weeks, verf.26,27. Of this see more on ver.25.

to finish the transgression] Or, *to restrain.* This is the rich benefit and precious part of this prophecie. All the following blessings come by the Messiah as is clearly in the words following expressed; however the Jews will not here indure to hear any thing here of Christ. He shall satisfie for the sins of the world by his death, and shall establish the true righteousnesse of the Gospel, which shall remain for ever; through which all Believers shall be absolved and justified; and by his Spirit be regenerate to a new and godly life: he shall fulfill all that was fore-told of him; and he shall be consecrated, and made an everlasting King at the right hand of God his Father, having obtained the fulnesse of Gods Spirit, as head of his Church. And after all this, the city and nation shall be destroyed by the Romans. this finishing transgression here, is not to make up the full measure of it, as Gen.15.16. Mat.23.32. 1 Thess 2. 16. But to make a full end of it; as the words following do further explain. Here the first degree is by taking away the dominion of the reigning power of it, Rom.6.11,12.

and to make an end of sins] Or, *to seal up*; that they never after be seen or discovered, Col.2.14 and so can never appear to accuse us. As we seal up things we have done, with things we would be sure should not after appear; as the Lions den, and our Saviours Sepulchre were sealed. This is a second degree removing the evil of the Accusation of sin.

and to make reconciliation for iniquity] By his propitiatory sacrifice, taking away the guilt and punishment of it, which is a third degree, Esay 53.5. Rom.8.1.34. See Esay 44.22. and 40.2. In which place of Esay, to note this by the way, the Trent Bible hath the errour of *malitia* for *militia*: as also, Psal.49.2 *Deum fontem vivum*, for, *Deum fortem vivum*; with many such others, even by the confession of the learned Papists themselves.

and to bring in everlasting righteousnesse] 2 Cor.5.21. Most perfectly fulfilling the law for us, by doing, and suffering; and imputing the same unto us that believe. After the renewing the evil, this is, the good Christ brings us, 1 Cor.1.30. See Psal.85.11,12. Esay 53.11. Jer.23.5,6. & 33.15,16.

and to seal up the vision] All the visions and prophetical predictions, concerning Christ, were fulfilled in, and by him; and so the truth of them sealed up and confirmed, and completated in the accomplishment of them. Hence is that saying, so often in the Gospel, That it might be fulfilled, &c. Mat.27.9.35. Luk.4.21. and 22.37. & 24.44. and in John very often. Our Saviour expoundeth this place, saying, that the Law and Prophets reach unto John, Mat.11.13. Also Maimony, from the Jews common consent, faith, that all the Prophets prophecied but unto the dayes of Messiah. That speech of theirs must be taken hence. And themselves see and confesse, that they have had no Vision, Prophet, nor Prophecies, never since our Saviour Christ Jesus came. See 2 Cor. 1.20. Heb.10.1. 1 Pet.1.10. &c. Christ by his prophetical office, shut up, and sealed up all former Visions, Prophets, and prophecies.

prophecie] Heb. *Prophet.*

and to anoint the most holy] Heb. *the holinesse of holinesses.* The abstracts have somewhat more vigor and strength in them, then the concretes. The meaning is, to anoint Him; that is, Holinesse itself, and in whom consists all the Churches Holinesse. Who is, in spirit and truth, that which the ark, the propitatory, the altar of incense, and of burnt-offerings; the table and candlestick, the sanctuary, and Sanctum Sanctorum, which were called most Holy things, and consecrated by unction, Exod.30.26. Lev.8.10. &c. were all but in shadow and figure. He anointed to be the only King, Priest and Prophet of his Church. Hence he is called the Messiah; and Christ; both which do signifie anointed, Esay 61. 1. &c. Luk.4.17. &c. Psal.2.6. and 45.7. Act.4.27. and Chap.10. 38. By this priesthood, he shut up and sealed up the Levitical priesthood, Heb.8.9,10. Chapters. He the authour and meritor of all the former blessings and benefits. He, the substance also of all that was formerly shadowed out, and prefigured.

V. 25. *Know therefore and understand*] Thus the angel sharpens Daniels attention again, and again, Mat.24.15. We have need to quicken ours, Dan.12.10. and the rather also, because besides the waightinesse of the matter, the difficulty and obscurity is so great, through the little light we have in Scripture, of the passages of these times; and the Heathen historians, being so various and uncertain, and disagreeing among themselves, in the periods of times, and in the names, number and persons of the Kings, reigning within the compasse of these years.

that from the going forth of the commandement, &c.] There are diversities of opinions among the learned, concerning, both the Beginning and the End of these seventy weeks: Yet not so great but that they make a joynt evidence, and convincing demonstration against the Jews, that the Messia is already come; and that on against the Jews, that the Messia is already come; and that four Commandements, Edicts, or Proclamations, mentioned in Ezra, and Nehemy: to one of which, these words, and the beginning of the seventy weeks, or 490 years, must of necessity be referred. The first, is that of Cyrus, 2 Chron.36.22,23. Ezra 1.1. and 5.13.

5.13. and 6.3. The ſecond, is of Darius, Ezra 4.24 and 6.1. The third, is of Artaxerxes to Ezra, in the ſeventh year of his reign, Ezra 7.1,7,11,12,13,21. And the fourth, is of Artaxerxes again, to Nehemiah, in the twenty year of his reign, Neh. 1.1. and 2.1. Much variety, as we ſaid, is in the opinions of the learned, to which of theſe the angel hath reference in theſe words; and ſo from which of theſe the 70. weeks muſt take their commencement and beginning. Some, and among many others, the ancient Hebrews, do underſtand them to relate to that firſt Edict of Cyrus; which was indeed the primary Proclamation, and moſt famous; and that alone which was foretold, and propheſied of by name, ſo many ages before, Eſay 44.28. and 45.13. and may ſeem ſtrange, if it ſhould be paſſed over, by the angel, in ſilence, and not meant by him in theſe words. And the words here, both for the reſtoring and returning of the people, and for the building of the Temple and City, will well agree with the words of the Edict. For that he gave order for the building of the City alſo, is not to be doubted, out of thoſe ſaid places, Eſay 44.28. and 45.13. and alſo out of Ezra 4.12,13,15,16,19,21,23. And thereupon they reckon, that from, the expiration of the 70. years captivity in Babylon, and from the time of this prayer of Daniel and the words of the Angel, 70 weeks of years; that is, 490 years, ſhould immediately follow, to the coming and death of the Meſſiah: and the deſtruction of Jeruſalem ſhould be ſoon after. And ſo they make Daniels Book, to contein ſix hundred years, *viz.* ſeventy in Babylon, 490. thence to Chriſts death; And fourty thence, to Jeruſalems deſtruction. And to this they labour, to make the Chronology of the times to agree: diſclaiming, hereupon, the computation of years, which is found in the Heathen-greek Hiſtories of theſe times. And were it not for that difficulty, ſurely, this were an opinion to be much imbraced. Others not finding the Chronology of times, to agree with the former opinion, do faſten up the ſecond Edict, in the ſecond year of Darius: and here ſome do underſtand Darius, the ſon of Hyſtaſpis; and reckon ſixteen years from the firſt of Cyrus, to the ſixt of this Darius, when the temple was finiſhed. Ezra 6. 15. And theſe ſtrongly maintain this opinion, to agree beſt with the true Chronology of the times: that from the ſecond of Darius Hyſtaſpis, to the death of the Meſſiah, are 490 years. Others, underſtand Darius Nothus, the baſe ſon of Artaxerxes Longimanus; and leaving out an 100, or an 150 years, from the firſt of Cyrus, to the ſecond of this Darius; thence they make up the reckoning of the 490 years or ſeventy weeks, from the ſecond of Darius Nothus, to the ſecond of Veſpaſian, when the City and Temple were deſtroyed; thus, *viz.* from the ſecond of Darius Nothus, to the end of the Perſian monarchy, 92 Alexander the great in his monarchy, ſix years: who dyed in the firſt year of the 114 Olympiad; and in the 430 year ſince the building of Rome: Thence to our Saviours Paſſion, in the 18 of Tiberius, in the firſt year of the 203 Olympiad, 356 years or 89 Olympiads. Thence to the deſtruction of Jeruſalem by Titus, in the ſecond of Veſpaſion, and in the 822 years ſince the building of Rome, 36 years. In all, 490 years, or ſeventy ſevens, or weeks of years: ending them thus, not in the death of Chriſt, but in the deſtruction of Jeruſalem, as we ſaid. But in this ſecond Edict, of the ſecond year of Darius, either Hyſtaſpis, or Nothus, there is no mention made, Either of the reſtoring and returning of the People, or of the building of Jeruſalem, which are the words of the angels Epoche here; but onely of the building of the temple; and that only by removing the ſtop and hindrance; and ſo promoting onely, and furthering the building of it. Others, underſtand theſe words of, and begin theſe weeks in the ſeventh year of Artaxerxes Longimanus, the father of Darius Nothus, and end them in the death of the Meſſiah. Others, of Mnemon, or Memon the ſon of Darius Nothus, and end them in the Deſtruction of Jeruſalem: But either of theſe is the leaſt probable; becauſe, then onely Ezra was ſent with his company; and the temple was builded before; and the wall of Jeruſalem after. And yet men not unlearned, embrace this opinion. The laſt opinion, conceives the angels words to be meant of the laſt Edict, in the twentieth year of Artaxerxes, either Longimanus, or elſe Mnemon, or Memon; when, indeed, Nehemiah was ſent to reſtore and to build Jeruſalem; the walls and City, Nehem.1.3. and 2.3, 5,8,17. and Chap.3. and Chap.7.4. And to this alſo, as well as to the firſt Edict of Cyrus, the next words of the angel do ſeem well to relate and agree. And they, who are of this opinion, do labour alſo to make the Chronology of times, to correſpond hereunto. The cauſe of all this diverſity, is in the ſilence of the Scripture; For that ends in Ezra his time: and in the uncertainty of humane hiſtories, the Greeks eſpecially, which do very much vary, as we have ſaid, among themſelves, in ſetting down the parcels, and particularities of theſe times, here ſummed up, in ſo few words, by the angel. and in theſe uncertainties, we cannot be very certain; but leave it to the judgment of the judicious Reader: intimating only the inclination of our opinion, towards the firſt of all: as the faireſt and ſafeſt to reſt upon; ſpecially, if the period of it were extended beyond the death of the Meſſiah, to the deſtruction of Jeruſalem and the Temple; however, humane hiſtories will not clear up the Chronology of times to be anſwerable thereunto.

And, in likelihood, it ſtood beſt with the wiſdome of God, all things conſidered; That, as many other Propheſies, ſo this famous one, of the coming and death of the Meſſiah, and of the final deſtruction of the City and Temple, ſhould have as much doubt and difficulty in it, for the preciſe point of time, as all this comes to.

to reſtore and to build Jeruſalem] Theſe words note down the Epoche, or period, from whence theſe ſeventy weeks muſt take their riſe and beginning: For which ſee the laſt foregoing Annotations. This, and all that follows in this verſe, are things which muſt be brought to paſſe and accompliſhed, within the compaſſe of that ſpace of time.

reſtore] Some refer this to the Temple, and the reſtoring of it. Some to the City only, and the building of it again; as the ſame word is uſed again, in the latter end of this verſe. But others, more rightly, to the people of the Jews, and their returning back; as the Conjugation of the verb, and the diſtinct repetition of the Particle or Prepoſition ל do declare.

build Jeruſalem] The building of it was commanded, and begun in Cyrus his time; as was ſhewed in the laſt Annotations. We muſt not here make two diſtinct times, to be intended by the angel, one for the reſtoring and return of the people, and another time for the building of Jeruſalem; as ſome do.

unto the Meſſiah] Unto him, and to all that is here ſaid of him, in his own perſon, and in his inſtruments, executing his moſt ſevere judgment upon the Jewiſh people, City and Temple; that ſhall be the period of the ſeventy weeks.

Meſſiah] Meſſiah, here only, twice a proper Name. Hence famous, Joh.1.41. and 4.25. The eternal Word is, by the angel, named Meſſiah; that is, in Greek, Chriſt, or Anointed, or written *in abſtracto.* Anointed, in regard of both Natures, as to the Office of Reconciliation and Redemption. But anointed in the Humane Nature only, as to the gifts of the Holy Ghoſt, collated upon it, infuſed into it.

the Prince] Duke, Leader, Commander. So Eſay 55.4. Mic.5.2. Mat.2.6. Act.3.15. & 5.31. Heb.2.10. & 12.2. We muſt follow his Rule and Conduct.

ſhall be] The angel now divides the 70 weeks into three parts; Firſt, into ſeven weeks. Secondly, into ſixty two weeks: and thirdly, into one week; according to the ſequence of times, and affairs therein. And he joyneth proper ſtories to them, at leaſt, to the firſt and laſt part.

ſeven weeks] Of years; which are fourty nine years. Which divers reckon, from divers beginnings; according to the various opinions thereof, formerly mentioned. Some begin them with Cyrus, his decree, and end them, when the walls of Jeruſalem were finiſhed by Nehemiah; and make this interval of time to be fourty nine years. And hereunto, they refer alſo thoſe fourty ſix years, Joh.2.20. beginning that reckoning from the third of Cyrus, when Daniel mourned for the hindrance of the building, Chap.10.1,2. Others, begin them with the ſecond of Darius Nothus, who reigned 19 years; and end them with the 32 of his Succeſſour Artaxerxes, Mnemon, when, ſay they, Nehemy having finiſhed the buildings, and his Deputyſhip, returns to Artaxerxes again, Neh.5.14. and Chap.13.6. The truth is, the Scripture pleaſing not to expreſſe, the full years of the reigns of thoſe Perſion Kings, Cyrus, Ahaſuerus, Artaxerxes, Darius; nor yet the ſeries of their ſucceſſion: and moſt of thoſe names, being ſo common to many of the Perſian kings, in prophane ſtories, leaves us in uncertainties, for the aſſignation and application of theſe years, to the preciſe years of thoſe Kings.

and threeſcore and two weeks] Theſe 62 ſevens, which make 434 years from the reſtauration of Jeruſalem, are parcelled alone, only, that the laſt ſeven or week of years may be handled alone, for our Lords ſtory. And theſe do begin when the former ſeven weeks are ended: and are to be joyned with the former ſeven weeks, becauſe they both joyntly go before the time of the laſt week. Yet ſome render the former words, and theſe, thus, ſhall be ſevens of weeks, even 62 weeks: And ſo make the latter words expoſitory of the former. And underſtand theſe 62 weeks to be included only in the 70 weeks; But to have neither the ſame beginning, nor Ending, with the 70 weeks; but to begin after them, and end before them: to begin in the ſeventh of Artaxerxes Mnemon, and to end in the death of the Meſſiah.

the ſtreet] Some with ſome ſeeming ſtrain to the words, do refer this to the firſt ſeven weeks of years only; and make them the troublous times. Others, to the following 62 weeks only; and make them the troublous times. But conſidering the placing of the words, with leaſt ſtrain, and in true ſenſe, they may beſt in their Latitude relate to them both; ſo including the ſeven weeks, as not excluding altogether the 62. And indeed both were troubleous times.

wall] Or, *breach*, or, *ditch.* Streets and walls comprehend the whole City.

even in troublous times] Heb. *in ſtrait of times.* Not for ſhortneſſe of times; but for ſtrait and ſore troubles in them. See Ezra, and Nehemiah, and Ezek. Chap.38. & 39. and Dan.11. and the

books

books of Maccabees, for the troubles of all theſe times. Such very often are the times, and ſtate of the Church.

V. 26. *and after threeſcore and two weeks*] That is, in the ſeventh and laſt week, after the year 483. from the going forth of the Commandement, Verſ.25.

ſhall Meſſiah be cut off] Some underſtand theſe words, that in the laſt ſeven, and in the laſt half of that ſeven, Chriſt ſhall come and preach, and ſuffer death; for in three yeares and a half he finiſhed his publick office: The teſtament was ratified by the death of Chriſt, Heb. 9. 17. Therefore they will have this laſt week to end in Chriſts death; and in the 28 Jubilee from the eighth year of Joſhuah. Others, obſerving the Hebrew diſtinction Zateph Caton ſet down before theſe words, and after the 62 weeks; do rather and better render and underſtand them thus, After the 62 weeks; and after the Meſſiah being cut off; And ſo they make the Meſſiah to be cut off before this laſt week, or ſeven years; and refer the laſt week to the deſtruction of Jeruſalem. The next verſe will better cleer theſe things.

Meſſiah] The ſame in the former verſe. The Jewes do ſeek but fooliſhly to wreſt it to Hircanus the high Prieſt cut off by Herod, or to any other ſuch perſon of the Prieſtly line. For, beſides other reaſons, the things here ſpoken of Meſſiah, are ſo great as can agree to none other but to Chriſt our Saviour.

cut off] By violent death from the land of the living; as Eſay 53.8. and in Ezekiahs caſe, Eſay 38.10, 11. See this Act.2.23. & 3.13. & 4.15. & 13.28, 29. and in the hiſtory of the Goſpels, Luk. 24.26. This is ſet down here, as the Cauſe of the deſtruction following.

but not for himſelf] Or, *and ſhall have nothing.* Being brought to nothing by his death, without life, ſtrength, or any dignity in appearance, Pſal.22.6,7. Act.3.13,14. Eſay 53.2, 3. Phil.2.3. as he had in his life-time no eſteem or regard, Act.4.11. Joh. 10,21. Others thus; *there being nothing in him*; Namely, no cauſe or fault, Eſay 53.4,9. as Job 16.17. See 1 Pet.2.22. 1 Joh.3.5. Or, *there being nothing therein for him*; that is to ſay, All being done for the good and redemption of mankind, 2 Cor. 5.21. Or, *they being none of his*; that is, There being nothing then in Jeruſalem, which he will have and own, but caſt off and reject. The Trent Bible doth greatly corrupt the text, and ſwerve from it.

and the people, &c.] For that heynous ſin of cutting off Chriſt, this horrible judgment ſhall follow, and fall upon them.

the people of the Prince that ſhall come, ſhall deſtroy] That is, The Roman Legions under Titus ſhall deſtroy City, and Sanctuary. Or, the Gentiles, now ſtrangers, Eph.2.12. but, by the preaching of the Goſpel, ſhould become the people of the Prince to come, the Meſſiah, when Iſrael was rejected, they ſhall deſtroy, &c. Some tranſlate thus, the City and Sanctuary ſhall he deſtroy, the Governours people to come; that is, Chriſt the King, to whom the Father hath given all judgment, ſhall deſtroy this Princes reputed people the Jews, that ſhould come, and reject him, and alſo their Sanctuary: and this in the next generation after their Cutting of him off. Of this Chriſt foretold them, Mat.24.2,15——22. and ver.34. & Chap.23.36,37,38. and of the proper token of it, Luk.21.20——25.

and the end thereof ſhall be with a flood] A deluge of deſtruction, as Eſay 8.7,8. an irreſiſtable torrent ſhall finally ſweep away City and Sanctuary, people and State, Matt.24.21. Luk.21.22.

deſolations are determined] They are inevitable by Gods decree. See Eſay 10.22,23. Rom.9.27,28,29.

V. 27. *And he ſhall confirm,*&c.] The Meſſiah ſhall corroporate, ratifie and eſtabliſh. And this by his Preaching and Paſſion; as Prophet, Prieſt, and King of his Church.

the Covenant] Of God, and his Goſpel; th: New Covenant, Jer.31.31——35. Heb 8.10——13. Rom.5.15.

with many] Rom.5.15,19. Mat.26.28. with the Elect, not Jews only, but Gentiles alſo.

many for one week] Or, *many one week*; that is, that one week remaining, which is the 70 week: where the firſt half of it only is to be underſtood; as appears, by comparing this with the other half of it, in the words immediately following.

and in the midſt of the week] The former half part of that week being paſt: in the latter half of it, allotted, ſay ſome, for the publike function of the Meſſiah, in the end of it.

he ſhall cauſe the ſacrifice and the oblation to ceaſe] The Meſſiah, the Prince by the ſacrifice of himſelf, ſay ſome, once offered, ſhall put an end to the daily ſacrifice, and all other Levitical Sacrifices, which were but ſhadows and types of him, and of his ſacrifice which was to come. The ſhadows therefore were to vaniſh and ceaſe, when the body it ſelf was come, Heb.10.1,9,14. Others, and not amiſſe, make this whole verſe to be a continuation of that in the latter part of the former verſe: and refer it all to the ſeventieth, or the laſt week of years, beginning 483; and being 29 years after the Meſſiah was cut off: and underſtand it thus, That the Meſſiah, by his Apoſtles and Miniſters, Preaching the Goſpel; ſhould that one week confirm the *covenant* with many; in manner aforeſaid confirm them in it. As alſo in token thereof he further did confirm his love to thoſe of his that were in Jeruſalem, by bringing them out of it to Pella before the ſiege, by a divine Revelation and Oracle; as Euſebius relates in his Eccleſiaſtical hiſtory, book 3.Chap.5. So ſaving them, as Lot out of Sodom, as the Woman, Apoc.12.14. and as Apoc.18.4. from that deluge and inundation of wrath that fell upon the City; and ſo ſhewing his faithfulneſſe, and confirming the truth of his *covenant* of love with them. And that in the midſt of that week; that is, much thereabout, in the year 487 or 488. He ſhall cauſe the ſacrifice, and the oblation to ceaſe; that is, he ſhould ſo do, by Veſpaſian and the Roman Legions and armies beſieging Jeruſalem, Nero being yet alive; and by Titus after continuing the ſiege; by the ſtraightneſſe whereof they ſhould cauſe the means and requiſites neceſſary for ſacrifice and oblation to ceaſe and fail, and ſoon after burn the Temple; ſo taking away the place it ſelf, wherein onely it was lawful for them to ſacrifice.

And for the overſpreading of abominations] Or, *with the abominable armies*, or, *wing of abominations*: wing being taken for armies; as Eſay 8.8. meaning the armies of the Heathen Romans, abominable to the Jews, in themſelves, and in their doings againſt them; as it after follows.

He ſhall make it deſolate] The Meſſiah, for their moſt haynous ſin of murdring and cutting them off, by the Roman Legions that make all deſolate, lay all waſte, City and Temple, State and Nation, by their army, which is therefore called, Chap.12.11. *the abomination that makes deſolate.* Compare Luk.21.20. with Matth.24.15. and Mark 13.14 See alſo, Matthew 22.7. The accompliſhment of all this we read in Joſephus, Egeſippus, and others.

even untill the conſummation] Utter conſumption, and final deſtruction of that place, and people of the Jews, Mat.24.2. Luk.21. 6. See the like, Ezek 7.2,3, &c.

and that determined] Ordained before, and decreed by God; for their ſin, chiefly in rejecting and cutting off the Meſſiah, the Prince, as was ſaid, Mat.27.25. See the like phraſe, Eſay 10.23. and 28.22.

ſhall be poured upon the deſolate] Shall flow in upon them as a flood; ſhall ruſh in, and break in upon them as a breach of the Sea, as a deluge and inundation, that overflows all, ſweeps all away, carries all before it. See the like, Eſay 8.7,8. Jer.46.7,8. and 48.2. See Luk.21.24. Hence the Jews ſhould have learned, not ſo much to reſt upon, and to acquieſce in that temporal deliverance out of the Babyloniſh Captivity, and in the re-edification of the Temple and City; as by Faith to look after that ſpiritual deliverance, by the Meſſiah, that heavenly Canaan, that ſpiritual Temple, that holy City, the new Hieruſalem which is above; the Mother of us all.

CHAP. X.

Verſ. IN, &c.] Daniel mourning for the ſad eſtate of the Jews in Judea, hath a Viſion vouchſafed to him, which is the laſt, and is conteined in this, and the two remaining Chapters. Wherein he is firſt relieved and ſtrengthened, once, and again, againſt the great fright and fainting, wherein he was caſt by the greatneſſe of the Viſion. and after he is informed of the affaires of the Empires of the *Perſians* and *Grecians*, chiefly as they ſtood in relation to the ſtate and condition of the people of the Jews, the Church of God, under them; and more fully he is told of the paſſages and tranſactions of ſtate between the Seleucidæ and Lagidæ, the two main Kingdomes of the Grecian Empire divided. And moſt of all of the Actions of *Antiochus Epiphanes*, one of the Seleucidæ; of his ſubtilty, impiety, tyranny, and bloody perſecuting the Religion and people of the Jews. And that Chriſt in the end will not be wanting to the deliverance of his people, but ſave and free them, at the preciſe time there ſet down. In this Chapter are chiefly ſet down things precedent to the Prophecie, in the next, the Body of the Prophecie it ſelf. And in the laſt, ſome things annexed thereunto.

the third] Heb. *three.* See *Annotations* on Chap.1.1.

year] And in the beginning of this year; as appears, verſ.4. And this was the third year of his monarchy, after the winning of Babylon: For he had reigned over the Perſians many years before this: and in this year he was ſlain by *Tomyris* the Queen of the *Scythians.*

of Cyrus] Heb. *Coreſh*; ſignifying in the Perſian tongue a Lord; given to him after, for honours ſake. But his firſt name was *ſpaco*, that is, a dog or bitch, in the language of the Medes; ſo called, becauſe a bitch gave him ſuck when he was an infant expoſed to death; as Herodotus and Juſtine do relate.

King of Perſia] Now monarch, as was ſaid before.

a thing] Heb. *a word*; uſually put for thing.

was revealed] From God by a Viſion.

unto Daniel] So famous, even in forreign Nations, for wiſdom, worth, and piety for viſions and for ſkill in dreams, revealing ſecrets, and fore-telling things to come; whereof many were already come to paſſe: ſo miraculouſly ſaved in the Lions den; ſo

eſteemed

esteemed, advanced, and imployed by the Monarches of Babylon, and Persia.

Belshazzar] See Chap.1.7. the *Annotations* there.

and the thing was true] See Apoc.19.9. Luk.1.20. Jer.44.28. No false Vision of a lying prophet.

but the time appointed was long] Heb. *great in length*; Namely, In many ages after it should receive its final accomplishment, ver.14 so long, say some, as till the end of the world: out of that, Chap.12.2. But rather, till the time of *Antiochus Epiphanes*, which was yet for many generations to come hereafter. Which shews, Daniels God to be the true God, foretelling things to come, Esay 41.22,23. and the duty of Gods people, patiently to wait, and expect Gods appointed time.

as he understood] Namely, by the Angels shewing, ver.11,14, 20,21. & 11.2. and 12.8,9.

the thing, &c.] Contained in Chap.11. and 12.

V. 2. *In those days*] In the very beginning of that third year; as appears, ver.4. most likely beginning the third day of the first moneth.

was mourning] Because the people were so backward to return out of their Captivity, when they were licensed and authorised thereunto; yet so very many of them remained still behind, mindlesse and carelesse of Gods Religion, Worship, and Promises: but chiefly because the building of the Temple, begun by the Jews that were returned at the command of Cyrus, Ezra 1. and 3. Chapters, was now inhibited, and ceased, by the means of the Samaritans, and others, who hired Counsellours against them, and so prevailed with Cambyses the son, in the absence of Cyrus the father, in the Scythian War. As they did also after this time, in the days of Ahasuerus and Artaxerxes, until the second year of Darius, Ezr. 8.4. This hindrance, in this year of Darius, much affected and afflicted holy Daniel; as for the Temples sake, so for the God of the Temple, whose Truth and Power, in performing his promise, might by this interruption seem to be questioned and impeached. The use of mourning and tears, in like cases, is very frequent in Scripture, Esay 38.5. and 22.14. Psal.6.6.126.5,6. Jerem.9.1. & 13.17 and 14.17. Mat 5.4.

three full weeks] Heb. *weeks of days*; which distinguisheth them from the weeks of years, Chap 9.24, &c. with this time fell in their feast of Pattecost. Which Daniel could not observe, as being out of the land of Judea, and Jerusalem, Deut.16.2,5,6,7. But the Jews there might, having built the altar, Ezr.3.2——7.

V. 3. *I eat no pleasant bread*] Heb. *bread of desires*, as portion of desires, Jer.12.10. and land of desire, Jerem.3.19. Mal.3.12. Zech.7.14. Here are some expositions of the manner of his mourning; besides prayers and tears, which no doubt were not wanting: here he shewes his abstinence in meats and drink, and other comforts and refreshments of the body: thereby to help forward the afflicting of his soul in this his godly sorrow for the calamity of the Church, and the people of God: and by mortifying of his flesh, to quicken his Spirit the more in making his addresse to God. These, & like signes of sorrow, are used in Scripture in like cases. So 2 Sam.12,16,17,20. Of his choosing of pulse, rather then to eat of the daily provision of the Kings meat, and to drink of the wine which Nebuchadnezzar drank, see Chap.1.8. and the *Annotations* there. But when he was at his own finding, observing the Levitical Ordinances, he abstained not from the lawful use of pleasant bread, and flesh, and wine; as appears here, except in cases of fasting and mourning.

flesh, nor wine] His kind of Fasting here consisted not in a choice of certain kind of meats; but of the condition and quality of them. He chose the courrest sorts of meats and drinks; such as might serve to sustain Nature only, though in much hardship and penance, and chasting himself, ver.12. He abstained from wine as well as flesh. His Diet was course, and scant, during so long a time.

anoint my self] Anointing was much in use among the Jews, and others, to chear up the countenance, and rejoyce the heart, Psal.104.15. Prov.27.9. So used by Ruth, Chap.3.3. by David, 2 Sam.12.20. by those, Amos 6.6. Whence is that, Psal.23.5. Eccl.9.8. And the practice of those two women that anointed our Saviours feet; the one, Luk.7.38,46. the other, Joh.11.2. and 12.3. And therefore in time of mourning and sorrow, the use of it is forbidden, and laid aside; as 2 Sam.14.2. And so Daniel here forbears it: as no doubt all things else which might any way delight and cheer up the body in this time of his mourning. Those words of our Saviour, Mat.8.17. are spoken only in opposition to hypocrisie in Fasting, against such as in private Fastings did disfigure their faces, that they might appear unto men to Fast.

till three whole, &c.] This was not then a sudden Passion, and soon over: but thus struck him to the heart, and stuck by him; to see the Church and people of God in this distresse; the Temple and Worship of God thus stopt and hindred. See Neh.1.3,4. and Chap.2.3. Rom.12.15. Psal.137.4,5,6. and this time of Fasting is like that, 1 Sam.31.13.

V. 4. *And in the four and twentieth day*] presently upon the ending of the three weeks mourning.

of the first moneth] Called Nisan, in the Chaldee tongue, Esth.3.7. and Abib in the Hebrew, Exod.12.2,3. with Chap.13.4. Deut.16.1. which signifieth the stalk with the ear; because in that moneth which answereth to part of our *March* & *April*, barly was in the ear in tho'e countries, 1 Xod.9.31. Lev.23.10,15. Deut.16.9.

I was] In vision; or, it may be, in person, in this time of the Persian Monarchy: and this the rather, considering a number of men were with him, ver.7.

river] By Rivers sides many times God shewed Visions to his Prophets. See *Annotations* on Chap.8.2.

Hiddekel] Gen.2.14. the third River, or great Channel or head of the great Euphrates, which goeth toward the East of Assyria; or Eastward from the garden of *Eden*, to Assyria: bounding *Eden* most Northerly; and above Seleucia running into Tigris, whence it hath its name. And Tigris so called from the name of an arrow, the language of the Medes, by reason of the exceeding sharp swiftnesse of the stream: and Hiddekel in Hebrew, of a like notation. In English, *sharp-swift*. The Persians chief glory was in those quarters. And likewise afterwards the Seleucidæ there seated themselves: and Seleucus Nicator built upon Tigris, the famous City Seleucia.

V. 5. *Then I lift up mine eyes*] Walking forth likely by the River side, with some company, ver.7. to refresh himself after his long mourning and chastning of himself before his God: and not without the use of meditation and contemplation there; He then lift up his eyes, and looked.

a certain man] Heb. *one man*. One in shape of a man: an Angel, say some: but more likely, Christ; by comparing Chap.12. 6,7. & Rev.1.13,14,15. & 10.5. that *Palmoni*, Chap.8.13——16. See Ezek.1.26. & 40.3.

cloathed in linnen] The word בד *bad*, signifies precious linnen; such as Kings, Priests, and Princes used to wear; white and shining. See Exod.28.39. Lev.16.4. 1 Sam.22.18. 2 Sam.6.14. Gen. 41.42. Esth.8.15. Thus also Angels appeared, Ezek.9.2. & Mar. 16.5. Luk.24.4. in long, white, shining garments, Act.1.10. Rev. 15.6. Sometimes in Scripture our Saviour appears cloathed in red; as Esay 63.1,2,3. and Rev.19.13. signifying thereby, that he treadeth the wine-presse of the fiercenesse and wrath of God for our sins; and hath his garments victoriously sprinkled and stained with the blood of our spiritual enemies. He thus cloathed in red, that we might be cloathed in white robes, Rev.7.9,12. and Chap.19.13,14. This Linnen was so thin, that his Body appeared through it, ver.6.

whose loines, &c.] Rev.1.13. See Rev.15.6.

gold of Ophaz] Where was the most precious gold, Jer.10.9. more famous then that of Havilah, or Parvaim, Gen.2.11,12. 2 Chron.3.6. This Uphaz seems to be the same with Ophir, or *aurea Chersonesus*, as most think; whither Solomons Navy went; and Jehoshaphats ships were bound for gold, 2 Chr.8.18. 1 King. 9.28. & 22.48. and whereof we read, Job.28.16. Psal.45.9. Esay.13. 9. 1 Chr.29.4. This precious golden girdle may represent, the precious, the perfect, the willing and ready obedience of Christ to do his Fathers Will and Service, in the redeeming of mankind, Esay 11.5. & 42.1. and 49.3,4. and Chap.53. Phil.2.7. Joh.4.34. See 1 King.18.46. 2 King.4.29.

V. 6. *the beril*] a precious stone of a Skie-colour, or Sea-colour. See Ezek.1.16. and 10.9. and the *Annotations* there. The Trent Bible translates here, a *chrysolite*.

of lightning] glittering, and dazling the eyes of a speedy presence, Mat.14.27. and such was the angels countenance, Mat.28 3. See Mat.17.2.

and his eyes, &c.] Rev.1.14. and 19.12.

his armes, &c.] Rev.1.15. See Ezek.1.7.

and the voyce, &c.] See Ezek.1.14. and 43.2. Apoc.1.10,15. Act.2.2. By all the former Resemblances, may be shadowed out several Divine perfections, in Christ our Saviour.

V. 7. *alone saw*] Act.9.7. Not that his companions eyes were strucken with such blindnesse, as the Sodomites, Gen.19.11. or the Syrian army, 2 King.6.18. But that this Vision was not vouchsafed to them, nor their eyes enlightned to see it: no more then the eyes of Elisha's servant were, till upon the Prophets prayer, the Lord opened his eyes, to see the mountain full of horses and chariots of fire round about *Elisha*, 2 King.6.17.

fled to hide themselves] The wicked flee sometimes when none pursueth, Prov.28.1. But here likely, hearing suddenly that huge voyce and noise, ver.6. as Sauls company heard a voyce, though not the words of him that spake to Saul; but saw no man, but the light only, Act.9.7. and 22.9. This struck them here into a panick fear; as 2 King.7.7. through their inward guilt and frailty, misdoubting danger; that they sought to hide themselves, as Adam in paradise, in Coves or Weeds, or any such place, as might be by the Rivers side. This fright and flight in them seived in part, for the confirmation of the truth of this Vision; that this was not a thing feigned by Daniel, or formed only in his imagination; but in part Witnessed by these men also.

V. 8. *this great*] This exceeding great; so much the Original imports.

no strength] ver. 16. his spirits were dispersst and spent, his nerves and sinews enfeebled, the Joynts of his loines loosed, the blood running to the heart, to maintain and strengthen it, left all the other parts cold and livelesse, somewhat like that, Chap.5.6.

my comelinesse] vigour, was changed, corrupted, gone, He was so pappalled in colour, and countenance, that he looked liker a dead carkasse, then a living man. Such was his consternation and astonishment at the exceeding greatnesse of the vision, that he was fainting and swounding, and scarce life remained in him. See the like, Chap.7.15,18. & 8.17,27. Ezek.1.28. Hab.3.16. Act.9.3,4. Rev.1.17. Esay 6.5.

V. 9. *then was I in a deep sleep*] Then I fell into a deep sleep Chap.8.18. like that of Adam, Gen.2.21. or of Jonas, Chap.1.5. or that, 1 Sam.26.12. All this was to fit him the more, by this deep humiliation, to a religious attention and docility, for the receiving of these wonderful mysteries and prophesies in this vision to be revealed to him.

V. 10. *an hand touched me*] ver.16,18. Chap. 8.18. and 9 21. Apoc. 1.17. See Esay 6.6,7. This seems to be the hand of the Angel Gabriel, Chap.8.16. and 9.21. like the appearance of a man, ver 16,18. touched him, with the hand of a man; not the hand of him, ver.6. Hereby may be signified and symbolized the power of the Holy Ghost. See Ezek.1.3.

set me upon my knees] Heb. *caused me to move my self upon my knees*; and so set me up in part: being fallen before all along upon the ground upon his face. Thus striving it seems to rise, yet through faintness could not at the first get upright.

V. 11. *a man greatly beloved*] Ver.19. Chap.9.23.

that I speak] 1 Gabriel.

stand upright] Heb. *Rand upon thy standing*: or, *in thy standing*. So Neh.8.7. a second degree of his raising, and corroboration. He must stand up to hear Gods Word by the Angel. See Jud.3.20.

for unto thee am I now sent] This then was an angel, sent to tell and teach him things to come.

I stood trembling] Not fully recovered; but as a faint man newly rising out of his sick bed, weak in his knees. Thus God when he pleaseth, doth by degrees dispense his favours, and supports.

V. 12. *Fear not*] A third degree. He now comes from his Body to his Mind. Bids him put away that terrour and trouble of mind wherein he was, that he might quietly and comfortably hear and understand what he had to deliver unto him. So again, ver.19 So Mat.28.5,10. Luk.1.10. and 24.35. and in many other places.

the first day] Ver.2. the first of the three weeks. Here is Gods readinesse to hear prayer, Esay.65.24. and 58.9. Psal.32.5. See Chap.9.20.

set thine heart] Heb. *give thy heart*: apply, and imploy it, not formally, or perfunctorily.

to understand] Consider, and weigh the present calamity of thy people; with a desire to know what their future state shall be.

and to chasten] ver.2,3. See Lev.16.29.

before thy God] In his sight; without all hypocrisie: in deep humiliation, with true faith, and serious repentance. To all which the angel here gives testimony.

thy words were heard] In this place of thy prayers. And those were not so much to know what should befall his people in the latter dayes: of that he had understood, Chap.7. and 8. neither would he for that have been so boldly inquisitive, or so much have afflicted himself, ver.2,3. But to ease and relieve them of their present pressure and calamity, which now in this third year of Cyrus was befallen them. And here we see the gracious effect and fruit of prayer, Psal.65.2.

and I am come for thy words] Sent on this ambassage to thee, upon the gracious hearing of thy prayers.

V. 13. *But the Prince*, &c.] By *Prince*, here; Romith Interpreters do generally understand an *Angel*. And do teach, That to Kingdomes and Provinces, as also to every man when he is born, there are appointed by God, particular good Angels for their continual Guardians: and that Satan on the other side, doth appoint to them particular evil angels to watch and work for their hurt; and that these are in opposition, and fight one against another. Bold assertions upon weak grounds. And here the chief of these Expositors understand by the *Prince of the Kingdome of Persia*, a Good *Angel*, which they call the *Tutelar Angel*, and Guardian of that Kingdome. But then how he and Gabriel should withstand and fight against one another, they puzzle themselves, and are at a losse. Others of them understand an Evill angel, that did here withstand Gabriel, and after fight against him, ver.20. But leaving these groundlesse fancies, and unsafe suppositals, The Text fairly and directly leads us to the Prince of the Kingdome of Persia, who was Cambyses, the son of Cyrus, as Heathen Histories do record; who in his fathers absence, as was said, stopt the execution of his fathers Decree, and forbade the building of the Temple; being drawn thereto by those mentioned, Ezra 4.1——6. and likely not without the Devils hand and help in it.

with stood me] Or, *stood before me*; as it were, juridically. I being appointed to observe him, and his doings against thy people, and to provide for, and withstand the impediments which he casts in the way, and the oppositions made by him.

one and twenty dayes] Those three weeks of thy mourning and chastening thy self, ver.2,3. and this hindred me from coming to thee till now, though the words of thy prayers were heard and granted from the first of those dayes.

but loe Michael, one of the chief Princes] Or, *the first of the chief Princes*; their Lord, called your Prince, ver.21. and the great *Prince*, which standeth for the children of thy people, Chap. 12.1. *Michael the Archangel*, Jude ver.9. *Michael and his Angels*: Rev. 12.7. This Michael here, some take to be a chief created angel. But most, for the *Angel of the Covenant*, Christ our Saviour; that *Archangel*, by whose voice and Proclamation the dead shall be raised, 1 Thess. 4.16. And *Angels* here are called *Princes*, See Rom.8.38. Eph.1.21. and 3.10. col.1.16.

came to help me] Cambyses so strongly withstood, that I stood in need of this help, which is above the help of angels, against him, to represse his further cruel counsels, and mischievous purpose, against the Jews; and to inform and inable me in this service. This doth minister found comfort to the Church in all afflictions.

remained there] 21 dayes.

with the Kings of Persia] Cambyses, and his Peeres, and Counsellers that set him on against the Jewes,

V. 14. *Now I am come*] at the end of the 21 dayes.

in the latter dayes] Heb. *in the sequel, or posterity of dayes*. So Chap.2.28. Gen.49.1. Act.2.17. Not at the end of the world, or in the dayes of the Gospel; But in the declination, and towards the end of their temporal state; a while before the coming of the Messias; under whom began another age; and a spiritual state of the Church. And this is more then Daniel seems to have prayed for. God herein deals with him as he did with Ahaz, Esay 7.14.

for yet] Besides those things which were shewed thee in vision, Chap.7. and 8.

the Vision] and prophecie; as Chap.8.17. Esay 1.1.

for many days] See Chap.12.4,6——10. The days of Antiochus Epiphanes are most insisted upon, Chap.11. which were many ages after this.

V. 15. *I set my face*, &c.] Ver.8,9. as not able to endure the brightnesse of his glory; as our eye is not able to endure the brightnesse of the Sun. After the former sweet consolations and corroborations, we may marvel at this continued dejection: But rather guesse at, and conjecture, then certainly define any fresh causes or occasions of it. New ones we can hardly imagine, did intercur. But we must rest still in the former; as his own words do import, ver. 16,17.

and I became dumb] either of set purpose, silent; or else not able to speak: and indeed we read not that he spake any thing since the beginning of this Vision. And the words he first useth, seem to tend this way, ver.17. And sometimes astonishment, fear, shame, sorrow, yea, admiration and joy, when they are on a sudden in an excessive degree, do for a while take away the use and faculty of speech, till a man is able to recollect himself.

V. 16. *one like*, &c.] ver.10,18. This seems to be the same Angel Gabriel; the same that spake to him, and was sent to him, Chap.8.16. and 9.21. Though some understand this of the Son of God, in the appearance of man: as in that shape he often shewed himself to the Patriarchs and Prophets, before his Incarnation.

touched my lips] That were dumb. ver.15. By this visible signe strengthening him, and enabling him for speech. See Jer.1.9. Esay 6.7. Exod.4.11,12. Psal.51.15. Mat.8.3.

then I opened, &c.] The effect following the former sign. Gods Signes and Sacraments are not without their efficacy and effect in the right use of their administration and participation.

that stood before me] This same angel Gabriel.

O my Lord] Thus he styles the Angel; in all humility, out of the sense of his own frailty, and the angels glory.

by the Vision] Thus he excuseth himself and his weaknesse; from the glorious nesse of the Vision and apparition.

my sorrowes are turned upon me] Rush and break in upon me, as the pangs of a woman in travel.

no strength] See ver.8. So again, ver.17.

V. 17. *the servant of this my Lord*] Or, *this servant of my Lord*; that is, I thy servant, so weak and worthlesse; and in the state which I am in, See Rev. 19.10. and 22.9.

talk] The Vision thus working on me, much lesse can I be able to talk.

with this my Lord;] The glorious angel. And much lesse with yonder my Lord, the Lord of angels, him that appeared ver.5,6. to whom the doubling of the pronoun demonstrative in the Original, in the opinion of some, maketh a reference.

for as for me] Heb. *and I* The Nominative put absolutely.

straight way] Since thou didst begin to enter, speak and talk with me.

breath] Scarce any breath, or life; notwithstanding that touching in the former verse: an hyperbole.

V. 18. *again*] This third time touched, see ver.16.

V. 19. *And said*] See ver.5,11,12.

Peace be unto thee] The loving and usual form of salutation and compellation, Luk.10.5. & 24.36. Joh.3.ver.14. *Peace* comprehending all blessings, all felicity. He should not then need to fear death, or any danger.

be strong] Redoubled, for greater assurance, and efficacy. So Josh.1.6,7,9.18. and 10.25. Thus the Angel, as it were, strives and wrastles to overcome Daniels timidity.

I was strengthened] The power and effect of Gods Word by the Angel. God by degrees lifts up his; and ministers grace and strength.

Let my Lord speak] When God doth fit and furnish; then man is willing and ready. So Esay 6.8.

V.20. *Knowest thou &c.?*] By this interrogation, he would quicken Daniels desire after it. See ver.12,14.

and now] He summarily propounds here, what he particularly declares at large in the Chapters following.

will I return] to the King of Persia, from whom I came, ver.13. this ambassage being performed.

to fight] To resist Cambyses, and his plots and proceedings against the Jews; to ruine him, and that whole Empire, by degrees.

and when I am gone forth] Thence, from Persia; to call and confirme the Prince of Græcia.

Lo,] A Note of attention, & admiration, to that which follows.

the Prince of Grecia shall come] a wonder indeed, that Alexander the Great with so small an army, should come against that half mighty Persian Monarch Darius Codomannus, and gain his Empire. The Papists that undestand here by this *Prince of Grecia*, an *Angel*, either good, or bad, may please themselves in their own dreams; and fight among themselves about their own fancies.

Grecia] Heb. *Javan*. The style of Grecia; because they were of the posterity of Javan, the fourth son of Japhet, Gen. 10. 2. Whence also they were called Jones. See Dan.8.21. Joel 3.6.

V. 21. *But I will shew thee*] Before I return, ver.20. This may have principal reference to the Seleucidæ, and Lagidæ, which followed after Alexander the Great, and upon whom the main body of the Vision and Prophecie following is spent, Chap.11.& 12.

in the Scripture of truth] In the Decree of God; in his determinate Counsel, in his mind and providence: which is likened hereto an authentical writing or record, for the certainty of its truth, to be in its time accomplished: figurative terms. See Psal.139.16.& 149. 9. Mal.3.16.

none that holdeth with me] Or, *strengtheneth himself with me.* Namely, to help me against them, the enemies of the Church. He speaks of no humane help; as the case then stood.

but Michael] Ver.13. Christ alone stands for his Church against all the world; that neither Men nor Devils shall prevail against it, Psal.2. Mat.16.18. This is the Churches comfort & security.

your Prince] *Prince of the Jews*, Chap.9.25,26. The King, and Head of his Church, and Saviour of his Body, Eph.1.22,23. See Josh.5.14. Ezek.34.24. Act.5.31. Apoc.1.5. and 19.16.

CHAP. XI.

Vers.1. A*Also I*] These are the words, not of Daniel, but of the Angel Gabriel; who here continues his speech, and performs his promise, Chap.10.14,21. and gives a more particular exposition of the matters of the Visions, Chap.1. and 7. and 8. So that in those Visions the same Nations are figured thrice over (only Babel, or the Chaldean Empire left out in the last, as then at an end) and are expounded thrice; the later exposition still the clearer: and here last of all, with the greatest clearnesse of all, are foretold by the Angel, the particular Kings of Persia, and of Grecia more specially, the sundry several passages of their divided kings, and their affairs one against another; as they stood in a relation to the Jews, Gods people.

in the first yeare of Darius the Mede] Chap.5.31. and 6.28. and 9.1. the first year of the Persian Empire.

even I stood to confirm, &c.] In two things chiefly, *viz.* first to break down the Chaldean Empire, so that by the Angels assistance, the golden head was broken to pieces, Chap.2. by the Petition of the Watcher, the axe was laid to the root of the tree, Chap.4. and the Lion plucke, Chap.7. and Belshazzar slain, Chap.5.

Secondly, to confirm, and strengthen Darius and Cyrus (for they reigned together) to issue forth that Edict and Proclamation, for the return of the Jews out of the Babylonish Captivity, into their own land. For, no doubt, but so great a matter, at that time, did admit of great debate. Whether, or no, to dismisse so many captives, to lose the benefit they reaped by them, to incur the danger might follow thereupon; We see how loath the King of Egypt was to let them go out of his land, Exod.Chap.5, &c. But the Angel here confirms and strengthens Darius in this good resolution to let them go in the midst of all his hæsitations and fluctuations of mind, and against all politick suggestions, and expositions, made by any to the contrary. And thus the Angel shews the great care he had of Daniels people in their great affairs with these monarchs, Mat.18.10. Psal.34.7. and 9.11. Heb.1.14.

V. 2. *And now*] Being not only imployed under God, in the management and administration of the Persian monarchy, so as may make for the use and good of the Church, but also being sent to thee, as aforesaid, Chap.10.ver.11.14.

will I shew thee the truth] Chap.10.21. the propiety of the Visions of the Image, Chap.2. and of the Beasts Chap.7. and 8. which then we may not expound, but according to the Angels commentary: which standeth in matters so famous, that men, out of the Church, will bring us stories most exactly agreeing with the Angels words, That our enemies being Judges, this might seem rather a history of things past, then a prophecie of such things to come so many ages after. The Histories, now extant that help so much to the clear understanding of this Chapter, are *Herodotus, Polybius; Zonaras, Pausanias, Xenophon, Josephus, Livius, Florus, Appian, Plutarch, Justin, Ptolomæus, Physcon*, and others. See Esay 41. ver.22,23.

yet three Kings in Persia] Yet besides this Darius, that was; and this Cyrus, that now is, Chap.10.1. So is the particle yet used, Gen.40.12. Jonas 3.4. Some reckon them thus, *Cambyses, Smerdis, Magus*, and *Darius Hystaspis*. Others take, in *Cyrus*, and leave out *Smerdis Magus*, being but a counterfeit, and therefore slain within one year.

and the fourth shall be far richer, &c.] This is *Xerxes*, famously so known, for his Riches in Heathen Stories, Justin.lib.2. which riches *Cyrus* had got, Esay 45.3. and his Father *Darius* by levying of *tributes and taxes*, Esth.10.1. whence he was called the *Huisser*, or *storder of the kingdom*: like that exactor of *tributes*, in the 20. verse of this Chapter. Besides his own *impositions* laid upon so many *Provinces*.

and by his strength, through his riches, he shall stir up, &c.] This Expedition of *Xerxes*, against Græcia, is very famous in heathen Histories, in *Herodotus, Justin, Diodorus Siculus, Paulus Orosius, Plutarch*, and others; his armies huge, by land and sea; his pride monstrous; his slight shameful: whence he was called, first, *the terrour of Greece*; and after, *the scorn of Greece*. Some imagine, as if this were the best monarch of Persia, and so but four in all: But it is nothing so. There were these after him, *Artaxerxes Longimanus, Darius Nothus, Artaxerxes Mnemon, Darius Ochus, Darius Codomannus*. But these are passed over by the Angel, as not making so much to his present purpose, nor medling much with the affairs of the Jews, after the Temple and City of Jerusalem were once builded.

V. 3. *And a mighty King*] This was above 100 years after that expedition of *Xerxes*; and this man was that belly of brasse, Chap. 2.32. the body of the Leopard, Chap.7.6. the notable horn of the he-goat, Chap.8.5. Alexander the Great; here is an abridgment of his story.

that shall rule with great dominion] Conquered the world in 6 years; was sorry there was not another world to conquer, Chap. 2.39.

and do according to his will] Whatsoever he wisht, and attempted; even beyond all humane hope and expectation: and upon such successes, would needs be held and reputed a god. See Amos on Chap.3.1.

V. 4. *And when he shall stand up*] Monarch 6 or 7 years after he hath withstood and subdued the Persians, and their monarchy.

his kingdom shall be broken] Chap.2.44. & 8.8,21,22. See the *Annotations* there. Of great Alexanders death at Babylon, in the 33 year of his age, 12 of his kingdom, and 6 or 7 of his monarchy; and of the manner of his death; with some small variety therein, Heathen Histories do plentifully record.

and shall be divided] first his 12 Chiefrains divided his Empire among themselves, as administrators, and governours of it, each of his share.

toward the four winds] Chap.7.6. four notable ones, towards the four winds of heaven, Chap 8.8. the rest were soon after reduced to these four kingdoms; of *Antigonus*, in the East; *Cassander* in the West; *Seleucus* in the North; and *Ptolomy* in the South. Some place *Antigonus* in the North, and *Seleucus* in the East.

and not to his posterity] Great *Alexanders* posterity had them not; *Philippus Aridæus, Alexanders* brother, was soon killed; *Alexanders* two sons, *viz. Alexander* by *Roxane*, and *Hercules* by *Barsine*, the eldest daughter of *Darius Codomannus*, were both poysoned by *Cassander*, leaving no issue; and *Olympias Alexanders* mother, killed by him. So his posterity was rooted out.

nor according to his dominion] None of these four shall be any wise able to be compared in greatnesse and strength to *Alexanders* power and Empire. They were far inferiour, Chap.8.22.

plucked up] Rooted up, root and branch.

besides those] Of great *Alexanders* posterity: None of them should remain to have any part of it.

V. 5. *And the King of the south*] Of the four kingdomes, that of the East, and that of the West, are hereafter no more mentioned, being the two lesser kingdoms though not reduced to the other two, and no way concerning or medling with the peopleof the Jews, Gods, and Daniels people. But the other two, the kings of the North and of the South, are much mentioned, and their armies, victories, and

and exploits, one against another. Because the Jews and their land lay betwixt them two, and suffered very much of the one, and of the other, being challenged, conquered, and possessed, sometimes by the one, and sometimes by the other; and so torn and rent by this fourth Beast which had teeth of iron, and nailes of brasse, devouring and breaking in pieces, and stamping the residue with his feet, Chap.7.19. And indeed these of the North were, of all, the most cruel enemies, that very Gog and Magog, spoken of, Ezek. Chap.38. and 39. The races of these Kings, were called, the Seleucidæ in the North, from Seleucus Nicanor, or Nicanus the Conquerer, the first of them; and the Lagidæ, in the South, from Ptolemie the son of Lagus, the first of that race: both of them being Great Alexanders Captains. The particulars concerning both races, which follow in this prophetical Chapter, though dark to the vulgar sort, not versst in the Humane, or Heathen Histories of these times, in which only the accomplishment of those prophecies is to be found, the sacred Scripture of the Old Testament ending before these times began; yet they are so generally agreed upon by all learned Interpreters, old and new, of the Roman, and of the Reformed Church, as may yield thereby somewhat the better satisfaction to the common Reader in this behalf. For his clearer light, we shall set down here in the beginning, the Catalogue and succession of these Kings, thus; The Kings of the South, first Ptolomeus the son of Lagus, 2 Ptolomeus Philadelphus, 3 Ptolomeus Evergetes, 4 Ptolomeus Philopator, 5 Ptolomeus Epiphanes, 6 Ptolomeus Philometor. The Kings of the North, 1 Seleucus Nicanor, 2 Antiochus Soter, 3 Antiochus Theos, 4 Seleucus Callinicus, 5 Seleucus Ceraunus, 6 Antiochus Magnus, 7 Seleucus Philopator, or Soter, 8 Antiochus Epiphanes. Thus far this prophecie of the Angel to Daniel doth go. And Hieronme, that learned Father, is much to be regarded and followed, in his Exposition of this prophecie, who had the help of divers Historians, who write of these times: the names only of which Authours, are left to us at this day. See the Preface of his Commentaries upon Daniel.

King of the South] Ptolomeus the son of Lagus.

South] Ægypt, lying South from Jury, named ver.8,42.43.

shall be strong] The Angel regards his strength, principally, how it toucheth the Jews: And so it fell out; For Ptolomie soon after he held Egypt, came into Judea, and took Jerusalem on a Sabbath day, pretending friendship, and not hostility, and carryed very many captives into Egypt; as Josephus records in his Antiquities. b.12.c.1. He was the first horn, c.7.7,20,24.

and one of his Princes] Not of Ptolomies Princes, though some learned men would have it so; but of great Alexanders: not Ptolomie Philadelphus, or Philopator; but Seleucus Nicanor, the first of the Seleucidæ; and not his grandchild Antiochus Theos, as some would. The whole tenour and sequence of the speech will have it meant of a several kingdome. And the Angel speaking to Daniel, knew that he would help himself by the matter, in all doubtful terms. And he was to speak somewhat darkly for the Jews safety. And this Seleucus Nicanor is the second Horn.

strong above him] This Seleucus was, at last, much stronger then the King of the South, even touching Judea. For though Ptolomy won it from Laomedon; and after recovered it from Antigonus; yet in the last Conquest over Antigonus, it was agreed upon, that Seleucus should hold Syria and Judea; as his house pleadeth in Polyb. book 5.

a great dominion] Seleucus Nicanor; was the greatest, at last of all Alexanders Successours, some reckon that he had seventy two Kingdoms under him.

V. 6. *And the end of years*] about 70 after Alexanders death.

they] The Seleucidæ and Lagidæ; Antiochus Theos, the son of Antiochus Soter, and grandchild of Seleucus Nicanor; and Ptolemeus Philadelphus, the son of Ptolomeus Lagides. This Ptolomeus Philadelphus was the third Horne; potent king; a great lover of learning; the Founder of that wonderful Library, wherein were 200000 Books: and among them the seventy Translation, which he procured to be made.

shall joyn themselves together] by marriage: Antiochus Theos, taking to wife Bernice, or Berenice, the daughter of Ptolomeus Philadelphus: so prophesied, Chap.2.43.

to make an agreement] Heb. *rights*. To keep the peace, and to end all differences, by which they were ready to go to war. This peace between the two kingdoms, was the main end of the marriage.

but she shall not retain the power of the arm] Berenice, shall not be able to make the kingdoms cleave one to another, Chap.2.43. But that shortly they shall come to open War.

neither shall he stand, nor his arm] The King of the North, Antiochus Theos, who is the fourth Horn, shall not stand true to himself, and his wife Berenice; but shall fall off, and loose his life soon after.

but she shall be given up] Berenice shall loose her life.

and they that brought her] Her friends and followers, and companions, that accompanied her out of Egypt, to her husband, and were her comfort, and attendants there in a strange land; they shall partake of her lot, and be wrapt in the same condition.

and he that begat her] Or, *he whom she brought forth.* Indeed both her father Ptolomeus Philadelphus dyed shortly; and also her son, by Antiochus Theos lost his life likewise.

and he that strengthened her in these times] Every one that was her stay and support; some States about her. The histories do declare, that all these thing came to passe, thus; Antiochus Theos, to embrace this marriage with Berenice, for the peace of the kingdoms, puts away his lawful wife Laodice, by whome he had two sons, Seleucus Callinicus, and another Antiochus. After some time, Antiochus Theos takes again to his first wife, Laodice; she seeing war preparing against him for it; and fearing the inconstancy of her husband, in time to come, useth the the means to poyson her husband Antiochus Theos; to see up her son Callinicus to be King; and to slay Berenice and her son, and her followers and aydeys

V. 7. *But out of a branch of her roots*] Out of the stock and roots, that Berenice sprang, that is, out of the same *Parents*.

shall one stand up in his estate] Even her own brother, Ptolomy Evergetes, King after the decease of his Father Ptolomeus Philadelphus, being the fifth Horn; He shall stand up in his estate, to revenge his Sisters death, against Seleucus Callinicus.

of the King of the North] Seleucus Callinicus. The trent text hath here, *about our eis*; very abusively.

V. 8. *captives into Egypt*] Evergetes shall spoyl Syria, Cilicia, almost all Asia, and the whole kingdom of Seleucus Callinicus; and shall carry the whole spoil of it into Egypt,

Egypt] The name of Egypt, in a story of Alexanders successors, must needs cut off all controverse, touching the king of the North, and Magog; that none but the Seleucidæ can be the men. And in a word, all the several passages of this Chapter, which do follow, are so clear in themselves, touching Antiochus Epiphanes, the Seleucidæ and Lagidæ; that a wonder it is, that any should dream of bringing in the Romans, and the division of it, into the Greek and Latine Empire; or the Turk, or Antichrist to be meant, or minded here in these stories, which are the last and clearest Expositions of the Image, his Leggs and Feet; and of the Beasts, as was said on ver.1,2.

their gods] As many times Heathen Conquerers used to do. See 1 Sam.5.1. 2 Chro.28.23. Esay 46.1. among which were those which Cambyses, and others, had formerly carried away out of Egypt. Hieron faith, out of authours then extant, in number, all were 2500. And that hence the Egyptians, being a nation given to idolatry, gave him the name of Evergetes, that is, Gracious Lord; because of this bringing after, a long time, their gods back again.

with their Princes] For hostages, and pledges of their loyalty and obedience. The Hebrew word, unvoweled, is either, Idols, or else high States. That maketh Translatours differ. And the allusion may serve to shew. that Idolatrous Princes, and their Idols, are of much like esteem in Gods account.

precious vessels] Hebr. *vessels of desire*. See Chap.9.23.

of silver and gold Hieron saith, 40000 Talents of silver. See Dan.1.ver.2.

continue more years] Either being secured against Callinicus; or more powerful then Callinicus. Some say, that Seleucus Callinicus was sooner killed, then Evergetes dyed.

V. 9. *So the King of the South* Ptolomeus Evergetes.

shall come into his kingdom] Shall return into his own kingdom of Egypt; as is expounded in the next words. Or, as others, shall come into the kingdom of Seleucus Ceraunus, into Syria, and shall cause himself to be crowned there, which, as King, he shall hold for many years.

and shall return into his own land] Quietly and securely, without any let or fear of Seleucus Callinicus. A like phrase is used, Deut.31.2. 1 Sam.18.16. *Justin*. Book 27. Records, that Evergetes returned into Egypt, upon occasion of sedition raised there; and that otherwise he had fully outed Callinicus out of all Syria, if not his whole kingdom.

V. 10. *But his sons*] The sons of Seleucus Callinicus, namely, Seleucus Ceraunus, and Antiochus, surnamed afterwards the great.

shall be stirred up] Or, *shall move war*: against Evergetes, to recover Syria, and what was taken by him from their Father. In which expedition, as histories do record, they prevailed not, but had the worse, and Seleucus Ceraunus was slain or poisoned, in the second or third year of his reign. About which time Ptolomeus Evergetes dyed also; as Polybius writes, in his second and fourth Books; and Apian Alexandrinus.

and one shall certainly come and overflow] Ceraunus being dead, Antiochus Magnus succeeds; which makes the Angel, so soon change from the plural number, to the singular. This Antiochus, the sixth Horn, with a sudden force, like unto an over-flowing stream, shall over-run Syria and Judea, with great power, and frequent incursion, shall regain a great part of his kingdom. See Esay 8.8. the like in Senacharib.

and passe through] Even unto Raphiah, on the bounds of Egypt.

then shall he return] Into his regained possessions. Or, the year following; say some, with his flesh and recruited army.

and

and be slayed up] To war against Ptolomeus Philopater, the son of Evergetes, the seventh Horn; called, by some, Fupator; but most generally Philopater, that is, a lover of his father; as some say, by the contrary, because he killed his parents. Though others say, that his Father Evergetes, dyed of a disease, a natural death.

even to his fortresse] The forefaid Raphia, on the confines and frontiers of Egypt; and shall take it. Of which Town, Strabo writeth thus; beyond Gaza, standeth Raphia, where the Field was fought, between Ptolomy the fourth, and Antiochus the great. So famous God would have the Angels term heie, of fortresse, to be.

V. 11. *And the King of the South*] Ptolomeus Philopater.

shall come forth] In the fourth year of Antiochus the great.

with the King of the North] Antiochus the great.

and he] That is, *Antiochus* the great. Some read the words, as to understand this *he*, to be Ptolomeus Philopater; and yet vary not the sense.

but the multitude] The great army of *Antiochus* the Great. Polybius reckoneth the number of souldiers, on both sides; and also the manner of fight. If fo fell out, at last, beyond all hope; that Philopater, with his sister Arsino, got so great a victory, and had such an hand over *Antiochus Magnus*, that if he had pursued with courage, he had not onely recovered Syria, but might have spoiled him of his kingdom. *Antiochus* then escaped by flight, 3 Macc. 1.

his hand] Into the hand of Ptolomeus Philopater.

V. 12. *And when he*] When Ptolomeus Philopater, hath destroyed that numerous army of *Antiochus* the Great.

his heart shall be lifted up] As is, very usual, upon victories obtained.

and he shall cast down ten thousands] These words may well be applyed to the greatnesse of his victory; and his licentiousnesse growing thereupon; which *Justin*. Book 30. doth note, to have been the beginning of the decay of his Court. And as well applyed to his pride against God, and his casting down ten thousands of the Jewes, occasioned thereupon, which the third Book of Maccabees, not among our Apocryphal Books; and Josephus in the 12 book, and 3. Chap. of his Antiquities, do set forth.

but he shall not be strengthened by it] For *Antiochus* escaped his hands by flight: and after came again, and prevailed; as is declared in the verses following.

V. 13. *For the King of the North*] *Antiochus* Magnus.

shall return] Having, for some time, by a League and Peace between them, renewed his strength; and beginning to make lesse esteem of Philopater, by reason of his riotous and loose kind of living.

a multitude] Of an army, greater then before.

and shall certainly come] Heb *in coming he shall come*: as certainly, so speedily and mightily.

after certain years] Heb. *at the end of times of years*. That is, of the years of Philopater; he being now dead, by the means of Cleomenes, Polyb. 5. and his son Ptolomeus Epiphanes, being but a child of about four years old: *Antiochus* the Great, should lay hold of that opportunity to invade, and assault him.

V. 14. *And in those times there shall many stand up*, &c.] Much sedition in Egypt; many of the young Kings subjects rebelled, not enduring Agathocles, and such base Governours, as his Father Philopater, in his last and loose dayes, had set over them: many Provinces, formerly subject to Egypt, then revolted: Many Princes conspired and combined; Diodorus betrayed him; Antiochus Magnus joyned to his ayd, Philippus, then King of Macedon; agreeing to divide betwixt them, the Cities and Provinces belonging to Egypt.

also the robbers] Heb. *the children of robbers*, *factious persons*, *open contemners of God*, *and robbing him of his religion*; turning *Egyptians*, and *Gypsies* (as we use the word) in religion, drawn thereto by *Philopater* in his later dayes, 3 *Macc*.

of thy people] The Jewes. See *Annotations* on Chap. 9. ver. 24.

shall exalt themselves] Shall not content themselves to be neutrals and spectators onely; as formerly (*Josephus*, in his *Antiquities*, book 12. chap. 3.) But shall now be stirring and siding, and parts taking; and proudly, for the most part, joyn themselves to the *Egyptians*, against *Antiochus the Great*. See the third book of *Maccabees*.

to establish the vision] Most expound thus; under shew and pretext of Religion, bragging to establish and fulfil that Prophecie, Esay 19 18——25. which intends the spiritual union of Egypt with the Church in the dayes of the Gospel; upon this pretext many of them with *Onias* the Priest had fled into Egypt, had granted them, by Ptolomy, the country of *Heliopolis*; but themselves, a city, by the name of *Onias*: and a temple like to that in Hierusalem, wherein they sacrificed, and which remained till the time of *Vespasian* the Romane Emperour. These refractory Apostates [illegible] exalted themselves in pride for Ptolomy against *Antiochus*. [illegible] Herein, out of *Josephus* in his *Antiquities*, book 12. cap. 6. [illegible] his War of the Jewes, book 7. c. 30. Others thus; that this Vision and Prophecie, being fulfilled in, and upon these, should serve to this use, to the Church, and people of God, to establish and confirm them the more, in believing the truth of the rest of the vision and prophecie.

but they shall fall] By the revenging hand of *Antiochus*, in his recovering of Syria, and Judea; and in this his expedition against Egypt, prevailing against *Ptolomy Epiphanes*, and punishing them as rebels against him; as in the next verse.

V. 15. *So the King of the North*] *Antiochus Magnus*, *Antiochus the Great*.

shall come] Against *Ptolomy Epiphanes*; the 8 Horn.

and cast up a mount] Raise up *trenches* and *mounts*, for the besieging and taking of *castles*, *forts*, and *cities*, in Judea, and in Egypt.

the most fenced cities] Heb. *cities of munitions*.

and the armes of the south] The *Armies*, *Captains*, such as *Scopas*, *Europus*, *Menoeles*, and *Damaxenus*; not the whole strength and strong holds of *Ptolomy* in Judea, Syria, and Egypt.

shall not withstand] Shall not be able to stand it out, and resist *Antiochus Magnus*. See Ezek. 31. 18. The history of the accomplishment of all this, is set down by *Josephus* in his *Antiquities*, book 12. c. 3. and by Hieron likewise.

neither his chosen people] Heb. *the people of his choises*: his most choise and select commanders and souldiers: as the phrase is used, of the choiest sepulchres, Gen. 23. 6.

V. 16. *But he that cometh against him*] *Antiochus the Great*,

and he shall stand in the glorious land] Heb. *Trebi*, the land of ornament, the goodly land, that is in Judea. See cap. 8. 9. and the *Annotations* there.

which by his hand shall be consumed] Ruined, say some. Others thus; which by his hand shall be consumed; that is, his victories there perfected, according to his own desire; and that by the ready help of the Jewes, deserting Ptolomy, and assisting him. And this better agrees with the histories of those times; as appears in *Josephus* his *Antiquities*, book 12. cap. 3 and by *Antiochus Magnus* his owne Epistle there recorded; and by Polybius in his 11 book.

V. 17. *He shall also set his face*, &c.] *Antiochus Magnus* shall thus enterprise against *Ptolomy Epiphanes*, and Egypt again, with all his force and fraud.

and upright ones with him] Heb. *or much uprightnesse*, or, *equal conditions with him*; that is, say some, He shall be followed in his enterprise by many Jewes, called upright ones, according to the sense of Deut. 32. 15. Or, as others, with the greatest shew of uprightnesse and integrity, with the fairest and most equal terms and conditions; yet minding hereby to circumvent *Ptolomy Epiphanes*. That colour and specious pretext was the matrimony presently mentioned.

thus shall he do] Attempt some hostility. But that not altogether succeeding according to his wish, he shall proceed to the mention of peace, by the motion of marriage.

and he shall give him the daughter of women] The faire *Cleopatra*, his beautiful daughter; and so make *Ptolomy Epiphanes* his son in law. A like practice was that ver. 6. but with a more upright intent there.

corrupting her] Commanding and instructing, and inveigling her by some great guile to kill her husband; that so he, under colour of her sight, and for her, might come to have the government of the Kingdom of Egypt.

but she shall not, &c.] Not stand to the wicked purpose and promise made by her to her father, to make away her husband, not be for him; but shall stand on her husbands side, and be for him. See Chap. 2. 43. Livie book 37.

V. 18. *after this he shall turn his face to the Isles*] Missing his purpose in Egypt; yet eager still to inlarge his Dominion and renown, he shall make great preparations by sea and land, and set upon divers Countries and Provinces far off, and beyond the seas, both *Islands*, and *Continents*; as *Cyprus*, *Phoenia*, *Samos*, *Rhodes*, *Colophon*, *Eubœa*, &c. and some Cities of Greece, subject to, or confederate with the Romanes. So in Gen. 10. the Countries of Grecia, all about Hellespont, are termed. And this appears to be so in Appian, Livy, and Plutarch, Scipio.

and shall take many] As appears to be truly verified in the Heathen histories before cited.

But a Prince] Not any particular King; but a Legate, Officer, or Consul of the Romane Common-wealth, *Marcus Acilius Consul*, *Lucius Prætor*, and *Lucius Scipio*, the two famous brethren.

for his own behalf] Heb. *for him*; that is, for himself, or to himself, in the behalf, and to the behoof of the Romane Common-wealth.

shall cause the reproach offered by him to cease] Heb. *his reproach*; that is, take off, and wipe away that reproach offered by *Antiochus Magnus*, to the Romane Common-wealth in that his naval expedition, and gaining of so many places and Cities in the mid-land-sea, in lesser Asia and Grecia. The Romanes shall recover them from him.

without his own reproach] With honour, revenging the wrong done by *Antiochus Magnus*. *he*

he shall cause it to turn upon him] He shall not onely force *Antiochus Magnus* to retire himself from all those places which he had taken from the Romanes, and their confederates, and friends to the disgrace of the common-wealth of Rome; but shall also overcome him in a pitch'd battel, though *Hannibal* was with him, and spoil him of part of his dominions, and force him to accept of a disgraceful and reproachful peace.

V. 19. *Then he shall turn his face toward the fort of his own land*] He shall be forced to return into Syria, and shamefully to fly and shelter himselte beyond *Mount Taurus*, and to keep himselfe in strong holds, without daring to wage War any more.

but he shall stumble, and fall, and not be found] He shall fly to Apamea, Susa, and the outmost bounding Cities of his Kingdome; and at last was killed in a tumult by the Elymeans, seeking to defend the Temple of Bel, which he went about sacrilegiously to rob and spoil. This was the Catastrophe of that great *Antiochus*, the father of *Antiochus Epiphanes*. All these things are recorded to be thus verified, according to the Angels predictions here, by the many humane histories of those times.

V. 20. *Then shall stand up in his estate*] Shall succeed him in his Kingdom. So ver. 7. & 21.

a raiser of taxes] Heb. *one that causeth an exactor to passe over*: an exactor of tributes and taxations, relating likely to Heliodorus, 2 Macc. 3. sent by this man. And this is Seleucus Philopater, sometimes called Soter, the elder son of *Antiochus Magnus*, called here *a raiser of taxes*, by reason of his infamous covetousnesse, and cruel taxations laid upon his Kingdom. And he is the ninth Horn.

but within few dayes] Heb. *unities of dayes*.

he shall be destroyed] That is very soon after that he sent Heliodorus against the Jewes, at the instigation of Simon; as appears, 2 Macc. 4.

neither in anger] Heb. *angers*: not killed in battel, nor by open violence of War; but poysoned by the treachery of Heliodorus, in favour to Antiochus Epiphanes. See *Annotations* on Chap. 7. 8, 20, 24.

V. 21. *a vile person*] *Antiochus* the younger brother of *Seleucus Philopater*, and son of *Antiochus Magnus*. This man is surnamed *Epiphanes*, the illustrious, *per antiphrasin*; opposite to that title the Angel here gives him, which is according to the truth of his conditions, and well suiting also with that other title, which others of the Heathen Writers gave him, *Epimanes*, that is, mad, or furious. So Polybius in Atheneus, by whom his manners, qualities, and deeds, are noted to be strange and execrable. This is the 10 Horn, in whom the iron of the Syrian leg doth end; that little Horn, and plucker away of three Horns. See Chap. 7. 8, 24. & Chap. 8. 9. On this man, his Expeditions against Egypt, and his rage against the Jewes, the rest of Daniel goeth. For the better learning whereof, we shall premise these general notions; agreeing best in our judgements with Daniels Text, and with the truth of history answerable thereunto. We conceive that *Antiochus Epiphanes* beginning his reign in the 137 year of the kingdom of the Greeks, 1 Macc. 1. 10. and after his gaining of the kingdom of Syria, vers. 22, 23, 24. of this Chapter, made four Expeditions into, and against Egypt: and three several times executed his furious rage, in spoiling and bloody persecuting the Jewes. His first expedition into Egypt, seems to be that intimated, 3 Mac. 4. 21. compared with Chap. 5. 1, 11. and that in the beginning of his reign, after he had settled himselfe in the Kingdome of Syria. His second expedition is set down, vers. 25, 26, 27. of this Chapter. And in his return, he executed his first furious rage against the Jewes, ver. 28. and this was in the 143 year of the Kingdome of the Greeks, and 6 of his reign. See 1 Mac. 1. 16——29. and 2 Mac. 5. 1.——12. His third expedition is set down, vers. 29, 30. of this Chapter, and in his return he executes his second and most outragious fury against the Jewes, in his owne person, taking away the daily sacrifice, and setting up the abomination of desolation, vers. 31——39. and this was in the year, 145. and 8 of his reign: and then Mattathias, and his sons the Maccabees, began to rise and maintain Wars, and obtained wondrous victories against his Armies, Captains, and Commanders. See 1 Mac. 1. 54. & Chap. 2. 1, 70. & Chap. 3. 1——37. His fourth expedition into Egypt is set down, vers. 40, 41, 42, 43. of this Chapter; and after his return he executes his third fit of fury against the Jewes, vers. 45. himself going into Persia, and commanding his Deputy *Lysias* to root out the Jewes; and this was in the year 147. and 10. of his reign. See 1 Mac. 3. 27——60. and also, Chap. 4. & 1. 5. In the year, 148. & 11 of his reign, *Judas Maccabeus* rebuilds Gods altar, & restores his true religion, 1 Mac. 4. 52. and in the beginning of the year, 149. and 12 of his reign, *Antiochus Epiphanes* dyeth miserably, 1 Macc. 6. 16. though the Author of the second book of *Maccabees* put his death in the year 148. 2 Mac. 11. 21, 38.

to whom they shall not give the honour of the Kingdoms] The States of Syria shall not give it him, after the death of his brother. His father *Antiochus Magnus* had left as a pledg in Rome, for assurance for his faith, and performance of conditions, 1 Mac. 1. 10. After his fathers death, his brother *Seleucus* being King, had sent his son *Demetrius* to Rome to be an hostage and pledg there, in the stead of this *Antiochus Epiphanes*. Upon his return by the way, he procures his brother *Seleucus* to be poysoned, as was said, by *Heliodorus*, one of *Seleucus* his friends and favourites: and now coming to Syria, he deals, as followeth.

but he shall come in peaceably] He shall neither be created, nor crowned King; neither get the Kingdom by force of armes, but come in by fraud, ver. 24. & Chap. 8. 22, 23, 25.

and obtain the Kingdome by flatteries] pretending to govern the kingdome for *Demetrius* the true heir, his brothers son, now an hostage at Rome; and he onely, as Tutor to his Nephew: and after, he shall win mens hearts with presents, flatteries, and secret practices, and so abusing his Nephew, and deceiving the Peers and people, he shall install himself in the kingdom; principally by the means of *Eumenes*, and *Attalus*, neighbouring Princes; as *Appian* relates in his Syrian history.

V. 22. *And with the armes of a flood*] and with strong and sudden armies, as of a great flood of waters.

shall they be overflown from before him, & shall be broken] Those that would not give him the honour of the kingdome. Others understand this, but not so well, of *Antiochus Epiphanes* his first expedition against Egypt, that the Egyptians should thus be overflown and broken by him: Those armes and armies of Egypt, that formerly like an inundation had overflown Syria, should now be overflown and broken, over-runne and overcome by him.

yea also the Prince of the covenant] Shall be broken by him. Who this was, is diversly interpreted. We understand Seleucus Philopater, the brother of Antiochus, who was the author and head of a Covenant between them two, for the invading of Egypt. And to that end had sent for him from Rome: and him Antiochus Epiphanes procured to be poisoned, whiles himself was on the way in his journey from Rome, before he entred Syria, and got the power of it into his hands. Yet others, applying it to his first Expedition into Egypt, do understand it thus; That Antiochus Epiphanes having in this his first Expedition over-run Egypt, and in battel by Pelusium overcome Eulæus, and Lenæus, two principal Peers of Egypt, who managed the affairs of Egypt in the young years of the King Ptolomæus Philometor, the son of Ptolomæus Epiphanes, was thereafter drawn to a Covenant with Ptolomator, to become Guardian as it were to Philomator, being his sister Cleopatra's son. And of this Covenant making, one Tryphon a prime Peer in Egypt was Principal and Prince: and that afterwards Antiochus soon caused this Tryphon the Prince of this Covenant to be made away, that he might with more freedom rule as he list, and do what he would. And yet there are some others, who by *Prince of the Covenant*, understand it of God, chap. 8. 11. 25. who is the Prince of his people, and joyned to them by his holy Covenant: and so in this verse they will have summarily comprehended Antiochus his two greatest enterprises; namely upon Egypt, and upon Judea: both which are afterwards more particularly specified.

V. 23. *And after the league made with him*] The forementioned League with his brother Seleucus Philopater, as we have said. The other understand it of the league made with his Nephew, his sister Cleopatra's son, Ptolomee Philometor, King of Egypt.

he shall worke deceitfully] as his manner was, ver. 14. and chap. 8. 24, 25. and as after is declared, 23, 24.

for he shall come up] Into Syria, as meant here. Others, into Egypt, to *Memphis* the royal City, in the heart of Egypt; not as an enemy, but as a friend, and confederate, and a tutor or guardian to the young King.

and shall become strong with a small people] Bringing with him few followers, a small train, because he will not give the Egyptians cause of suspicion, but flout men, though few; and devoted to his service; whom he placed in divers Forts, and thereby made himself master of the principal holds of Egypt. But we rather apply this to his manner of gaining upon Syria; not by strength of armes; but by flatteries, and fair pretences.

V. 24. *He shall enter peaceably, even upon the fattest places of the Province*] Or, *into the peaceable or fat*, &c. He shall enter into Egypt, which at that time did enjoy peace and plenty of all things; or, rather upon Syria.

and he shall do that which his fathers have not done] He shall place Garrisons in the strong holds; taking possession of the greatest part of Egypt, which his forefathers could never do. We still do rather understand this of his manner of gaining the Kingdome of Syria from the right owner Ptolomee, the son of his elder brother Seleucus.

he shall scatter among them, &c.] His insinite bountifulnesse and prodigality to his garrisons, and souldiers, 1 Mac. 3. 30. thereby to cunningly to get and gain the rest of all the strengths of Egypt, or Syria rather.

even for a time] All this was but for a time; even till Ptolomæus Philometor

Philometor grew up in years; who then raised his strength, and stirred himself and the Egyptians of all his garrison; Thus they, who still understand all this of Antiochus his first Expedition into Egypt. But we, with other learned Interpreters, still applying this, as all the rest in this and the two former verses, to his gaining of Syria from his Nephew Demetrius, conceive, that for a time he spent himself in this employment. The compassing of this business cole up the first year of his reign.

V. 25. *And he shall stir up his power*] This is the second Expedition of Antiochus Epiphanes against Egypt, as was said on the 21 verse, which was about the fifth year of his reign, and 142 of the kingdome of the Grecks, 1 Mac 1.20. and undertaken upon pretence to aid and right Physcon against his brother Ptol. Philometor King of Egypt.

King of the South] *Ptolome Philometor.*

but he shall not stand] *Ptolome Philometor* shall not stand in battel, but be overcome by *Antiochus Epiphanes*. Some, as we said understand this of that former battel by Pelusium, whereof we spake upon the last words of the 22 verse.

for they shall forecast devises against him] Many of the States and Potentates of Egypt shall betray their King, and being corrupted and bribed by Antiochus Epiphanes shall treacherously forecast, and plot and devise secretly with Antiochus against him; as is further shewed in the next words.

V. 26. *yea they that feed*, &c.] His intimate familiars, favourites, and Counsellors shall be his overthrow. Haply mistrusting the age and experience of their young King; and fearing the craft and cruelty of Antiochus, and the danger of their own estates if Antiochus prevail, they under-hand comply with him, to the destruction of their own King.

and his army] The army of *Antiochus Epiphanes.*

shall overflow] Over-runne and overcome the very great and mighty army of Ptolome Philometor.

and many shall fall——] Of the Egyptian army.

V. 27. *And both these Kings*] Of the North and South; Antiochus Epiphanes, and Ptol. Philometor.

hearts] Heb. *their hearts.*

shall be to do mischief] When they are treating of a peace, they shall intend mischief one to another.

at one table] When they shall feast one another, & interchange mutual courtesies; yet all these shewes shall be but feigned, both of them retaining their former enmities.

but it shall not prosper] This false dissimulation and counterfeit peace will not hold.

for yet the end shall be at the time appointed] Vers. 29. The end of that peace shall be at the time appointed by God, who hath all times, and all occasions and opportunities in his hand, at his disposal. See ver. 40.

V. 28. *Then shall he return*] *Antiochus Epiphanes*, into Syria, after that pretended peace in the 143 of the Kingdome of the Grecks, 1 Mac. 1.21. and fifth or sixth year of his reign.

with great riches] The spoils of Egypt.

and his heart shall be against the holy Covenant] Some understand this of that Covenant and peace which he made with Ptol. Philometor. But that was a false and fraudulent Covenant, as hath been faid. This holy Covenant seems rather to relate to that which God was pleased to make with his people the Jews; as ver. 30. See Exod. 24.7,8. Deut. 5.2. & Chap. 29.1. The heart of Antiochus was against them, and their holy Religion; with his dealings against Egypt; his doings against Judea still fall out. It he takes still in his way, 2 Macc. 5.1,11. 1 Macc. 1.16——24. This was his first Outrage against the Jews, as was said in the *Annotations* on vers. 21.

and he shall do exploits] Outragious and bloody actions against the Jewes; destroying them, sacrilegiously prophaning and robbing the Temple, changing their Laws and Religion, and every way most furiously tyrannizing over them, 1 Mac. 1.17, &c. The spoyls of the Temple and City, added to his former spoyls of Egypt, so encreased his riches, that in his return to Antioch, his mind was puft up exceedingly, 2 Macc. 5.11——22. 1 Macc. 1.20——24.

V. 29. *at the time appointed*] By God, ver. 27. about two years after; the 8 of his reign, and 145 of the Kingdome of the Greeks; when Ptol. Philometor, was now reconciled with his brother Physcon; and had intreated the ayd and auxiliary Forces of the Romanes. This was his third Expedition.

south] Egypt.

but it shall not be as the former, or as the latter] This expedition shall not prove such, so successful to him; He shall not obtain the victory, nor subdue Egypt; as in the former expedition he did, vers. 25. or in the latter he should, ver. 40. Others better understand both of the two Expeditions before this.

V. 30. *For the ships of Chittim*, &c.] The Fleet of the Romans, which lay in the harbours and havens of Italy, Cilicia, and Græcia, that they might the more commodiously command all the parts of the mid-land-sea. See Gen. 10.4. where *Kitim* is the third son of Javan, from whom the Græcians came: whence is that, Num. 24.24.

shall come against him] At the suit and request of the King of Egypt, being now besieged with his mother Cleopatra, in the City of Alexandria by *Antiochus Epiphanes*. Many histories do record how the Senate of Rome sent Legates or Ambassadors to *Antiochus Epiphanes* to command him to raise his siege, and abstain from war against their Confederate King. He answered, he would demur and deliberate thereupon. Whereupon *Polipius Lenus*, one of the Legates, drew a circle about *Antiochus Epiphanes*, and required his peremptory answer before he should go out of that Circle. And *Antiochus Epiphanes* withdrew his siege and the war. Thus *Florus*, *Paterculus*, and others.

therefore he shall be grieved, and return] Grievously vexed to be thus impiously dealt withal, thus over-mastered, and over-born; and forced to leave his conquest of Egypt.

and have indignation against the holy Covenant] Vers. 28. He leaving Egypt, and taking Judea in his way, as his use was, he shall turn his wrath, and pour it out, and spend it against the holy Covenant. This was his second outrage against the Jews. See *Annotations* on vers. 21.

so shall he do] Do it to purpose; in a most furious and outragious manner, as is set down in the nine verses following.

and have intelligence with them, &c.] Formerly with Jason, whom he had made High Priest in the first yeare of his reign, 2 Macc. 4.7——21. 1 Macc. 1.11——16. Now with Menelaus, whom he had made High Priest, removing Jason, 2 Macc. 4.23. & 5.5,6. and with other apostates; by their advice to infest the Jewes.

V. 31. *and armies shall stand on his part*] That great army and power which he brought now with him out of Egypt; and a great faction of wicked Jewes now Joyning with him. See 1 Mac. 1.43.

and they shall pollute the sanctuary] Entring into it: touching, and taking away the holy things, instruments, and vessels of it, sacrilegiously robbing and spoiling it, 1 Mac. 1.21——25. 2 Mac. 5.15. See 2 Mac. 3. and Chap. 6.4.

of strength] Or, *the strength*. Jerusalem; a place strong by situation. Or the Temple, which was the rock of the great King, Zech. 9.12. & 11.2. they shall pollute it by slaughters of men in it, 2 Mac. 5.12,13,14.

and shall take away the daily sacrifice] Chap. 8.11. See the annotations there, and Chap. 12.11. See the like, Chap. 9.27.

and they] The Commanders and Souldiers of *Antiochus Epiphanes.*

shall place the abomination that maketh desolate] Or, *astonisheth*; Chap. 12.11. This is either the Garrisons of idolatrous and abominable souldiers, that brought desolation upon the Temple and City. See 2 Mac. 5.22,25. & Chap. 6.4. & 1 Macc. 1.33.——41. See the like in the times of the Romanes, after our Saviours Passion, Dan. 9.27. Mat. 24.15. Or else, the Image of Jupiter Olympus, 1 Mac. 1.54. 2 Mac. 6.2. Or, an idols altar, set upon the altar of God, 1 Mac. 1.19,60. & Chap. 6. vers. 7. Because of which things, the godly Jewes refusing to consent to idolatry, the Temple, and Gods service were made desolate. See *Annotations* on vers. 21.

V. 32. *And such as do wickedly*] Apostate Jewes, that did prostrate themselves to the idolatry of the Heathens.

corrupt by flatteries] Or, *cause to dissemble.* By gifts, promises, and allurements, he shall sooner and confirm them in their apostacy and idolatry; by their examples to draw on others.

but the people that do know their God] That professe and worship him, according to his will and word.

shall be strong] The wicked shall apprehend them as evildoers. Such is the sense in some Translations. But rather thus, *shall be strong*; that is, they shall shew themseves constant, and perseverie in his pure service.

and do exploits] Manfully resisting, and overcoming all temptations, enduring all torments, and cruel kinds of death. Read the histories of old Eleazar, 2 Mac. 6. and of the mother, and her seven sons, 2 Mac. 7. And then rose Mattathias, and his sons the Maccabees, who did those strange exploits.

V. 33. *and they that understand*, &c.] They whom God shall lively illuminate by his Word and Spirit, shall instruct and strengthen their brethren, by their doctrine and example. Some others, understand this of a certain religious society, newly set up in those dayes, called Assideans, that is to say, pious, holy, understanding, and very zealous in the law of God. See 1 Mac. 2.42. & 7.13. 2 Mac. 14.6.

yet they shall fall by, &c.] Antiochus Epiphanes, by his bloody agents, shall persecute, oppresse, and slay them, both the instructers, and instructed, 1 Macc. 1.40. &c. & 1.2,3,4. Chap. & 2 Macc. 5.6,7,8. Chapters.

many dayes] Many is not in the Original: neither see we much warrant for it. Dayes, may imply a short time: and the history seems best to agree with that.

V. 34. *They shall be holpen with a little help*] Few helpers shall they have: Mattathias, and other Asmoneans, called Maccabees, shall help them, 1 Mac. 2.2,39. and 3,4,5. Chapters, 2 Mac. 8.1.

but

but many shall cleave to them with flatteries] Among the Jewes many, who have run themselves before into idolatry, when they shall see some enlargement by the means of the Maccabees, that shall see some enlargement by the means of the Maccabees, that shall joyn themselves to their brethren; but dissemblingly, without ayjoyn themselves to their brethren; but dissemblingly, without ayjoyn inward faith and piety; and to small advantage of their brethren.

V. 35. *And some of them of understanding*] That did instruct others, ver. 33.

shall fall] By the sword, &c. as vers. 33. in his bloody persecution and execution, by Antiochus Epiphanes; and his instructions.

to try them] Or, *by them.* This is the end, why God suffers them thus to fall by their wicked enemies; as Chap. 12.10. namely, to try their faith and obedience, as gold is tryed in the fire.

and to purge] away their corruptions; as dresse is from the silver in the furnace; and chaffe from the wheat, by the fan.

and to make them white] as the cloath with Fullers sope. See Mal. 3.2,3. Thus God suffers it for their good, as well as for his own glory.

even to the time of the end; *because*, &c.] The time determined, by the Counsel of God, to put an end to these persecutions, vers. 27. which shall not last still, but shall end in a short time; as is after more explained. See Mat. 24.6.

V. 36. *And the King shall do according to his own will*] Antiochus Epiphanes; as the article, here prefixed, doth manifestly denote, that King spoken of before. He shall prosper in his profenotes, that King spoken of before. He shall prosper in his profenotes, and purposes; things shall succeed a while, according to cutions and purposes; things shall succeed a while, according to his wish and will. Which successe, shall so puffe him up with pride and arrogancy, as after follows. In this, and the three verses following, Antiochus, and his doings, may well serve our turn, as a type of that grand Antichrist and his doings, set forth by the Apostle Paul, 2 Thess. 2. and by Saint John in the Apocalyps. For that Antichrist directly imitates this proud, idolatrous, and bloudy Tyrant. But all that hereafter follows in the rest of the Angels prophecie, as well as that which is past, doth literally, and exactly agree to Antiochus Epiphanes, and to him onely, as shall after appear; and was fulfilled in him; and is limited to the time of this Antiochus, Chap. 12.7,11,12,13. And therefore to imagine, that the Angel here, should abruptly break off from Antiochus Epiphanes, and take off his prophetical speech from him and the Jews, that were Daniels people and care; and fall into a prophecie of Antichrist, and the Church under the Gospel, towards the end of the world, is a thing so inconsistent with the whole Context, as forceth the chief Interpreters, among the Papists themselves, to forego this fancy of Antichrist, which otherwise they would willingly embrace for their own advantage, and to agree with us, in continuing the understanding and application of the Text, to Antiochus Epiphanes. And so all Bellarmines arguments, fetcht out of this Context of Daniel, to prove the Pope not to be Antichrist, are vain and frivolous. And much lesse are they to be heard, that would apply this, and that which follows, to Pompey the Great, or to Vespasian and Titus; or to Constantine the Great; or to the Turk and Ottoman family.

above every God] And so in the latter part of the 37 vers. Not onely assuming Divine honours, but ascribing to himself, even more then to any God, 2 Mac. 9.8,10,12. spoiling their Temples; in Eleimais, or Perepolis; and in Egypt, changing their Rites and Religion; and prescribing what service and worship, and to whom he pleased, 1 Mac. 1.41,42. & 3.29. *Josephus*, in his *Antiquities*, Book 2. Chap. 6,7.

marvellous things against the God of gods] The true God of Israel, Esay 45.14,18,21. Exod. 18.11. Speak great words against the most High, Chap. 7.25. and stand up against the Prince of Princes, Chap. 8.25. forbidding his Religion; Circumcision; Sabbaths; Sacrifices; defiling his Temple; burning the Books of the Law; changing times and laws; polluting all Gods worship; instituting a new Religion; setting up Chappels of Idols, Idol-altars; and abomination of desolation upon the altar. See all this accomplished, 1 Macc. 1.43——52. *Josephus* in his Antiq. Book 10. Chap. 14. of Wars, Book 1. Chap. 1. against Appion, Book 2.

till the indignation be accomplished] Till Gods wrath and just indignation be satisfied, in the accomplishing of those things, which he, by his Decree, hath determined to be done, in the vistation of his people; to destroy those opon Apostates, and grosse Hypocrites; and to cry, purge, and whiten his own. Neither shall the indignation remain unaccomplished, upon Antiochus himself, when he hath filled up his measure; to the full heightening of Gods wrath against him.

shall be done] Heb. *is done, or hath been done.* The time past is used for the future; to note out the certainty of the event.

How suitable to all, set down in this verse, Antichrists doings should be, is set down, 2 Thes. 2.4. and how answerable thereunto, the doings of the Popes of Rome have been, is more then manifest.

V. 37. *the gods of his fathers*] He shall be impious, and without any fear of God at all. The gods of his fathers and ancestors, which men naturally are addicted to follow, even those he shall dis-regard and despise, disdain to worship them; and by Letters and Edicts, disannul his own ancient Religion; and bring in the idols of the Grecians, which were among the Syrians. See 1 Mac. 1.41, &c. 2 Mac. 2,3. & Chap. 9.2. And though his Predecessors, his Brother and Father, honoured much the God of Israel, and Temple of Jerusalem, 2 Mac. 3.2,3. *Josephus* in his *Antiq.* book 12. chap. 3. Yet he, in the highest nature, dishonoured both; as was shewed before.

not the desire of women] Women are strong motives; and the desires and loves of women, very strong, 2 Sam. 1.26. And Antiochus had many women and wives; and among them, one a Jewesse, and of much esteem with him; yet none of them, nor of their desires could prevail with him, either to desist from his impious and idolatrous designs in religion; or to suffer them to enjoy the use of their own. Some suspect his inclination to the sin against nature, to be here meant. Others, that he was a man without all natural affection, regarding neither men nor women, Kith, nor Kin, any ways crossing his own vile ends.

nor regarding any God; *for*, &c.] See *Annotations* on vers. 36.

V. 38. *But in his estate*] Heb. *As for the Almighty God, in his seat he shall honour*; *yea, he shall honour a God whom*, &c. Thus rather, and the meaning is instead of the true God, he shall honour the God of munitions, whom he shall set up in his strong holds, a God whom his fathers knew not.

the god of forces] Or, *Munitions.* Heb. *Mauzzim.* This signifieth, Strong Holds. So ver. 19. and 31. Judg. 6.26. Is not here a proper word, either for the true God, or for an Idol; but a common word; as in the next verse. Jerusalem and the Temple, both of them were great strengths; and the God of them, the most strong God of all, the Almighty God; though he be not here meant by *Mauzzim.* What Papists, and some others, fancy of the god *Maozim*, is frivolous.

in his seat] In his place and stead; rather then in his estate. Yea, in Gods own City and Temple. See 2 Mac. 6.2. This Idol he guarded with munitions, 1 Mac. 1.35,38.

shall he honour, I say *honour*] This doubling the word, seems to shew the Angels holy passion, at the indignity of this fact of Antiochus.

a God whom his fathers knew not] See vers. 37. and therefore called a strange god, vers. 39. This was Jupiter Olympius; of whom, see 2 Macc. 9.2. And this was an Idol of Athens, which his fathers knew not. The Syrians, and his fathers, worshipped Apollo, Diana, Atargatis, as Strabo writes in his sixteenth book of Geography. Of the ancient gods of Syria, a general mention is made, Judg. 10.6. 2 Chron. 28.23. See Lucian of the Syrian goddesses.

with gold, &c.] With gifts and offerings of such things, according to the manner of Idolaters.

V. 39. *Thus shall he do*, &c.] He shall seize upon Jerusalem; and especially upon the strong City and fort of David, whereby it being well fortified, and for a garrison, and furnished with men and munition, he shall put down Gods true service, and establish his own abominable idolatry in the Temple, 1 Mac. 1.35,38. as if this Idol were his protector, against the service of God. He shall make strong places of defence, where he shall set up his strange god. Others, translate, and expound thus, And *he shall commit the munitions of strengths*, or, *of the most strong God, to a strange God*, That is, Antiochus shall commit the City Jerusalem, that strong and fortified place, and the strong Temple in it, to *Jupiter Olympius*, as its Tutelar God. But the words bear not this so well.

whom he shall acknowledg and increase with glory] Those whom he shall dissem to acknowledg this Idol, to favour his side, to comply with him in his wicked counsels and enterprises, though base wicked fellows, those apostate Priests, and Gentilizing Jews, and obscure strangers; those he will advance to honours and places, to dignities and preferments; as Jason before, 2 Mac. 4.7,8. and *Menelaus* after, 2 Macc. 4.23,24,50. whom, for money, he made high Priests, and Governours of the people, 1 Maccab. 3. 35,36.

and he shall cause them to rule] Antiochus shall make those base and unworthy fellows, Rulers over the people of the Jewes, Offices, and places of government he shall prefer them into.

over many] The article, *is*, prefixed, seems to denote the many, those pious and religious worthy ones among the Jewes; as chap. 9.27.

and shall divide the land for gain] Both honours and lands, for price he shall set to sale, and distribute among his factious followers, Jews, or Forreiners, 1 Mac. 3.36.

V. 40. *And at the time of the end*] Determined by God. See ver. 37. about two years after his setting up of that idolatry, vers. 31,38. and two years more before his death.

that the King of the South] *Ptolomeus Philometor.*

push at him] Fight with him; as chap. 8.6,7.

and the King of the North] *Antiochus Epiphanes.*

shall come against him like a whirlwind, &c.] With great force and celerity,

celerity: with armies by land and sea. See the like, Esay 17.3. This was his fourth and last expedition against Egypt. See *Annotations* on ver.21.

and shall overflow] Expel him out of his Kingdom, under the colour of aiding and righting Physcon the younger brother of Ptolomeus Phylometor; to whose side, Antiochus Epiphanes, for his own ends, was still addicted. Florus, book 46. Zonoras tom. Annal. 2. Justin.

V. 41. *the glorious land*] Judea, ver.45. See Chap.8.9. and 11.16. And this is the third and last fury executed upon the Jews; as is further shewed and dilated, ver.45.

overthrown] By the incursions of Antiochus Epiphanes, and the spoyls that he shall make in this war, at his return out of Egypt.

shall escape, &c.] He spared these, because they took his part, held on his side, and fought against the Jews and Maccabees, 1 Macc.5. Josephus in his Antiquities, book 12. Chap.11.

V. 42. *upon the countries*] All about; the Neighbouring Nations, none shall escape, save those, ver.41.

Egypt] against which he made so many expeditions.

V. 43. *over the treasures*, &c. As he was profuse in giving, ver. 24. So as greedy in getting, ver.39. See 1 Macc.3.28.——32.

Lybians, and the Ethiopians] A people of Africa, borderous to the Egyptians, subjects, or auxiliaries, to Ptolomy Philometor, they shall now upon the victories of Antiochus, follow his steps and service, and receive his pay. Lybia sometimes taken for the larger country of Africa, sometimes for that part next Egypt, called Cyrennica, Act.2.10. So here the remoter parts of Lybia are called Phut, Nah.3.9. of Phut Gen.10.6. Ethiopia or Cush is sometimes taken for Arabia in Asia, whereof Moses wife was, Num.12.1. & Zerah the King, 2 Chr.14.9. But most commonly for that beyond Egypt; and so here.

V. 44. *But tydings out of the East*] Phrases the King of the Parthians, invading the East borders of the kingdom of Antiochus; as Zonaras makes mention. Some add Artaxas King of Armenia.

and out of the North] The Navies of the Romans, lying in the havens of Cilicia and Cyprus: as also the ships and troubles against him in Judea, lying North from him, being now in Egypt.

shall trouble him] 1 Macc 3.27,31.

therefore he shall go forth] Out of Egypt,

with great fury] 1 Macc.3.27,35. Full of indignation. See his like fury another time, 2 Macc.9.4,7.

to destroy, &c.] The Parthians and Persians, and the Jews especially, 1 Macc.3.27,35,53.6,37.

V. 45. *And he shall plant*] Antiochus himself, after his return out of Persia, say some, Josephus in his first book of the War of the Jews, Chap.1. Or, Lysias, and other Commanders under him, by authority from Antiochus, 1 Macc.5.32, &c. See *Annotations* on ver.21.8 41.

palace] Appoint to settle his own Court and residence there, the better to subdue and keep under the Jews. Antiochus his army did intrench it self, having the royal Tent set up, for a sign of full power given to his captains, in Emmaus, neer to Jerusalem, 1 Macc.3.40. and 4.33.

between the seas] The dead sea, and the midland sea, in the heart of Judea.

In the glorious holy mountain] Heb. *mountain of delight of holinesse*. Meaning Hierusalem. See ver.41. Psal.48.1,2. 1 Macc.3.40. Lysias pitched in Emmaus hard by Jerusalem.

come to his end] The end and utmost bound of his dominions, say some; that is, to Elymais, or Persepolis, a famous City of the Persians; where going about to rob the Temple, and spoyl the City, he was by the inhabitants forced to flee with dishonour and shame, there being none to help him, 1 Macc 6.1——5.2 Macc.9.1,2. But though this story be true; yet his end here rather denotes the end of his life, which seems to be in Babylon, 1 Macc. 6.4,8,9,13,16. in the 148 or 149 year of the kingdom of the Greeks: compare 1 Macc.6.16. with 2 Macc.11,21,23. and his end was miserable enough, without any help, as the next words shew; and the story relates, 2 Macc.9.10,12. Thus was the horn broken without hand, Chap.8.25.

CHAP. XII.

And at that time] Namely, in the year 147 year of the Kingdom of the Greeks, when Antiochus begun his expedition into Persia; and in his absence committed to Lysias the government of his young son Antiochus Eupator, and of all his affairs, from the river Euphrates, unto the borders of Egypt, with charge to destroy the Jews, to root out the remnant of Jerusalem, and take away the memorial of them from that place, 1 Macc.3. 37——38.

shall Michael] At that needful time shall Christ, who is *Michael*, in the form of God, &c. Phil.2.6. See Chap.10.13. and the *Annotations* there.

the great Prince, &c.] See Ezek.34.24. Apoc.1.5. and 12.17. and 15.3. the King of the Saints, and Chap.17.14.16. and Chap. 19.16. Eph.1.21.

which standeth, &c.] Who is their Captain, Josh.5.14,15. their protector against all their enemies, Gen.48.16. Psal. 54.7. stands up in their defence.

thy people] The Angels continued speech to Daniel. See Chap. 9.24. and the *Annotations* there. The Jews then, Daniels people must necessarily be meant here, and their trouble; and so what follows is all meant of them, and not of the Church of Christ among the Gentiles under the Gospel, towards the end of the world.

a time of trouble, such, &c.] Never the like cruel and general persecution for Religion and Conscience, since there was a Nation, through the whole state and story of the Nation of the Jews, to and till that same time of Antiochus Epiphanes. And this one speech also might have kept up the right understanding of Daniel, and kept us close to those times, and people of the Jews, and with-held us from drawing men beyond Christ, for these troublous times and stories.

thy people shall be delivered] By Judas Maccabeus, and others. The pronouncing of the Jews deliverance out of these troubles, still maketh the foresaid Cause the plainer; That these words, and so all the rest of the Angels speech, as plainly appeais, ver.7, 10,11,12. are bounded within the limits of the time and story of *Antiochus Epiphanes*. And withal we see, that his peoples extremity in troubles, Christ takes as his best opportunity and season, for his working their deliverance. And this temporal deliverance of Gods people mentioned here, through his much mercy is carried on in after ages, and promoted by several degrees, till it receive its full and final accomplishment in and by Christs second coming.

every one that shall be found written in the book] Of Gods decree for this deliverance aforesaid. This Metaphor of writing in a book, we first meet withal in *Moses*, Exod.32.32 where it is called Gods Book, and of his Writing. Afterwards in David, Psa. 69.28. In the New Testament, Paul calls it the *Book of life*, Phil. 4.3. And so our Saviour, Apoc.3.5. and Chap.22.19. and the angel, Apoc.17.8. and St. John, Apoc.20.12.15. who also calls it the *Book of Life of the Lamb*, Apoc.13.7. the Lambs book of life, Apoc.21.27 See Ezek.13.9. These said places and passages have relation to Gods eternal Decree of Election, and to those persons that are so elected. And these here mentioned in this Text may seem to be some of that number. Deliverance they shall have, either temporal, or spiritual.

V. 2. *And many of them that sleep*, &c.] The meaning of the whole verse seems to be this, That notwithstanding that deliverance formerly promised, yet it shall come to passe, that many of the Elect shall then be slain in that persecution of Antiochus, and sleep in the dust of the earth; their enemies mean while living and triumphing: and that therefore that deliverance is not to be taken as commensurate, and bounded only within the narrow limits of this transitory life, but to be extended to the consideration of Eternity: And so though many of the Elect should be slain in that persecution; and so in mercy taken out of the miseries of this life: yet the time shall come, even that time of the general Resurrection of all men, when these shall awake out of the sleep of death, to everlasting life; and their persecuting enemies, notwithstanding their flourishing and triumphing estate in the short time of this life, shall then awake to shame and everlasting contempt. See Heb.11.35. 2 Macc.14.46.

many] All the dead shall arise again, *many*, sometimes signifieth *all*; as Rom.5.19. Here many doth distribute them all into two sorts, two multitudes, two ranks, as our Saviour doth, Mat.25. 33, &c. The Hebrew accent set upon the word רבים *many*, so singles it out, as shews it is equally to be referred to both members of the distribution following, Joh.5.28,29.

that sleep, &c.] A description of death, usual in Scripture. The soul liveth in the sleep of death; as it doth in the sleep of the body in this life.

shall awake] Out of that sleep; shall rise, and live again, Job 14.12. Esay 26.19.

some to shame] See Esay 66.24. Rom.9.21.

V. 3. *And they shall be wise*] Or, *teachers*, pointing specially at those, Chap.11.33.35. such as were in Matthias, Judas Maccabees, Eleazar the old man, and valiant martyr, and others: and generally the true Believers who in this life are lightned by the holy spirit, shall enjoy the light of glory in the kingdome of Heaven.

shall shine, &c.] See Mat.13.43. and Chap.17.2. Judg.5.31. The glory of heaven is here laid out in shining terms: a state whereof Daniel felt in the glory of the Angel Gabriel, that was before him now; and in that glorious vision, Chap.10. See 1 Cor.15.41.

that turn away, &c.] Heb. *and they that justifie the many*; that is, that by their teaching the truth, bring the excellent Ones, or Elect of God, to true faith, which only justifieth and sanctifies in newnesse of life. See 1 Tim.4.16. James 5.19,20. And yet these words point still more specially to those, Chap.11.33,35. There are degrees of glory in heaven.

many] The article affixed shewes some reference to those *many*, Chap.9.27. and Chap.11.39. where this article is prefixed likewise.

V. 4. *But thou, O Daniel, shut up*, &c.] The use and clear understanding of this prophecie is, not for this present time, or age, ver.9. but for that time which is ordained by God, for the fulfilling and accomplishing thereof. See Chap.8.26. and the *Annotations* there. In that prophecie, Elam, and Madai, and Javan were named. Here they are so plainly described, that any learned Heathen would tell right to what kingdomes must be meant; See also the *Annotations* on chap 8.1. These secrets then of heaven which are concredited to Daniels trust in this divine prophecie, he must write them in a book; he must keep them as a most precious treasure. Shut and seal them up for the use, and benefit, and comfort of Gods people in those after ages, and needful times, 300 years yet to come, to the time of Antiochus Epiphanes, and hide them from others, for whose sakes they were not revealed, and who would make no good use of them, but abuse them rather. See Mat. 7.6. See Apoc.10.4. John is bid not to seal up his prophecie, Apoc. 22.10. because some part thereof was presently to take place.

even to the time of the end] The time appointed of God for the fulfilling of those Prophecies; when God shall prove by the event, that he hath not foretlewed these things in vain.

many shall run to and, &c.] That is, though there be few now that are careful, as thou art, of the future state of the Church, and therefore will little mind these Prophecies for the present, and are unworthy to whom they should be revealed; yet the time will come, when many will run after this knowledge, and seek to and fro up and down for it, and will increase and abound therein. So that Daniel should not grieve for the present shutting and sealing up of such Divine and profitable prophecies; for when the matters shall break out, even in the time of *Antiochus Epiphanes*, yet then the Church should remain in the midst of that bloody persecution, and horrible devastation; and many then should run, read, search with all diligence after these things; as appears they did in the books of the Maccabees. And in the event and issue, they will gain by Gods Spirit, full knowledge of these things which are obscurely foretold. See Esay 29.18. Jer.23.20.

V. 5. *there stood other two*] Other two Angels; besides Gabriel, Chap.8.16. & 9.21. & 10.10. who hitherto hath revealed all these prophecies to Daniel, being sent to that end: and besides him also that was cloathed in linnen, who sent Gabriel, Chap.10.5,11. that is, Christ our Saviour. So as, the greatnesse of these matters is here set forth by the attendance of the angels, who *desire to look into them*; as 1 Pet.1.12. and also the certainty of them, by the number of witnesses that do testifie them, Deut 17.6. and Chap.19.15.

the one on this side, &c.] On all sides, from all parts, the angels are ready to do service to the Church, and to learn of Christ, what may make for the good and comfort of it.

bank] Heb. *lip*.

of the river] Tigris or Hiddekel. See *Annotations* on chap. 10. 4. and on Chap.8.16.

V. 6. *And one said*] One of the two. Whether of them; or whether both, either together, or the one after the other, is not certain. No doubt, they both had the same mind and desire, were both one to this point.

to the man clothed in linning] To Christ. He is that *Palmoni*, the numberer and revealer of secrets. See Chap.10.5. and Chap. 8.13. and the *Annotations* on both places. See Rev.10.1.

which was upon, &c.] Or, *from above*. See Chap.8 16.

How long, &c.] See 1 Pet.1.12. Exod.25.20. Ephes. 3.10. So Chap.9.13. See Apoc.6.10. The Angels understanding of these future miseries of the Church, in a sympathy and fellowfeeling of them, do desire to know the end and termination of them. Much more should we take thus to heart the miseries, and the state of the Church, Psal.137. and 122. and 87.7.

these wonders!] Of these admirable predictions, and strange accidents which shall befall the Church. The angels admire them; though they cannot comprehend the Reasons of them.

V. 7. *And I heard*] Daniel heard both the Question and the Answer. Both were made chiefly for Daniels sake, and the Churches behoof.

the man] Christ, 1 Tim.2.5. Rom.5.15. 1 Cor.15.21,47. as a fore-runner of his Incarnation in the fulnesse of time.

clothed in linning] The attire here sheweth his Priestly Office. See Chap.10.5. and the *Annotations* there. He is a Sacrificer holy, and higher then the heavens.

the waters of the river] Psal.93.4. And this answereth to Jobs speech, that God *treadeth upon the high waves of the Sea*, Job.9.8. See Dan.8.16. and 10.6.

held up his right hand, &c.] Rev. 10.2. an Angel stands with his right foot upon the Sea, and his left foot on the earth: and sweats, lifting up his hand to heaven, vers.5,6. and the right hand is commonly used in the gesture and ceremony of an oath. See Gen. 14.22. Deu.32.40. Here both hands are lifted up, held towards heaven; it may be, because of the two angels, one on each side of him.

sware by him that liveth for ever] Apoc.10.6. By him alone we must swear, the God of truth, that knowes our hearts; and all things, and can revenge a lye, Zeph.1.5. Heb.6 16. See Matth. 5.34,35. 36. and Chap.23.16 ——23 and Deut.32.40.

for a time, times, and an half] Or, *part*: after those three years, and 10 dayes, Chap.7.25. See the *Annotations*, there. There was just that time from the building of that abominable Altar, and abolishing of Gods Worship, and changing it into the Heathenish worship of Idols, till and to the restoring of Gods true Worship and service by *Judas Maccabeus*, 1 Mac.1.54. with Chap.4.52. See Rev.12.14. See *Annotations* Chap.8.14. and 7.25.

and when he, &c.] When God shall scatter the power of *Antiochus*, that infests the holy people, the Jewes. Otherwise, When *Antiochus Epiphanes* shall have brought the Jews to extremity, then God shall miraculously relieve them, Chap.11.34.

all these things shall be finished] The grievous calamity and persecution ended; and the deliverance of the Church afforded.

V. 8. *I understood not*] Daniel ingenuously confesseth, that he heard the Answer; but understood not the secret of these times, distinguished in this manner; what they were, and when they should begin. He heard it in general terms; but understood it not, so particularly, and plainly, so distinctly, and fully, as he fain would, and desired to do. And indeed, these matters were to be spoken in such sort, as that until the age of their execution, the particulars should not be more evident. The trial of the faithful required that; who else for that time would have withdrawn themselves.

O, my Lord,] He inquires of Christ, as the angel did and not of them.

what shall be the end of these things?] His ignorance makes him renew and repeat the Question. Such was his holy desire after these things. So 1 Pet.1. 10,11. He a little varies the Question, yet in words, rather then in substance, asking not when and how long, but, *what shall be the end of these things?* what kind of end those wondrous troubles, and this deliverance should have?

V. 9. *And he said*] Christ said; *the man clothed in linnen*, ver.6,7.

Go thy way, Daniel] Surcease, forbear, be contented with this Revelation, with that answer, it is enough; inquire no further, demand no more concerning these things, the further knowledge whereof is reserved to its proper time, and belongs neither to thee, nor to the age wherein thou liveest, ver.13. See Act.1.6,7. Knowledge, and the Revelation of it, hath its several steps, measures, and gradations. And we must not be over-curious, to be wise above what is written; but wise to sobriety, 1 Cor.4.6. Rom.12.3.

for the words] That is, the things. *words* in the Hebrew, usually taken for *things*: and the Hebrew expression here is, *these words*.

are closed up and sealed] Bat'ad up, hid, involved in some obscurities and perplexities; not so plainly and perfectly to be understood, as thou doft wish, ver.4.

till the time of the end] Till that time be come which is prefixed by God, for the ending, fulfilling, and accomplishing of these things. The Event is the cleerest Interpreter of Prophecies. Then are they fully, and clearly, certainly, and perfectly known.

V. 10. *Many shall be purified*, &c.] Chap.11.35. See the *Annotations* there. This is a Recapitulation of that Prophecie concerning the calamities of that Persecution by Antiochus Epiphanes. And here is the good end and use of it to Gods children, thrice told.

but the wicked shall do wickedly] The wicked Jews, like reprobate silver, shall not be bettered in the furnace of those afflictions; but the worse by them, as Jer.6.28,29,30. They shall yeeld to those fiery trials and temptations, and be overcome by them. Yea, and many out of the height of their wickednesse shall willingly comply with Antiochus Epiphanes in all his wicked and Idolatrous abominations. See Chap.11.32,34. 1 Mac.1.11——16. and Ver.43, and 52. 2 Macc.4.9——16. See Rev.22.11.

and none of the wicked shall understand] The prophane apostates will not understand Gods work in those times of persecution, nor attend to these Prophecies, nor draw any benefit of instruction or consolation from them. See Psal.28.5. & 92.5,6,7. They shall understand nothing because they are blinded.

but the wise shall understand] Those, ver.3. and Chap.11.33. They shall mark, observe, and understand well Gods Work in those times, and these Prophecies and predictions fulfilled in them; neither shall they be drawn away with the errour of the wicked. See Hos. 14.9. Psal.107.43.

V. 11. *And from the time*] In the close here, Christ doth favourably condescend to some further designation of the time, so mucb insisted upon; and to parcel out, and particularize the same more then formerly he did. So that Daniels desire and enquiry is in part satisfied, and not altogether repulsed; as that repulse, Act.1.7.

then the daily sacrifice shall be taken away] Whereof, see Chap.8. 11,12,13,14. and Chap.11.31. See also that, Chap.9.27.

and the abomination that maketh desolate set up] Heb. *to set up the abomination that maketh desolate*, or *astonisheth*, Chap.11.31. and 8.13.

8.13. See the *Annotations* there. This time was the 145 years, 9 moneth, 15 day of the Kingdom of the Greeks, 1 Mac. 1. 54. & 4. 52. That abomination, Chap. 9. 27. is another.

there shall be 1290 dayes] That is, three yeares, six moneths, and fifteen dayes, from the time formerly mentioned in this verse; which extend to six moneths, and five dayes, after the re-building of Gods altar, and restoring of his true worship and service in, vers. 7. At this period of time, likely, some notable mercy was afforded them, not mentioned in Scripture. But the books of Maccabees do declare many singular victories afforded the Jewes after the re-building of Gods altar; over all their neighbouring enemies. See 1 Mac. 5. Chapter throughout: and as some relate, a singular victory over *Antiochus* himselfe: as also *Antiochus* his kind of Repentance for his wrongs done to the Jewes; together with a vow of his own Conversion to Judaism; and of granting them the free exercise of Gods true worship, and of honouring them, the Temple, and their Religion, sundry wayes; as we may read at large, 2 Mac. 9. 13——28. See 2 Mac. 11. and it seemes at the end of this time, Judas Maccabeus had prosperous successes against the Ammonites, with their Captain Timotheus.

V. 12. *Blessed is he*] Much happier shall his condition be.

that cometh to the 1335 dayes] That is, 45 dayes after the former. For then *Antiochus Epiphanes* died, 1 Mac. 6 16. 2 Mac. 9. 28. though the very moneth and day of his death be not expressed in that history. And so the Jews were fully freed from the feat of him.

His last vowes and promises, if they had been known to them, yet they could not have confided in the words of such a man. But his death made all sure. Nor after did his race, and successors get dominion over them. Thus we have four termes set concerning the persecution of *Antiochus*, 1 1300 dayes, Chap. 8. 14. which maketh 6 yeares, 3 moneths, and 20 dayes. This ends before the Sanctuary was defiled. 2 a time, two times, and a part of times, Chap. 7. 25. & 12. 7. that is, three years, and ten dayes, during the which, the daily Sacrifice was discontinued. 3 Here is one time of 1290 dayes, which ended at such time as Religion was fully restored after the purgation of the Temple. 4 1335. which ended at the death of *Antiochus*.

V. 13. *But go thou thy way*] Go on in the way and course of thy life that yet remaineth, content with this my Revelation: look for no more Visions, but rest in this. That which God had yet further to reveal for the comfort of his Church, he would reserve for other times. As Ezra, Zachary, Haggie, Malachy, were raised up afterwards. God would adorn his Temple at the re-edifying thereof with some Prophetical Visions.

till the end be] The end of thy life: prepare for it, to end it comfortably. It cannot be far off, thou art now so old.

and thou shalt rest] In peace; free from these calamities, and from the miseries of this life, Apoc. 14. 13.

and stand in thy lot at the end of the dayes] That is, stand still in that lot of prosperity and honour, mentioned, Chap. 6. 28. till, and at the end of thy dayes. Others thus; Thou shalt rest, in thy grave; and stand up, at the general Resurrection of the dead, in thy lot, of Celestial Inheritances, and heavenly glory; prepared and allotted to thee and other Prophets, at the end of the world, for the dayes of eternity. See Psal. 1. 5. 2 Tim. 4. 8. Every one then hath his lot; not all the same measure of glory.

ANNOTATIONS on the Book of the Prophet *HOSEA*.

THE ARGUMENT.

IMmediately after King Solomons *Death, the Jewish Nation was divided into two Kingdomes, under* Rehoboam, *and* Jeroboam. Rehoboam, Solomons *sonne, reigned over two Tribes*, Judah, *and* Benjamin. *And that Kingdome was called the Kingdome of* Judah; *because the Tribe of* Judah *was the Principall part of. And this continued in* Rehoboam, *and his Successors; twenty in all, counting in himselfe and* Athaliah, *until the time of the* Babylonish *Captivity. The other Kingdome, over which* Jeroboam *first reigned, was called the Kingdome of* Israel; *as containing all the other ten Tribes of* Israel. *And this continued also in twenty Successions, until the time of the Assyrian Captivity, in the dayes of King* Hoshea, *when* Hezekiah *reigned over Judah. And so this Kingdome ended 133 years before that of* Judah. *What caused that miserable Division, appeareth,* 1 King. 12. *As Israel fell from Judah; so did they fall from the pure Service of God, worshipping him after their own phantasies, and Traditions of men, giving themselves to vile Idolatries.* Jeroboam *set up two Calves, erected Altars, ordained Feasts, Priests, and Sacrifices of his own invention. Yet the Lord from time to time sent to them Extraordinary Prophets; and more in number then he did to the Kingdome of Judah. By them to supply the defect of the Ordinary Ministry of Priests & Levites; to call them back to Repentance, to keep his Elect in the profession of his Covenant, and enjoyment of his Grace; to reprove and condemn the wicked, by denunciation of Gods judgements; That so some form of a Church, and Gods Right might be preserved in that Nation, which through his Patience did yet beare his Name and Badge. Among others,* Hosea *the Prophet was raised up: And at the same time with him,* Esay, Amos, Joel, Jonah, *and* Micah, *Extraordinary Prophets all, lived and prophesied. A rare age of Prophets.* Hosea *faithfully executed his Office very many years. Yet how many, is not so easily, and certainly collected. The reckonings of the years of the Kings of* Judah, *and of the Kings of* Israel *linked in with them, in whose reignes this Prophet prophesied, being so intricate and perplexed.* Hosea *is sent, chiefly to* Israel; *yet hath and useth a word of Prophecie for* Judah *also. Summarily he tells Israel, Their Mother is an Adultersse; Themselves, the Children of Whoredomes; Exhorts them to leave their manifold Sins, and Idolatries; and to return to the Lord, upon his Promises of Mercy: Else, Threatens them with grievous Judgements; and tells them God will take away their Kingdome, and give them up for Captives to the Assyrians: which accordingly came to passe. Intermixing yet some Consolatory Promises, of their Conversion, and Gods gracious Acceptation, at the last. Somewhat more distinctly, and particularly, thus;*

Hosea is commanded to prophecie, In
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- 1 *Chargeth several Sins; And threatneth Judgements upon* — *Israel*, Chap. 4. *Israel, and Judah*, Chap. 5.
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- 3 Israel, *and* Ephraim, *do yet continue on in their Sins: And Return not; but deceitfully*, Chap. 7.
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CHAP. I.

Vers. 1. THe word] God in this Chapter commands Hosea, in a Vision, to take a Wife of Whoredomes, and Children of Whoredomes. By that Type to convince Israel of their whorish impiety against the Lord. And by the naming of his Children, Jezreel, Lo-ruhamah, and Lo-ammi, he doth declare and denounce his most severe Judgements, speedily to come upon the then reigning house of Jehu, for his sins; and also upon all Israel: as likewise his denying them any mercy; and renouncing them from being his people; and the taking them away by the Assyrian. With promises, annexed of more mercy to the house of Judah; and of mercy to both Israel and Judah, at the last, in their Union, Conversion, and Reception again, to be his people.

of the Lord, &c.] So again, ver. 2. Not mans word; nor the Prophets; but Gods, by him. He is the Lords mouth in speaking it, the Lords hand in writing it, 2 Tim. 3. 16. 2 Pet. 1. 21. Hereupon Matthew alledgeth him, Chap. 2. 15. and Paul cites his authority, Rom. 9. 25, 26. 1 Cor. 15. 54. and our Saviour himself likewise, Mat. 9. 13. & 12. 7.

that came unto Hosea] As the Lords ambassador, sent by him, with these words, instructions, mandates, messages to be delivered to his people. Hosea, no false prophet that comes unsent, and brings his own words and dreams. But he that heareth Hosea, heareth the Lord, Luk. 10. 16.

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Jotham] Began in the second year of Pekah: and reigned sixteen years, 2 King. 15. 32, 33. And this, after the death of his father Uzziah. See 2 King. 15. 5. 2 Chr. 26. 21. Jotham judged the people of the land, in the time of his fathers Leprosie: and then he is 25 years old, 2 King. 15. 33. and 47. at the beginning of his own reign. That twentieth year of Jotham, mentioned, 2 King. 15. 30. appears plainly, to be the twentieth since Jotham began to reign; and was indeed, and properly the fourth of Ahaz. See *Annotations* on that place.

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Kings of Judah] Judah and Benjamin; and that Kingdom was called the kingdome of Judah; because the Tribe of Judah was the chief part of it: and this continued in 20 Successions, till the Babylonish Captivity; as hath been said.

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8.13. See the *Annotations* there. This time was the 145 yeare, 9 moneth, 15 day of the Kingdom of the Greeks, 1 Mac. 1. 54. & 4. 52. That abomination, Chap. 9. 27. is another.

there shall be 1290 dayes] That is, three yeares, six moneths, and fifteen dayes, from the time formerly mentioned in this verse; which extend to six moneths, and five dayes, after the re-building of Gods altar, and restoring of his true worship and service in, vers. 7. At this period of time, likely, some notable mercy was afforded them, not mentioned in Scripture. But the books of Maccabees do declare many singular victories afforded the Jewes after the re-building of Gods altar; over all their neighbouring enemies. See 1 Mac. 5. Chapter throughout: and as some relate, a singular victory over *Antiochus* himselfe: as also *Antiochus* his kind of Repentance for his wrongs done to the Jewes; together with a vow of his own Conversion to Judaism; and of granting them the free exercise of Gods true worship, and of honouring them, the Temple, and their Religion, sundry wayes; as we may read at large, 2 Mac. 9. 13 —— 28. See 2 Mac. 11. and it seemes at the end of this time, Judas Maccabeus had prosperous success against the Ammonites, with their Captain Timotheus.

V. 12. *Blessed is he*] Much happier shall his condition be.

that cometh to the 1335 dayes] That is, 45 dayes after the former. For then *Antiochus Epiphanes* died, 1 Mac. 6 16. 2 Mac. 9. 28. though the very moneth and day of his death be not expressed in that history. And so the Jews were fully freed from the feare of him.

His last vowes and promises, if they had been known to them, yet they could not have confided in the words of such a man. But his death made all sure. Nor after did his race, and successors get dominion over them. Thus we have four termes set concerning the persecution of *Antiochus*, 1 1300 dayes, Chap. 8. 14. which maketh 6 yeares, 3 moneths, and 10 dayes. This ends before the Sanctuary was defiled. 2 a time, two times, and a part of times, Chap. 7. 25. & 12. 7. that is, three yeares, and ten dayes, during the which, the daily Sacrifice was discontinued. 3 Here is one time of 1290 dayes, which ended at such time as Religion was fully restored after the purgation of the Temple. 4 1335. which ended at the death of *Antiochus*.

V. 13. *But go thou thy way*] Go on in the way and course of thy life that yet remaineth, content with this my Revelation: look for no more Visions, but rest in this. That which God had yet further to reveal for the comfort of his Church, he would reserve for other times. As Ezra, Zachary, Haggie, Malachy, were raised up afterwards. God would adorn his Temple at the re-edifying thereof with some Prophetical Visions.

till the end be] The end of thy life: prepare for it, to end it comfortably. It cannot be far off, thou art now so old.

and thou shalt rest] In peace; free from these calamities, and from the miseries of this life, Apoc. 14. 13.

and stand in thy lot at the end of the dayes] That is, stand still in that lot of prosperity and honour, mentioned, Chap. 6. 28. till, and at the end of thy dayes. Others thus; Thou shalt rest, in thy grave; and stand up, at the general Resurrection of the dead, in thy lot, of Celestial Inheritances, and heavenly glory; prepared and allotted to thee and other Prophets, at the end of the world, for the dayes of eternity. See Psal. 1. 5. 2 Tim. 4. 8. Every one then hath his lot; not all the same measure of glory.

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Judah,		Israel,	
Amaziah	17.	Joash, or Jehoash of Israel	16. 2 King. 13. 10.
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Jotham	16. 2 King. 15. 33.	Zach. & Shal.	0. 2 K. 15. 8, 13
Ahaz	16. 2 King. 16. 2.	Menahem	10. 2 K. 15. 17.
		Pekahiah	2. 2 Kin. 15. 23.
		Pekah	20. 2 K. 15. 27.
		Hoshea	12.
	101.		101.

And thus, the 1 of { Jeroboam, Zachariah, Shallum, & Menahem, Pekahiah, Pekah, Hoshea } falls in with the { 15. of Amaziah, 2 King. 14. 23. 38. of Uzziah, 2 King. 18. 8. 39. of Uzziah, 2 King. 15. 13. 17. 50. of Uzziah, 2 King. 15. 23. 52. of Uzziah, 2 King. 15. 27. 4. of Ahaz, or 20 years since Jotham began to reign, 2 King. 15. 30. }

12. of Hoshea, or third year of his Tributary Reign, falls in with the first of Hezekiah, 2 King. 18. 1.

And now thus reckoning from the last of Jeroboam, in the 38 year of Uzziah, to the first of Ezekiah, our Prophet Hosea prophecied at least 47 years, Others, that place Jeroboams death in the 27 year of Uzziah, make him prophecie 58 years. And they that place Jeroboams death in the 14 year of Uzziah, make him prophecie 69 years. How long Hosea prophecied in the dayes of Jeroboam; and how long in the dayes of Hezekiah, is not set down in Scripture.

In all this Chronology of times aforesaid, we leave the Reader to his own judgment; and do not prejudge the different opinions of learned men. Onely we think good for the better clearing and understanding of that Text, 2 King. 15. 1. to signifie, That it is not to be understood, That Azariah, or Uzziah began to reign in the 27 of Jeroboam; for so should Jeroboam dye in the 14 year of Uzziah: which inforceth that inconvenience of a double *Interregnum* formerly mentioned. The word *begun* is not in that Text. Onely this is, that Uzziah was reigning then in that 27 year of Jeroboam, being the most likely the 24 or 25 of his own reign. And most likely; that in that 27 of Jeroboam, Uzziah was struck-en with Leprosie; as it follows, vers. 5. of that Chapter. This long continuance of Hosea in Prophecying sheweth, his constancy and fidelity in his office; Gods great patience; the Peoples invincible obstinacy in their sins, and the justnesse of Gods Judgements upon them in the end. The Book seems to contain the sums of his Sermons, or the main heads of such matters as he usually preached upon.

King of Israel] As containing all the other ten Tribes of Israel. Under this second Jeroboam, the Kingdom of Israel was most prosperous and flourishing: and yet even then this Prophet denounceth threatnings of devastation and ruine for their sinnes; when it seemed to them a thing incredible; and accordingly over-speedily it came so to passe.

V. 2. *The beginning of the word of the Lord by Hosea*] Heb. *The beginning of Jehovahs speech in Hosea*, 2 Cor. 13. 3. Heb. 1. 1. Mat. 10. 20. To signifie the inward Prophetical revelation, Numb. 12. 6. 2 Sam. 23. 2. Most truly may that of the Poet be applyed here, *Est Deus in nobis agitante calescimus illo.* The former verse contains a general Inscription of the whole Prophecy. This most specially declares with what God first began; and is the Inscription of this Chapter. Joshua brought them into the land, Numb. 13. 9. Deut. 1. 38. In the reign of King Hoshea, they were carried captives out of the land, 2 King. 17. Hosea the Prophet doth taxe their unduifulnesse, and unthankfulnesse for the one; and foretel their fearful deserved calamity in the other. Hosea, and Joshua differ little in name, and signification, from Jesus.

The Lord said to Hoseah] He begins roughly. As an Herauld he bids open war to Israel in Gods name. He doth not speak *placentia*; but thunders against them, because their sins were as diseases incurable and desperate; and had so long continued from the dayes of the first Jeroboam. And he speaks nothing out of his own brain; but is the Lords organ and instrument: God instructs and directs him. The Prophets deliver what they receive from the Lord. And hereupon depends their authority; and the Peoples duty of attention, belief, and obedience.

Goe, take] It is likely that all this was commanded, and seemed to the Prophet to be performed in vision, which being related to the people, they might in the looking-glasse of this allegory, perceive their duty toward God, and their rebellion and disloyalty, and the punishment which God would inflict upon them for it. See Chap. 3. 1. Some thus, That God commanded him only to speak all this to the people, as a parable or figure; that by this means, in his person, as in a lively picture, they might see the representation of their own whorish estate and condition; and the like is that, Esay 28. 23. Jer. 13. 4. Ezek. 3. & 4. Chap. and 8. 3, 8. yet some will needs understand all literally, and seek to justifie it by the authority of God commanding it, for the special use following: and parallel it with that, 1 King. 20. 37. & Gen. 22. 2. and Exod. 11. 2. with Chap. 13. 36. And these understand the forenamed places of Esay, and Ezekiel; as also that Jer. 18. 10, 13. all literally: and that this was done, the more thereby to affect and work upon the hearts of the people.

of whoredomes] A notorious infamous whore, as a man of bloods, and of sorrows, signifies men notorious in these kinds. Though some say, that she had been such, before the Prophet took her; not so afterwards. Others, that she was not such at first; but that after he took her, she turned whore.

and children of whoredomes] Some conceive them taken with the mother; and so born in whoredomes before the Prophet tooke her; and so not those begotten of her by the Prophet, and mentioned hereafter in this Chapter, which nothing agrees with the Text. Others, understand those children hereafter named, and that they were born by unlawful copulation, though the Prophet did bear the name, or that he should say so of her, and them, to the people, and give it out so, and traduce them as such. Others, conceive the words to bear, that the same children were taken with the mother by the Prophet, and yet are said to be begotten by him of her. Or that they were begotten by him of her, and yet called children of whoredomes, because of the ill name and shame of their mother. And they make this the rather to evince all this to be enemly in vision, or as a Parable, type and figure propounded, and preached to the people.

For the Land] The end, use, and application, of the former command, vision, or type. I will have thee in this manner represent unto the people their Idolatries, and spiritual strayings, and to reprove them for it, Chap. 2. 4. John 8. 41. See Psal. 73. 27. and Ezek. 23. 3, 5. Their Idolatry indeed, was their grand sin, and the wel-spring of their other sins. And it is likened to whoredome, in relation to that usual affinitation of God, to an husband, and the Church to his wife, Chap. 22. 16. Jer. 3. 1, 8, 20. Ezek. 16. 8. whence jealousie is attributed to God; Exod. 20. 4.

From the Lord] And his word, and going a whoring after her Lovers, as Adulteresses do, Chap. 2. 13. Exod. 34. 15. The people of that pleasant land, the land of promise, did deal thus treacherously against such an husband, against the Lord.

V. 3. *Took*] He preached this Type, parable, or vision. Though some, as was said, take it literally, as a thing really acted by him. We must obey God, even in things that seem to be never so much against our reason and sense.

Gomer] Some think it was the name of a famous trumpet, which lived in those dayes. Others, that is a feigned name, to set out the qualities of this people, as well in grace (for it may signifie perfection) as in judgement, for it may be taken for the end or final extirpation.

Diblaim] The reason of this name which seems also figurative, is very obscure. Some have held it the name of a wilderness, Ezek. 6. 14. to shew the Churches wretched beginning in its own nature; as Cant. 3. 6. Ezek. 16. 7. Others, say it signifies clusters of figs, Jer. 24. 3.

Bare him a son] It seems that by those three children, born to the Prophet, was figured the ruine of the ten Tribes, which were effected at three several times. First, in the extirpation of Jehu his house by Shallum, 2 King. 15. 10, 12. The other two were by the invasions of the Kings of Assyria, Tiglath-Pilneser, 2 King. 15. 29. 1 Chron. 5. 2, 6. and Shalmeneser, 2 King. 17. 3, 6. If this were literally understood, it would much have retarded the beginning of the Prophets preaching.

V. 4. *Jezreel*] Meaning, that they were no more worthy to be called Israelites, of which name they boasted, because Israel did prevail with God; but that they were as bastards, and deserved to be called Jezreelites, that is scattered people; alluding to Jezreel, which was the chief City of the ten Tribes under Ahab, where Jehu shed so much blood, 2 King. 9. 24, 31. & 10. 8, 11, 17. This name then should be a monument of the blood there shed by Jehu, and of Gods vengeance to be executed for it in that same place, vers. 5.

Yet a little while] The meaning of this first passage and prophecie, see 2 King. 14. 14. Zachariah the son of Jeroboam reigned only 6 moneths, and was slain by Shallum, and the kingdome taken from the posterity of Jehu. See 2 King. 15. 10, 12. yet was this 100 years after that bloudy sin of Jehu, Esay 65. 20.

Avenge] Heb. *visite*; as Chap. 2. 13. & 4. 9. & 8. 13. & 9. 9.

The blood of Jezreel] Namely, the executions done by Jehu in Jezreel, 2 King. 9. 24, 33. & 10. 11, 17.

upon the house of Jehu] Jehu his house and posterity do suffer here for Jehu his sin. God stirred up Jehu to execute his judgments upon Ahabs house, which thing he did, and for that was rewarded, 2 King. 10. 30. and to re-establish Gods service which he did not, 2 King. 10. 31. he reformed Baal; but not the Calves of Dan and Bethel: wherefore those former executions, are imputed unto him for so many murthers. See 1 King. 16. 7. because he did not him for so many murthers. See 1 King. 16. 7. because he did not with all his former commands with an upright heart. And withall his bloodinesse upon Ahaziah, and his brethren was cruel, and beyond his commission. God will be the avenger of blood. Jehu did not Gods work for God, but for himself; out of his desire to reign. We must see to it, that our heart be upright and sincere in doing God service and business; that we serve God in it, and not our selves, and our own turn; and so subject the works of God to our own base ends.

will cause to cease] The Kingdom of Jehu in the house of Israel. And by the rooting out of the line of Jehu, the kingdom of Israel received such a blow, that it could never rise again. Or the utter cessation of the kingdom, see vers. 9. kingdoms have their change and periods.

V. 5. *At that day*] When the time of vengeance shall come, and they ripe for it, I will beat down the power of Israel, taking from them all means of defending themselves. And God brak the bowe of Israel in the valley of Jezreel, when Jehues wicked house smarteth for Ahab's; as Achabs did for Naboth.

the bowe] Bowe then much used in war. See on Zech. 10. 4. By the bowe Jehu got the Crown, 2 King. 9. 24. They thought themselves strong in men and arms. But this should not hinder Gods breaking of them; for all their vain boasting and confidence, he would tame them.

for the valley of Jezreel] This seems allotted to the Tribe of Ephraim, or to Mannasseh, Josh. 17. 16. yet some assignes the city to Issachar, Josh. 19. 18. The Midianites and Amalekites camped here, Judg. 6. 33. Saul slain here, 1 Sam. 29. 1, 11. Ishboseth made King over it, and the most of Israel, 2 Sam. 2. 9. Naboth dwelt, and was stoned in Jezreel, and Ahab had a palace here, 1 King. 21. It was a strong and fortified City in his time: Hither he came from Carmel, and Elias ran on foot before him, 1 King. 18. 45, 46. Here were Iezabel, and Jehoram the son of Ahab slain by Jehu, 2 King. 9. For whose slaughters made there, God would be avenged there, even in that place, wherein they much gloried and boasted; and where they thought their greatest strength and security to be. See Nah. 3. 1, 2, 13, 8, 10. There was a city in the Tribe of Judah of that name, Josh. 15. 56.

V. 6. *Conceived again*] God, by his Prophet, gradually proceeds to describe the state of the people in sin and punishment. They still grow worse and worse.

Lo-ruhamah] That is, not having obtained mercy: whereby he signifies that the Gods favour was departed from them. See Rom. 9. 25. See ver. 10. as a daughter whom the father doth repudiate and cast off.

I will no more] Heb. *I will not add any more to.* Because I have pardoned them enough already: therefore I will suffer them to be spoyled by Tiglath-Pilneser, who captiveth Galile, and by him to be unpitied. See it performed, 1 Chr. 5. 26. See Chap. 3. 4. See the like comination, Jer. 13. 14. Amos 7. 8. See likewise, Jer. 15. 1. Ezek. 14. 14. Zeph. 2. 1. Judg. 12. 16. Hitherto he had used much patience and forbearance; had been hasty to wrath and revenge, but had tryed all meanes of their amendment, and expected long. But now he would delay no longer, Amos 3. 4.

But I will utterly] Or, *that I should altogether*, or any ways pardon them; they were never brought back again, as the Jews were from Babylon. Thus God last broake, are the dreadfull and dreadly.

V. 7. The house of Judah] In which the covenant service, and Church of God remained: and which Pekah, and Rezin, Israel joyning with Syria, sought after to destroy, Esay 7. 1. and which before that was miserably wasted by Joash or Jehoash the father of this Jeroboam, in the dayes of Amaziah, 2 King. 14. & now was despicable and forlorn, in the eyes of Israel. This is inserted, to abate their pride against Judah: and to provoke them to follow their example, and to shew, that though Israel were rejected, yet God would have his Church, upon which he would have mercy. So Mal. 3. 10. Esay 65. 13. yea, mercy still, notwithstanding their future crosses and miseries, by Israel, Syria, and Assyria.

Save them by the Lord] By my self miraculously; or by vertue of the everlasting Son of God, perpetual head, and Saviour of his Church, Isa. 7. 14. He saved Judah from the Assyrian miraculously, sending an angel to destroy their Camp, 2 King. 19. 35. at Jerusalem, or Lybna. See Esay 36. 2. and 37. 8, 9, 14, 33. and after brought Judah back from the Babylonish Captivity.

their God] He is not your God; notwithstanding all the pretences and claims you make thereunto.

and will not save them by] Zach. 4. 6. Not by their own power, or forrein forces, God needs not humane helps. Neither doth mans safety and salvation depend upon the arm of flesh and blood, but upon the favour and power of the Lord, Esay 43. 7, 15. Psal. 33. 16. and 44. 5, 6. Exod. 15. 16. Psal. 21. 13. & 44. 7, 8.

V. 9. *Lo-ammi*] That is, not my people, Rom. 9. 25. for ye do not worship me as my people should: and therefore as ye have rejected me by your Idolatry, So I will cast you off. This is the last abdication and disherriting of them; counting them now as in the rank of other Heathen Nations: and yet this is prophecied and foretold in the time of the flourishing reign of the second Jeroboam.

I will not be your] God is here understood. The like Ellipsis is, Ezek. 16. 8. The Covenant between God and his people, frequently mentioned; as Chap. 2. 23. Jer. 11. 4. is here broken off. Because, you have changed the unchangeable condition of the Covenant; I will not do you good, as your God; but will suffer Shalmaneser, King of Assyria, to carry you all captive, that Israel may be no people. See it fulfilled, 2 King. 17.

V. 10. *yet the number*] See Jer. 30. 7. Because, they thought that God could not have been true to his promise, except he had preserved them; as Matt. 3. 9. he declareth, that though they were destroyed, yet the true Israelites, which are the sons of the promise should be without number; which stand, both of the Jews and Gentiles, Rom. 9. 24. Mat. 8. 11. thus he answers their secret objections, and retels them vain confidence, whereby they fleighted Gods threatnings. Others, think it may be understood, of the multiplication of this people, in all their dispersions, until the time of their conversion: and so be a kind of qualification, of the sharpnesse of the former sentence which makes way to that which follows in the next Chapter. Chap. 2. 14. — 23. And a consolation, that their foresaid abdication and rejection, should be such, as yet a seed should remain, an elect seed, that should multiply, and grow innumerable. So that God will be as sure as his word, and make good his promises; that to Abraham, Gen. 12. 5. and preserve his Church, when the vile sinners and hypocrites perish; his Church shall grow to be more pure and numerous. The full accomplishment hereof, is more verified in the spiritual, then in the carnal seed of Israel.

not numbred] See Gen. 32. 12. Heb. 11. 12.

come to passe] Rom. 9. 25, 26. 1 Pet. 2. 10.

in the place] Or, instead of that. By the Gospel which they shall at last receive, they will obtein a more firm covenant and conjunction with God, being made not only his people and subjects, but his children by grace and adoption, and regeneration of spirit, and holy spiritual liberty: when Christ beginneth to preach where captivity began, Isa. 9. 1.

it shall be said unto them] As Isai. 61. 6 and 61. 6. and 1. 26.

V. 11. *Then shall the children of Judah*] To wit, after the captivity of Babylon, when the Jews were restored: but chiefly this is referred to the time of the Messiah, who should be acknowledged and accepted for the head of his Church, by Judah and Israel joyned, and Gentiles united to the Church, Rom 11. 12, 15, 25. 2 Cor. 5. 16. See Esay 11. 13. Jer. 3. 18. Ezek. 37. 16, 22, 24. The Jews, the children of Abraham, shall not be utterly excluded, and clean cast out, when the Gentiles are brought in; they shall be as the first-fruits and first-born in the Church, at and after Christs coming.

gathered together] They were separated by the means of Jeroboam the first.

one head] Of the house of David. Hereby is principally ment the Messiah, Christ the head of the Church, Eph. 1. 22 and 4. 15. and v. 23. Ezek. 37. 22, 24.

come up out of the land] Upon Cyrus his grant the Jews shall appoint them Zorobabel, and return from Chaldea into Judea; and many Israelites, in banishment, shall separate themselves from the world, and go up (in expectation of the heavenly kingdom) to build Jerusalem, and so go on in the way to the kingdom of heaven. See Jer. 23. 8. Psal. 110. 3. This was the beginning of their instauration. Their captivity should not hinder the accomplishment of this Promise in the former verse: but the coming up thence should serve as a Type of their spiritual collection to and under Christ. He phrasteth this as with an eye to that Type.

day of Jezreel] Though the calamity and destruction of *Jezreel* shall be so great, that to restore them, shall be as a miracle; yet that shall not hinder their reduction an instauration. Others thus; that time will be admirable, by reason of the gathering together of the Israelites, which before seemed rather to be *Jezreel* (that is, a people dispersed by God) then an Israel. See Luk. 19. 41. Psal. 81. 13. Isa. 33. 6.

CHAP. II.

Vers. 1. *Say*] God chargeth the godly children to plead against the Church of Israel their mother, for her sin, that she may repent; least his vengeance break forth against her in dreadful manner. And thereafter are set-soons repeated; their sins, and his judgments: with promises, at the last, of their conversion; and of his manifold mercies, corporal and spiritual, to be vouchsafed thereupon: so that the peoples idolatry, and Gods punishments against the impenitent, and his promises to the penitent, are all here more fully and clearly held out, then in the former Chapter.

ye] Thou Hosea, and other Prophets, present, and to come, and all other believers among this People, do not yet hold them as altogether rejected, to leave them to their own lusts; but call them to repentance, setting before them what is the duty of Gods people, signified by Ammi, that is, my people, towards those, to whom God hath not shut up the bowels of his mercy, which

which is signified by Ruhamah. And thus also he exhorts the faithful, that they invite and encourage one another, to embrace and receive the glorious promises last mentioned, and to a mutual congratulation among them for the same. And such is the duty of the godly, to exhort, comfort, and admonish, strengthen, edifie one another.

unto your brethren] Of the house of Israel, not yet altogether forsaken.

Ammi] That is, my people; that yet they are, or may be such; behaving them, as my people. Some thus, O ye that are yet my people, plead; as it is, ver. 2.

sisters] Every one of them, bespeak them thus.

Ruhamah] That is, having obtained mercy. See on *Ammi*: The like here.

V. 2. *plead*] Reprove the Body of your Nation openly, 1 Tim. 5.20. plead freely, boldly, and constantly. This commaand may reach to the best among them, and such as were the most zealous: yea, and to the wicked Israelites, who as grosse hypocrites use to do, are ready to excuse and justifie them; and to charge God with too much rigour and severity against them, in so rejecting them.

with your mother] The whole body of the people. Blame not me, but her: the first brake the Covenant, Thus he shews, that God did justly cast them off; and because as yet they repented not, that it was needful thus roughly again to deal with them, till they altered their course. And hence it is, that God, in Scripture, so often mixeth threatnings with his promises.

Plead] The Reception shews, their obstinacy in sin, their continuing still in murmuring still against God for this his too much severity against them: and also the necessity of this duty here to be performed with all care and courage.

not my wife] She doth not keep her Faith which she hath promised me: and I have already good cause to put her away, which I forbear to do through my great patience. Others say, God sheweth that the fault was not in him, but in their Synagogue; and their Idolatries, that he forsook them, Esay 50. 1. The children then might thank their mother, and her whoredomes, and not contend and expostulate the matter with God, who did his part of a husband; but not the the part of a wife.

put away] Ezek.16.25. Let her dispose her self to true chastity, and spiritual purity, using no more lascivious baits, and practices, to draw profane Nations on to trade with them in their Idolatries. See Jer.2.33. & 4.30. This God would be at, to convict her, and bring her to this amendment.

from between her breasts] Alluding, in this phrase, to unchaste women, and adulteresses, who set out their breasts to allure lovers. See also Ezek.23.3.21.

V. 3. *Lest I strip*] Lest I take away from her all my graces, bodily and spiritual, and bring her to extream misery. See Ezek. 16. 39. & 23.26,29. For though this people were as an harlot for their Idolatries, and had lost the name of a wife, yet he had left them with their apparel and dowry, and some signes of his favour; but if they went on still, he would utterly destroy them, ver.9——13. Though this be sore against her, yet it somewhat mitigates the former sentence, and leaves open a door of hope for her pardon upon repentance.

as in the day] Ezek. 16. 4. when I brought her out of Egypt: Minds her of her nakednesse then, to abate her pride, and upbraid her unthankfulnesse: and we should remember what originally we are.

as a wilderness] The article prefixed, seems to point at that wilderness, wherein they wandred 40 years.

slay her with thirst] With the scorching heat of my wrath, not tempered with any grace or comfort, Jer. 2.15. Ezek. 22.24. Amos 8.11, 13. drought and famine are often named for signes of Gods anger, and of the barrennesse of grace. And waters are often used to signifie plenty of divine blessings; as Esay 55.1. John 4.14. & 7.38.

V. 4. *And I will not have mercy*] Though by vertue of the promise before mentioned, there should come to this people a state of grace in its due time; yet for the present their state was horribly vile, and wicked, & they yet nothing humbled for it, which makes him go on in these dreadful comminations, and fearful dooms against them; as was that, Chap.1.6. Ezek.5.11. & 7.4,9. Jer.13.14.

upon her children] Upon the particular members of this people. By children he understands each of them severally; as by the mother, the whole body of them generally. And here he applies the general commination to them more particularly, the better to work upon them.

for they be children of whoredomes] As the mother is, such are the children; that is, bastards, having no part in the regeneration of the heavenly Father, to holinesse of life; being altogether corrupted like their mother. See Job.8.44. yet this chiefly relates to the refractory reprobates amongst them.

V. 5. *For their mother*] The reason of their former threatnings: or he shews how the children were children of whoredomes.

harlot] With foreign gods, and idolatrous Nations, forgetting the matrimonial Covenant between God and her: and that shamefully and impudently, with a Whores forehead. And yet still they will boast of their adoption, and needs be accounted the children of God in their own esteem, because once they were so.

for] Shews how the plaid the harlot.

She said] Upon meditation and consultation resolves, and upon resolution protesteth thus to do.

I will go] As they, Jer.44.16,17.

after my lovers] False gods, and their false worship; corrupting and forsaking the true worship of the true God. In a subordinate way, the Assyrian, and Egyptian may also be understood:

that give me my bread] Ver.8.12. Jer. 42.17. Thus Idolaters ascribe that to their Idols, which of right belongs to the true God. See that, Judg.16.23. And they think that God loves them, because they abound in wealth.

drink] Heb. *drinks*.

V. 6. *Therefore, behold*] God shews how necessary these his judgments were; no other remedy appeared.

I will] God himself will be the author of it; though they would not see, nor acknowledge so much.

hedg up thy way] Adulteresses covet to wander abroad, But I will watch and bar up thy ways, that thou shalt not so freely and securely, as before, follow thy whoredomes. I will punish thee, that thou mayest try, whether thine Idols can help thee; and I will inclose thee, and encompasse thee with difficulties, and bring thee into such distresse and straitnesse, that thou shalt not be able to run out at thy own pleasure. See Job 3.23. & 19.8. Lam.3.7,9. He changeth the person twice in this verse.

make a wall] Heb. *wall, a wall*: by inflicting calamities and judgements.

her paths] To play the harlot hereafter with them: my judgements that crosse her therein.

V. 7. *follow after*] A wondrous obstinacy, and a mad rage, to be thus eager in the pursuit of their sins, even in the midst of Gods judgements upon them for the same: which shews, that God was not too rigorous in punishing, when he so little prevailed by them. She shall then seek for favour and aydt at their hands, but all in vain; they shall all forsake her, and change their ancient love into mortal hatred, Jer.2.36. Ezek.16.37.

return to my first husband] Namely, to God. This is spoken of the elect remnant; they, at last, shall be tamed, changed, and repent. Thus needful were chastisements for them, and profitable to them, Esay 26.9. & 27.9. Thus God seconded his rods with his saving grace; in the midst of anger, remembred mercy. But the rest murmured at, and hardned them: against his judgements, were the worse for them.

V. 8. *For she did not know*] Prodigious ignorance; The Scriptures every where teaching her otherwise, that it is God, and not Idols, that gives these blessings: And that she should not be ignorant of it, aggravates the crime: Lesse marvail, though Heathen Idolaters do thus defraud God of his honour, and attribute his benefit to their Idols.

wine] Heb. *new wine*.

which they prepared for Baal] Or, *wherewith they made Baal*; In making of Idols, or in serving and honouring of them. See 2 Chron.24.7. Ezek.7.20. & 16.16. Hos.8.4. See on Hos.13.1. *Baal* signifies a Lord or Patrone. And such the Heathens had many; whom some called their lesser gods, as Mediators between the great God, and them; and such as did deal more immediately with men, and were procurers of these outward blessings and benefits here named, and called by other particular names; as *Ceres, Bacchus*, &c.

V. 9. *return and take away*] That is, take again: an usual Hebraism; like that, Gen. 26. 18. signifying, that God will take again his benefits, when man, by his ingratitude, doth abuse them. They thought their prosperity, in the abundance of Gods blessings, warranted what ever they did. It was time then to take them away.

my corn] Not theirs, nor their Idols: and they shall know it to be mine, ver.5,8.

in the time thereof] Namely, at the time which I have appointed: or, in harvest and vintage time, I will take away her increase of corn and wine; which may be done, by cursing the earth, that none or little fruit should arise: or, not letting it answer their labour and expectation: or, by bringing in the enemies at that time of the year to take the harvest to help them, and to hurt the inhabitants; as Ezek.23.29. or, by some other means.

recover] Or take away violently, what they unjustly possesse and abuse.

my wall] Relating to that which followeth.

to cover her nakednesse] For her necessary use; and not trim and deck her Idols withall; as the Heathen basely abused these good gifts.

V. 10. *And*] He pursues the same point, and parcels it out in several members.

now] Soon and suddenly. The evils named before, he saith, he will presently bring upon them; thereby the more to move and provoke them to repentance.

I will

I will discover] See Ezek.16.37. & 23.29.

her lewdnesse] Heb. *folly*, or, *villany*. That is, all her service, ceremonies, and inventions, whereby she worshiped her Idols.

in the sight of her lovers] All her hopes she had in her Idols, and Images, to deliver her, shall appear false, and perish. As her hopes also in the Assyrians, and Egyptians shall likewise fail her.

and none shall] For who shall resist me? Thus God would cut off all the hopes and vain confidence she had in her false worship, and false friends, wherein she so much pleased and soothed up her self.

V. 11. *All her mirth to cease*] Her mirth in her Festivals, Deut. 16.14. which are therefore called the days of their gladnesse, Num.10.10. wherein they had the sounding of trumpets, and the noise of other musical instruments, and melodious voyces and songs in the Temple, Amos 5.23. and 8.10.

her feast days] He seems to shew that there shall be such want of all things by famine, or war, or otherwise, that sacrifices shall fail in their festival days, when they used publikely to rejoyce; and these were observed among the ten Tribes, in imitation of those of Judah, 1 King.12.32. Or rather in their exile, and extirpation they shall want all these, Chap.9.4,5. The three great anniversary Feasts of the Passeover, Weekes, and Tabernacles are meant.

New Moons.] See Num.28.11. and 10.10. and 29.6. 1 Sam. 20.5.1. Chron.23.31. 2 Chron.8.13. and 31.3. Ezra 3.5. Nehemiah 10.33.

solemn feasts] As those other, Lev.23.24,27.

V. 12. *destroy*] Heb. *make desolate*.

she hath said] The cause of such severe judgement is repeated, that Gods justice may be commended: and that is double, because she defrauded God of his honour, and because they gave the glory due to God, unto false gods.

my rewards] Price, & hire her for her whoredoms. The blessings bestowed on her for her superstitious and idolatrous worshipings. See Mic.1.7. and Ezek.16.31,33,34.

a forrest] Ver.3. See Esay 5.5,6. Lev.26.31. Jer.25.6. Ezek.5. 14. Joel 1.7. Zeph.2.13,15. The LXX wrongly read a Witnesse, omitting *Jod*, and changing *Resh* into *Daleth*.

V. 13. *visit*] They shall see I will not forget them, but visit them; as Chap.1.4 & 4.9. and 8.13.

the days of Baalim] V.8. Thus God points, as it were, with the finger, to their grand sin, their spiritual whoredom; so displeasing to him, that he cannot endure it, but plague them for it. And all their Idols he calleth here by the name of *Baalim*, in the plural number; as they were accounted of by them, their Lords and Patrons.

burnt incense] And sacrifices: for so large is the signification of the word here used; as may appear, Lev.2.9. and 3.15. where the same word is found. God commanded this service to be done to him, Lev.2.3,2. Exod.30.1. This the Israelites used and imitated in their Idolatrous worship, Ezek.8.11. and for the most part, all Idolaters do the like, turning so Gods worship to their Idols; and Papists burn incense before their images.

decked her self] A term taken from lascivious women, which deck themselves for to allure men; whereby is meant the Israelites profane pomps in their Idolatries. They adorn themselves in bravery, in their idol-services; and as themselves, so their idols too: and Papists come not behind them in decking their images.

lovers] See on ver.5,10.

forgat me] Though she had been acquainted with Me and my Word so long, and accustomed to my service, yet now she forgat Me, and all: but I will not forget her, to visit and plague her for it.

V. 14. *Therefore*] Afterwards, assured by in the end.

behold] A remarkable mercy, calls them to view it, and weigh it, as if it were a matter in present possession.

I will allure her] As kind husbands use to do; not as her adulterous Lovers formerly did: By my benefits in offering her grace and mercy, I will do it, seeing she will not, or cannot, return of her self. And this even then, and in that place, where she shall think her self destitute of all help and comfort: I will challenge her mind sweetly. God is the Authour of mans conversion, makes him pliant and flexible. Here is a gracious promise of Gods rich and manifold mercies to her, both spiritual, and temporal, continued all along to the end of this Chapter: alluding therein to Gods former mercies, in bringing her out of Egypt, through the wilderness, into the good land of promise. See the like, Esay 11.16. like that in the Poet, *Allevit tum Typhis & altera quæ vehat Argo, &c.*

and bring her into the wilderness] I will gather her unto me, bringing her home from her banishment through many miseries, as I brought my people of Canaan through the wilderness. Some thus, after I have brought her into the desert of desperation, Mean afflictions would not do the turn; extreme, and almost desperate ones, must be used: and in their due time these severe chastisements should prove profitable, and be useful remedies for her recovery, and fit her to hear any comfortable voyce in the Gospel.

speak comfortably] Or, *friendly*, Heb. *to her heart*, Esay 40.1,2.

V. 15. *her vineyards*] Plenty of all things, and store of all blessings temporal: which may also mystically relate to blessings spiritual. They shall see, in effect, and by experience, the favour and bounty of my reconciliation with them. Before I had said, ver 12. *I will destroy her vines*: now upon my grace, and their conversion, I say the contrary.

from thence] From the head of the wilderness. The meaning is, as my people coming out of the wilderness, entred into a most fruitful Country: so mine elect coming out of extream spiritual misery, shall enjoy mine abundant blessings. Others, translate it, from that time, meaning of her conversion.

and the valley of Achor] As the valley of Achor was to the Israelites, Josh.7.24,26. Isay 65.10. It was a most fruitful place, at the entrance of the country, so soon as they were come over Jordan; and by it are meant, the first favours which God bestowed upon his, when they entred into the Church; which are to them certain pledges of the increase and accomplishment of them.

for a door of hope] To open their hope; as Hierome, and Theodotian have it, and the whole territory of Jericho, though Achan there troubled Israel, Josh.7. yet was to the Israelites, a door and entrance into the land of Canaan; and, as a key, opened the door of their hope, and was an earnest and pledge that they should speedily possesse it all; such shall my blessings be to my people upon their conversion.

sing] For joy of heart: sing songs of Praises and Thanksgiving: sing with Responds, as the word signifieth.

there] This may allude to that singing at vintage, Esay 16.10. Judg.9.27.

Of her youth] She shall then praise God, as she did when she was delivered out of Egypt, Exod.15. See Jer. 21. Ezek.16.60.

V. 16. *And it shall be*] The fruit of their repentance shall appeare and be conspicuous.

at that day] After those grievous afflictions, and upon my grace for her conversion.

Ishi] That is, my husband; knowing that I am joyned to thee by an inviolable Covenant. The people should be mindful of their conjugal Covenant with God, and abide in it. Conversion of heart, and amendment of life, ever go together.

Baali] That is my Lord. *Baal*, indeed, may signifie husband also, and is a name good in it self; but because this name had been prophaned, by being given to idols, the Lord, in a kind, forbids it; and meaneth, that all contagions and mixture of idolatry, should be cut off from his service: upon a like occasion is the word *burden*, forbidden, Jer.23.34,35,36.

V. 17. *For I will take away*] God expounds more fully what he had said last before.

the names] See Exod.23.13. Psal.16.4. Zach.13.2.

by their names] No idolatry shall once come into their mouth, but they shall serve me purely according to my word. The relicks of Idolatry are to be abolished, that nothing may hinder or retard us in the true and pure service of God, 1 Thess.5.22. See Micah 5.13.

V. 18. *in that day*] See on ver.16.

I will make] They shall be blessed and happy all manner of ways, in all manner of things.

a covenant for them with the beasts] See Job 5.22,23. Esay 11.6, 8. Ezek.34.25. Psal.91.11,6,13. when God is reconciled to us, all his creatures shall favour us: God will reduce them to the rule of their first creation, to obey and serve us as they did Adam. As on the other side, they serve him, as his hoast, against us, Amos 5.19. Joel 2.11,20. The meaning is, That God will so bless them, that all creatures shall favour them. A figurative description of the Churches spiritual peace, under the Gospel. For this prophecie extends it self to the Kingdom of Christ.

break the bow] Psal.46.9. Esay 2.4. & 54.17. Ezek.39.9. break their enemies, and their forces. And bring in all peace; including all earthly felicity.

safely] and securely, under the wings of Gods protection, Prov. 3.26. Esay 32.2. Psal.91.1.

V. 19. *betroth thee*] An honourable reception. I will forgive and forget thy former whoredoms, as if thou hadst never broken wedlock; I will take thee a new, as a pure Virgin, I will re-establish my covenant of grace with thee, not only to observe that faith which is required in all Covenants: but also to forgive thee thy sins; and not to take notice of thine unworthinesse, Psal.121.5.

for ever] That Matrimonial conjugal covenant was temporary, terminable, failable; This, firme and stable for ever.

in righteousness] Upon these terms and conditions following; in sincerity and integrity, without fraud or guile.

in loving kindnesse] My love, and mercies shall maintain this marriage.

V. 20. *betroth thee*] Thrice repeated, to shew the Zeal and constancy of God in making and maintaining this marriage. And to meet with the incredulity of the people, who out of feare and desperation, through their own guiltinesse, could hardly be persuaded that this was a thing credible.

in

in faithfulnesse] With an invariable fidelity and constancy to maintain my covenant of grace with mine Elect, notwithstanding all their defects. Zach. 8 8. Rom.3.3,7. God performed his part in the former Covenant: The people broke. God here promiseth for both. See Jer. 31.32, 33, 34. & 24.7. & 33. 15. &c. Ezek. 36. 25, &c.

and thou shalt know the Lord] Jer. 31. 34. Joh. 6. 45. In the knowledge of whom our felicity doth consist, Jer.9.23,24. Joh.17.3.

V. 21. *In that day*] See on ver.18. He minds them still of Gods gracious covenant.

I will hear the heavens] These accessions shall find place, after God hath once betrothed us unto himself, Rom. 8. 32. Mat. 6.33. As brown paper and packthred are given into the bargain, Zech. 8.12. See on Hag.1.10,11. and on Amos 4.7. God is the father of rain, Job 38.28. and 28. 26. & 5.10. & 36. 27. & 37.6, 11, 13. He will cause these earthly blessings to glide along with his spiritual blessings.

Hear the earth] The earth, when parched with drought, seems to open her mouth and crave for the rain of heaven.

V. 22. *Hear the corn*] The earth moistned by the heavens, shall vigorously nourish her fruits, for the sustenance and comfort of Gods people. He opposeth this, to that in the 9 verse.

Hear Jezreel] Men in extream necessity, do ragingly cry for, and call upon these blessings, corn, wine, &c. Though in themselves they are Jezreel, not Israel; yet God will thus prevent them with his favour and blessings. Others thus, The Word whereby Gods people had been called, by way of threatning and curse, chap.14. is here changed, in a meaning of Grace and Promise: For Jezreel may also signifie him, whom God soweth, or shall sow.

V. 23. *I will sow her unto me*] Here is an allusion to the word *Jezreel*, from the word זרע *seed*. This foretels the wondrous multiplication of the Church. See Jer.31.27. Esay 60.22. Zech.10 8,9. as grain multiplieth, sown in some rich and fat soil; as Gen.26. 12. Mat.13.8.

and will have mercy] Notwithstanding that, vers.6. & Chap.1. 6,7,8,9. yet he excepts a remnant, which shall thus marvellously multiply in the days of the Gospel chiefly, and in the kingdome of Christ. See Rom.9.26. 1 Pet.2.10.

upon her that had not] That is to say, My people, called by these names, Hos. 1. 8, 9, 10. notwithstanding that, vers. 6. yet here he promiseth to except a remnant.

I will say to them] Rom.9.26. 1 Pet.2.10.

CHAP. III.

Vers. 1. *Then*] The Prophet, by Gods command, loves and buyes an adultresse, and layes a charge upon her, to abide for him for many dayes. Thereafter applies this Type to Israel, to the long time of desolation in their State, Civil, and Ecclesiastical. And foretels their conversion and restauration afterwards.

Go] God here puts a case, propounds a picture, or image, before the eyes of his people, wherein they might behold their own state and condition. This serves for a sign, that God had often renewed his Covenant with his people, forgiving them their sins which were past: as in special under Jehu his reign, 2 King. 9. and 10 Chapters.

yet] This hath reference to that, Chap. 1. vers.2. That hereby, God doth yet more plainly and fully represent the same thing, in effect, to their eyes, and senses, then formerly he did.

love] He doth not say, Take to thee for a wife. This must also be understood the same way, and in the same sense, as Chap.1.2.

a woman] To be espoused to thee first; not married, till a long time after, ver.3. Chap.1.5,9.

beloved of her friend] Her husband, or rather, some lover; as Jer. 3.1. The LXX wrongfully read thus, *Beloved being evil.*

an adultresse] False to him.

according to the love] The key and opening of the meaning of all this here commanded. This shewes the peoples shamelesse sin and ingratitude; and Gods boundlesse goodness and mercy, that loves even his adulterous people, loves them, even when he doth severely chastise them.

children of Israel] So again named, ver.4. & 5. The application of this Parable. Yet some understand this whole parable, not of Israel, but of Judah.

we look] Are vigilant, and seek eagerly after them, dote upon them. See Numb.15.39.

other gods] Such in their mad opinions; but such falsly, 1 Cor. 8. 5, 6. This is their adultery; they place their faith, hope, and love, in, and upon them.

flagons of wine] Heb. *of grapes.* Wine is called the blood of grapes, Deut. 32. 14. Idolaters in sacrifices used to feast, Judg. 9. 27. Amos 1.8. 1 Cor.10.21. Or, hereby in general, he may intimate their dissolute manner of living, which is the ordinary companion of Idolatry: see Exod.32.6. 1 Cor. 10. 7. even as corporal fornication, draws gluttony and drunkennesse along with it. Idolatry and Epicurism usually go together.

V. 2. *So I bought her*] Not I hired her; as the LXX have it, ἐμισθωσάμην; *I bought her*: I had no dowry with her, as husbands usually have. Or this may have relation to the ancient custom, by which husbands did bestow dowries upon their wives, or purchase them, Gen.29.18,27. & 34.12. 1 Sam. 18. 25. This may signifie the slavish condition wherein the Church is, till God doth redeem and purchase her. For slaves onely were bought and sold, Esay 43. 24. Eph. 5.26.

for fifteen] Fifteen sickels; That is, one pound seventeen shillings six pence. This was the valuation of him that was above sixty years old, Lev. 27. vers.7. The Homer of Barley, or the land of an Homer, whose rate was fifty sickels, Lev.27 ver.16. was his value that was between 20 and 60. vers.3. But this Text hath little or no reference to that place. See Ezek. 45.11,12. and the Annotator there, and Exod.16.36. and on Exod.21.32.

half homer] Heb. *lethech.* Likely all this was but a base price. But haply we may be too curious after such inquisitions.

V. 3. *abide for me*] Sit down for me; as this word is used, Exo. 24.14. That is, stay and wait, and expect; abide unmarried, till fit time shall come for me to take thee to wife. See Deut. 21. 13. Or I will separate thee from me for some time; keeping thee, as it were, shut up, to hinder thy unstayedness; until I take thee to me again, as I intend to do, not putting thee away for ever. I will try so whether thou wilt seriously and sincerely repent; and neither marry another, nor commit adultery with a lover, as it after follows.

many dayes] See ver. 4.

so will I] He abandons the body of the people, Chap.1 9. He speaks here to the Elect remnant. There he shews his justice; Here his mercy, and the constancy of his love towards them; that no unworthinesse of theirs shall break it off. As the shall abide for him, so he will abide, and be bound and found faithful to her. She shall not wait in vain, neither without good cause why.

V. 4. *the children of Israel*] The explication, and application of the type. By this figure, I will have thee to set forth the state of thy people; which for their idolatries shall be separated from the grace and communion of their God: without any, kingdome or form of Common-wealth; and without any exercise of Religion, unlesse of Idolatry; until the time of their conversion to God by the Gospel.

many dayes without a king] From the sixth year of Hezekiah's reign, when Salmanesser carried away the ten Tribes, until Christ by his Death and Resurrection, conquered the enemies of mans salvation, and was constituted the King of his Church, were years 675, or thereabout. Some yet understand this of Judah, and their captivity in Babylon.

and without a sacrifice] The Israelites did imitate the worship at Jerusalem.

image] Heb. *a standing*, or *statue*. See 2 King. 17. 1.

ephod] The name of a Priestly garment, Exod.28.4,40. Under which is comprehended all the service of the Church. There was one for the High Priest, most curious and costly, Exod. 28. 6. &c. And another sort for the rest of the Priests, Exod. 28. 40. called coats, and linnen ephods, 1 Sam.22.18. Besides the Linnen breeches mentioned, Exod.28.42.

Teraphim] Exod.28.4. Gen. 31.19,30. Judg. 17. 5. & 18.14,17, 18,20. They shall want, both Kingdom and Priesthood; Church and Polity, wherein they trusted; they shall be without any form of Religion, right or wrong; that they might see their misery, and learn to flye to, and rely upon, Gods mercy.

V. 5. *Afterward shall*] Now they run headlong after their idolatries. But after so long, & so many miseries and judgements, they should surcease and abandon that course. And therefore they should the more patiently undergo those chastisements, for the good and benefit they should reap by them.

return] Repenting; as the sequel shews.

and seek] That they may be safe under his Regal power and protection.

the Lord their God] Not their Baalims, or vain gods; but Jehovah the true Lord and their God, upon their repentance.

and David their king] The Messias, Davids son according to the flesh. See Jer.30.9. Ezek.34.23,24. & 37.24. Mat.9.27. Apoc. 22.16. In whom Davids Kingdom, according to promise, was eternal, Psalm.72.17. And thus the learned Jews themselves expound this place.

fear the Lord] Psal.2.11. and in reverence make haste unto him. So Chap.11.11.

and his goodnesse] This is a fillial fear, and sure signe of Adoption, when we fear the Lord for his goodnesse sake.

in the latter dayes] Esay 2. 2. Heb. 1.1.

CHAP. IV.

Vers. 1. *Hear*] This Chapter seems to be a new Sermon. And herein we have Gods controversie, in more particular manner, with the people and Priests of Israel. First, the peoples sins are reckoned up: and Gods judgments denounced for them. Then the Priests sins; and threatnings for them. Again, the

the Peoples sins, their Idolatries and whoredomes are told, and threatned. And after that Judah is warned; Israel and Ephraim are yet again charged with sins and punishment. So that here are convictions of sins, and predictions of punishments, gone over again, and again.

the Lord] Because they would not obey the admonitions of the Prophet, he summons them before Gods tribunal, and shewes, God will plead his own cause, he will deal severely with them, and make it appear that he hath good reason so to do.

hath a controversie] a metaphor from Courts of Judicature; wherein parties contend in Controversies one with another. Here God takes upon himself the person of an adversary, to accuse and convict his people. See Chap.12.2. Esay.3.13. and 7.13. Jer.25. 31. Micah 6.1,2. His controversie will not be verbal only; but likewise in deeds, judgments, and punishments. Thus the Prophet intermixeth Threatnings, and Promises: Formerly giving hopes of mercies, left they should despair; and now again returns to Threatnings, left hypocrites upon his promises should presume, and sooth up themselves thereupon, without true conversion, and reconciliation with God. This controversie is the sum of the Chapter.

inhabitants] Whole body of the people; which fill the land.

of the land] Or this land, relating to Canaan; as the article prefixt doth seem to import. See Deut.18.9.

because there is] The causes of this controversie; the heads of the Indictment, or Bill of charge. He chargeth home; as Prophets use to do; and Preachers must, with such flagitious sinners. He begins with their sins against the second Table; because by them a sinner may be more easily convicted.

no truth] No sincerity, or fidelity, in heart, word, or deed.

nor mercy] Towards men, in their dealings one with another.

nor knowledge] as if there were no God in heaven, Psal.14.1. The true knowledge of God is the fountain of all piety, as the want of it is the well spring of all manner of sinne and iniquity.

V. 2. *By swearing*] Sinners are hardly brought to the sight and sense of their sins; and therefore he goes on, and brings their sins upon the stage, that they cannot deny them; and insists upon the sorts, numbers, and greatnesse of them; the more thereby to affect them. The words run in the Infinitive mood, to swear, &c. as in some other languages is usual. And the word to swear, signifieth properly to curse; as execrations are often joyned with oathes, Gen.26.28. and Chap.5.1.

they break out] Of all bounds and bands of all Laws of God and man; ragingly without any mean, or measure like the breakings out and inundations of waters; as Joel 3.13.

toucheth blood] Heb. *bloods.* In every place appeareth a liberty to most hainous vices; so that one followeth in the neck of another. And the blood-Royal, of Zachariah, Shallum, Pekahiah, Pekah, being all slain, touched each other, 2 King. 15. There is a connexion and concatenation of capital crimes, all over, every where, no place left free.

V. 3. *land mourn*] a description of an extreme and universal desolation, as Jer.4.25. and 12.4. Thus by deeds God contends with them. The Land shall bear the marks of Gods wrath, being left desolate and void of her Inhabitants.

languish] and pine away with desperate grief and sorrow.

with the beasts] These creatures were made for the use of man. And here he is punished in them: as if in detestation of some flagitious person one should overthrow his house, and burn all the houshould-stuff was in it. This here is an hyperbolical expression. The LXX adde here, *and with the creeping things of the land.*

V. 4. *yet let no man strive*] Notwithstanding these great and publick sins, in which the false prophets do flatter and sooth up the people, let not the true Prophets, nor any good man, (for it would be all in vain, and labour lost, Mat. 7.6. Ezek. 3.26.) profane my word, by speaking it to those obstinate and hardened rebels: I will contend with them by effects, and punishments, and no more by words and reproofs. So this agreeth with what was spoken, ver. 1. See Gen.6.3. and that, Amos 5. 13.

strive with the priests] Sin with an high hand, presumptuously: as guilty, as those that withstand Gods right and power in the high Priest, Deut.17.12. See Num.16. They will endune no reprover: which is the last degree of desperate boldnesse. See Rom.2.8. and 10,21. The desparatenesse of their disease in sinning, will not endure the plaister; they will strive with, and resist the Physician; oppose them, and their office, whom God hath set over them for this very purpose: If they handle their soares roughly, they will fly out upon them. See Jer.18.18, & 15,10, & 20,2,7, & 26, 8,11. and 29.26,27. Amos 2.12 and 7.10——14.

V. 5. *Therefore*] Thus again God will contend with blowes, Sin shall not be passe without its punishment.

shalt thou] Every one of you. He directeth his speech to each particular person among the people.

fall] Chap.13.16. and 14. 1. Jer.6.15. and 8.12. Prov.11.5.

in the day] Even at noon day: openly in the sight of all. Some translate it, *to day*, that is, within a short time.

and the Prophet] The false prophet.

shall fall with thee] Follow in his order, and accompany thee, in thy punishment.

in the night] Presently, as the night succeedeth the day, and in a continued series and succession are joyned together.

destroy] Heb. *cut off.*

thy mother] Samaria, or the whole body of the Kingdome: or the Church; in whose name they prided themselves: as the Papists do at this day. The vulgar Latin translates thus, *nolle tacere feci matrem tuam.* The LXX νυκτὶ ἐμίσησα τὴν μητέρα σου. Both misjoyning night (which yet hath an *Athnach* upon it) to the words following: And the LXX reading דמה אמיך for דמיתיך

V. 6. *My people*] God here begins to fall upon the Priests; and chargeth them with sloth, and Ignorance; and that by their default, not doing their duty in teaching, his people perished for want of instruction and knowledge, Mat.15.14. Ezek.33.6. Prov.29.18. Esay 5.13.

because thou hast rejected] Their chief duty is to teach and instruct, Lev.10.11. Deut.33.9,10. Mal.2. 7. 2 Chron. 17.8,9. And therefore they themselves must not be without knowledge. But the Priests of the Israelites, of the Ten Tribes, of whom here he speaketh, did reject this knowledge in an high degree.

forgotten] This may be understood either of the Priests, or people, or of both together; For the Prophet is quick and concise, speaks sometimes in his own person, anon in Gods person; sometimes to the people, straight to the priests, and quickly to the people again. And likely the people willingly would forget the Law, and not have the threatnings of it still thundering in their ears; they were well contented with such Idol, and idle Priests, and dumb dogs that could not, or would not bark. The knowledge of the Law of God made mainly against priests and people of the ten Tribes.

I will also forget] Thee, and thine; thy self, and thy posterity they shall not be remembred, nor reckoned in my Covenant.

V. 7. *as they were increased, so*] Namely, in dignity and authority; so referring this to the Priests. Or if we refer it to the people, then, as they were increased in number, riches, and all manner of Blessings, so they took the more liberty and boldnesse to sin against God. Which argues the more their ingratitude, and impiety against him.

therefore will I change] It is Gods doing; the enemies were but Gods instruments. The *Targum* thus; *they have changed.*

their glory] Their prosperity wherewith they made themselves drunk, and wherein they so gloried, Phil.3.19. Or rather, understanding it of the Priests, their priestly Prerogatives wherein they gloried, should be turned to their shame, Mat.1.9,10. and 2.2,3,9.

V. 8. *They eat up*] They fatten themselves with the sacrifices which my people offer for their sins, and are greedy after them; & take no care of their conversion, but rather willingly suffer them to multiply their sins, & foster them therein for the sacrifices sake.

the sin] Sacrifices for sin, Exod.29.14.

set their heart on their iniquity] Heb. *lift up their soul to their iniquity.* Deut.24.15. Jer.22.27. The priests hearts are set on it, and glad at it, at the peoples sins and iniquity. And the peoples hearts, and souls are set on, and lifted up to their iniquity, heartned to it, and hardned in it, by the priests meanes; perswaded by them, as if their consciences were discharged, and themselves quit of the guilt of their sins, by those very sacrifices; and therefore relying upon the virtue and efficacy of them, they might sin the more freely and boldly. Thus the covetousnesse of the priests corrupted the right end and use of the sacrifices; and turned them to the clean contrary.

V. 9. *like people, like Priest*] Esay 24.2. signifying, that as they have sinned together, so shall they be punished together, without any difference or respect had of their office. The priests should not onely be spoyled of their honour, and made to differ in nothing from the common people, but both should undergo the same common Judgment; both punished, as after followeth. The Priests of and among the Israelites were no true priests indeed, neither in descent, nor doctrine, ver.6. But yet that account and reputation they had among them, as supposed to be such, they should lose it also.

punish them] Heb. *visit upon.* See on Chap. 8.4.

reward them their doings] Heb. *cause to return*, Chap. 12.2.

reward them their doings] Heb. *cause to return*, Chap. 12.2. Jer.32.19. Esay 65.6. Prov.14.12. Psal.94.23. 2 Chr.6.23.

V. 10. *For they shall eat*] Lev. 26.26. Hag.1.6. Mat. 4. 4. Not meat, but Gods blessing, is the sustenance of man, Mat. 4. 4. Though the priests eat the fin of the people, ver. 8. yet they shall not be satisfied, Ezek. 7. 19. *Quo plus sunt poto plus sitiuntur aquæ.*

commit whoredom and shall not encrease] The vulgar Latine thus; *They have committed whoredome, and ceased not.* The LXX, thus; καὶ πεπλεόνασας, shall not be directed, or righted. The true meaning is, according to the true Hebrew, to shew that their wickedness shall be punished on all sorts and sides; for though they think by the multitude of wives, or whoredome, to have many children, yet they shall be deceived of their hope, Chap.9.14. In vain do sinners seek and hope to obtain their desires by unlawful means.

because

because they have left off] This the fountain of all their miseries.
to take heed to the Lord] Zech.11.11. and to his word and worship, Jer.2.13,17. and 5.7. and 9.13. and 16.11. Esay 1.4.

V. 11. *whoredome*] The LXX, as now we have it, do much alter and corrupt the true reading, and meaning of this verse, and of the 12,14,15,17,18,19. verses following. The vulgar Latine, much better. The meaning of this 11. verse is, That their abundance makes them run into all riot, in carnal sinfull pleasures.

take away the heart] ver. 12. So drown them, and make them drunken, that they become like brutish beasts; deprive them of the use of common sense and reason; and have not the hearts of men, to heed the Lord, and his Judgments against their sins, either threatned to come, or though presently inflicted upon them, Prov.23.33.

V. 12. *My people*] Thus he speaketh by derision, in calling them his people, which now for their sins they were not. Or this aggravateth their sin, that being his people, at least in profession, they should thus fall to Idolatry. The LXX thus, *The heart of my people embraceth whoredome, and wine, and new wine.* So, joyning *my people*, to the former verse.

ask counsel] Instead of seeking after Gods Oracle; to have Counsel given them in difficult cases.

at their stock] Or, *block*; Namely, their Idols; made of wood, Jer.2.27. and 3,9. Esay 40.20. and 44.14——18. He calls them thus in way of greater detestation, and to shew their greater madnesse and brutishnesse.

their staffe] Pointing at their madnesse again. Some think he hath relation to an ancient manner of divining by staves and rods; and hold that here are meant the rods of the South-sayers and Magicians; as those, Exod.7.12. Others, that this is spoken by way of Irony and derision; as Esay 40.18,&c. And is as much as if a blind man should ask counsel of his staffe.

the spirit of whoredomes] Namely, the inclination and affection unto Idolatry; which is spiritual whoredome, kindled in the heart of man by the evil spirit: See Esay 44.20. The vehement and impetuous motions and commotions of the minde, are called in Scripture by the name of spirits: so the spirit of Jealousie, Num. 5.14. the spirit of lying, 1 King.22.22. a spirit of perversities, Esay 19.14. a spirit of slumber, or deep sleep, Esay 29.10. And so a spirit of uncleanneile, of errour, of giddinesse. In all which the evil spirit the devil, hath a working hand.

them] Not in the Hebrew, but understood, as Chap.2.7.

a whoring] as lewd women, without all shame, are led after their lusts.

from under their god] Chap.1.2. from after their god; withdrawing their due subjection from him.

V. 13. *They sacrifice*] This shewes the kind of their whoredome to be Idolatry. They pretended a good intention; and great zeal in their manner of worship. But that salves not the fore. God declares this to be spiritual whoredome.

upon the tops] Idolaters usually delight in high places, there to perform their worship. And hence we have so often mention of high places; as 1 King.3.2,3. and 12.31,32. and 15.14. & 22.44. 2 King.12.3. & 15.4,35.

of the mountaines] Isa.1.29. & 57.5,7,9. Ezek.6.13.

incense] See on Chap.2.13.

hills] Ezek.20.28. Jer.13.27. & 2.20. 2 King.17.10.

under oakes] Esay 1.29. & 57.5,7. Ezek.6.13.

the shadow] Because of the greatnesse of the trees and leaves; they yeelded the more shade from the bright light, and scorching heat of the Sun in those hot climates. Thus there is a shew and shadow of humane wisdome in this part of their will-worships, as Col.2.23. But all this was against Gods expresse Law, that commanded the place for sacrifice to be the Altar onely in the Court of the Temple at Jerusalem, Deut.12.1——7. 2 King.18.22. Neh. 10.34. And yet they did not stick to glory in their shame, in exceeding and excelling the Jewes in the numerous multitudes of their Altars, and places of worship, Chap.12.11.

Therefore your daughters shall] Because they take away Gods honour, and give it to Idols, therefore he will give them up to their lusts, that they shall dishonour their own bodies, Rom.1.28. See Amos 7.17.

V. 14. *I will not*] Or, *shall I not?*

punish your daughters] Punish those shameful sins in them; but let them run headlong in those bad courses, God will not vouchsafe his restraining grace; but deliver them up to their own vile lusts. See Gen.20.6. Rom. 1.24,26,27,28. And so vindicate and revenge himself, and his glory, 1 Sam.2.30. By the other reading, God will most surely punish them, Heb.13.4.

nor your spouses] Or, *daughters in-law*. The word signifieth both.

commit adultery] Some understand this of their ravishment by force; as enemies use in sacking of cities. And so likewise they take that place, Amos 7.17.

for themselves are separated with whores] They separate themselves from me, cut themselves from my covenant and communion, by joyning themselves to harlots, which were excommunicated from amongst Gods people, Prov.2.16. & 6.24. See of this separation, Prov.18.1. Ezek.14.7. Hos. 9.10 Jude 19.

sacrifice with harlots] Like that, Numb.25.1,2,3. Thus they defiled themselves with carnal and spiritual pollutions.

that doth not understand] ver.6. Their ignorance shall not excuse them; they are willingly ignorant, and blindfold themselves.

shall fall] See on ver.5. Fall, both into sin and punishment.

V. 15. *though thou Israel*] Less marvel though the Israelites did so; being brought to it, and accustomed in it, ever since the dayes of the first Jeroboam; neer two hundred years ago.

yet let not Judah offend] God turneth his speech to Judah, willing them, that by the example of Israel they do not sin, by whoredoms, in worshiping Idols. Dangerous it was to Judah, to have such, and so neer a neighbour, as Idolatrous Israel was. We are apt to receive contagion that ways, 1 King.11.2. Judg.3.6,9. which made God so often, and carefully forewarn his people against the like infections by the Canaanites, Deut.7.3,4. Exod 34. 15,16. As here he doth, against the like danger by the Israelites. See Chap.6.11.

Gilgal] This was neer Jordan, the East border of Jericho; not far from mount Gerizim, & Ebal, and Ai, and the valley of Acor. There Joshuah pitched the twelve stones; & circumcised the people, whence he named the place Gilgal: and there he kept the Passe-over: See Deut. 11.29,30. & Josh. 4. and 5. Chapters. And his constant Camp was there, Josh.9.6. & 10.6,15,43. And there he divided the land, Josh.14.6. There was the Tabernacle, and the Sacrifices. There they made Saul King before the Lord, 1 Sam.11. 14,15. There Samuel, in his circuit, kept Assizes, and hewed Agag in pieces before the Lord, 1 Sam.7.16. & 15.33. After Jeroboam set up idolatry, there were in the dayes of Ahab and his sons, the Prophets Elias, and Elisaus, and a College of Prophets in Gilgal; whose pottage Elisaus healed; and for whom he multiplyed the loaves; 2 Kin.2.1. and Chap.4.38,41,43. This became a famous high place for idol-service and sacrifices; and so abominable. See Hos.9.15. and 12.11. Amos 4.4. and 5.5. The LXX as now we have it, do much mis-read this verse, and in verse 17.

Beth-aven] 1 King. 12.29.30 is the same as Bethel, And of Bethel, See on Chap.10.15. But because Bethel signifies the House of God, Gen. 28.17. and that this place had been prophaned by the Idolatry of the calves; the Prophets do often call it Beth-aven, that is to say, the house of an Idol, or the house of vanity, Hos.5 8. and 10.5. Besides, that neer unto Bethel, there was another place, called Beth-aven, Josh.7.2.

nor swear] This form of oath is lawful; but not to be used by idolaters; as those were in the former words. God would not have his name in the mouth of idolaters. See Psal.50.16. nor would have his people to take the name of idols in their mouthes, Psal. 16.4. nor must his people use it, as idolaters do. They pretended they did swear by the true God, when they swore by these calves, Amos 8.14. for the ten Tribes did profess that they worshiped God, in them imitating Aaron, Exod.32.5. 2 King. 10.16. which notwithstanding was reproved by God. God cannot endure it, to be joyned with idols, 2 Cor. 6.15. Zeph.1.5. Ezek.20.39.

V. 16. *For Israel slideth back*] Deut.32.15. Zech.7.11. See Psal.125.5. and 78.57.

as a lamb in a large place] Sheep are sociable. A Lamb being alone, by its bleating, bewrayes its fear and unquietness, and its desire and seeking after the dam, and the flock, and shepherd, that it perish not. God will put Israel in that case. Israel was a wanton heifer; the whole field and pasture could not containe and content her. God would tame her, and make her as this Lamb. Seeing they have been so rebellious, and have loved liberty so well, I will grant it them, but to their ruine; like to the liberty of a Lamb in the wilderness, where it would be exposed to a thousand dangers and miseries. Unless he threaten them with the desolation of the countrey, and with the small number which should remain in it.

V. 17. *Ephraim*] The ten Tribes, called by the name of their chief City. Whence was the first, and the most of their Kings; and where their head City Samaria was. Thus usually is it taken, Esay 11.13. and 7.17. and 17.3. Jer. 7.15. and 31.9. 20. Psal.60.7. and 108.8. Hos. 6.4. and 11.8.

is joyned to idols] And that Tribe was the head-spring of all their idolatry, 1 Kin.12.28. Targum thus; They have permitted to themselves Idols. The LXX thus; They have set to themselves scandale.

Let him alone] A fearful dismission, that is, Then Judah, or every Believer, have nothing to do with him; by conference of ver. 15. Others say, Such as are good amongst them, let them be separated from him to Judah, or some other faithful, 2 Cor.6.17. Or else, Let him be filthy still, Ezek.20.39. Apoc. 22.11. Or, do thou Hosea forbear further to deal with him, by preaching to reclaim him: For it will not be, he will not be drawn away from his Idolatry, All these do not so much differ, but that they might be conjoyned.

V. 18. *Their drink is sowre*] LXX. thus; ἡ μὴ τοῦ κοιμᾶσθαι mis-reading מסאם for מסאה Targum thus; Their Princes are proverbial speech, to set out the filthy corruption of the people, in their lives and religion. They are so given to swilling and gluttony, that they belch out, and cast up stinking vomitings.

They

They so swill in drink, and ingorge themselves therewith, that over-charging their stomach, it grows sowre in it. They sin not in a common way, or keep any mean, or mediocrity in sinning; but so exceed, as they are past all shame altogether, Jer. 14.3. Isa. 1.22.

whoredome] Spiritual with images; not excluding the carnall whoredome.

rulers] Heb. *shields*, Psal.47.9. The heads of the people; who should have remedied, and curbed those sins and sinners, and protect the people, do spoil them.

Give ye] Prov.30.15. They are so shamefully impudent in receiving bribes, that they will command men to bring them unto them: and so the Rulers base coveting of presents, disgraceth all the government; they make publike sale of justice and right: See on Micah 7.3. The foresaid sins commonly follow idolatry. LXX thus, They loved shame by gifts.

V. 19. *The wind*] The denunciation of Gods judgements, and revenge upon them for their foresaid sins.

hath] Speaks of the time to come, as if it were already past and done, for the certainty of it.

bound her up in her wings] To carry them suddenly away, as it were, by a strong puffe of wind, or a storm. They shall be speedily carried away into Captivity, as if upon the wings of the wind. See the phrase, 2 Sam. 22. 11. repeated, Psal. 18. 10. See Psal. 1. 4. Ezek. 5. 3.

be ashamed because of their sacrifices] Seeing themselves fallen from the hope which they had conceived, of pleasing God by them; and deceived in the trust which they had put in them: or, they shall be disgraced; that is to say, they shall fall into extream misery and ignominy, through their Idolatries, Jer. 2. 26, 27. Esay 2. 20.

CHAP. V.

Vers. 1. HEar] This, and the two Chapters following, seem to belong to the same prophecie or Sermon, in this chap. are sins charged upon all, of all ranks in Israel: Their fall, and Judah's with them. And again are repeated, the sins of both: And Gods judgements against both. These in this verse, the Prophet calls for, and commands audience.

O Priests] Whose function was to teach and correct others, and be good examples themselves. Ecclesiastical persons in the first place are called upon.

O house of the King] Kings are not exempted from obedience to Gods Will and Word. Though they, of all others, will stand upon their priviledges and prerogatives. Nor can they exempt themselves from his judgements; whereof they are the more worthy, as abusing their high dignity, and trust; and hurting more then others, by their ill example. And this may be extended to all Magistrates, Officers, Ministers, and Counsellors of the King.

for judgement is toward you] Heb. *for to you the judgement is.* To you Priests, and Princes specially, who should have corrected and repressed others, and are the fountains of all evils your selves. The charge of teaching, and doing right and justice belongeth to you, and ye have been the chief authors of extortion & injury, as is said afterwards. Or, Judgment is coming upon you, Mal.2.2. as is speedily fell upon the house of Jeroboam, and his successors. Think not that ye can any ways escape, and avoid it. Thus he summons and cites them to Gods tribunal. He will judge, and execute his judgements upon them.

because] Or, *but*.

a snare on Mizpah] Ye Priests and Princes have laid snares to intrap the innocent in their lives and goods: as theeves and robbers do for passers by, or followers do upon the hills of Mizpah, and Tabor. Mizpah signifieth a beacon or watch-tower, or place of spial and speculation, Gen.31.49. And there were divers places of this name; one belonging to the Tribe of Judah, Josh. 15. 38. another to Benjamin, Josh. 18.26. another Mizpah of Gilead, Gen. 31.49. Judg.10.17. & 11.29. another of the Moabites, 1 Sam.22.3. This here seems to be neer Mount Hermon and Libanus, Josh.11.3. and watch towers are built on hills and mountains for the more spacious view and prospect.

Tabor] We read of a City of that name given to the Merarites out of the Tribe of Zebulun, 1 Chron. 6. 77. And of the plain of Tabor, where three men going up to God to Bethel, did meet Saul, 1 Sam.10.3. and of mount Tabor, Psal.89.12. Jer. 46. 18. whether Barack drew his army, Judg. 4. 6,12, 14. and where Gideons brethren were slain by Zeba and Zalmunna, Judg.8.18. On these two mountains, it seems hunting and fowling were used; whence these similitudes are taken.

V. 2. *And the revolters*] Terms taken from such as are highway Robbers, which turn aside, or lie in ambush, and hidden places, for mens estates, and lives. Others take them for revolters from the right Religion of Judah at Jerusalem.

are profound] Deep, and deeply rooted in their own devices, wherein they please themselves, and think to delude and deceive God; and so are obstinate in their own superstitions, and contemn and reject all counsel, advice, and admonitions, to reclaim them. Others rather, that they seek deep and secret hidden lurking places for to work their mischief, & have deeply engaged themselves; and made great progresse that way. So Chap.9.9. *They have deeply corrupted themselves.* And so Esay 31.6. *they have deeply revolted*; that is, exceedingly.

to make slaughter] Some understand this of their sacrifices, here contemptuously called slaughter; as Esay 66.3. But rather the literal meaning is to be embraced, as best agreeing with the context, that *profundarent (ut ita dicam) jugulationem*, were deep and very far gone in bloud and murder. And did it cunningly, that they might not be found out, and convinced of it, Chap.4.2. See such crafty and subtile oppressors set out in their colours, Psal. 10.9,10. Targum thus; *they slay very many sacrifices to Idols.*

though] Or, *and*.

a rebuker] Heb. *a correction*: that is, I that am the supream Lord, will look over, and correct their judgements, and make these false Judges give an account. I will be he that shall reprove and punish all these iniquities, Job 24.16. Hos.6.9. Or this they did, though I did rebuke them by my Prophets, and labour their amendment; which takes away all excuse from them, and aggravates their crime: yet some would make the meaning this, *And I have been rebuked of them all.* Like that, Chap.4.4. & Lam.3.13. & Psal.22. 6,7. & 44.14.

V. 3. *I know Ephraim*] They boasted themselves not onely to be Israelites, but also Ephraimites, because their King Jeroboam came of that Tribe. And that was the chief Tribe of the ten: and they pretended many colours & shews of excuses and defences for themselves, under which they thought to hide and shelter themselves. But all in vain. If they knew not themselves, yet God did know them, and tels them so, that his eyes could not be blinded with such smoaky shifts.

for now] The thing he knew. For all their shifts and shuflings, pretences and defences, they were yet in all their will-worship of their own devising, but whorish and filthy Idolaters, when they left the rule of the Word and Law of God.

V. 4. *They will not frame their doings*] Heb. *They will not give.* Or, their doings will not suffer them: or their works will not suffer them to be converted. The Prophet may be conceived to speak this, either in the Person of God, or in his own person. They are so drowned in their Idolatries and sins, so devoted to them, that they are past hope of amendment; so manicipated to them, that their minds will not give way to them, or they give their minds to return. No hope remains, as Chap.4.17. They think no ways of any reconciling, returning to God.

their God] That had been theirs by Covenant, and is by their profession; that had dealt with them as a gracious God, and was yet ready, upon their returning, to receive them.

for the spirit] Chap.4.12. They so pleasle them: in their whorish wayes, the Devil hath so madded them, that now without all shame, as whores in publick shewes, they act their filthinesse.

not know the Lord] This is not to extenuate their fault, but amplifies it, That they have banished from them the true knowledg of the Lord; that their eyes against it.

V. 5. *And the pride*] In contemning Gods will and word in his, and by his Prophets: proudly bearing out themselves against them, without fear, yea haughtily, scorning their reproofs. Some here would understand God himself to be called the pride and glory of Israel, as Amos 8.7. And to like purpose would wrest those places, Nah.2.2. 2 Sam.1.19. as the Temple is called the excellency of Jacob, Amos 6.8.

testifie] Needs no other witnesse. This their impudent boldnesse in sinning, and contemning of God, makes them notoriously guilty, and altogether inexcusable, Chap.7.10. Esay 3.9. The others make God here to witnesse against them; as Ruth 1.21. Job 10.17. Micah 1.2.

therefore] In vain they promise to them impunity.

Judah also] Mercy was promised to Judah, Chap. 1.7. But this is spoken here of such degenerate Jews as fell off, and joyned themselves to the Israelites and their Idolatries.

V. 6. *They shall goe with their flocks*] To offer sacrifices. By them to seek counsel and help of God, and to win his favour. And they shall be studious and earnest in this kind, spare no cost or pains; but abound in their sacrifices, to please and pacifie God. Thus men in, and by their sacrifices, to please and pacifie God. Thus men are apt to trust in outward rites, exercises of Religion, and secure-ly to rest there; which yet are but helps to faith in Christ, and rely to rest there; yea, many times they are the bolder to sin, when pentance for sin: yea, many times they are the bolder to sin, when they think they have such means of expiation ready at hand; and have their good intentions withal, by those meanes to seeke the Lord.

But they shall not find him] All aforesaid is in vain altogether, while they remain sinners, continuing therein, Prov.1.28. Esay 1.15. Jer. 11.11. Ezek. 8.18. Micah 3.4. John 7.34. & 9.31. God mainly requires the heart and inner man; spiritual services and sacrifices. They abused the true end of the sacrifices, their outward services, though never so many, shall not serve their turn, and save them. God will forsake them, as ver.15. Ezek. Chap.10.

from them] From such a kind of seekers and worshippers.

V. 7. *treache-*

V. 7. *treacherously*] Like an adulterous woman which conceives and brings forth by others, more then by her husband, Jer.3.20. The meaning is, the peoples corruptnesse sheweth it self in this; that publick orders serve for nothing, but to make them sitting for Idolatry, and not to turn and amend them. Treacherously breaking his Covenant, and prostituting themselves to Idols.

strange children] Of strange women; so mingling the holy seed with the Heathen: And those likely brought up as strangers to God, and his people, in the superstitions, and Idolatries of the Heathen. Contrary to that, Deut.7.3,4. Or else, children like themselves, brought up by them in the same apostacy, and continuing in the same treachery, so that now it grows to be hereditary, and no hope is left remaining; and I cannot call them my children, for the children of Abraham, but strange children, Eph.2.12.

a moneth] their destruction is not far off, or a short time will serve for to root them quite out. See Zach.11.8. 1 King.14.14. Or else moneth may be taken here, as Jer.2.24. and so, that their own desperate dissolutenesse and loosnesse of life shall devour and consume them, as it were, by piece-meal.

devour them] as a gulph swallow them up.

with their portions] As formerly out of Jer.2.24. Or, else, the portions of their wealths, and strengths, their victuals, ammunitions, and fortifications.

V. 8. *Blow ye the cornet*] Here the Prophet, as an Herald from heaven, not a Prophet, proclaimeth war, seeing his former warnings and threatnings would not suffice. As God commanded Ezekiel to lay a siege, Ezek.4. That they may know, God threatned not in vain; but his executions shall follow his threatnings close at the heel. The wicked counted the Prophets words but vain; but here God himself comes in ready armed, to take revenge.

in Gibeah] A representation of the enemies sudden coming: as it were by a signal given from these high places of Benjamin, which bordered upon the Kingdom of the ten Tribes, 1 King. 15.21,22. Gather Souldiers, prepare for defence; yet all shall not serve; neighbouring strengths, shall be but a vain confidence. Of Gibeah, see on Chap.9.9.

in Ramah] There was Ramah in Naphtali, Josh.19.36 And Ramah of Zophim, 1 Sam.1.1,19. where Samuel was born, dwelt, Judged Israel, dyed and was buried. And Ramah of Benjamin, Josh.19.29. neer to Gibeah, Judg.19.13. 1 Sam.22.6. Esay 10.29. and bordering upon Judah. There Rachel was buried, neer Bethlehem. Whence is that, Jer.31.15. Mat.2.18. And this seems to be meant in this place.

cry aloud] A third repetition, in this verse.

at Beth-aven] A city differing from Bethel, and situate between Ephraim, and Benjamin, Josh.7.2. & 18.12. belonging to the Kingdom of Israel.

after thee, O Benjamin] The City of Beth-aven being a little beyond Benjamins Countrey. Or, thus, Benjamin and Judah after Ephraim and Israel, should prepare themselves to suffer the calamities of war.

V. 9. *Ephraim shall be desolate*] Here desolation, destruction, and devastation, is denounced; and that by reason of their desperate and irrecoverable state in sin. And indeed the kingdom of the ten Tribes never recovered their estate again, after their desolation by Shalmaneser, 2 King.17.

among the tribes of Israel have I made known] I do not suddenly, rashly, or hastily proceed to vengeance; but make it known before: Or thus, in the person of the Prophet, I have done my duty, and made known, among all the people, the wrath to come; as Ezek.33.38. so that the people may think themselves, if they will be wilfully blind and besotted.

shall surely be] By the successe, they shall surely know that I have determined this, which they slight as uncertain, if they be not careful, by timely repentance, to prevent it. And so he goes on to deal against both, to the end of the Chapter: This wrath and vengeance, is firmly and irrecoverably determined by God; not conditionally threatned, as most commonly it is; but they being desperate in sin without hope of repentance, it is precisely and absolutely decreed and denounced; so that none may conceit any hope of escaping it.

V. 10. *The Princes of Judah*] To them of Judah also, he was a Prophet, Chap.1.1. And Judah was not free of sin, though not so sinful as Israel. And the Princes, they the fountains of all evil; *Magnates, magnates*; they confounded all, that should have kept all right and in order.

that remove the bound] They should be as boundaries of land, to set and keep all things right and straight. But they do violate all laws, which are the publike bounds of every ones right: and in their judgments do overthrow particular mens titles, concerning the lawful possessions of their goods. The haynousnesse of this crime appears, Deut.19.14. and Chap.27.17.

like water] Like a cloud, or deluge of waters, most abundantly; the greater shall my wrath and vengeance be against them.

V. 11. *Ephraim*] returns to the Israelites.

is oppressed] And preyed upon. As Judges 4.3. & 10.8.12.

and broken in judgment] By the abuse of publick orders, and officers, and Gods hand of judgment in it.

because he willingly walked] Justly for this cause; Because he walked after the commandement and traditions of men; and that willingly, because he better liked them, then Gods commandements: as was specially seen, in their willing following the commandement of Jeroboam for idolatry, 1 King.12.28,29. They were as ready to obey, as he to command. Though to aggravate his sin, he is said to make them sin, to drive them to it, 2 King.17. 21. Some with the LXX translate thus, Because he would, he went after vanity, or vain things; he willingly followed vanity; as Job,31.5. 2 King.17.15. 1 Sam.12.21. The LXX varies much more, in the version of this verse. And the Targum thus, Their Judges turned themselves to go astray after lying riches. Vulgar Latin thus, *calumniam patiens est Ephraim, quoniam cœpit abire post sordes*.

V. 12. *as a moth*] I will cause them, by little and little, to consume themselves with disorders, and inward evils, until they be quite overthrown, Job 4.19. Esay 50.9. and 51.8. The LXX hath σῆσιν.

Judah] His sin also is not without its punishment.

rottenness] Or, a worme, see Job 13.28.

V. 13. *when Ephraim saw*] The sore, and the stiffe of both: they both see their sicknesse and wound; but not the true cause of it, Gods wrath for their sins. They feel the present smart; as brute beasts will do their blows, and roar at them; but know neither the cause why, nor the means how to prevent them afterwards. So they saw the evils that did consume them, but took not the right course to remove them.

Then went Ephraim to the Assyrian] Menahem, King of Israel, required the assistance of Pul, King of Assyria, 2 King.15.19. Thus they repented not with these lingring punishments, but betook themselves to vain shifts, and the arm of flesh, to broken reeds; as is usual with such sinners, in like case to do. They went not to God, as they should have done. Chap.14.1,3. and Chap. 6.1,2. but they went to the Assyrian. Of the Assyrians, see the Annotations on Chap.7.11.

and sent] That is, Judah sent: which is to be supplied by analogy of what went before, and follows after. See 2 King16.7. Both alike sinned in this kind.

to King Jareb] Or, the King of Jareb; or to the king that should plead, defend, and revenge them. Some think this to be the name of a King, or rather of his City, or Country, of some place or petty kingdom in Assyria. To Tiglath-Pilneser King of Assyria; Ahaz King of Judah, sent for help against Rezin King of Syria, and Pekah King of Israel, 2 King.16.7. 2 Chr.28. and went not to God for help; but rather refused him, Esay 7.12,13.

yet could he not] This shall not profit you in the end. It shall shew you your folly. The wise way is to run to God. All others shall prove Philistians of no value.

V. 14. *as a Lion*] In the end he will be more then a moth, and rottennesse, when they will not repent upon lingering punishments, he will grow to be a very Lion. This men get by seeking to vain helpes against God. Nothing can resist his hand. See Chap. 13.8. Lam.3.10. Psal.17.12.

and go away] A term taken from wild beasts, which having taken any prey, do run away presently, so that the prey cannot be recover'd from them: yet he will go away with the prey, not as a Fox, slily and stealingly; but as a Lion openly, daringly, and without any fear, of any rescue

V. 15. *return to my place*] I will take away the presence of my help and grace from them; as if I did shut my self up in heaven, as if I would not care for them any more; and I will expect the issue of their behaviour upon my fierce wrath. See Esay 18.4.

till they acknowledge] Here are the two parts of repentance expressed.

they] Both Ephraim, and Judah; of both whom in the former verses.

acknowledge their offence] Heb. *be guilty*, Lev.26.40,41. Jer.29. 12. Ezek.6.9. & 20.43. & 36.31.

and seek my face] And favour. See Psal.27.8,9. & 31.16. and 44.24. and 51.9. & 80.3,7,19. Esay 55.6.

in their afflictions they will] Here is the end and use, and fruit of afflictions, Psal.78.34. & 83.16. Judg.3.9,15. & 4.3 & 6.6,7. and 10.10 and Esay 26.16.

early] That is, with all speed, care and industry, Job.8.5.

CHAP. VI.

Vers.1. *Come*] An exhortation to both, to return to the Lord; upon his readinesse to heal and revive them.

All means of conversion afforded to Ephraim, and Judah and yet they all deal treacherously, Gilead, the Priests, Ephraim, and Judah.

and let us return] He sheweth the people how they ought to return to the Lord, that he might call back his plagues. To others, it seems to be a discourse of the people repenting, being the sequel of

of the precedent Chapter, so as they yield not to despair, but rather raise up themselves to repent, and to hope in Gods mercies; each one beginning with himself; and then mutually exhorting one another, as the words do shew.

for he hath torn and] And indeed this is the course and custome of God, He so smites, as willing to heal, though he tear as a lion, Chap. 5.14. yet leaves place for mercy; and in his punishments, aims at repentance. And the knowledg of this, and the apprehension and hope of mercy, is the very beginning of repentance, and induceth sinners to it, Psal. 130.4. See Deut.32. 39. 1 Sam. 2. 6. Job 5. 18. Esay 30.26.

bind us up] As a Chyrurgion having laid on plaisters, then binds up all.

V. 2. *After two dayes*] In a very short time he will restore us; as it were from death to life, upon our repentance, Esay 54.7. The Jews understand the two dayes of their deliverance, from the Egyptians bondage, and Babylonian captivity, and the third day of their redemption by the Messias. Others, hold it to be a secret prophecie of Christs Resurrection the third day after his death, 1 Cor.15.4. But this seems too far-fetcht; and that place may not have relation to this Text, but to other Scriptures: unless we hold according to that rule, That there are many prophecies concerning Christ, which first have their accomplishments in others, as in Types, and after receive their full and perfect accomplishment in him: as that, Chap.11.1. The true sense is, that though God deliver them not in the first, or second day, but delay a while longer, yet they will patiently expect, and trust still, that assuredly at last he will deliver them. Thus they strengthen themselves in their faith and hope, though two dayes passe without help; as Jer.8.20. A remarkable pattern hereof we may take to be that of our Saviour, 1 Cor. 15. 4. and we must be made conformable to our head, Rom. 8.29.

live in his sight] Here is their hope. In the sight of God, is all life and felicity, the life of grace and glory, Psal. 16 11. & 17,15. Apoc 7.9. we shall live under his protection and favour, participating of his grace, and in his fear and obedience.

V. 3. *Then shall we know*] Naturally we are inclining and prone to doubt of Gods favour. Therefore the faithful continue and go on to encourage themselves in their comforts. And this is the exercise of their faith. Then shall we know, though now we see no such thing. The light of life shall dawn at last, after this darknesse, Rom.1.20. Psal. 30.5.

if we follow on] Or, *how to follow*, John 8. 31, 32. If we manfully strive to surmount all impediments, which would otherwise hinder us from attaining that grace, which yet seemes shut up from us.

his going forth] The manifestation of himself in grace and favour. Others thus, the manifestation of his Grace in his Son, the knowledg of God, which shall be through Christ in the Gospel, shall be in the appointed time, and shall keep its ordinary course, as the Sun doth at his rising. See Judg.5.31. Prov. 4.18.

as the rain] The fruit of this his appearing, and revealing of himself. See Job 29.23. Psal.72.6. It shall be as the rain watering the earth, and making it to fructifie.

as the latter and former] So shall he seasonably and constantly shour down his blessings upon us. The sum is, we shall more and more increase in the knowledg of God, notional, and experimental: as the light of the morning doth hourly more and more increase, and grow fruitful by it, as the earth doth by the rain. Thus they go on in reckoning up the effects and benefits of Gods grace and bounty towards them, upon their repentance; He will heale us, revive us, and we shall live in his sight, and know him, and find his gracious favour still more and more. Thus the faithful increase in the knowledg of God, and trust in him. The LXX thus, ὡς ὁ ὄρθρον ἀτεγμὸν ὑψωθήσεται αὐτός.

V. 4. *O Ephraim*] The Prophets, as hath been said, usually add to their threatnings, some promise of hope and comfort, lest the faithful should despair. And again, to their Promises, some threatnings and exceptions, lest hypocrites lay hold on the promises, which indeed belong not to them. For they had to do both with the whole body of the people that was corrupt; and also with a few godly ones amongst them. Here the Prophet turns himself to the similitude, and shewes they were incorrigible, incurable.

what shall I do unto thee?] A pathetical contestation, appealing to their own consciences, in the matters following. See Chap. 11.8. Esay 1.5. & 5.4. seeing your perversnesse is so great, that ye cannot give way and place to my grace and goodnesse; what now shall I do unto thee?

O Judah] Judah in no better case: A thing the more deplorable.

your goodnesse] Or, *mercy*, or, *kindnesse*: All the shews you make of converting to me, of serving and fearing me, have no firmnesse nor continuance. He hath a relation likely to the frequent reformations of Gods worship, which were never of any long continuance among the children of Israel, longer then Gods hand was on them, Chap 5.15.

as a morning cloud] Which is suddenly dispersed at the rising of the Sun.

early dew] Which is soon dryed up. Thy goodnesse had no continuance, no substance, or solidity in it.

V. 5. *Therefore have I sheweed them*] Their former hardnesse and obduration in sin, caused God to deal hardly with them: an hard knoe must have an hard wedg. They might thank themselves they were so hardly dealt with by him, and not complain of any severity in God, they forced him to it, Esay 28.21. Lam.3.33. I have severely reproved, chidden, and threatned them by my Prophets, to set them upright, like as is done to a knotty and crooked piece of timber.

I have slain them] I have judged and condemned them to death. See 1 King.19.17. Jer.1.10. 2 Cor.10.5,6.

by the words] Gods word is compared to a sword, a rod, a staff, an hammer, a fire, Esay 11.4. Jer.23.29. Heb.4.12. Apoc.2.16. for the force and effects of it. The Prophets duty, and the peoples, are to examine themselves, how they are wrought upon by the Word.

and thy judgements are as the light] Or, *that thy judgements might be as the light*. My threatnings, and the sentence which I have pronounced against them, hath every morning been declared unto them by my Prophets; as the light to shew them their duty, Jer. 7.13. & 11.7. & 35.14. so that they could not pretend ignorance; which clears Gods justice, and convicts their contumacy. Some understand here the light, not of Doctrine, but of Gods judgments and punishments, Esay 26.9. Job 37.23,24. Apoc.15.4.

that goeth forth] Every morning: whence some would collect, that the morning was the time for the Prophets usual teaching and preaching. Targum thus, Because I admonished them, sending my Prophets, and yet they did not return; I will bring against them slayers, in as much as they have transgressed the word of my good pleasure, my judgement is as the light that goeth forth.

V. 6. *For I desired*] Hypocrites will always have somewhat to alledge and pretend, and stieke not to wrangle it out with God, whiles they are sedulous in ceremonials and externals. So here, Our Saviour cites this Text twice, Mat.9.13. & 12.7. and it agrees with that, 1 Sam.15.22.

mercy] Comprehends the duties of the second Table.

and not sacrifice] Comparatively; that is, more (as the word is after expressed) then sacrifice. God condemns the abuse onely, Esay 1.11. & 29.13,2. Jer.6.20. Amos 5.21. Mat. 12.33. The external worship of God, and all legal ceremonies, are underfood hereby. The LXX read the words thus, Will I have mercy, or sacrifice? reading the words interrogatively, to the same sense.

and the knowledge of God] This comprehends the duties of the first Table. God here joynes both together. They must not be separated.

more] The comparison here expressed. The meaning is, both outward, and inward worship of God, are enjoyned, and to be conjoyned: which hypocrites pull asunder, and rest in the outward worship onely; which yet, without the inward, and without the real duties of the second Table, is of no value and esteem, but odious to God, Psal. 50. 8. Jer.7.21,22. Esay 66.3. He sheweth to what scope his doctrine tendeth, that they should joyn the obedience of God, and the love of their neighbour, with outward sacrifice; for else outward sacrifice will not satisfie God.

V. 7. *But they like men*] Heb. *like Adam*, the first sinner of all, who brake Gods first Covenant with mankind; whence followed the general curse upon all men. See Job 31.33. Isa. 43.27. Or, as if it had been the Couenant of some mean man, Gal. 3.15. See 1 Cor.3.3.

there] Where, and when as I dealt with them, as is expressed, vers.5. See 2 King.17.7, &c. yea even there, in the very abusing of their sacrifices. They shewed themselves men, in transgressing the Covenant.

treacherously] Chap.5.7.8. & 7.13. & 8.1.

V. 8. *Gilead*] Which was the place where the Priests dwelt, and which should have been best instructed in my word: it is thought to be Ramoth-Gilead, Josh.20 8. & 21.38. which was one of the Cities of refuge, for those which had committed some murther unawares; and he seems to infer, that it was a refuge for wilful murtherers. See Chap. 12. 11. Some understand this of the Countrey of Gilead, beyond Jordan, given to the two Tribes and an half, Num.32.1,26,29,40. and now captivated by Pul, King of Assyria, for their sin, 1 Chron.5.26. But the addition of the word City makes against that; unlesse by City we understand every City of Gilead, as some do. If this City, which should have been a good example to others, was so wicked and bloody, what might be thought of other Cities? Of Gilead, see on Obad. vers.19.

polluted with blood] Or, *cunning for blood*, or, *traced with blood*; *guilty of much blood*. The LXX, thus; But they are as a man transgressing the Covenant. There Gilead dealt treacherously against me, a City that acts vain things, troubling the water; reading so

[illegible] for [illegible]

V. 9. *And as troops of robbers*] As Judg.9.25. Prov. 11. 23. as the Arabian in the wilderness. See Obad. ver.5.

the company of Priests] Or, *the league and conspiracy*; as Jer.11. 9. Ezek.22.25.

murther] By this it may seem, that this is a prosecution of that in the former verse; that the Priests of Ramoth-Gilead committed all manner of bloudy cruelties: they were the companions, the Captains, and Commanders of such bloody robbers.

In the way by consent] Heb. *with one shoulder*; or, *to Shechem*. One shoulder signifies one consent, that they did it unanimously; by factions and conspiracies. So Zeph. 3.9. If we take it for *Shechem*, we find *Shechem* to be a City of refuge on Mount Ephraim, Josh.20.7. belonging to the Kohathite Levites, Josh.21.21. a prime City in the heart of the Kingdome, where they met to make Rehoboam King, 1 King.12.1. and King Jeroboam dwelt there, vers. 25. many travellers went that way because of the celebrity of the City; and therefore that was fittest for their bloody robberie. Some thus, It may be that Jeroboam had placed there some false priests which himself had made: See Chap.5.2. which committed many outrages and murders upon them which frequented the Temple of Jerusalem, contrary to his command; or, generally upon all travellers; and that by guile and treachery; as Simeon and Levi had of old time murdered the Chemites, Gen. 34. The LXX thus, Thy strength is of such a man, &c. as abuseth his strength to robbery, as aforesaid. Thus variously are these words taken, and interpreted.

for they commit lewdnesse] Or, *Enormity*. I do liken these Priests violences to theft, for they are cruel and insufferable; or commit such like enormities, as Simeon and Levi did at Shechem, Gen.34.

V. 10. *I have seen*] Whatsoever they dream or imagine, pleasing themselves in their wil-worships, and good intentions; yet I the true Judge do thus see and deem.

an horrible thing] Or, *brutishly and infamous*. The boldnesse of Prophets from God in reproving sin: They must set out sin in its colours. Better so, then for people to find how fearful a thing it is to fall into the hands of the living God.

the whoredome] The idolatry; usually called whoredome.

of Ephraim] Ephraim the chief Tribe and Head of that Kingdom; and Jeroboam the King-leader to Idolatry was of the Tribe of Ephraim, 1 King.11.26. & 12.26,&c.

V. 11. *Also O Judah*] The words of this verse are so generally put, as that they may be divers ways applyed and understood. Some thus, O ye ten Tribes, though for the present you have no good plants of true believers amongst you, yet ye shall be replenished with them again, when ye shall be united again to Judah; and by means of the Gospel which shall come forth of Jerusalem, Psal.110.2. Isa.2.3. God shall deliver his elect of all Nations out of their spiritual captivity, and at last the whole body of his people Israel, Jer. 31.5. Others make God set an harvest of joy for Judah, when he shall cause his people to return from their spiritual captivity, by the preaching of the Gospel: like to that, Jer.31. 23. Zeph.3.20. Psal.14.7. But others, more agreeable to the context, understand here the harvest of Idolatry, and of Gods judgements for it. And that this harvest either Judah hath set and sown for Israel, taking from Israel the seeds and plants of idolatry, to corrupt it self; and so by his example to confirm it in Israel, to propagate and ripen the harvest of Israel, and Gods anger for it. Or rather, that Ephraim and Israel have also sown the seeds, and set an harvest of idolatry in Judah, corrupting Judah, and ripening him for the harvest of Gods wrath. And this relates, as the former likewise doth, to that history, 2 Chron. 28.8, &c. So that the meaning will be, That Ephraim had not onely defiled Israel with Idolatry; but also had sowed it in Judah, or Judah had taken the seeds, and plants, and harvest of Idolatry from them, when Ahab was joyned in affinity with the Kings of Judah, and when Ahaz reigned in Judah, and in the end of his reign was delivered into the hands of Pekah, King of Israel.

when I returned] When I did it by my Spirit in the powerful preaching of my Prophet Oded, 2 Chr. 28. 9. &c. though ye arrogantly ascribe it to your selves, and your own praise. Others, more generally thus, When I laboured to prevent their captivity, by turning them from Idolatry by the Ministry of my Prophets, even when and where I was about to reduce and restore them.

CHAP. VII.

Vers. 1. *When*] God reproves Israels and Ephraims manifold sins; though he would heal them, yet they continue sinning against him, and seek another means of help, & come to him but hypocritically; which shall be their ruine.

I would have healed Israel] as a good Physician, Chap. 14. 4. Psal.30.2. & 103.3. Esay 30. 26. & 57.18, 19. By my Word, and Prophets, by my mercies and judgements. Assur could not heale them, Chap.5.13.

then the iniquity] When by my Word I tryed to correct the sins of my people, their secret wickednesse and inward hardnesse hath manifested it selfe: as it often happeneth in bodily infirmities, when the Physician tries his remedies, he finds diseases greater, and more then at first appeared. God applied his remedies, Chap. 6.5. but they prevailed not. They did but stir and provoke the evil humours. When sinners are rubbed on their sores, they kick, and fare as those, Mat.7.6. and so bewray that bitternesse of spirit which before lay hid in them. He that evil doth; hates the light.

wickednesse] Heb *evils*.

of Samaria] See on Chap.8.5.

commit falshood] They are so much the more set on all mischief, are addicted to it, and make a trade of it, 1 Joh. 3.8,9. Mat.7.23. Ezek.22.9.11.

the thief cometh in] Into the house for to steal. Meaning, that there was no one only kind of vice among them; but that they were subject to all kind of wickednesse, both secret and open, within and without; they were so infected, that no place or part was left whole.

spoileth] Heb. *stripeth*. Violently plunder abroad.

V. 2. *Consider not in*] Heb. *say not to their hearts*.

that I remember] As if there were no God; or God heeded not all their wickednesse, or would never call them to account for it, Psal.50.21. Job 22.13,14. And this opens the flood-gate to let in all sin.

now their own] Though they think nothing lesse, yet they shall find by experience this to be true.

beset them about] Like as it were with ropes and snares, that they may no longer escape judgements, Prov.5.22. or the punishments of their misdeeds have bound them; or their misdeeds compasse them on every side; wherein and whereof they boast themselves, as men do of a guard about them. There shall be no way left for them to escape.

they are before my face] They commit their misdeeds boldly and openly. Or I keep them in mind, and they are always present before me, Prov.5.21. & 15.3. Job 31.4. & 34.21. Jer. 16.17. & 32. 19. And my part and office shall not be taken out of my hands, Gen.4.7. I will see them punished.

V. 3. *They make the King glad*] Chap. 5.11. in obeying readily their Idolatrous wayes and commands. Yea, they flick not to applaud him in all his vilest ways, crying up his vices for virtues, so as they may please his humour, and rejoyce his spirit. Or thus, All their wickednesses are made occasions of their mirth & pastime, even by the Judges and Magistrates themselves; or they flick not at any sin, so as thereby they may make the King merry, ver. 5. but rather invent such wayes of wickednesse as wherein he may take delight. Such was their flattery and servility. A signe of an extream corruption.

V. 4. *adulterers*] Spiritually; and likely bodily too.

as an oven] Raging hot and furious in their sinning; burning in lusts and desires after it.

heated] He compareth the rage of the people after adultery, and Idolatry, to a burning Oven, which the Baker heateth still, till his dough be leavened and raised: and so they use all meanes to fulfil their unbridled concupiscence.

who ceaseth] Or, *the raiser will cease*.

from raising] Or, *from making*. Some thus, Who ceaseth from raising and calling up the women to prepare their dough and bread for the Oven; as is usual with him who keeps a common bakehouse, and after falls fast to the heating of the Oven. Others thus; who ceaseth from waking and heating the Oven, no longer time, then while the dough is kneaded and leavened: signifying hereby, their continual eager burning desires after these sins. Vulgar Latine thus, *quievit paululum civitas à commissione fermenti, donec fermentaretur totum*.

V. 5. *In the day of our King*] Namely, the day of his birth, or of his coronation; his Courtiers have perswaded him to drunkennesse; so that there was no goodnesse in the Court; but all excesse of drunkennesse and disorder there.

sick with bottles of wine] Or, *with heat through wine*, Esay 5.11. Hab.2.15,16. LXX thus; ἤρξαντο οἱ ἄρχοντες θυμοῦ οἴνου ἐξ οἴνου, *The Rulers began to rage with wine*.

he stretched out his hand] Thereupon having laid aside all manner of Majesty, he doth acts not beseeming him, but such men as are desperate scornful sinners, Psal.1.1. Prov.1.22. & Chap. 7.8. he takes them by the hand, and becomes their companion in competitions. And all this in that day which should have been dedicated to better uses. Thus good Ordinances are abused.

V. 6. *For they have*] When they have plotted some treachery, they hatch it within themselves secretly, until such time as the passion of desire or of revenge being come to the height, it do break out in effects. See Mic. 2.1.

made ready] Or, *applyed*; or, as the LXX, *their hearts were heated as an oven*; for קרבו reading חרבו

like an oven] As ver.4. & 7. hot as that, Dan.3.6.

whiles they lie in wait] To execute their burning mischievous desires; as Judg.9.25,34,35,43. Jer.9.8.

their baker sleepeth] When he hath made the fire that it will last and continue burning till morning, though he sleep.

as a flaming fire] Some thus, through the bakers sleeping all the night, and not attending the fire, but letting it burn on still. The baker may relate to the King.

V. 7. *all hot as an oven*] All fiery hot upon mischief. An Epidemical and oecumenical corruption.

devoured their Judges] This rage discovers it self chiefly in their seditious, and frequent conspiracies, to the devouring and destroying of their Judges and Magistrates.

all their Kings are fallen] as appears in the frequent murders of them. Of Zachariah, Shallum, Pekahiah, Pekah, see 2 King. 15. 10,14,25,30. and before these times, see 1 King.27. & 16.9,10,21. & 2 King.9.14.

there is none] They are so possessed with their affection to evil, that they cannot think upon me, to call upon me in these publick disorders; nor to be rightly converted to me, Isa. 64.7. and all their Kings that then fell by the sword, were alike evil, among them calling upon the Lord.

V. 8. *hath mixed himself among the people*] By treaties, leagues, and commerce; which have brought them into participation of Idolatry, and vices. See Chap. 5.7. That now they little differ from the Heathens, following their manners.

a cake not turned] As if he should say, He is neither raw nor roasted, dough nor cake, fish nor flesh: which may be referred to the mixtures and differences of Religion; as was in Ahabs time, when they halted between Jehovah and Baal, 1 King. 18. or in Samaria, 2 King. 17. 33. See Zeph.1.5. Apoc. 3. 15,16. or else it may relate to that; That being as it were all fired by Gods judgements, he was not one whit humbled nor amended by it; but was still raw in impenitency and obstinacy like a cake that is burnt on one side, and dough on the other.

V. 9. *strangers*] Forrain enemies.

and he knoweth it not] Hath not a right knowledg of it, to make right use of it. He repents not, though God by divers wayes, by words and blows doth invite and drive him to it.

gray hairs] Which are a token of his decayed strength, brought upon him before its time, through the anguish of his manifold afflictions and distractions. And yet by all that he was not reclaimed, but remained still obstinate and incurable. Which is a continual charge of this Prophet against this people, as a people of forlorn hope, and desperate.

here and there] Heb. *sprinkled*. Like drops of water.

V. 10. *The pride of Israel*] Chap.5.5. whereby they did speak proudly against the Lord, were stout against him, and wearied him in the day of their pride; as Mal.3 13,14,15. So that his word, and his judgements could not break them; but they were even those men, Esay 9.9,10. yet God in his time would take them in their pride, resist them, mar it, break it, and plentifully reward the proud doer, Esay 28. 1.

testifieth] That there needs no other witnesse to convict him

they do not return to the Lord] By repentance, Esay 9. 13. but turn to their Idols.

their God] Who had so revealed and communicated himselfe to them. This is not to honour them hereby, but to aggravate their ingratitude and treachery.

nor seek him] Chap. 5. 15.

for all this] For all the chastisements aforesaid. See Jer. 3. 10. And then, for all this, his anger will not be turned away, but his hand will be stretched out still.

V. 11. *a silly dove*] The Dove neither harms others, nor fears harm her self; Ephraim is not innocent as the Dove; but silly, without the wit, and the wisdome of the Serpent, Mat.10.16. they foolishly fought not to God for help as they should by repentance; but they call and go to Egypt and Assur for help.

without heart] without all judgment; as they that cannot tell whether it is better to cleave onely to God, or to seek the help of man.

they call to Egypt] This shewed their silly heart. See on Chap. 2,5,7. & 5.13. & 8.9. & 12.1. To aid and relieve them, and would not come to me. See 2 King.15.19. & 17.4. Ezek.17.15.

go to Assyria] For the better and clearer understanding of the sacred history, take this catalogue of the Kings of Assyria; we read of Pul in the days of Menahem, 2 King.15.19. of Tiglath Pileser, in the dayes of Pekah, and Ahaz, 1 Chron. 5.26. 2 King. 15.29. & 16.7,10. of Shalmanesser in the days of Hoshea, who took him, and Samaria, and put an end to that Kingdome, 2 King. 17.4. & 18.9,10. He is called Shalman, Hos. 10. 14. And he or his next successor seem to be called Esarhaddon, Asnapper, and Sargon, 2 King.19.37. Ezra 4.2,10. Esay 10.1. And we read of Sennacherib, in the days of Ezekiah, 2 King.18.13.

V. 12. *I will spread my net*] Esay 30.1 ——8. & 31. 1, 2,3. As the fowler doth spread his net upon the silly Dove, vers.11. I will curse their endeavours, and make the issue of them to be to their ruine and confusion.

as their congregation hath heard] According to my curses made to the whole congregation of Israel in my Law, by Moses in the wilderness; and denounced by my Prophets, 2 King. 17. 13. Others thus, As they have heard of the like judgement upon themselves, or others. Like that, Esay 23.5. LXX thus, ὡς τὴν ἀκοὴν τῶν Αἰγυπτίων.

V. 13. *woe*] Esay 30.1. Lam 5.16. Ezek.16.23.

fled from me] Departed, revolted, estranged themselves, as Ezek.6.9. & 14 5. See Jer.17.13. & Hos.9.12. Zech.7.11,12.

destruction] Heb. *spoil*.

because] Sin the cause of it. See Lev. 26.43.

yet they have spoken lies] They have abused my patience and former deliverances; they have made lying protestations to me of future faithfulness and service; they did never return but fainedly and tastily. Or they have spoken lies against me, attributing their deliverance to men or to Idols, and all their afflictions to me.

V. 14. *And they*] Thus God prosecutes their impenitency and hypocrisie.

have not cried unto me] Prayer is a great part of repentance, so it be sincere in the heart. The cry of the heart is that God likes, and loyes, and looks for, Psal. 119. 145. Lam. 2. 18. Jonah 3. 8. Thus Moses cryed, when his voice was not heard, Exod. 14. 15. and Hannah, 1 Sam.1.13.

when they howled] as dogs and brute beasts. Though the snare of their miseries urged them to howling; yet they were dumb towards me, and fraught with grumbling and impatience, murmuring and repining against me. See Job 35.9.10,11.

they assemble themselves] To make supplications, seeking onely their own commodity and wealth, and not passing for me their God. So they have these earthly blessings, they heed not me, for my favour or displeasure. But we should first seek Gods Kingdom, and these things afterwards.

they rebel against me] LXX thus, *they were ashamed by me*.

V. 15. *Though I have bound*] Or, *chastened*. I, as a Chirurgion, have bound up their wounds and sores. The LXX omit this word.

and strengthened their arms] I have tempered my punishments, and I have given them strength to bear them, and not to be overthrown by them. Or, after I have scourged them, I have re-established them.

yet do they] They abuse my goodnesse; they render unto me evil for good. Take heed of this sin.

mischief against me] By their rebellion and apostasie, Nahum 1.9.11.

V. 16. *They return*] They do but counterfeit Repentance, daily, and delude me in it. God requires foundnesse, and reality therein, Jer. 4. 1.

but not to the most high] LXX, *to that which is not*. Vulgar Latine, *that they might be without a yoke*. Which variety seems to arise from their various readings in their copies.

a deceitful bow] Psal.78.57. They have no stayednesse nor uprightnesse towards me; but are like a slack-stringed, or ill fashioned bow; or, a bow which turneth in the Archers hand, or a waiping or casting bow.

their Princes] As ver. 7. much more then the people.

for the rage of their tongue] Against God, and man; belching out blasphemies against God, and proudly bearing out themselves in their presumptuous and idolatrous courses; boasting of their own strength, and passing not a whit what they speak against God, and his servants. Or thus, the outragious virulency of their tongue should be the stirrer up of indignation amongst them; and the cause of their Princes falling by the sword. See Psal.73.9. & 12,13. 4. Jam. 3. 5, &c.

their derision] This often slaughter of their Princes; and change of State, shall render them as scorn to all; yea, even to their confederates, as the Egyptians now were, in whom they so much trusted.

CHAP. VIII.

Vers. 1. SET] God threatens destruction to Israel for: their sins; their Idolatry in the calf of Samaria: their hiring Assur for help, &c. And Judah is shortly threatned.

the trumpet] To give warning of the enemies coming, Chap. 5. 8. A military phrase. The Prophet here, as a Herauld, proclaims war against them.

thy mouth] Heb. *the roof of thy mouth*.

as an eagle] Swiftly to seize on the prey. Though they, as is usual with sinners, do put off the evil day far from them. Namely, the King of Assyria shall speedily come, a swift and powerful enemie. See Deut. 28. 49. Jer. 4. 13. & 48.40. & 49.22. Ezek. 17.3. Heb.1.8.

against the house of the Lord] Not meaning here the Temple of Jerusalem, and kingdom of Judah; as many would. For the whole context carrieth it to Israel, which was once the people of God, among whom God had his habitation as in his Temple or palace; and they still pretend to be so.

because they have] The cause of the war. And that twice told.

transgressed] Impiously; and that against their knowledge and conscience.

V. 2. *Israel*] Or they shall cry unto me, *My God*, we know thee, we are Israel.

shall] This is no exhortation to them so to do; nor accusation against them for their failing therein: But a declaration of their simulation and counterfeiting in so doing.

cry unto me] Out of season, and not be heard. Or out of mere sense of evil, without faith, piety, or conversion, as Job 27.9. Prov. 1.27,28. Isa 1.15. Mal.3.4.

My God] This is the voice of their cry, this is their vain boasting and confidence. As is usual with hypocrites and sinners.

we know thee] Thou hast revealed thy selfe to us by thy Law and Word, and we make profession of being thy people. See Mat. 7.21,22. Luk.13.26,27.

V. 3. *hath cast off*] Rejected, detested. This is, as it were, an answer to that in the former Verse, that their counterfeit cry was but in vain. The truth was otherways, as it is here set down; their sin did stick fast in them, and the punishment should follow: they did cast off all goodnesse; and the enemies should seize upon them.

the thing that is good] They have strayed from all piety and righteousnesse. Or, they are in cause that my grace and blessing is gone away from them.

V. 4. *They have set up Kings*] This relates not so much to that of Saul, 1 Sam. 8. as to that of Rehoboam, and his Successors. The people of their own proper motion, and without enquiring after my will, or staying for my command, or permission, have chosen & made Kings of their own heads: first, Jeroboam, 1 King. 12. and after him Successors: For though God promised ten Tribes to Jeroboam, 1 King.11.31. yet the people had no command by God, or notice from him, to make him King; wherefore they sinned, separating themselves from the lawful rule of Davids posterity; though this happened according to Gods secret providence, Hos. 13.11.

but not by me] God so works by men to serve his providence, as leaving yet no pretence or excuse to them to cover or colour their own wicked actions thereby. Gods intent and providence to prove Jobs patience, yet did nothing justifie the outrages and robberies of the Chaldeans and Sabeans against him, Job 1. They meant nothing lesse then to obey and perform Gods will therein. Thus God may truly be said to do and not to do the same thing; that is, in divers respects nothing falls out in the world, yea, no sin of man or Satan, which is not some way governed by Gods special providence, and wisely and holily ordered by him.

they have made] Doubles the point; the more to set it home upon their consciences.

knew it not] With approbation. As the word *Knowing*, is used. Psal.1.6. Mat.7.23. Luk.13.27. 1 Cor.8.3.

of their silver] This is the second capital sin of apostate Israel, in rejecting, as the kingdome of David, so the Priesthood of Levi: Both which God had appointed and established, and were as types of the kingdom and Priesthood of our Saviour; yet they had made other Kings, and other worship. They corrupted and rejected Gods whole worship, and the Priesthood with it.

and their gold] Made to serve them; not they to serve gods made of it. But such is the brutish blindnesse and madnesse of idolaters. See Chap.2.8. Judg.17.3. 1 King.12.28.

cut off] This justly follows upon it; though they think far otherwise, Judg.18.24.

V. 5. *thy calfe*] He goeth on to shew, that Israel doth still perish through his own default, and that he cannot lay the blame elsewhere.

thy] Called his calf, though at Bethel, and the sin of Samaria, Amos 8. 14.

calf] So called in contempt, Ps. 106.19,20. Deut.29.17. 1 King. 15.22. See Hos.9.10.

Samaria] The hill Samaria was bought of Shemer the owner of it, by Omri, who built a City thereon, and called it after the name of Shemer, and of the hill Samaria, 1 King.16.24. This presently became the head City of the ten Tribes, Esay 7.9. 1 King. 16.28,29. where their Kings raigned, and were afterward buried. It is sometimes taken, to signifie the whole kingdome of the ten Tribes, 1 King.13.32. 2 King.17.24,26. This is set forth under the name of Ahola, Ezek.23. and some mistake it to be the same with Jezreel, mentioned in the story of Naboth, Elias, and Elisseus, and other extraordinary Prophets dwelt here: And yet Ahab built an House, Altar, and Grove, for Baal here. This City was besieged by Benhadad in Achab's time; and at last, for her Idolatries, and other sins, was besieged, and taken by Shalmanesser King of Assyria, in the days of Hosea and Ezekiel, and the kingdome destroyed, 2 King.17. and forrein Colonies brought in to inhabit there. After the return of Judah from the Babylonish Captivity, there dwelt in Samaria a mungrel kind of people. Some Israelites, most Heathen: and they, were of a mungrel Religion: There were Reham, and Shimsai, and Sanballet, and others, enemies of the Jewes, which still laboured to hinder the rebuilding of the Temple walls, & Cizy of Jerusalem. The hatred betwixt the Jews and them grew to an extreem height, and so still continued: whence is that, Joh.4.9. & 8.48. and our Saviour in his Commission, to his Apostles, forbiddeth them to enter into any City of the Samaritanes, till the time of that general Commission, into all the world, Act. 1. 8. & 8.5,9, 14, 25.

hath] He useth the time past, for the time to come, for the greater assurance of the truth of his prophecie.

cast thee off] Off from me, and failed thee in thy greatest need, and cast thee off into exile and captivity: Impute not this to chance, or to thine enemy, but to thy Idolatry. As thy Calfe hath cast me out, so it shall cast thee out. O ye ten Tribes, whose chief City is Samaria, your idolatry with your Calves, at Bethel, and Dan, 1 King.12.28,29. will be the chief cause of your dispersion out of your own Country. Or, as (some) Thy Calf hath left Samaria: Your Calf hath been carried afar off; namely, into Assyria, as the idols of the Nations overcome, were carried away captive in triumph, by the Conquerours. See Chap.10 6. Some read, Cast off thy calf, O Samaria. The vulgar Latine thus; Thy Calf is cast off, O Samaria. Targum thus, They have erred after the Calf of Samaria, *i.e.* committed adultery with it.

against them] The idolatrous people.

how long] He expected long; but no length of time would serve their turn to turn to God.

to innocency] That is, upright judgement, and godly life. See Ezek.33.11. Jer.13.27.

V. 6. *For from Israel*] That is, the Calf which Israel did adore, was not taken from the Gentiles; as many times they borrowed from their Idolatries, but was invented by themselves; no lesse then that of their fathers, set up in the wildernesse of Sinai; yea, Idols were in Israels own time; they were given to Idolatry, even in Jacobs own family, Gen. 35.2,3,4. And the worshipping of the Calves, in which the children of Israel professed, they worshipped the true God, is false and reproved by God, being but an humane invention, as all other idolatries are.

therefore it is not God] Nor any kind of divine worship is to be yielded to it. Thus he derides their brutish stupidity and madnesse and so the Prophets do in many other places.

broken in pieces] Being the work of the goldsmith, and not of God, it shall be broken in pieces, the frame and feature of it demolished, in Gods anger, by the executioners of his wrath. And this shall prove it to be no God. The LXX render all thus, Mine anger is kindled against them. How long will it be ere they can be cleansed in Israel? even the Workman made it, and it is not a God.

V. 7. *They have sown*] A proverbial kind of speech: as they sow, so they shall reap, yea, and worse too: meaning, they have studied vain things, and shall reap nothing thereby, but damage and ruine. Their vain superstitions, and their vain excuses of them, shall thus little avail them. See Chap. 10. 13. Prov. 22.8. Jer.12. 13. Job 4.8. & 27.20,21. Mic.6.15.

it hath no stalk] Or, *standing corn.*

if so be it yield] If their counsels should bring forth any seeming commodity, or profit, the enemies shall take it away from them, 2 King. 17. 5.

V. 8. *Israel is swallowed up*] Is spoiled by the Assyrians, and laid waste. It may be he hath relation to what is written, 2 King. 15.19,20. See Chap.7.9. Amos 2.5. & 5.6. Ezek.7.15.

they be among the Gentiles] The Nations, whose favour they seek after, will disdain and neglect them, as an old broken vessel, fit for none but unclean uses, Jer.22.28. & 48.38. Thus base should they be in the eyes of the Gentiles, whom the Jews, and not without warrant, esteemed so base in comparison of themselves, Mat. 18.17. as Egypt, in Ezek.29.15. Joel 2.17.

as a vessel] Jer.22.28. & 48.38. & 51.34.

V. 9. *are gone up*] This shews their wild and savage disposition.

to Assyria] 2 King.15.19. to Pul. See on Chap.7.11.

a wild asse alone by himself] From under the care and guidance of any herdsman, and so running from the parks and fold of Israel, to the wild wildernesse of the heathen. See Job 39.5,6,7,8. Jer. 2.24. They never cease, but run to and fro to seek help; are a salvage people, inhumane, and unnatural, that cannot be tamed, that care for no body. Or, the Assyrian heeds them no more then a wild asse would do.

Ephraim hath hired] Chap.5.13. Esay 30.6. Ezek. 16.33,34. 2 King.15.19. & 17.3,4.

Lovers] Heb. *loves*. Targum thus, They are given up into the hands of the people whom they loved.

V. 10. *yea though*] This evil shall shall hurt, not help them. LXX thus; When they shall be given up among the Nations.

now will I gather] Those Nations on my side, against Israel, I will bring them up in arms to destroy Israel, Ezek. 16. 37. Or, I will gather the Israelites into an heap for destruction. Or, the Israelites from gadding and gathering forrein aids, though against their wills, and will subject them to their enemy. Or, to delay a while their utter dispersion, and see if they will return and repent. Or, gather them again into their own land, after their dispersion among the Nations. So the LXX, so variously may this general expression be interpreted.

and they shall sorrow a little for the burden] Or, *begin*. They begin to complain of that burden of Tribute; but the least evils which they shall endure shall be so extream, that the burden of the tribute which

which they paid to the King of Assyria, wherewith they found themselves so much oppressed, shall be esteemed but a very light thing. Or, they begin to hire others, against their sworn loyalty and allegiance to ease them of that burden. See 2 King.17.3,4.

a little] Far greater evils do abide and wait for them.

for the burden] Of Tribute.

of the King of Princes] Of the greatest Monarch then of the world, 2 King.18. & 19. Isa. 10. 8, 11. See Dan.2.37. Or, of the King and Princes of Israel, who imposed that tax and tribute upon the people, to be paid to the great Monarch of Assyria. So the LXX. The scope of the verse may seem to be this; Though they reject my aid, and fly to forreign helps, yet will I delay for a time their utter rejection and extirpation: and they shall begin to be burthened by tribute; and they shall sorrow for it a little, because they shall so become tributaries, before the enemies carry them into captivity. And all this to see, yet if so they will repent; and if not, far greater evils shall betide them: as in issue it fell out afterwards.

V. 11. *Because Ephraim hath made many altars*] Because the ten Tribes would not be content with my one altar, but make many, and do commit idolatry without any end or measure; I have given them up to do so, that they might heap up their measure of sin.

to sin, altars shall] Though they think otherwise, they shall be their sin and shame, and ruine. Though they think this multiplication of altars, to be the chief religion; long custome had so confirmed them therein, they could not otherwise be perswaded, their good intentions therein did assure them so: yet God will shew it to be their sin, by the horrible vengeance he will take for it. They did but increase their sin, by increasing the number of their altars.

V. 12. *I have written*] Here was the rule of their worship, which might cut off all their pretentions, and excuses in their false willworships. God himself here, in his own person, speaks it.

the great things] Namely, the admirable and precious revelation, and doctrine; great, and precious, Psal.119.18.

strange thing] As no ways appertaining to them. They have contemned them, as things which no way concerned them. Thus Idolaters count the Word of God as strange, in respect of their own inventions.

V. 13. *They sacrifice*] Formerly against their altars: now against their sacrifices.

flesh for the sacrifices of mine offerings] Or, *in the sacrifices of mine offerings*, He chargeth them with impiety in offering flesh, and dead carkases; without faith, and inward piety.

and eat it] In their sacrifices of thankfigiving, (whereof a certain portion was assigned to them that offered, to make their sacred Feasts therewith) they never had any regard of devotion towards me, but onely regarded their own bellies: so that it is no longer a sacrifice, but profane flesh. See Jer.7.21. Or, the flesh, or part of it, of those sacrifices, which should have been wholly burnt with fire, they turned the holocausts into thanksgiving-offerings, that they may eat the flesh.

accepteth them not] Neither them, nor their sacrifices, Prov.15. 8. & 21. 27.

now will he] Though he forbear a while, yet he will soon shew that he remembers it.

they will] He neither allows, nor commands it; but shews, that they will go: and that it shall be in vain. This is forbidden, Deut. 19.16. 2 King.17.4. Some thus, They shall be led captives into Assyria, where they shall be used as servants, as they had been formerly used in Egypt: according to the threatning, Deut.28.68. confer with this verse, Chap.9.3. Or rather, Egypt may be taken literally; and God will punish thus their sin, in seeking unto Egypt. See Esay 30.2,3,4. &c. & 31.1. &c.

V. 14. *his Maker*] That is, God, who created them after his image, Gen.1.26. and afterwards made them his people by Covenant of Grace, Psal.100.3. Esay 29.23. & 51.13. & 54.5. Ephes.2. 10. And advanced them to that state of grace and honour, above all other people of the world. Such a signification hath the word, Chap.2.8. Deut.32.6. 1 Sam.12.6.

and buildeth Temples] Instead of any one Temple. And these to Idols: or if to the true God, yet against Gods commandement, who approved but of one, where he had placed the tokens of his presence. Though they built the Temples in Dan and Bethel, to the memory of God, yet God calls them a forgetting of him. God will be worshipped onely by the rule of his Law. God then would have onely one Temple, and one Altar.

and Judah] Here briefly is Judah also taxed.

fenced cities] To trust more in them, then in God. See Esay 22. 8——12. & 27.10. Jer.8.14.

I will send] Their trust shall be their ruine, Zeph. 1.16. Jer. 5.17.

fire upon his Cities] Wherein Judah put trust, for their deliverance and safety, 2 King. 18. & 19 Chapters.

the palaces thereof] Or, *her palaces*: The palaces of Israel were first devoured, before Judahs cities.

CHAP. IX.

THE time of this Sermon is not set down. Or rather, he daily, or usually preached against their idolatries, superstitions, and other gross sins which then reigned amongst the people: and he estsoons repeated the same threatnings, and denunciations of Gods judgments for them. Afterwards, he gathers what he had preached into certain heads, and summarily propounds them in the Chapters of this Book. Here we have their whorish idolatry propounded; dearth, and captivity denounced: their sacrifices, and feasts rejected: their destruction in Egypt. Against their Prophets. Of Gods first kindness; and their sins then. His denunciations against Ephraim: Their sins, and his punishments.

V. 1. *Rejoyce not*] He envies against their obstinate continuance in sin, and impenitency: and that they should not please themselves in their present prosperity and impunity: for Gods judgments should not fail to pursue them, though he now spared yet, though all nations under heaven prospered, yet they should smart and sorrow. Our present prosperity must not make us secure in our sins. Presume not, that thine idolatry shall scape unpunished; or that God will cause it to prosper; as it happeneth to other profane people: for though all other people should escape, yet thou shalt be punished. See Ezek.20.31. Amos 3.2.

for joy] Or, *with joy*. Targum thus, *Rejoyce not O house of Israel: and follow not the manners of the people.* Vulg. Latine thus, *Rejoyce not O Israel, exult not as the people.*

for thou hast gone a whoring] After heathen gods and nations. And that spiritual whoredom, which in other nations, is but meer ignorance, in thee is meer apostacy and rebellion.

thou hast loved] Thou hast prostituted thy self to loose idolatry, like to a common whore, that goeth a whoring up and down the threshing floors. Or he doth mean some particular kind of idolatry, which was used in the time of harvest and threshing; as if they would have acknowledged their increase to come by their idols goodnesse, Hos.2.5.

a reward] Jer.44.17. See on Chap.2.12. Deut.23.18. Ephraim, Chap.8.9. hired lovers. Here he loves a reward; There he hired assistance from idolaters. Here he loves, and looks for rewards, and worldly blessings from their idols, and idol-service, and not from God, Chap.2.7,8. do it not, thou hast no cause for it.

upon every corn-floor] Or, *in*, &c. Loves the reward of a plentiful harvest, and full barn.

V. 2. *The floor*] These plenteous earthly blessings of corn and wine. See Psal.4.7.

shall not feed them] LXX *own them*. These outward things that thou seekest from Idols, shall be taken from thee, shall deceive thy hope, and frustrate thy expectation. A punishment meet for them, worthy of them, such as they deserved, who minded these belly-blessings, and looked for them from their idols, Chap.2.9. He will take the wheat and wine away; or his blessings upon them.

fail in her] Fail their expectation, and the hope they had therein. LXX, *fail them.*

V. 3. *They shall not*] A further judgment of exile and captivity.

in the Lords land] In a peculiar manner his, above all other lands, Psal.132.14. As Adam out of Eden; and Cain out of Adams family; so they out of the Lords land; that land being a type, and pledg to them of the heavenly Canaan.

return to Egypt] See on Chap.8.13. Deut.28.68.

eat unclean] Ezek.4.13. Being not able, by reason of their misery and slavery, to observe the distinction of meats, which was appointed by the Law; or being also constrained to eat things consecrated to idols. See Dan.1.8. They shall differ nothing from the profane Gentiles.

V. 4. *not offer*] In their exile they shall not do it; nay, then by the law they may not do it. Or, now their offerings and sacrifices shall be in vain, not pleasing to God.

as the bread of mourners] Used at funerals. See Esay 66.2.

shall be polluted] It is so vile in it self, and in Gods eyes, wanting the inward and spiritual part, that it defiles the offerers and Communicants. In sum; All their offerings and sacrifices being profaned by their impieties, are rejected by God: and they themselves, instead of being sanctified by them, are polluted thereby, as they should be by funeral, and mourning feasts. Whereof, see upon Deut.26.14.

bread for their soul] Meat-offerings and oblations for the sins of their soul, See Lev.chap.2. They offer sacrifices to me, onely to make their feasts thereof, Hos.8.13. Zach.7.6. Let them therefore keep them as a common kind of flesh, and not offer them to me through hypocrisie, as if they were holy. Their meat-offerings are rejected, as offerings for the dead would be.

shall not come] In their banishment it could not; in their own land it did not: Or this may be a prohibition, that it should not, themselves being impure and defiled, must needs pollute their own sacrifices, and why should such come into the house of the Lord? God debars such, both sacrifices and sacrificers, from his house.

V.5. *do in the solemn day*] When the Lord shal take away all joy

and all occasions of serving him, even the very means of feastings, which ye do at this day, now abusing my feasts; the rejoycing at which should be altogether holy. This depriving your selves of the solemn worship of God, and the publick exercises of piety, puts you into a case so woful, as ye shall not know what to do; being then as a people that have nothing to do with God, nor God with them. This shall be the most grieveous point of your captivity, when you shall see your selves cut off from God. Of these solemn Feast-days, see Lev.23. Deut.16.

V. 6. *they are gone*] He represents their flight and exile, as a thing that had happened already, the more to move them; and that no more they go on to fleight the Prophets threatnings.

destruction] Heb. *spoil*: done by their enemies.

shall gather them] And keep them up for the destruction, and no ways succour or save them.

Memphis] Isa.19.13. a City builded on Nilus, next to Ethiopia; so called, from a mountain of that name adjoyning to it, mentioned by Herodotus in his second book. Now most likely Grand Cairo.

bury them] Flying thither for refuge; they shall die there: no way to escape Gods vengeance, but it will pursue them.

the pleasant places] Heb. *the desire*.

for their silver] Or, *their silver shall be desired*.

nettles shall possesse them] Esay 32.13. & 34.13. Prov.24.31. The inhabitants being driven out, or dead, all manner of wild plants shall grow up there; even in their pleasant and choise places, for the laying up of their silver, and treasures: so waste and desolate shall their land be. LXX do otherwise distinguish the words and sentences of this verse.

V. 7. *The dayes*] Though long delaid, by Gods forbearance, to bring them on to repentance; yet now in his appointed time are come.

Israel shall know it] Though now too late experience shall prove it, to their cost: they shall learn it now in another school; not out of Gods mouth, but by his hand. And they shall know that which followeth, *viz.* that,

the Prophet is a fool] Namely, the false prophets, who feigned themselves to be inspired by God, and flatter the people, feeding them with vain hopes, shall now appear to be fools.

the spiritual man] Heb. *man of the spirit*, Mic.2.11. who boasts of of the Spirit, that he speaks and preacheth by the Spirit: for we are not to understand this of the wind, or of the evil spirit.

is mad] Not unjustly accounted so, as Rhoda, Act. 12.15. and Paul, Act.26.24. and that Prophet, 2 King.9.11. and Christ himself, Joh.10.20. Mar.3.21. But justly deemed so; as stricken by God, for his own and the peoples sins, with a spiritual frensie, doting upon his own dreams, and lunatick Illuminations.

for the multitude] Their great sins, and the great hatred of God against them thereby procured, was the cause that the false prophets so besotted them; and the day of Gods visitation was come upon them: the fault of all was in themselves, and they might thank themselves for all; because they had not the love of the truth, God gave them up to a reprobate mind, so to be deluded by such foolish and mad men. Those foolish and mad pretenders of the Spirit were no excuse to them; they did but endure their just punishment, of their own impiety.

great hatred] To wit, of God against you: and of one another amongst your selves.

V. 8. *The watchman of Ephraim*] Was so before the defection by Jeroboam; or his duty is still to be such, to be with, and for God. The faithful Prophets are the Churches Watchmen, Isa. 21. 11. & 62.6. Ezek.3.17.

but the Prophet] But now he is otherwise, rather against God: The false prophets which Ephraim chooseth to himself, are so far from doing their duty as they ought, and from keeping Ephraim from ruine, that they drive and cast him down headlong into it.

a snare] Intangling the people by their false prophecies, in all the ways of errours, and false worships; and consequently of mischief, misery, and destruction. Others say, The false prophets watch the godly in Ephraim, which yet stick close to God, to ensnare them. See 1 King.19.18.

hatred] Himself an hatred, and hateful; entangling the people into an hatred against Gods house; and the chief occasion of Gods wrath, and of the reprobation of Gods people, who are as it were his family; and also of the peoples mutual hatred one against another.

in the house of his God] Or, *against*. In the idolatrous temples of Bethel, Dan, and Samaria; called here the house of his God, his idol; or of the true God, according to their vulgar opinions; as Chap.8.1.

V. 9. *They have deeply corrupted themselves*] Heb. *made deep, corrupted*. So deeply rooted and drowned in the bottom and gulfe of their idolatries and iniquities; that there is no hope of curing and saving them. Or wholly corrupted to the bottom; as Isa.3.16.

as in the dayes of Gibeah] Chap.10.9. See their prodigious wickednesse, Judg.19. This people is so rooted in their wickednesse, that Gibeah, which was like Sodom, was never more corrupt, Judg. 19.22. Of this City, read Josh.9.3,7. & 10.1,12. See 2 Sam. 21. & 23.19. The Hivites dwelt in it, afterwards it was allotted to the Tribe of Benjamin, Josh.18.25. and out of that Tribe given to be a City for the Priests, Josh.21.17. Jer.28.1. where was that field called Helkath-hazzurim, 2 Sam.2.16. where the Tabernacle, and Altar was; and Solomon offered, 1 King.3.4. 1 Chron.16.39. & 21.29. 2 Chr.1.3.

therefore] Such vengeance followeth such sins. LXX by another distinction of the words of these two verses, so vary and alter the sense.

V. 10. *I found*] Not any worth in them: but in my free love I vouchsafed thus to esteem of them, Chap. 11.1. Ezek.16.

like grapes] When I freely adopted Israel to be my peculiar people, I took great delight in them: even as a traveller doth in grapes, beyond his expectation found in a desart, or a man doth in some rare and early fruit. See Esay 28.4. Mic.7.1. Deut.32.10. but they were quickly stained with idolatry; in which you do yet continue to this time.

as her first time] When the figs first come.

but they went] Thus he doth discover and reproach their prodigious ingratitude. I prevented them with my choice love; but they cast me off, and went.

to Baal-Peor] Thus did their fathers, to commit fornication by idolatry, Num.25.3. And the like their children do: they may see themselves in the glasse of their progenitors; as if such dealing and idolatry, by succession, became hereditary to them.

separated themselves] From God to go after idols, Chap.4.14. Ezek.14.7.

unto that shame] That shameful idol, to their shame; yet they did it without shame, impudently: idols are so called by way of abomination, Jer.3.24. & 11.13. and especially Baal-Peor, whose shape and worship was most obscene. See on Chap.8.5.

abominations were according] Like unto the idol. Their abominable idols, and themselves like their idols abominable to me, 1 Pet. 4.3.

as they loved] According as their minds and lusts carryed them; sometime to one idol, sometime to another, Chap.13.2. Some thus; The more I had loved them, so much the more for their idolatry I hated them; as I hated the idols which they loved. LXX corruptly thus; They that formerly were abominable, (namely, the Gentiles) were made beloved (namely, by their calling to Christ.) Others thus, Ye beloved are made as abominable: all of them marring the true sense.

V. 11. *Ephraim*] The ten Tribes; and chiefly Ephraim who was chief and head of them.

their glory] Of what kind soever; but chiefly their numerous multitudes of people wherein they gloried; prophecied and promised by Jacob to that Tribe, Gen.48.4,19. and agreeing to the notation of their name, Gen.41.52.

flee away] See Esay 16.2. Job 20.8.

from the birth] By the sudden death of their children, so soon as they shall be born; or so soon as they shall be formed in the womb; or when they shall be conceived; or before by the barrennesse of the mothers, Chap. 5.14. Thus, by degrees, the signes of Gods wrath, and revenge, should appear, till it came up to their utmost extirpation. The like degrees of revenge were set forth in the names of Gomers children, Chap. 1.

V. 12. *Though they bring*] Though God spare some in the birth, yet it shall little avail them.

bereave them] By a violent death, or otherwise, Job 27.14. See Jer.18.21.

a man] Thus God threatens an utter overthrow to the Kingdom of Israel; which at the end of this prophecie came upon them.

woe] all manner of calamities, to children, parents, and all.

when I] In whom onely, as the sole fountain of them, all true Blessings and felicity is to be found. See Ezek.23.18. Jer.6.8. LXX and Theodotian thus; *My spirit is of them*; through a misreading. And so they understand the words of Christs Incarnation.

V. 13. *Ephraim*] He prosecutes and confirms the former sentence and judgement.

as I saw Tyrus] Puts them this example.

is planted] Doth presently flourish, as Tyrus, or a tree planted in Tyrus with extraordinary art and care. Ephraim is drunken with prosperity, fears not Gods judgements, and the Prophets threatnings. This is the custome of sinners.

but Ephraim] Though Ephraim was pleasantly planted, and well fortified, as that fair and magnificent City Tyrus, Ezek. 26. & 27. & 28. yet his children shall be brought under the Assyrians; who will kill them, or carry them forth to battel. This present prosperity, and their abuse of his patience, shall not hinder Gods judgements formerly threatned, Psal.37.35,36. See Jer. 12.24. of Tyrus, see on Zech.9.2.

V. 14. *Give*] It may seem, the Prophet would willingly pray for them; for some mitigation.

what] He is ashamed to pray for such a people; and doubtful what thing he might be to pray for them.

miscarrying womb] Heb. *that casteth the fruit*. The Prophet seeing the

the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come upon their children, after they are grown to ripe years, See Luk. 23.29. even this, rather then to have their children brought out to slaughter, to the murderer before their eyes; or the woman with child to be ripped up by the enemy: a miserable case, when that which is in itself a curse, is to be prayed for as a blessing.

V. 15. *All*] He shews the cause, and points to the well head of all their woful misery. They had no cause to accuse Gods severity, and extenuate their sins. And here he speaks comparatively, noting out the chief of all their sins.

is in Gilgal] See on Chap.5.15. & on Chap.12.11. That is now the stewes as it were and brothel-house of their spiritual whoredom and idolatry; one principal place for it: not but that in other places and almost every where they multiplyed and exercised their idolatries also, Chap.4.13. & 8.11.

there I hated them] Even there, where they thought they shewed their love to me, and highly pleased me by their sacrifices and worships, and procured my love to them thereby. Thus contrary is Gods judgment to the judgment of idolaters, howbeit they will never be perswaded otherwise, Exod.20. ver.5.

I will drive them] They shall be no more of my houshold and family. I will expel them thence, expunge their names out of that catalogue, and no more, as a master and father of a family, take care of them, they will needs pretend themselves to be of my family, but I will put away that visor from them, Mat.13.12.

love them no more] As they think yet I do, by my patience towards them, and prosperity afforded them.

all their Princes] One root and rise of all their defection and apostacy: they which should have kept them from it, were revolters themselves, and executioners to them, and ring-leaders in it. The people are not here exempted, or excused.

V. 16. *Ephraim*] The Judgment is often repeated; because nothing can be too much, or enough, to awaken such sinners, Esay 48.4. nothing would serve this desperate and forlorn people, but utter extirpation, and dissipation of them and their seed.

is smitten] As by fire or thunder from God: whereby all power of recovering themselves shall be taken from them.

their root] Ver.13. and so no hope of recovery. Not like that, Dan.4.15,26. if they do prosper in off-spring, I will cause them, and root them out. See Job 31.8,12. Zeph.2.4. Amos 1. ver.8.

yea, though] See on ver.12.

the beloved] Heb. *the desires*.

V. 17. *My God*] Not yours any more; as you falsly boast. Thus he opposeth his single self, having God on his side, against all the whole body of them. So Esay 7.13.

will cast them away] For all their boasting themselves to be the seed of Abraham, and Gods people, yet he will not any longer retain them in any degree of favour, as formerly he had done upon some hopes of their recovery; but totally reject them: and not reckon, or accompt them among his Church or people.

hearken unto him] To obey him; but hardned themselves in their rebellious obstinacy, and contumacy against him.

wanderers] He would no longer suffer them to be in his land of promise, his rest, Psal.95.11. and the rest of his people and under his wings: But as a visible sign to all people of his abdication, and rejection of them, they should be captives, exiles, wanderers without rest, among the Heathen Nations; and be as the Heathen themselves.

CHAP. X.

THE Heads of this Chapter are, Israels Idolatry; no King: False Covenant: Against the Calves of Beth-aven. Captives into Assyria. Their King and Calves shall be cut off. Their sinning; and Gods chastising. His good purpose, and their contrary doings. His Judgements therefore denounced by Shalman, for their Idolatry at Bethel.

V. 1. *an empty vine*] Or, *a vine emptying the fruit which it giveth*. Whereof though the grapes were gathered (for Pul King of Assyria pil'd them, 2 Kin.15.20.) yet ever as it gathered new strength, it increased new wickednesse, so that the correction which should have brought them to obedience, did but utter their stubbornnesse. Empty of good fruits; yea full of sowre grapes. Esay 5.2.

fruit unto himself] Not to others; but consumes it on its own lusts, and Idolatries. Or, his fruit is like to himself. *Targum* thus; The fruit of their works was the cause why they were carried away captives.

he hath encreased the altars] Chap.8.11. & 12.11.

to the goodnesse of his land] As they were rich, and had abundance by the fertility of the land; so they became more Idolatrous, Deut.32.15. So abusing Gods blessings as by the means of them to corrupt Gods pure worship the more, Chap.2.8.

images] Heb. *statues or standing Images*.

V. 2. *Their heart is divided*] Or, *he hath divided their heart*: Divided from God, who having taken away his Spirit of peace and concord from them, hath given them over to seditions, factions, and frequent murthers of their princes, which will cause the utter ruine of the Kingdom. See 2 King.15.10,14,25,30. Some thus, That Israel divided his heart between God and Baal; as 1 King. 18.21. Contrary to that, Deut.10.12.

found faulty] Convinced of their faultinesse, by Gods dealing against them; as it follows after.

he] Chap.9.17.

break down] Heb. *behead*.

their altars] That so they may see the vanity of their trusting in them; and Gods detestation of such Idolatrous ways of worship.

V. 3. *For now they shall say, we have nothing*] Within a very short time God shall take away their King, and then they shall feel the fruit of their sins, and how they trusted in him in vain, 2 Kin. 17.6,7. They should be forced then to this confession of Gods hand of judgement upon them; though not in way of true repentance, they still continuing obstinate in their former courses of sinning; yet their consciences should be convicted by evidence of the thing it self. This taking away of a King, is a remarkable evidence of Gods wrath, and convincing the same, even to a people obdurate in sin, that would fain deny Gods hand to be in it, Lam.4.20.

because] This extorted from them. As the like from Pharaoh, Exod.9.27 & 10.16. and Saul, 1 Sam.24.17. & Chap 26.21. The want of Gods fear & worship, is the cause of all sin, of all plagues.

what then] If we had one, he could not now help us, free, or defend us. What should we have of him? Some take it, as if they questioned any use of a King at all; they rather would rule, and have the legislative power in themselves to over-rule the King; if any were, to dispose, and depose him.

V. 4. *They have spoken words*] Boldly enough, and largely enough, and yet but words onely.

swearing falsly] To God, in promising him conversion and service. Or to their King, obliging themselves to be faithful to him. Or to the King of Assyria being under him; but swearing falsly, and conspiring with the King of Egypt, 2 King. 17.3,4. They are perjured persons; new conspiracies break forth amongst them continually.

in making a covenant] Renewing it with God; or making it for aid with Forreiners. But with false hearts they did it; and became perjured Covenant-breakers. They used false execrations in making the Covenant. Vulgar Latine alters the words, and mars the sense.

as hemlock] Thus their integrity and fidelity which they pretended, was nothing but bitternesse and grief. Others, for this Gods judgements shall multiply like hemlock, or other poysonous herbs, which grow in abundance in the fields. See Amos 6.12.

V. 5. *of Samaria*] See on Chap.8.5.

shall fear] They fear when their Idols are in any dangers. And the more, because they counted them the strangers of their Kingdome, and put great confidence in them. But their faith in them shall be turned to fear. Whence they expected safety, they shall reap fear and terrour.

because of the calves] Heb. *the cowes*, or, *cow-calves*. So called in contempt; seeing their Idols taken and carried away by the enemies.

of Beth-aven] See on Chap.4.15. There was a Beth-aven different and distant from Bethel, Josh.7.2.

the people thereof] To wit, of the calf, meaning that they were no more worthy to be called Gods people, but the people of the calf, their Idol. See Num.21.29. Others understand the Inhabitants of Samaria.

shall mourn over it] Over the Calf at Bethel.

the Priests thereof] Heb. *chemarims*. Who were certain Idolatrous priests, which did wear black apparel in their sacrifices, and cryed with a loud voice: which superstition Elijah derided, 1 King. 18.27. read 2 King.23.5. Zeph.1.4.

that rejoyced on it] Thus Idolaters dote on their Idols.

for the glory] The cause of their mourning. It shall be no more reverenced, or worshipped as a god.

V. 6. *It shall be also carried*] Namely, the calf. According to the custome of carrying away the Idols of those Nations which were conquered. See Esay 46.1,2. The Idol cannot help it selfe; much lesse its foolish worshippers. This shews the grosse madnesse of Idolaters in their Idol-worship, who yet in their extremities run to them for help. Others will understand it of the Inhabitants of Samaria.

King Jareb] To the King Protector, namely, the king of Assyria, whom the Israelites had chosen for their Protector and defender, Chap.5.13. See *Annot.* on Chap.7.11.

ashamed of his counsel] Namely, of that which he hath undertaken of his own mind, beyond, and against the will of God, Ps.106. 43. Hos.11.6. or, of conspiring with the king of Egypt against the king of Assyria, 2 King.17.4. or of that counsel, 1 King.2.27.

V. 7. *her King*] Next to their Idols, their trust was in their kings. But their kings, Zachariah, Shallum, Pekahiah, Pekah, were cut off by violent deaths, soon, and suddenly, as the foam and froth of the waters, as is here threatned: and Hoseah their last King imprisoned; and in him their kingdome ended. LXX thus, *Samaria hath cast off her King*.

as the some] This are Kings, Psal.62.9. Jam.4.14.

the water] Heb. *the face of the water*.

V. 8. *The high places*] The Prophet continues on in his threatnings, because they continue on in their sins. They had necks of Iron, Esay 48.4. nothing was enough to bow and bend them: all too little to make them relent and repent. The very places of their Idol-worship shall be destroyed.

of Aven] Which is the same as Beth-aven, ver.5. This he speaketh in contempt of Bethel, read Chap.4.15.

the sin of Israel] The object and instrument of Idolatry, Deut.9. 21. what they counted the pious worship of Israel, God accounts the sacrilegious sin of Israel.

the thorn] Chap.9.6. See Gen.3.18. Job 31.40. And so it came to passe upon Judahs Temple also, and Altar, at last, for their Idolatry.

they shall say] as Job 3.20,21,22. See Esay 2.19. Luk.23.30. Apoc.6.16. & 9.6.

Cover us] Words of such persons as desire death, for fear of evils that are far greater then death; and of such as are in extreme despair.

V. 9. *sinned from*] Now new sinners, but of ancient standing.

the days of Gibeah] Chap.9.9. Judg.19.14,22. such deep sinners; like those of Sodome and Gomorrah; which were so severely punished. And the like sins do continue and increase in thee, wich like impudency & impunity: thou dost justifie them, as Ezek.16.51.

there they stood] Though they stood a while in doubt, and were at a stand & stammer, yet they stood it out at last. And for all that, stood obstinate & obdurate in the like infamous sins; Though their fathers were no better then they of Gibeah, against whom they warred, because of their infamous wickedneſſe, yet the Lord, at last, delivered them out of those bloody battles; they were not utterly overthrown, as they deserved.

against the children of iniquity] The Gibeonites, Judg.20.

did not overtake them] The like severe punishment did not yet overtake them: nor did that take hold of them, that the remembrance of it, might deter them from the obstinate persevering in their sins. Yet he implies, the like judgment shall overtake them; or a more sharp, short, and sudden battle, to destroy them in a moment, if they make not better use of that example, and take better heed by it; yea, their ancestors sins shall not then be forgotten, when God shall come to reckon with them, upon the like score, as Exod.32.34. *Targum* thus; *Thither came against them warriours to slay, their fathers with the childrem came up thither.*

V. 10. *It is in my desire*] Vehement desire: Like that, Luk.22.15. Vulgar Latine thus; *according to my desire I will chastise them*: *Targum* thus, *By my word, or by my self, I will bring chastisement upon them.*

and the people shall be] And I will satisfie that desire; I will avenge me of them, Esay 1.24. compare Chap.11.8,9. & Lam.4.33. yet here, saith God, Because they are so desperately evil, I will satisfie my wrath with their just punishment.

gathered against them] Chap.8.10. The manner how he will chastise them; namely, not so much by domestick wars, as by a foreign people. God hath all Nations at his command, to arm them at his pleasure; against his sinful people; he can hisse for the Flye of Egypt, for the Bee of Assur.

when they shall binde themselves in their two furrowes] The text is עברותם their eyes. The Keri of the Massorites will have it read עברותם their *furrowes*. When I shall bind them in their *two furrowes*, like oxen tied to the yoke, each of which treads in his furrow. The *Targum* thus, I will gather the people against them, and they shall rule over them, as the bond of a yoke upon their two eyes; that is, as the oxe is so bound with the yoke there, or thereabout; so strictly should they be bound with the yoke of the people domineering over them. Or, When I shall bind them, or chastise them, for their two transgressions; reading עברותם so the LXX, and vulgar Latine read it. And understand then their two golden Calves: or as that, Jer.2.13. Some thus, in their two habitations. And with them, this seems to have relation to the two Invasions of the Kings of Assyria, 2 King.15.29. and 17.3. And because the Assyrians had been as the lovers of the children of Israel, Chap.8.9,10. the Prophet useth a word which signifieth an appointment of some unchast meeting. Or thus; Notwithstanding all their Preparations for defence, nothing can hinder the execution of my decree. But even then when they have gathered all their strength together, I will gather people enough against them, to destroy them. So variously are these words rendred and interpreted.

V. 11. *Ephraim*] Concise, and obscure is this verse; and so subject to divers interpretations. The scope seems to be this; to set forth the dispositions of the people, and Gods dealing with them thereupon.

is an heifer] Chap.4.16. Jer.31.18.

that is taught] Instructed in her duty, and my service, and that from the beginning.

and loveth to tread out the corn] Wherein is pleasure; as in plowing is labour and pain; even so my people would enjoy my blessings, but would not be subject to the yoke of mine obedience and discipline; they love to serve me so, as may suit best with their ease, profit, and pleasure; they are accustomed to that, but love not the yoke and labour of the plow; will not be taught and brought into that strict obedience, to that through and true subjection to my service. LXX thus, *Ephraim is an heifer taught to love contention.*

but I passed over upon her fair neck] Heb. *the beauty of her neck.* I made her fair and fat; in good ease to bear any yoke; but the abused my blessings, grew stiff-necked, would not plow; cast off the yoke. But I will tame her, and bring her into subjection; bring her neck to bear my yoke, I will send mine afflictions upon her, to bring her neck to the yoke.

I will make Ephraim to ride] Not rest in his own land, but be driven into exile, and tossed, and tumbled to and fro; as Job 30. 22. Some refer this to Ephraims reigning; but this suits not with the sense of the context. Rather thus, I will use Ephraim for riding; people shall ride on him: I will handle Ephraim more hardly, the whole Nation shall be carried captive into Assyria.

Judah shall plow] Neither will I spare Judah; but Judah shall have his judgement too; but lesse then then of Ephraim. He shall plow and harrow, that is, suffer misery by the Babylonish captivity: and this was lesse, and more tolerable then that of the ten Tribes; as it is lesse trouble to the beasts that ploughed and harrowed, then to the horse that is ridden, specially by a rigid rider.

V. 12. *Sow to your selves*] He continueth the allegory of husbandry. And thereby exhorts them to Repentance; Or shews how he hath been doing so: and yet they continued impenitent; as it is in the verse following. He is not wanting thus to instruct them, and to exhort them thus; endeavour your selves to do good works.

in righteousnesse] He calls them to the duties of the second Table, which will loonest evidence their repentance, if true; or their hypocrisie, if false.

reap] By Gods blessings that shall not be wanting, but is ready for them, upon their sowing: If they reap it not, the fault is not in him, but in their default of sowing; and so the way of their remedy lies open before them: and yet mercy, not merit, shall be their reward.

break up] Jer.4.3. break up, and soften your hard hearts, pluck up the sinful weeds and lusts of them; use double labour therein, as in a waste ground: to fit it for seed, Mat.13.7,22. Jam.1.21.

for it is time] High time now, without any further delaying it, and the time not yet utterly past; yet hope remains, God is still ready for his part; the door is not shut, Esay 55.6. See Psal.27.8. and 32.6. 2 Cor.6.2.

to seek the Lord] Psal.27.8. & 14.2. Esay 31.1. & 65.10. Rom. 3.11. 2 Chr.19.3. & 30.19. & 31.21. Psal.22.26.

till he come] As he will, upon your seeking him: and yet you must not limit him, but wait his own time till he come.

and rain righteousnesse] His grace shall be like a shower of seasonable rain, plentifully to fructifie, and bring on your harvest, and fruits of righteousnesse. Your labour of ploughing, and sowing shall not be in vain. His grace and blessing shall be upon you, according to the truth of his promises. Others understand this to be spoken of Christ, who brought the true righteousnesse into the world, Dan.9.24. to receive which, the preparation of the heart is necessarily required.

V. 13. *ye have ploughed wickednesse*] Job 4.8. Prov.22.8. Gal.6. 7. ye have done contrary. By art and endeavour, you have stirred up and practised your natural malice, to cause it to produce many evil acts.

reaped iniquity] Namely, the just punishment thereof. Or thus, your ploughing and harvest were both alike, both sinful; your work and wages well agree. Or thus; your reaping answers well to your ploughing, your continuing corresponds to your beginnings; both alike sinful.

ye have eaten] Ye have in effect tryed what vanity was in your hopes, grounded upon your wickednesses; a fruit well worthy of your perfidiousnesse.

because] The chief cause, and head-spring of their mis-doings; the relying upon their own wisdom and strength; and not submitting to Gods wisdom, and resting upon his power; and thereupon slighting the prophets admonitions, and Gods threatnings.

V. 14. *Therefore*] Upon the conviction, the sentence follows.

a tumult] at home, and from abroad.

shall rise] Suddenly and speedily.

among thy people] Among them all universally; the word is plural: no tribe free; all full of fearful tumults.

fortresses] All thy strongest holds, and fortifications, they shall be vain helps; Gods wrath will lay all level before it; no refuge shall be left for thee.

as Shalman spoilted Beth-Arbel] 2 King.18.34. and 19.13. This history is mentioned no where else. Some hold this to be the same as *Shalmaneser*, 2 King.17.3. and Beth-Arbel the name of some city taken and destroyed by him. 1 Mac.9.2. there is mention made of Arbel;

Arbel; which may be the same with this. And then this was an example of a fearful judgement and vengeance fresh even before their eyes, and famously known to them. The Vulgar Latine translate thus; thy fortresses shall be spoiled, as *Shalman* was spoiled by his house, who judged *Baal* in the day of battel. And so do the LXX, and *Theodoret*. And in this translation there seems relation to be had to that history, Judg.7 and 8 Chapters, where *Gideon*, who judged *Baal*, and therefore was called *Jerubbaal* (a word, without pricks or vowels, little differing from Arbel) spoiled Zalmunna in the day of battel.

the mother] A proverbial kind of speech, to describe a total destruction, Chap.13.16. Gen.32.11.

V. 15. *So shall Bethel*] He saith not the Assyrian shall do it, or God shall do it: but Bethel shall do it. By this expression the more powerfully to shew, that that woful evil and the cause of it was in themselves: your selves are the destroyers of your selves, think not so to put it off to any others. As if he should say; Your idolatry which you run headlong into, the chief mother whereof is Bethel, shall be the cause of all this: God is just herein. Bethel was formerly called Luz, differing from that Luz, Josh.16.2. Judg. 1.26. this was west of Ai and Beth-aven in the south part of Jury on a mount, Josh.7.2. & 18.12,13. Hard by it *Abraham* pitched his tent, Gen.12.8. and here *Jacob* saw the vision of the ladder, Gen. 28. It had a King when *Joshua* conquered it, Josh.12.16. and then allotted to the tribe of Benjamin, Josh.18.22. Here *Samuel* kept his Assizes, when he rid his circuit yearly, 1 Sam.7.16. And here *Jeroboam* put one of his golden Calves, and built an altar, high place, and grove, 1 King.12. and 13. Chapters: yet *Abijah* took Bethel from *Jeroboam*, 2 Chron.13.19. but it seems it was soon after lost; and became the King of Israels chappel and court, Amos 7.13. had a School, and College of Prophets, 2 King.2. Hither came the Priest sent by the Assyrian, 2 King.17. *Josiah* polluted and destroyed all the monuments of idolatry there, 2 King. 23. 4,15,16.

your great wickednesse] Heb. *the evil of your evil.*

in a morning] As soon as it is morning, as soon as the day prefixed for Gods judgements to light upon him shall appear: or suddenly, in a moment of time.

shall the King of Israel] *Hosea*, 2 King.17.4.

be utterly cut off] Both King and kingdom too shall be clean rooted out; notwithstanding all their strengths, all their proud confidence to the contrary. Vulgar thus; as the morning passeth away, so the King of Israel passeth away.

CHAP. XI.

Vers. 1. WHen] In this Chapter God tells his love to Israel, when he was a childe. Israel sins then: and now. His judgements therefore threatned by Assur. His fierce anger against them. Which yet he will assuage. His promise of their coming in to Christ.

Israel was a childe] Or, because Israel was a childe; or because he is a childe of Israel. In Israels first rise in Egypt, where he was as a carkasse in a grave, as an Embrio in the womb; whereupon his bringing forth thence is called the day of his nativity, Chap.2.15. In his first beginning, when first he began to be a Nation there, see Jer.22. Ezek.16.22. Also it is true of Christ; who when he was a childe fled thither from *Herod*, and came thence to Judea, where by his death he delivered his people from the bondage of sin, figured by that Egyptian bondage. This Exposition the Evangelist maketh, Mat.2.15. See *Annotations* on Chap.6.2.

I loved him] Freely of my self without any worth or merit in him. The more monstrous now is their ingratitude. See Rom.9.11, 12,13. Mal.1.vers.2,3. Or, understanding it of Christ, it suits with that, Mal.3.17. & 12.18. & 17.5. 2 Pet.1.17.

and called] The sign and fruit of his love, Exod.4.22,23. Deut. 4.20.34. This is literally true in Israel, his adopted son, Jer. 31. 20. Mystically, in Christ, his natural Son: true in the body of the Church; and true in the Head of the Church. That call, and deliverance out of Egypt, was but a *præludium*, pledge, a type of the true spiritual and perfect deliverance and redemption by Christs coming out of Egypt. St. *Matthew* therefore, Chap.2.15. doth more then allude to this place, when he speaketh of the fulfilling of that which is here spoken.

my Son out of Egypt] Wonderful love, 1 John 3.2. See Exod. 4.22,23. and also Mat.2.15. Christ was in Egypt for a time to decline the cruelty of *Herod*. LXX thus; his sons. So making the meaning to be, that God therefore brought the Israelites, the posterity of Jacob, out of Egypt, because he loved Israel or Jacob, when he was a childe; yea before he was born, as it is, Rom.9.11, 13. which seems the proper meaning of the Prophet: yet therein a type and figure of Christ were they; Egypt a type of Hell; the Israelites a type of the faithful people, and of Christ their head, their redeemer and deliverer.

V. 2. *As*] This belongs onely to Israel; no wayes to Christ. All things that were spoken of the High Priest, of *David*, and others that were types of Christ, yet agree not to Christ: they were types but in something.

they] The Prophets all, and often.

called them] Not as that call was, as in the former verse: but by their exhortations, and sermons, calling them so to repentance and to my true service, which was the chief end for which they were called out of Egypt, Exod. 4.23. but they turned their backs to them, Jer.2.27.

so] Openly, and as of purpose, contemptuously, they went a clean contrary way.

from them] From the Prophets of God; they would have nothing to do with them; nor their word and doctrine. Where the Word is not the favour of life unto life, it will be the favour of death unto death. LXX thus; From my face.

they sacrificed unto Baalim] Their lesser gods, their patrons. For no doubt they acknowledged one onely supream Deity. This a further degree of sin then the former. Of *Baalim* see Chap.2.13. 16,17. Judg.2.11. and often in that book, and in the second book of Chronicles, and in Jeremie.

and burnt incense] God will not have incense burnt, nor such things done to images; as Papists do.

V. 3. *I taught*] God shews here his further love to them, and the continuation of it.

to goe] As a nurse doth the Infant. See Exod. 19.4. Numb. 11.ver.12. Deut.8.4. & 32.10,11,12. see Esay 5,3,4.

taking them by their armes] As nurses use; yet some understand this of *Ephraims* embracing *Baalim*, and images, vers.2. as an harlot doth her lovers.

knew not] Or, acknowledged not. The more stupid and monstrous ingratitude.

that I healed them] Saved them from those plagues of Egypt, and in all those dangers in the wildernesse, Deut.8.2,3,4,5. Exod. 15,26. & 23.25.

V. 4. *I drew them*] God continues on in the same point. I used them not with rigour, but gently. A phrase taken from cattle, bred up to carry or draw, which by a good master are used gently, and brought to their labour without violence.

with cords of a man] Humanely, courteously. I did not drag, or drive them as slaves; but allure and draw them on as sons.

take off] Heb. *lift up*. Ease them every way.

the yoke on their jaws] By which must be understood the muzzel, for otherwise a yoke doth not use to be laid upon the jaw: or jaws taken by Synecdoche for the whole head and neck.

I laid meat unto them] Which they could not take till the muzzel was removed. Or, I laid it before them that they might feed with ease and quietnesse; continuing still my kind usage of them. The Vulgar Latine thus; *Declinavi ad eum ut vescretur*. LXX so render the words, as amounts to this meaning; I will chastise them as a father, when he raps or strikes his son, and by my looks I will prevail against them, *i.e.* by a blench only, and cast of mine eye, I will overthrow them.

He shall not return] Or, he should not have returned. The body of this nation shall not go for safety into Egypt, which is a friends countrey; but they shall go into captivity to Assyria, an enemies countrey; and herein will I enforce them to obey my command, Deut.17.16. and 9.3.6. Thus is Gods judgement upon them, for their ungrateful requital of Gods good dealing with them.

Egypt] Which they hoped to be their shelter and Sanctuary, and were their confederate, 2 Kin.17. upon which hope they slighted the more the Prophets threatnings and thunderings.

but the Assyrian] That hope shall faile them: they shall be subdued by the Assyrian, and captives to him; engaged there, as wilde beasts in a grate; bound up there as mad men are bound with chains; so they in Assyria, where Egypt cannot help them.

shall be his King] Or, the Assyrian, have been his King: Some thus; He should neither have trusted in the Assyrian, though he were tributary to him since the dayes of *Menahem*, 2 King. 15. 19. But he should have trusted in me. See *Annotations* on Chap. 7.11.

because] The cause of this judgement. See Deut.28.68.

to return] Not into Egypt; but unto God; to repent and trust in him, and his aid; though they were so many wayes invited thereunto.

V. 6. *And*] He prosecutes the judgement, to withstand their flighting of it, and to cut off their vain hopes of escaping.

shall abide] Shall fall furiously; rage and reign, and remain, and devour. Vulgar, began.

on his cities] Wherein he trusted.

his branches] Or bars, the bars of his cities: or the towns and villages, which are as branches and boughs of his cities, all his forces and defences, as well those which consist in strong towns, as those which consist in the valour of men. LXX for his branches have in his hands.

because of their own counsels] And carnal wisdome; opposed to Gods wisdome, and his decrees and judgements. See Chap.10.6. Their actions and enterprizes which they have undertaken, by their own advice, Psal.106.43. Hos.10.6. These their counsels shall not help them, but help to ruine them.

V. 7. *my people are bent*] Set upon it; not hang in suspense, or doubtful

doubtful therein, which way to take; but resolved, and obstinate.
to backsliding] Inconstancy, as a starting bow; to Apostacie.
from me] To other gods, and idolatrous worship. They desire and expect that I should turn in favour to them, and relieve them, whereas they should turn to me by repentance, which they will not do, though the sword abide on them, and consume them.
though they called them] Though the Prophets called them, and sought to recall them, to bring them back to God; and do so still. Some thus translate; they called on the most High, *i.e.* prayed to him, but prayed onely hypocritically.
none at all] Heb. together they exalted not; but all with one consent, conspire herein. An epidemical and oecumenical disease.
exalt him] Lift up their hearts and minds to him, to glorifie him, by their confession to him; to extol his justice, and mercy, and truth, by their trusting in him; & their cheerfulnesse in serving and obeying of him. Others thus, none would exalt, or lift up a foot to make any progresse towards the most high; but stood still in obstinacy, without any motion or signe, or beginning of repentance at all. Some thus; that because of their obstinate backsliding, God will not at all exalt them. LXX make the meaning to be, that the people of God should go into captivity out of their land, and God would be angry against them, and their most precious things, even the Temple it selfe, that it should be destroyed.
V. 8. *How*] Here God takes upon him the person and passions of a man, complying with our weak capacites. Not that there is any doubting at all, or changing at all in him: he shews hereby what this people deserved; and how he proceedeth not to execution rashly, or overhastily: and how in the midst of wrath he remembreth mercy, and mitigates the heat and height, and fiercenesse of his anger: Though thou deserveſt to be irrevocably destroyed, as those wicked Cities were, Gen. 19. 24. Amos 4. 11. and thou art near it; such is thy flagitious wickednesse; yet my mercy will not suffer it; and therefore I promise thee re-establishment by meant of the Messias, Chap. 6 4.
as Admah] Deut. 29. 23.
mine heart is turned within me] Isa. 63. 15. Jer. 31. 20.
my repentings are kindled together] Or, heated: the founding of my bowels; the yearning of them. See 1 King. 3. 26. Cant. 5. 4. Isa. 6. 11. Gen. 43. 30. Lam. 1. 20.
V. 9. *I will not execute*] With extremity of rigour, and without remission. Thus fierce we apprehend God to be, when the nature of his justice moves him to execute grievous judgements: yet still is he without any passion; thus are mingled judgements, and mercies; threatnings, and promises; total destructions to the general body of the wicked people; and yet reservations of mercies to his holy repenting and elect remnants amongst them: yea mitigations of judgements many times to the body of the wicked, for the godlies sake that are among them: he spares the chaff and straw, for the wheat sake that is in it. Gods grace of Election and vocation, is, and remains ever firm and stable to his.
I will not return] That I may save the remnant of mine Elect among the people; I will not consume them wholly by redoubling of evils. His Elect shall never fail; his Church shal never utterly perish.
I am God] And therefore most true, and immutable in all my promises. Thus God confirms and bears up the trembling hopes, and fearful tender consciences of his holy remnant; and this must be a strong bulwark to us in all our fears, against our own manifold frailties, and Satans fiery darts, and temptations; this must be our shield and buckler to defend us, to establish, and comfort, and quiet us, against diffidence and despair. We must not measure God by our selves; but better remember with whom we have to deale, and wholly rely upon his free and unchangeable nature, and promises. Isa. 55. 8. 2 Sam. 7. 14. And no cause for this dealing can God finde in us, or else-where, but only in himself.
and not man] Who is changeable in his purposes, and would no wayes bear and endure such wrongs. Numb. 23. 19. Mal. 3. 6. 1 Sam. 15. 29.
the holy one in the midst of thee] I will be within thee present by my grace and spirit; as thy true Deity, the object of all thy devotion, religion and adoration; and the wel-spring and author of all thy holinesse: I will be mindful of my covenant; as in 2 Sam. 7. 14, 15. Psal. 89. 32, 33. Mic. 7. 18, 19, 20. and I will not be there any more as thine enemy.
I will not enter into the city] As a besieging and conquering enemy useth to do; with fire and sword, of rage and revenge; I will forbear, and spare, though the gates and walls of the city lie open and level before me.
V. 10. *They shall*] He goes on further, and promiseth not onely mitigation, but restauration: Some extend this prophecie to the Kingdome of Christ, and so their spiritual collection and gathering to him, and walking after him, as their Lord, and guide; and all this by the mighty, sound, and powerful preaching of the Gospel.
walk after the Lord] And not go from him; as those, vers. 2. And he shall go before them, and become their Captain and Leader, though in their exile and dispersion, he seemed to forsake and abandon them. He shall manifest himself to them in grace, and salvation in Christ.
he shall roar like a Lion] Jer. 25. 30. Joel 3. 16. Amos 1. vers. 2. He shall cause the powerful voice of the Gospel to sound all the world over; by which the consciences being moved, men will gather unto him, Haggai 2. 6, 7. Heb. 12. 26. Others thus, He shall be terrible to their enemies, that none in any quarter shall dare to withstand their return from thence.
the children shall tremble] Shall run to him, as children do tremble, and run to their parents, when they are afraid; and so as the Lions whelps to their dams. The true Elect, children of grace, John 1. 12. shall joyn themselves in spirit, to the Communion of the Church, from all the ends of the world, where they have been scattered. Others thus, That the mighty voice, and power of the Lord then to be shown, shall make their enemies every where to tremble, and fear to oppose them, and their return.
from the west] Heb. Sea, taken and used to signifie the West, because the great Mediterrane sea lay west from Jury. LXX translate thus; the children of the waters shall tremble and run to him. Their meaning likely is, that the Græcians, & western Islanders shall be converted to Christ, the Gentiles shall be called in to him.
V. 11. *as a bird*] Chap. 7. 5. As a frighted bird, and dove, with speed fly to their nests, and lockers.
out of Egypt] Egypt, and Assyria, then were, or were to be the chiefest places of their dispersion, Hos. 11. 11.
as a dove] Isa. 60. 8.
in their houses] This may relate to the Church, the house and habitation of God, and of his people. God will bring them, and place them there, safely and quietly to continue and dwell there. Thus the Prophets usually speak of the spiritual kingdome of Christ, of the erection and advancement of it, of bringing people to it, of the blessings of it, under the shadows of the earthly kingdom of the Jewes, the restauration of it, the reduction of people to that land, and the temporal blessings in it.
V. 12. *Ephraim*] This, it seems, might better begin the next chapter, wherein the Prophet returneth again to reprehensions, and insisteth most upon them; more fully to convince their consciences of their sins.
compasseth me about] As enemies use to besiege a City on all sides round about.
with lies] In all their actions they are disloyal unto me, dealing with me falsly and fraudulently to circumvent me. And that not one way, but every way; besieging me with charms, as it were of lying frauds and deceits. Such were the particulars of their false worships, and hypocritical doings. They think thus to delude me, and save themselves: nothing is found and sincere in them. But all in vain; nothing but sincerity and integrity serves God, and is pleasing to him.
and the house] An explication of the former sentence.
but Judah yet ruleth] Or, when Judah yet ruled.
with God] Hath the true kingdom, and Priesthood, the right Temple, Altar, and worship of God, though Ephraim and Israel boasted of the greater kingdom, of many Temples, and Altars. In the Tribe of Judah, which hath not forsaken Gods pure service, there doth yet remain the lawful government of Davids progenie; In Israel not so.
is faithfull] Or, was faithful. He persevereth in my covenant and true worship, holding himselfe constantly to the faith and religion of his ancient forefathers; or to that which is taught them by Gods holy servants, and Prophets, and Priests.
with the Saints] Or, with the most holy, with the holy Patriarchs, and Fathers, to whom the Promises were made, yet all this is spoken, not simply to free Judah from all faults, but comparatively; in respect of Israel and Ephraim. And the Prophet most an end leaves Judah's sins to Judah's Prophets to reprove them, he minded most his own Commission to Israel, and Ephraim. LXX here again vary from the true reading, and sense, thus. As the house of Israel and Judah compasseth me about with impieties; now God knoweth them, and the holy people shall be called Gods [people] the vulgar Latine thus; Judas *autem testis descendit cum Deo, & cum sanctis fidelis*, reading it seems עיר for עיד, and דרך for ידע.

CHAP. XII.

OF this Chapter, the Contents are these; Ephraims sin, and seeking for help to Assur; and to Egypt. Judah's sin. Jacobs dealing at his birth, and in his wrestling with the Angel; Ephraims sin of guileful covetousnesse; and of Gods dealing with him. His sin of Idolatry, even in Gilead, and Gilgal: and of Gods former dealings with Jacob, and with Israel, in these places. Ephraims sin and Gods wrath.
V. 1. *Ephraim feedeth on wind*] That is, flattereth himself with vain confidence, and feeds himselfe with windy, empty hopes; continuing in his sins, contemning the Prophets threatnings, and thinking

thinking to escape Gods judgements by strange and unlawful Covenants; winde sills indeed, but feeds not.
the east wind] This wind commonly is hurtful, dry, and tempestuous in these Countries. Jonah 4. 8. Psal. 48. 7. so the hopes Ephraim pursues, are not only vain, but hurtful to him. It is a pernicious and a destructive way, to put trust in the arm of flesh for defence against God. The LXX read it an evil winde.
He daily increaseth] Never gives it over, but continually pursues this course more and more, thinking thereby to shelter himself and be safe against all Gods threatnings; and so hardens himself in his obstinacy.
lyes] Chap. 11. ver. 12. and 10. 13, & 14. 3. Esay 57. 13. when all comes to all, they are no better, and shall prove no better then lyes.
and desolation] This is more. They shall not only be lying helps, but prove destructive, and the causes of their desolation: desolation shall be the fruit and issue of them. See Esay 36. 6. Empties and vain things, say the LXX.
a covenant] He points to the Particulars, and points out their vain and pernicious ways, Generals would not suffice to pluck off the Visors from such secure sinners.
with the Assyrians] Chap. 5. 13. & 7. 11. & 8. vers. 9. and 10. 6. Not contenting themselves with Gods covenant, and his defence, which would never have failed them, or proved a lie to them, if they had stood to his Covenant, and repented of their sins, But they forsook this, and thought not themselves safe under his wings; and betake themselves to these unlawful confederacies; which were expresly forbidden them; by them to strengthen themselves in their rebellion against God; and in the idolatrous prophanation of his worship. See Jer. 2. 18. 36. 2 King. 15. 19. Ezech. 23. 5. See the like, 2 Chr. 28. 16. 21. 2 King. 16. 7. Ezech. 17. 15.
oil is carried into Egypt] Sweet smelling oil, whereof there was great plenty in Judea; 2 King. 20. 13. Ezech. 27. 17. meaning, presents to get friendship, 2 King. 17. 4. This forbidden, Esay 30. 2. and 31. 1. & 36. 6. See Esay 57. 9. & 30. 6. Thus they were at cost to buy and purchase their own harm. Esay 57. 13.
V. 2. *The Lord*] Threatens Judah; And this to affright Israel the more, who was in a far worse case then Judah, and must therefore needs expect more grievous plagues. Luke 23 31. 1 Pet. 4. 17.
a controversie with Judah] Judah praised for their Kingdom, Priesthood and worship, Chap. 11. verse 12. yet their lives and manners faulty; though nothing so much as Israels. That which I have spoken of Judah, is not to free him from all defects; for he also hath his grievous faults; but because Gods true service is yet remaining there, God will yet reprove and redargue him with words: but as for the ten Tribes, he will judge them with deeds, seeing they are almost become incapable of all correction. See Chap. 4. 15, & Chap. 6. 11.
punish] Heb. visit upon.
Jacob] He doth but touch upon Judah by the way: But his heavy wrath shall fall upon Jacob or Israel: to punish and recompence them according to their demerits, their shameful ways and works, and their obdurate and obstinate continuance in them, which they would not by any means be beaten from.
V. 3. *He took*] In the name of Jacob and Israel they much gloried; they boasted of Jacob their father, that they were the Sons of Jacob. See Joh. 4. 12. Micah. 2. 7. Esay 44. 5. But he shews how far they had fallen from his example, how far unlike they were to him, and degenerate, as Joh. 8. 39. 44.
by the heel in the womb] This he did, not out of his own judgement and industry; but God by his free Grace guided him so to do; and by this signe testified his free love and election of him. See Mal. 1. verse 2. 3. Rom. 9. 13. and so in his choosing of you in him, to be his peculiar people, without any merit or worth of yours. And therefore so much the greater now is your ingratitude, and the foulex your fall from him to idols. See Gen. 25. verse 26. These histories seems to be alleaged here, to reprove Israel for their ingratitude, after so many great benefits of Gods towards their forefathers; which he reduceth to two heads, figured here in these two histories; one is Jacobs election before Esau his brother; the other, his deliverance from all those evils wherewith God had tried and exercised him. Or, thus Jacob your father left nothing unattempted whereby to get the blessing; if then ye be his children strive ye to turn to God, as it is ver. 6. imitate his Piety; else unworthy are ye to bear his name; and most worthily deserve to be punished.
by his strength] Which was given him by Gods grace, A figure of the Spiritual strength of faith, and the Spirit. He did thus. But ye far otherwise. And so his praise the more redounds to your dispraise; The sacred memory of his strength and power with God, the more shames your impotent and slavish service of idols: ye have lost then that dignity ye would derive from him; ye have ratined it by your contrary base doings, ye but foolishly glory in his name; ye are a shame to him from whose example yee do so shamefully Prevaricate.
he had power] Heb. was as a Prince or behaved himself Princely. See Gen. 32. 24.
with God] With the Son of God, who appeared to Jacob in a humane shape; who also by reason of his office of mediator, is afterward called Angel, which name is also given to the Son of God, Gen. 48. 16.
V. 4. *over the Angel*] The Angel of the covenant, Jesus Christ, the mediator, called also God. ver. 5. and Jehovah, ver. 5.
and prevailed] Whence God honours him with the name of Israel, Gen. 32. 28. and 35. 10. not only applading thereby his heroicall and more then Angellcall Power, but granting the victory to him, and some way yeilding himself to be overcome by him.
he wept] Not the Angel; though some would have it so. But Jacob wept; though Moses record is not: wept in prayer, like to that Heb. 5. 7. So here Jacob wept.
and made supplication] For a blessing, Gen. 32. 26. And for strength, and prevailing therein. So he acknowledgeth his strength, verse 3. not to be his own; but Agnizeth the author from whom he fought it, and of whom he had it: And so God was pleased in such manner to distribute his strength this in wrestling, that the greater part of it remained in Jacob. And yet God gives no ground for Jacob to pride himself in this victory; but leaves him a touch in the hollow of his thigh, for his after weeping and humiliation. And yet Jacob for that hurt seems not after to give over wrestling with God, till he doth at last prevail. The vulgar Latin hath it thus, *& in fortitudine sua directus est cum Angelo. Et invaluit ad angelum, & confortatus est.*
he found him in Bethel] God found Jacob, say some Jacob found God say others. God had found him before, there; Gen. 28. 12. when all alone he fled from his brother; and thought not God had bin so nigh unto him; yet God there vouchsafed to testifie his free love to him, and care of him. And God found him after there, Gen. 35. 9, 10, 11. to comfort him in his grief and sorrow for the slaughter of the Sechemites: And there again the second time he solemnly renews the memorial of that glorious name given to Jacob, that it might be ever famous, never forgotten. Or Jacob in this place of *Bethel* found God, even this Angel; and found him so gracious to him; as was formerly said, some thus, they found me in Bethel. LXX have for Bethel, the house of Or.
he spake with us] So spake with him there, that the substance and fruit of that speech appertained to his posterity, whereof we are. And thus the Prophet applies to the use of the people what he had formerly related of the Patriarch Jacob, to shame them the more, for their defection and apostacy, from the contrary example of Jacob their father, and from the gracious dealing of God with him, and with them in him, some thus, and there he spake with him. *i.e.* Jacob spake there with the Angel. And a divers punctation of the same word will bear it; עמנו *with us*; עמבו *with him.*
V. 5. *Even the Lord God of hosts*] *Jehovah* which signifieth an eternal being, Exod. 3. 14, 15. and is a name which calleth into his peoples mind the power and truth of God, and a pledge of his promises, which he will without fail perform, if they trust in him, and turn to him; and this name here given to Christ, to prove his deity, to shew that he is God manifested in the flesh, 1 Tim. 3. 16.
his memorial] Exod. 3. 15.
V. 6. *Therefore*] Upon the consideration of the premises, and of Jehovahs name and nature.
turn thou to thy God] From thy false gods, and false worship; to the true God Jehovah, and his true worship; and thy God by his covenant, and thy profession. Thus after convincing them of sin; he exhorts them to Repentance to return to God, and rest in him; for both these the words may import.
keep mercy and judgement] He shews wherein true Repentance consisteth. He begins with the duties of the second Table; as the more evident way of triall; and of conviction of hypocrites.
and wait] Conteining the duties of the first Table. Jer. 14. 8. and 17. 13. & 50. 7. Psal. 39. 7.
V. 7. *He is a merchant*] Heb. Canaan. The Prophet returns to reproofs; implying their impenitency still. Thus Esay useth the like terms; ye rulars of Sodom; ye people of Gomorrah, Esay 1. 10. Ephraim is degenerate; and like the wicked Canaanite; a Canaanite rather then an Israelite; a cursed rather then a blessed seed. And the Canaanites ordinary trade being Merchandizing, with all the vices which were annexed unto it, therefore that name is taken for a Merchant addicted to dishonest gain, fraud, and avarice. However; the word is also of that signification, see Ezek. 16. 3. Zeph. 1. 11. and is very often also taken for a deceiver. And such was Ephraim.
the ballances] They kept not mercy and judgment, as was required in the former verse: but practised deceit, and oppression, used fraud and force, towards their neighbours.
V. 8. *yet*] Thus they please themselves in their riches, and trust in their prosperity; and thereby measure out Gods love unto themselves; and that notwithstanding all the Prophets rebukes, and threatnings; they heed not, they care not what they say.
I am become rich] Zach. 11. 5.
in all my labours] Or, *all my labours suffice me not*] I have not stained

stained my trading with any great misdeed, only I have used certain subtilities, and arts therein, as were not subject to the law: words of a prophane and cauterized conscience.

finde none] He shall have punishment of iniquity, in whom is sin. Therefore, that I have none; appears in that, it goes well with me, and I escape unpunished. All my labours, whereby I have required riches, have not found me out, to be guilty, or punishable. Thus the wicked sooth up themselves in their prosperity. The LXX corrupt the sense in their rendition of the words.

that] Heb. which, some thus; which were an heinous crime to have any iniquity found in my wayes. Thus they would justifie themselves in the highest degree; and so become neerest to ruine. Thus their boasting confidence goes further, that God would not so prosper them, unlesse he found them free from any great sin; he would not so favour them, if he found them so faulty. Thus drunken with their prosperity, that they call that to witnesse their innocency, and so they abuse Gods goodnesse, and gentlenesse, and lift up their horns against the most High; as if his blessings and forbearance, and delay of punishments were testimonies of their unblamablenesse, and approbations of their wickednesses; they are so intoxicated and infatuated, as they stick not to admire their vices for vertues.

V. 9. *That am the Lord*] That redeemed thee so miraculously out of Egypt, that thou shouldest be my people, and I should be thy God; which thing should never be forgotten of thee, neither the deliverance it self, nor the end wherefore, though thou dost obliterate the one, and pervert the other.

well yet] Notwithstanding all thy unworthinesse; yet I will out of my ancient goodnesse do it, although thou be so corrupted, yet will I observe my ancient covenant which I made in the land of Egypt, towards my true Israel in Spirit, Chap.13.4. Others translate, and expound so, as if God, in indignation against their former sin, should interrogate and appeal their own consciences; whether he should go on to deal so graciously with them, as is expressed in this, and the next verse; and not rather disdain so to do. And so they read the words interrogatively.

make thee to dwell] Deal with thee, as Chap.2.14. renew my mercy, to make thee renew thy duty.

in Tabernacles] I will deliver my Church from the Spiritual Egypt; and will make her passe through the wildernesse of the world, in particular Churches, aspiring towards the heavenly Canaan; even as my people dwelt in tents in the wildernesse; the remembrance whereof is celebrated in the Feast of Tabernacles. Lev.23.43. See Zach.14.16.

as in the dayes of the solemn Feast] As I appointed in the feast of Tabernacles; ordained by me of purpose for the solemn and anniversary remembrance of that deliverance; which yet thou so forgettest and dost obliterate, others expound it otherwise, thus; I will yet renue thy old servitude, and make thee to dwell in Tabernacles: again, as exiles and pilgrims in a strange land; as they did of old, for fourty years in the wildernesse; so shall ye for an appointed time now do.

V. 10. *I have also spoken*] If we read it (as fome do) in the future tense, then it is a promise alluding to Chap.2.14. meaning, I will amply manifest my self to your posterity, by my Apostles and Ministers of the Gospel; See Joel 2.28. But rather taking the word, as it is in the Preterrtence, it denotes Gods care by his Prophets, continually useing them, one after another, by all means and in all manner and ways of preaching, as might best serve to instruct and reduce them. And it implies their invincible obstinacy in their sinful courses, to their great reproach; others read this, as the former verse, interrogatively; and understand it negatively, should I continue to do thus, and thus?

visions] See on Ezek.1.1.

used similitudes] Grave sentences, and doctrines, illustrated with similitudes, according to the Holy Ghosts Style, See Psal.49.4. & 78.2. Matt.13.34,35.

by the ministry] Heb. by the hand.

V. 11. *Is there*] Doubt they that? are they so blinde, so to sooth up themselves in their own foolish will worships and grosse idolatries? It is spoken Ironically.

iniquity in Gilead?] There only among them that were carried captive by Tiglath-Pileser? of Gilead, see on Chap.6.8.

surely they are vanity] Pretend what they will, their greater zeal for Gods greater worship, and service, their good intentions, and all their specious pretexts, yet they are altogether vanity, have no foundnesse and truth in them, are but colours and shews, frivolous excuses, deceiving them: they shall nothing avail, nothing profit them before God.

they sacrifice Bullocks] To idols; or it may be also to the true God, but beyond his command, wherefore it is all idolatry, see Hos.4.17. and 9.15. This they do, with great care, in great pomp, and great abundance, sparing neither labour; nor cost: yet are these but lacrilegious sacrifices, prophaning and polluting Gods name and worship, appointed by him in his word, the sole rule of it.

in Gilgal] See on Chap.4.15. Or in Gilgal only? in some chief places only? nay every where rather, as it is in the next words: others thus, In those two foresaid places God shewed special mercies to your fore fathers, to Jacob, Gen.31. to all Israel, Josh.5. How impious is it then to have these places so sacrilegiously and idolatrously polluted and prophaned by you?

yea their Altars are as heaps] That is, they are innumerable, and at an end of every field, See Hos.8.11. & 10.1 many Altars, every where as means and monuments, say they, of piety and Gods worship in every place. But God himself appointed one only Altar in Jerusalem for sacrifices, and his worship, yet thus they went against Gods known will and expresse word; though he loves obedience better then sacrifice.

in the furrows of the field] So many as heaps of stones gathered up in stony fields, to make the better way for the plough. Others thus, That their Altars shall be demolished, and the stones of them lie scattered as heaps; God therein shewing his wrath against the idolaters themselves.

V. 12. *And Jacob fled*] This people infinitely prided themselves in being the progenie of *Jacob*, and in being Israelites; they cryed themselves up by it, like to that cry, Jer.7.4. This many ways became a rock of ruin unto them, The Prophet here calls them back to a due recognition of *Jacobs* condition, what he was in the beginning, and what their ancestours were at their bringing out of Egypt. He insists upon both largely, to allay this heat, and prick this bladder, that it might not swell them up to burst & break them, by their contemning hereupon, and despising of all other men; yea, of the prophets of God, and of God himself; as if the prophets threatnings were not to be so thundred out against such a people; and as if God himself were bound to them, and had not, or could not have a Church and people in all the world without, and besides them. By this he would humble this their pride, and draw them back to a due consideration of the poor and beggerly, and miserable condition of these their ancestours at the beginning; and chiefly to admire God and his free favour, who did all in his meer mercy and grace, for their ancestours, for *Jacob*, and the Israelites, in that their base and low estate. See Gen. 28.5.20. & 32.10. Esay 51.1,2.

into the country of Syria] The meaning may seem tobe, Remember the first voyage, which was *Jacobs* in extream misery and servitude; and the second (verse 13.) which was your coming out of Egypt by a glorious deliverance by the hand of *Moses*, that you may fear, lest I cause you to make a third into wretched captivity.

Israel served for a wife] Gen.29.20,28. & 28.5.

and for a wife he kept sheep] Gen.29.18 27. and Chap.31. 39,40,41.

V. 13. *And by a Prophet*] *Moses*, that was likewise an exile, and a shepherd, as *Jacob* was, Exod.12.50,51. and 13.3. Psal.77. 20. Esay 63.11. And yet he but Gods prophet, and instrument herein, God the Authour.

out of Egypt] That house of bondage that iron furnace, where their male children were slain or drowned, themselves such slaves, so taxed and toyled, that death was sweeter then life unto them.

and by a Prophet] Some refer this to *Josiua*, who brought them safe to Gilgal, Josh.5.

V. 14. *Ephraim provoked*] Thus ingratefully, unworthily they requite the Lord. See Deut.32.6. Jer.31.9,20.

most bitterly] Heb. with bitternesse, Deut.29.18. and 32.32. or; with their high places as the word also signifieth.

therefore shall he leave] He will not pardon him for his sin, nor cleanse him from it; but will keep it still in remembrance to punish him for it capitally, at his appointed time. See Ezek.24.7,8. Exod.32.34.

blood] Heb. bloods, plurally; to note his great guiltinesse in bloody sins.

and his reproach] As he doth reproach God by his idols; so God will render and repay reproach to him.

shall his Lord] Who will not lose his right and title, but retain his dominion over him, however he doth cast off Gods yoke, and withdraw himself from the obedience of him and his Laws. He will as his God and Soveraign Lord justly punish him.

CHAP. XIII.

THe Contents are, *Ephraims* former glory, present idolatrie, and ruine that shall be by it. God shews his love of old; their sins, his denunciation of vengeance, both horrible and speedy. Thy evil (saith God) is of thy self: thy help in me, thy King. I will or would ransome thee from the grave, and death; yet concludes with Israels and Samarians destruction.

V. 1. *when Ephraim spake trembling*] Time was that *Ephraim* the youngerbrother, was preferred before *Manasseh*, and made a distinct Tribe; yea and exalting himself in Israel, and having the rule of the ten tribes, for *Jeroboam* was an Ephraimite, he was terrible through its power, at his word they trembled; but now that it strayed, and is run into idolatry, its strength and glory is come to nothing, like unto a dead carkasse. For trembling, the LXX have, Laws.

but when] When for all this, that God so honoured him, 1 King.11.31. yet he renders himself so ingrateful and vile, as to fall from God to open idolatry, and by it to erect and stablish his kingdom.

in Baal] Chap.2.8. *Baal* the god of the *Sidonians*, and *Astaroth* was their goddesse, 1 King.11.5,33. This idol and idolatry brought in by *Ahab*, 1 King.16.31. and in his time this idol had four hundred and fifty prophets, if not four hundred more, which were slain by *Eliahs* command, 1 King.18. verse 19.40. A famous, or rather infamous idol this was See Num.22.41. Judg 6.25. 1 Kings 19.18. 2 Kings 21.3. Jer.3.2.29.35. He had his Temples, Altars, Groves, Prophets, and Priests, sacrifices, incense, bowings, kissings.

he died] His strength and glory came to nothing he became like unto a dead carkasse; *Jeroboams* line was rooted out suddenly; and the kingdom fell to other tribes, and soon came to a dying condition; even dead in comparison of what formerly it was, Sin and idolatry is the ruine of kingdoms.

V. *And now they sin more and more*] Heb. They adde to sin. Continue and increase in it. Their perseverance and progresse in it is without end and measure. *Jeroboams* idolatry ended not, but with the end of his kingdom; yea, they multiplied more idolatries; and in effect proceeded to the clean renouncing of their God, and abrogation of his Law. Thus sinners once forsaking God and his word, still grow on from worse to worse. See 2 Tim.3.13.

molten images] Chap.2.8. and 8.4.

of their silver] Images of Silver, besides their golden calves, 1 King.12.28. See Judg.17.4. Thus they make use of their wealth, and Gods blessings against himself: his dishonour.

their own understanding] Mans devise and self-wisdom at the best pretend what he will, is no warrant for Gods worship; but only the rule of his Word, Chap.9. verse 10. Colos.2.22,23.

all of it the work of the craftsman] Their idols and images consist of matter and form. The matter is gold, and silver, wood and stone: this matter they worship not. But when the, forme comes to it, by the work of the craftsman, then they worship it. So all they worship is the work of the craftsman, made with their graving tools, hammers, chesels, Bellows, fires, and other instruments. And when this form is taken away, their worship ceaseth, and all that power and kind of divinity which they ascribe to the image. This worship God renounceth, Acts 17.25.29. and derideth, Esay 40.18,22. & 41.6,7,29. and 44.9,21. and 46.5,9. Jer.10.3,4,5. Psal. 115.4,5. and 135.15,19. shewing the brutishnesse and senselessenesse of it, that such worshippers are not men, but as bad if not worse then the images themselves, in worshiping these as the images of God; what ever the excuses, pretences, defences, and fair glosses and flourishes of these idolaters be.

they say of them] The Kings of the tribe of Ephraim do command the people to follow the idolatry which they have established, 1 King.12.28. Or the Priests say thus of their idols: or the people say thus; exhorting and inciting one another to idolatry: thus mad they are upon it.

the men that sacrifice] Or the sacrificers of men. And so some understand hereby that inhumane idolatry of sacrificing men to their idols: forbidden Lev.18.21. and Chap.20.1,6. and yet practised, Jer.7.31. and 19.5. 2 King.23.10. A prodigious errour, and stupendious flagitious wickednesse.

kisse the calves] Whosoever will do God service, let him come and worship the calves which *Jeroboam* hath set up: kissing being an act and token of worship and religious honour. See 1 King.19. 18. Job 31.27. Psalm 2.12. And this they perform to the calves themselves. See also Gen.41.40. *Symmachus* thus, Sacrifice ye [to idols] and let the men kisse the calves. LXX thus, Sacrifice a man, for calves are wanting.

V. 3. *Therefore*] The punishment treads as it were upon the heels of their idolatry and sin. The Prophet shews by four similitudes; that though the state of the kingdom, and their sect to flourish, yet they shall not be found and stedfast, but shall easily and quickly be disperised, and brought to nothing, See Chap. 6.4.

as the morning cloud] Some thus, as a cloud of Locusts, which though for a time it darkneth the light of the Sun, yet it soon passeth away.

as the chaff] See Dan.2.35. Esay 17.13. and 29.5. Psalm 1.4. and 35.5.

V. 4. *I am*] Chapter 12.9. Esay 43.11. and 44.8. and 45.5,21.

the Lord] Jehovah, in opposition to all false and imaginary gods.

thy God] I have made my self, and my will and law known unto thee, even so long; redeeming thee from the land of Egyp, that I might be thy God, and thou mightest be my people to obey and serve me. The more detestable now is thy defection from me, and apostacy to idolatry: no pretext of ignorance or infirmitie can excuse or extenuate it.

from the land of Egypt] Chap.12.9. Thus minding them of his ancient love to them, and covenant with them, as Micah 6.3,4,5.

and thou shalt know no God but me] Exod.20.2,3. none of the gods of the Heathens shall be owned or acknowledged by thee? as being but foolish feigned deities, and I the only true God.

no Saviour besides me] They cannot save, Esay 44.10. and 46.7. Jer.10.5. But I am the only Saviour, Esay 43.3.11. and 45.15,21. Psalm 106.8. thou shalt not finde any other God that can save thee. Thou shouldest not trust in, or relie upon any other.

V. 5. *I did know thee*] Thou shouldest know and acknowledge no God but me; the rather because I prevented thee by my free favour, taking thee to neer to my self, knowing, and owning thee for mine; familiarly revealing and communicating my self unto thee, and taking care of thee, and providing all things necessary for thee: feeding thee, as the LXX have it. See Gal.4.9. Psalm 144.3. *Targum* thus, I ministred all things that were necessary to them.

wildernesse] Deut.8.15. and 32.10. where God sustained them miraculously with Manna from heaven; and Quails, and with water out of the rock. See Deut.29.5. The more thankful therefore is their defection and apostacy from him that dealt so with their ancestours; and still so well with them. He often mindes them of this, wh ch it seems they too much forgat; for the due remembrance of it, would have kept them from such rebellion against him.

great drought] Heb. Droughts.

V. 6. *According to their pasture*] When God had brought them out of the wildernesse to a land, flowing with milk and honey, and fed them to the full.

their heart was exalted] They waxed proud and insolent, fierce and masterlesse, Chap.10.1. Deut.8.12,13,14. and 32.15. This prosperity slayeth and destroyeth foolish sinners, Prov.1.32.

forgotten me] Contrary to the expresse charge, Deut.8.11.13. and according to Gods fore knowledge of them, Deut.31.20. See Chap. 8.14. and 2.13. Ezek.23.35. and 22.12. Jer.2.32. and 18.14,15. Esay 51.13.

V. 7. *Therefore*] To startle and rouze them from their vain confidence and security, if possible to affright them with the fear of Gods wrath; which was a thing most necessary for such sinners, to make them know they have to deal with an angry God, he points out Gods judgements in three terrible similitudes, of a Lion, Leopard, and Bear, Chap.5.14. Levit.26.22,24,28. Psalm 38.26. See Proverbs.28.15. Lam.3.10. See the like fearful similitudes, Mat.8.44.

as a Leopard] Which useth to lie in wait to set upon a man. See Jer.5.6.

will I observe them] אשור And so the most editions of the Hebrew text have it: and the Chaldee paraphrase. But *Plantinus* edition hath אכמל with Pathach and Dageth, as if it were the proper name of Assyria. And so *Jerom*, and the LXX translate it, as a leopard in the way of the Assyriane, that is, as they go to Assur or Assyria: or as the leopard observeth with a watchful and harmful eye the passengers that travel from Judea to Assyria, being a dangerous passage for wild beasts.

V. 8. *as a bear*] See 2 Sam.17.8. Prov.17.12. That is, I am become their implacable enemie.

the cawl of the heart] *Pericardion*, that incloseth and incompasseth the heart, that lofty heart so lifted up, verse.6. I will wound them mortally.

and there will I devour them] Namely, upon the high way; whereby are meant the instance and time appointed for Gods judgements. See the like use of this word, Psalm 53.5. Eccles. 3.17.

the wild beast] Heb. the beast of the field, Lev.22.22. They, and all Gods creatures are his wild beasts his enemies.

V. 9. *O Israel thou hast destroyed thy self*] Thy calf or thy King, or rather thy self is the cause of thy own destruction: seek the cause where thou wilt, it is not in me, many have wrought together to overthrow thee, but I alone can save thee; and not thy kings in whom thou hast trusted; or thine idol, and thy sin: others translate and expound thus; O Israel he hath destroyed thee, meaning thy king; of whom he speaks in the next verse.

but in me is thine help] Heb. in thy help. So by my covenant; so heretofore by thine often experience; and so still I am the same without change; no cause hast thou to complain of me, that I do not hear thy cry, and help thee in thy need. The whole and sole cause is in thy self; thy sins obstruct the way, close up my hand of help, Esay.59.1,2. Jer.5.25. Lam.3.44.

V. 10. *I will be thy king*] Or, where is thy king? *Targum* thus, where is thy king now? let him save thee, &c. And so the LXX where is thy king now? let him save thee, &c. And so the LXX and vulgar Latine, according to the former rendition. In these words God challengeth his kingly power over Israel, which he had by redeeming them from Egypt; and derideth their foolish and wicked confidence, in opposing the help of their idols and confederates to his threatnings. See Psal.13.8.8. I will be thy helper. Or this, where is thy king? where is he, or any other? Let him save thee, and oppose me. As Deut.32.38. Judg.10.14. Jer.2.28. spoken as a taunt, or bitter approach.

in all thy cities] Though never so many and strong, and unexpugnable, as thou thinkest and trustest, Amos 6.1.

and thy judges] Princes, Peers, Magistrates, all; none can help thee, or hinder me.

of whom thou saidst] Some refer this to the first asking of a King, 1 Sam.8.5. others to the tumultuary election of *Jeroboam*, 1 Kin. 12.16,20.

Give me a king] 1 Sam. 8. 5. & 10. 19. & 12.12. But chiefly he aims at their rebellion against the kingdom of *David*, in casting off *Rehoboam*, and setting up *Jeroboam*, 1 King.12. To this very fitly and fully may be applyed that, 1 Sam.8.7.

V. 11. *I gave*] Heb. I will give. Then it is a threatning in both parts; because they perfidiously fell from God, he tells them that he will give them into the hands of a strange king, and overthrow their kingdom; fulfilled when conquered by the Assyrians; they lost both their kingdom and countrey, as if they had been utterly rejected by God. Others read, I do give; that is, thou seest how in a short time I set up and pull down Kings by my pleasure and indignation: for at this time there were many changes of kings in Israel, see 2 King.15.& 17. The most follow *Jonathans* Chaldee paraphrase, and read, I have given, or gave, whereof some say, I gave thee *Saul* (1 Sam.10.) in mine anger, 1 Sam. 8. 6. and I will take him away that thou now hast, namely, *Hosea* the son of *Ela*, 2 King. 17. 1. &c. in whom their kingdom ended. Others, I have suffered thee to thy hurt and damage, to have a King according to thine own will, though I did not approve of it, Hos. 8. 4. and I have aggravated my judgements the more upon thee, by reason of the frequent violent deaths of thy kings, which do bring thy kingdom into extream ruine.

a king in mine anger] 1 Sam.8.5. & 15.33. & 16.1. As Num. 11. 20,33. Psal.106.15.

V. 12. *Is bound up*] As Job 14.17. & Jer.17.1. Not forgotten, though for a while spared; bound up and sealed, and kept sure to and for the due time of Gods vengeance. Nothing shall escape him, I will make them bear the punishment for all. See Deut.32. 34. Job 14.17. Jer.17.1.

V. 13. *As a travelling woman*] See this simile, Psal.48.6. Esay 26.17. Jer.6.24. and in other places: sure and sudden, extream and sharp sorrows shall come upon them, notwithstanding all their carnal confidence and security.

an unwise son] If this people were not foolish and stupified, they would imitate little infants, who coming into the world do help themselves, and strive to free themselves out of the straits and dangers of the birth; so should they have endeavoured to free themselves out of their mortal danger and travels by true repentance. The LXX alter and change the words and sense to the example and instance of a wise son, and his doing in this case of his child-birth.

stay long] Heb. a time. The travelling womans pains are sharp but short, Joh.16.21. And to stay long in the birth, is mortal both to the infant and mother. But this people astonied in their miseries, and obdurate in their sins, and desperate, sought not to come out of them by the pangs of true repentance, and so be born anew to God; but foolishly they perish in them.

V. 14. *I will ransome them*] If they would but repent indeed, he then would vouchsafe them a temporal deliverance from captivity; and a spiritual deliverance from the power of the grave and death. I am ready to do it for my part, if they hinder not, and cause the contrary. Though they were dead as it were in the grave, yet this could not withstand my power, if their obduration in sin did not alter my minde. See Esay 48.18,19.

power] Heb. the hand.

O death] And so the *Targum* and *Jerome* do read it. Thus the Prophet magnifies the vertue and power of God, meaning, that no power shall resist God, when he will deliver his; but even in death will he give them life. St. *Paul*, 1 Cor.15.55. doth not properly cite this place, and the whole context of it, but rather alludes to such words of it, as fit well his purpose to set forth the infinite power of God over death, and the grave. And the like to this the Apostles do many times.

I will be thy plagues] Or, where are thy plagues?

I will be thy destruction] Or, where is thy destruction? The Apostles words are, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? following therein the LXX, as it seemeth.

repentance shall be hid] My goodness towards them shall never alter; or rather thus, as best suiting with the whole context, there is no consolation (for to the word also signifieth) for them; no repentance in me to alter my decree for their destruction.

V. 15. *Though he be fruitful*] Namely, *Ephraim*. He hath relation to the signification of the name *Ephraim*, and to the blessing which *Jacob* gave him, Gen. 41. 41. and 48.19. All which should have made him the more thankful and obedient. But he proving otherwise, therefore, notwithstanding all this, for his sin and impenitency, the following judgment shall come upon him.

his brethren] To wit the other Tribes; though he be more in number, and greater in power.

an east winde shall come] An impetuous and inevitable desolation by the Assyrians, who assaulted the land of Israel toward the wildernesse. See the *Annotations* on Chapter 12.1. Ezek. 19. 12.

the winde of the Lord] Or, strong winde of the Lord. as Job 1. 16. Psal.36.6. Cant.8.6. See on Ezek.40.2. Or, raised by him, as his scourge; that they might know it came from him, and not by fortune or any other means.

his spring] Figurative terms; the sense is, That every one of Gods blessings, which are the wel-springs of all good things, shall be taken away from them: and consequently all manner of happinesse shall fail them. Thus easily can God do, when we abuse his blessings, to his dishonour.

he shall spoil the treasure] Namely the enemie, (*Shalmaneser* King of *Assyria*) signified by the East-winde, or, God by him; shall spoil the treasure, or his land, as the LXX have it.

pleasant vessels] Heb. vessels of desire, though never so closely hid.

V. 16. *Samaria*] A plain Exposition and application of the former similies, and a conclusion of the sermon. Samaria the head of the ten Tribes; and the well-head of their sins and idolatries, Mic. 1.6. See *Annot.* on 8.5.

shall] What I have often denounced, and ye believe not, yet shall certainly and soon come to passe.

desolate] See the accomplishment, 2 King.17.

rebelled] They have no cause to blame God for it; but to thank themselves, and their sins provoking, and exasperating him to it.

her God] That was theirs by covenant, which they have obliterated.

their infants] The grievousness of the judgment, though they will not fear it. God hath cause of wrath sufficient in the very infants themselves, to justifie his judgments upon them, and to use his right and power over them; and will also be moved hereunto the rather upon the sins of their Parents, and yet these outward judgements upon them may be mingled with mercies; as in Jeroboams childe, 1 King.14. specially with spiritual mercies. Gods soveraign right and power over his creatures makes the senseless and unreasonable creatures to suffer for the sin of man; Rom. 8. 20,21,22. However we are to adore Gods judgements, if we cannot comprehend them, and to blame our own blindnesse, rather then by sacrilegious boldnesse to call to account, and take upon us to judge the great Judge of the world. But how much more vengeance then are the vile parents, and those of riper years to expect.

women with childe] See on Chap. 10. 14. some yet expound thus; That notwithstanding this East-winde, and all the evil by it, in this and the former verse, yet Ephraim shall be fruitful among his brethren, and againe flourish through my gracious promisse.

CHAP. XIV.

Vers. 1. OH] The contents are these; Israel exhorted to repentance; God promiseth abundance of blessings to him, under many similies, wisdome required to understand these things.

Israel] He speaks to the Remnant and holy seed among them; such were involved and almost drowned in the universal inundation and deluge of sin: But yet not past all hope of help and recovery, though the main body of them in general was desperate, and already cast off to decreed destruction, as he had oft-soons formerly prophecied.

return] He exhorteth them to Repentance, to avoid all these plagues, willing them to declare by words their obedience and repentance. He speaks to them lovingly, to put them in hope of favour, for without some faith and hope there cannot be any true Repentance.

for thou hast fallen] Sight of sin and humiliation for it, is the way to Repentance.

V. 2. *Take with you words*] I desire neither sacrifices, nor offerings from you, but do you present before me a sincere confession of your sins, fervent prayers to obtain forgivenesse, and sincere actions of grace. Here are the true nature, acts, and fruits of Repentance: words, not counterfeit in hypocrisie, but sincere as in the sight of God, to God: words of conversion, confession, deprecation: supplication, and thanksgiving; words from Gods mouth, and to be spoken unto him.

and turn to the Lord] Truly turn from sin generally, and particularly to the Lord, and to the entire obedience of his will; even to him as it is, Joel 2.12. Deut.30.2. fully, not faintly.

say unto him] He dictates as it were the solemn form and manner of their conversion.

Take away] This includes confession of manifold iniquities, which is the first step of repentance, and this is an expressive prayer for the pardon of them, pardon through thy grace, and alter by thy Spirit.

and receive us graciously] Or, give good. Accept out of thy fatherly favour the true witnesses and effects of our conversion: shew thy reconciliation to us, by thy gracious blessing of us, in thy grace and mercy is our all and only hope. LXX thus say unto him, that ye will no more deal wickedly, but will deal well.

so will we] That is all we can do, we can render no compensation, make no satisfaction to thee: but only acknowledge and praise thy bountiful goodnesse to us, Psalme 116. 12, 13, 14. And this is all God requires, Psal.50.14. what good works we can do, are but sacrifices of our Thankfulnesse to God. Heb.13. 15,16.

calves of our lips] Declaring that this is the true sacrifice that the faithful can offer, even thanks and praise, in stead of sacrifices of beasts. See Psal.50 14,23. & 51.19. & 69.30,31. and 116.12,13. Lev.3.3. This is the true intent and substance of those Levitical sacrifices, Lev.3. & Chap.7.12. &c. and Chap.22.29. The LXX have it, the fruit of our lips, whereunto Heb. 13.15. seems to relate.

V. 3. *Assyria shall not save us*] Here is a more particular confession of their sins, wherein formerly they offended, and now promise amendment, See Chap.5.13. we will leave off all vain confidence and pride in humane power, and trust in thee only. See Hos.5.13. & 12.2. see Annotations on Chap.7.11.

we will ride not upon horses] Psal.20.7. To seek relief from *Assyria*, Egypt, or others, as formerly we have done, when we were in dangers and distresses, Esay 30.7,15,16. & 31.1.

to the work of our hands] To idols: Putting our trust in them, which is a second way to withdraw us. Here they acknowledge their former blindnesse, and madnesse herein, and brutish stupidity. They confesse not more then truth was: God is not pleased with a lie. But truly in their own Consciences, and yet so deeply They condemn themselves to get absolution from God.

ye are our gods] And yet these men could plead as witty excuses, and cover and colour their sin with as much varnish, and as many fair pretences and glosses, as idolaters now usually do.

for in thee] In thee alone; and not in idols, or in Kings, or any creature; wherein formerly we trusted.

the fatherless] To wit, every, person that wanteth a guide, relief and sustinance, as we do, all such as see they cannot help them: And in such case we do acknowledge our selves now to be, depending wholly upon thy guidance, providence, and protection.

findeth mercy] Thus they acknowledge him to be the only true God: and themselves fully to put their trust in him.

V. 4. *I will*] It is an hard thing to persuade great sinners specially lying under his Judgements, the signes of his anger to entertain any hope of Gods reconciliation with them. Therefore to remedy this evil, and to keep them from despair or distrust, he declareth by many and large promises under variety of similitudes, how ready God is to receive them that do repent, to heal, love, and blesse them.

heal their backslidings] Pardoning what is past, not imputing it to them; and by my grace preventing the like for the time to come.

love them freely] Singularly, with an abundant and constant love; freely, without finding any cause in them for it; and therefore the more freely being vouchsafed to such unworthy sinners, Chap.9.15,16,17. compared with this, shews the difference of Gods dealing between impenitent and penitent persons.

for mine anger] Which formerly lay heavy upon him, shall now be turned away: not like that so often repeated, Esay 5.25. and 9.12,21. and 10.4.

V. 5. *I will be as the dew*] I will water them with my graces, and heavenly blessings; in opposition to that judgement, Chap. 13.15. The fruit of my reconciliation shall appear unto them; they shall finde by experience the blessing and benefit of it. Before they were dried up and withered with misery, for their sin. But now my favour shall be to them as the dew to the ground.

grow] Or, blossome.

as the lilly] Flourish speedily with singular beauty, Cant.2.1,2. Chap.5.13. and 7.2. Matt.6.28,29. Vulgar Latine thus; I will be as the dew, Israel shall grow or blossome as the lilly.

cast forth] Heb. Strike forth.

as Lebanon] As the cedars, and trees in Lebanon are rooted firmly, to last durably; such shall their felicity be.

V. 6. *His branches*] Arising from such roots shall spread. Gods blessings shall more and more multiply and increase towards him.

shall spread] Heb. Shall go.

and his beauty] Psal.52.8.

olive tree] Which is alway green, Judg.9.9. Jer.11.16.

his smell as Lebanon] wherein were many odoriferous trees and flowers. See the Annotations on Zech.11.1.

V. 7. *They that dwell under his shadow*] See Dan.4.12.21. live under the shade of it. They and every one of them.

shall return] And rest in safety and quietnesse; under Gods protection; shall be defended from any scorching heat, and refreshed with the coolnesse of it, See Esay 4.6. some extend this further; That they shall return from their exile, where they were scattered, and shall come together into the Church, in the Messias his time, and there they shall be safe under Gods protection.

shall revive] Increase and have children and multiply, as of one grain comes many. See 1 Cor.15.36. and Psal.72.16. A further commendation of Gods favour from the effects.

grow] Or blossom.

as the vine] Which of a seeming withered stock, and branch, doth survive and fructifie.

the scent thereof] Heb. The memorial. Some understand this of the name of God: as Chap.12.5. whence thus; He means, that the knowledge of him and his doctrine shall be always most pleasing to his people; like unto excellent wine, Cant.1.2,3. or God shall love the memory of his people very dearly.

wine of Lebanon] Cant.1. verses 2,4. and Chap.7.9 such as grows there; the best wine of the best sent and savour, they shall be in a most happy estate, abounding in all joys, and comfort.

V. 8. *Ephraim shall say*] Thus say, as followeth, Renuing their confession; verse 2,3. some understand this, as the words of God to *Ephraim*, Thou *Ephraim* shalt joyn me no more with Idols, as thou hast done heretofore; I will alone be served in spirit and truth, 2 Cor.6.16.

what have I to do] See 1 Thess.5.22. Rom.12.9. Esay 30.22. Jude vers.23.

any more] I have had to do with them too much already, 1 Pet. 4.2,3. thus detesting their former blindnesse and madnesse: and abandoning their idols for ever after, Esay 31.7.

I have heard him] God heard *Ephraim*, speaking as formerly in detestation of his idolatry.

and observed him] A turning from idols, marked him therein, and respected him therefore.

I am like] They shall finde in me all the good they desire; as when a tree bringeth forth good fruit, and a pleasant shade, Cant. 2.3. To shelter them from heat: to refresh them in the cool shade and shadow of it.

is thy fruit] This implies, another similitude from a fruitful tree. This may be understood of the good works of the faithful, brought forth in them, by the only power of Gods grace and Spirit John. 15.2,4. Or, rather thus: I am most fruitful for thy good, thou mayest readily and plentifully finde it in me.

V. 9. *Who*] An emphatical exclamation and interrogation: no doubt but Hoseah in the whole course of his ministry for so very many years, preached much more then is in this book set down. It pleased the wisdom of God, that here only the heads of his Preaching are gathered together. And he now concludes and seals up all with that, which in all likely-hood he had often uttered before, to raise the people up to a due consideration of his prophecies: asserting the authority and use of them, and of the ways of the Lord declared in them, both to the good and to the bad.

is wise] They all would be thought so. But few are they that be so.

and he shall] Signifying, that the true wisdom and knowledge consisteth in this, even to know and to rest upon God, such a manner of speech is in Psal.107.43. no true wisdom but this. Prov.1.7. and Chap.9. vers.10, Job 28.28. Psal.111.10. And therefore he that hath any spark of true wisdom, let him shew it in this; he will shew it in this. All humane wisdom without, and against the Lord, is true folly: And yet the world is too full of it.

prudent] He ingeminates the sentence, to rouze up their attention and consideration the more.

for the ways of the Lord are right] The whole conduct of his providence, his works and judgements, and also his word and doctrine, are most holy things, and good for men: Right in themselves; notwithstanding all the calumnies, blasphemies, murmurings and mockings of wicked prophane men, against his ways and word: All these cannot darken the light, or pervert the right of his holy ways, and word.

and the just shall walk in them] The wise and just shall and will do so; and not turn aside from them; knowing and finding by experience their true happinesse to consist in their keeping, and continuing in them: as Judg.5.31. Prov.4.18. Psal.37.6.

but the transgressours] That are, and will be such.

shall fall therein] Stumble, and fall, and perish. They become an occasion of ruine and perdition to the wicked, which do abuse them, through their incredulity, and wickednesse. Prov.10.29. Luk.2.34. 2 Cor.2.16. 1 Pet.2.8. See also Apoc.22.11. 1 Cor. 14.38.

ANNOTATIONS on the Book of the Prophet JOEL.

THE ARGUMENT.

JOels *time of Prophecie is not specified by the holy History: yet generally it is thought to be when* Hosea *prophecied: not onely because it is placed next* Hosea; *and before* Amos; *without any intimation of a differing time: but chiefly because the matters contained in it seem to fall in with the times of King* Uzziah, *of* Judah; *and of* Jeroboam *the second of* Israel: *though some do assigne unto him a latter time, upon consideration of those passages*, Chap. 3. 1.----9. Joel *preacheth to* Judah, *and declareth, and denounceth a general judgement of dearth and famine, caused by an extream drought, and swarms of Caterpillars with Lion-like teeth, and other such like destroying Creatures; some eating what others left. Thereupon he exhorteth to Repentance, shewing it must be General, of all persons, of every age, and condition; because they had generally offended: And it must be earnest, and hearty, and testified by mourning, and humbling themselves before the Lord in Fasting, and Prayer: which if they do, the Prophet, from God, promiseth deliverance from that terrible plague of famine; and that their Afflictions and losses should be removed; and recompensed by a wonderful plenty, not onely of Temporal, but also in it's time of Spiritual blessings, under the Messiah; fore-telling so of the Gifts of the holy Spirit which then should abundantly be sent down and poured out, eminently at Penticost: Further they shall have redemption from their enemies, the Heathen round about: by Gods sitting to judge them, and to take dreadful revenge upon them, for the wrongs done to his people: concluding with a reiteration of Gods abundant blessings upon* Jerusalem *and* Judah. *The summe then, and Order is this:* Joel *first telleth the famine, and calleth for Lamentation and mourning*, Chap. 1. *Then he exhorteth to publique Repentance, promising a blessing thereon*, Chap. 2. *Lastly, he comforteth them, by destruction of their enemies, and Gods blessings on his Church*, Chap. 3.

CHAP. I.

THe *word of the Lord*] See Annotations on Hos. 1. 1.

that came to Joel] Was deposited with him, to be imparted to the People, 2 Cor. 4. 7. & 5. 20.

Pethuel] Likely a man of note, and name, and fame. This is to distinguish him from other *Joels*.

V. 2. *Hear ye old men*] Signifying the Princes, the Priests, and the Governours, or such who by reason of old age have seen and heard many things. See v. 14. Compare Deut. 32. 1. Psal. 49. 1. Isa. 1. ver. 2.

and give ear] He implicitely chides their hardness of heart, that they were not sensible of these present plagues.

all] Young as well as old; none excepted: The matter in hand concerns all.

hath this been in your dayes] He calleth the Jews to the consideration of Gods judgements, and the greatnesse of them; so strange and unheard of formerly; all this, to shame them for their wretchlessnesse, and security, wherein they so pleased themselves: as if God were asleep in heaven; and no noise them up to behold Gods hand stretched out, and his judgements thundering against them in so rare and uncouth a manner; and to call them to repentance, for their sins thereby.

or even in] Have you heard them tell any the like. Gods common judgements should affect us. But much more such extraordinary ones by their rarity should startle us, and astonish us.

V. 3. *Tell*] This is a more memorable judgement then to be a nine dayes wonder; the continuation of such a famine by such strange meanes. The use of it should reach to posterity. Thus the Prophets set forth Gods judgements, and improve them to the utmost.

V. 4. *That which the Palmer-worm hath left*] Heb. the residue of the Palmer-worm. Therefore this is not a threatning of judgements to come: but a narrative of that which presently did lie upon them: of the Palmer-worm, see Amos 4. 9.

hath the Locust eaten] A description of a most great spoil made by these vermine: which joyned with an extream drought, had caused a most cruel dearth. See Chap. 2. 25. This famine seems not to be that in the days of *Joram*, the son of *Ahab*, King of Israel, 2 King 8. 1. For this famine was in Judah. Neither yet that in Judah in the days of *Jaasiah*, mentioned, Jer. 14. But rather, that in the dayes of *Uzziah*, intimated, Isa. 33, 14. and Amos 1. ver. 2. and more fully, Amos 4. 6, 10, which is best agreeing with the time of the Contents in this prophecie: or else some other famine about that time, not mentioned else-where in Scripture. To take this off from the letter as some do, and apply it onely to the four several invasions of the Chaldeans and the devastations made by them; or, which is more, to apply these four Creatures to the four Monarchies; or to four chief vices, as some Moralists do, is a thing of more boldnesse then we have any warrant for from the Text. Those Locusts, Exo. 10. 14. were but for a short time. And such as they, should never be again in the land of Egypt; of Locusts, see Prov. 30. 27. Jer. 46. 23.

Cankerworm] Of the cankerworm, see Nahum 3. 15, 16.

caterpillar] Of the caterpillar, see Esay 33. 4. Jer. 51. 14. 27.

V. 5. *Awake*] It is high time to do, and not to continue wretchlesse and carelesse any longer.

ye drunkards] That commonly after drink grow drowzy and sleepy; yet here is cause enough to awaken them. And what then should the sober do? He means, That the occasion of their excesse and drunkennesse was taken away.

and weep] And yet otherwise who so merry, and laughing as they.

from your mouth] That which was so pleasing to your palat, that your mouth did crave it of you; as the phrase is, Prov. 16. 26.

V. 6. *a nation*] Joel tels of swarms of locusts, and caterpillars, like horses, & with lions teeth, spoken of in v. 4. by a tearm improperly attributed to those insects, see Prov. 30. 25, 26. Some would understand this of the nation of the Assyrians, or Chaldeans, coming up in war against them; but this is not so suitable to the whole context.

my land] Gods honouring the land of Canaan.

V. 7. *it barked my fig-tree*] *Heb.* laid my fig-tree for a barking.

cast it away] Having thus made them unprofitable, men care not now for dressing them, or to look for any fruit from them.

are made white] Without bark; as it were pale, a thing without bloud, and withering.

V. 8. *Lament*] O thou Jerusalem or Judah, mourn grievously.

like a virgin] Espoused, and not yet had home; or presently after her espousals.

for the husband of her youth] Mourn grievously, as a woman which hath lost her husband, to whom she hath been married in her youth: or her young husband, as elsewhere it is said, a wife of youth, for a young wife. See Pro. 5. 18. Isa. 54. 6. Mal. 2. 15. Others rather say, by husband is meant one that hath espoused a maid, and died before he came in unto her; or soon after the wedding, because here is speech of the virgins mourning.

V. 9. *meat-offering*] The extream dearth hinders them from furnishing their sacred offerings with bread, wine, and oil, &c. See Exod. 29. 40. Levit. 2. 1.

mourn] Partly because Gods service is interrupted: partly also because they want their ordinary food, which they got from the offerings and sacrifices.

V. 10. *The field*] He prosecutes the same matter more largely, in more variety of words, to work the more effectually, and make the greater impression upon a people so dull and obdurate.

new wine] All comfort and substance for nourishment is taken away.

dried up] Or, ashamed, Esay 24. 7.

V. 11. *Be ye ashamed*] He labours still to have his word pierce into their heart; not swim in the brain, but sink deeper, and work shame and sorrow. He would have their senses teach them, and humble them.

O ye husbandmen] Or, the husbandmen are confounded, and the vine-dressers howl.

V. 12. *Joy is withered away*] He seems also to have relation to the feasts and merriments which were in harvest time, and in time of vintage, Psal. 4. 7. Esay 16. 10. Jer. 48. 33. All to drive them from

from dedolency and senslesnesse, under Gods heavy hand of judgment.

V. 13. *gird your selves*] He sheweth that the onely meanes to avoid Gods wrath, and to have all things restored, is unfeigned repentance. See Gen. 37. 34. and the Annotations there. He exhorts them to make use of this ready remedy; and to hasten the time of it.

ye priests] Begins with them, whose office it was to be guides and examples to the rest.

ye ministers of the altars] According to the Levitical law.

V. 14. *All night in sackcloth*] Watchings, humiliations, and sackcloth are signes and helps of extream mourning.

my God] Hardly your God in this your blockishnesse and stupidity under his so heavy hand of judgements.

for the meat] Ver. 9.

Sanctifie you a fast] Chap. 2. 15. Appoint a time speedily for this holy exercise, and prepare your selves unto it by all acts of piety & devotion. Fasting is a voluntary and religious abstinence from all meat and drink, and from all corporal and sensual delights & comforts, so far forth as it will stand with necessity of nature, charity and comelinesse; together with a cessation from the works of our lawful callings; in that time, and by that means, generally to testifie the desert of our sins, to afflict our souls, and to humble our selves before God for them: More particularly, and punctually, to exercise, and increase our Repentance, and Prayer, in an extraordinary manner and measure, according to the occasion and exigence of the Fast; our repentance in sorrowing and mourning for sin past; both our own and others: And in confessing them and in forsaking, and amending them for the time to come; publiquely in a State; personally in our selves: And to exercise our prayer, in craving with more fervour and faith, aid and help at Gods hands, in all our necessities and extremities, corporal or spiritual: personal, or national; for the obtaining of blessings, or for the preventing or removing of judgements, present, or imminent; felt, or feared; and so to gain our special suits for which we fast.

call a solemn assembly] Or, day of restraint, Lev. 23. 36. Private fasting was not sufficient.

the elders] The Magistrates and chief of the People: their neglect of duty had set open the flood-gates of sin. They had need to be ringleaders in repentance.

and all] None excepted.

cry unto the Lord] Pray that he would take away the present evils. This was the end of their fasting and assembling: all to add wings to their prayer.

V. 15. *Alas*] Jer. 30. 7.

for the day] Esay 13. 6. we see by these great plagues, that utter destruction is at hand, greater plagues yet behind, if we prevent them not by repentance: but put it off from day to day. See Amos 6. 3. & 5. 18.

V. 16. *joy and gladnesse*] Deut. 16. 11. 14, 15. Can we be so blind as not to see at noon day?

V. 17. *seed*] Heb. *grains*.

rotten under their clods] Because it could not grow up, by reason of the extream drought, v. 19, 20. The *Trent Bible* very improperly thus; The beasts rotted in their own dung.

the garners] There being no need or use of them for want of grain.

V. 18. *How do the beasts groan*] Or, mourn in their kind. Then how much worse are beasts then ye? They also suffer for mans sins, and man in them.

the flocks of sheep are made desolate] Which otherwise feed in the most dry and desert places.

V. 19. *To thee*] From whom these judgements come, and who onely canst ease us of them; straight to thee, not to others.

will I cry] Though others will not, for ought I can do or say; yet I will do my duty, as a pious man should.

the fire hath devoured] The heat and fire of the sun. The drought hath burnt up the countrey, as if the fire had gone thorow it.

pastures] Or, habitations.

V. 20. *cry also unto thee*] In their way and kind, Psal. 104. 21, 27. by reason of extream thirst: so it is said of the young ravens, Psal. 147. 9. and other creatures, Job 38. 41. when by reason of hunger or thirst they lift up their beaks.

are dried up] See Amos 4. 6, 7, 8. Esay 5. 13.

CHAP. II.

BLow] What Joel had propounded and preached in the former Chapter, he doth repeat and prosecute in this: He represents the grievousnesse of the present judgement, And thereupon moves them again to repentance: And to the repentant he shews at large Gods gracious promises both of temporal and spiritual blessings.

ye the trumpet] Or, cornet, Numb. 10. 9. As it were to give notice of the coming of these foresaid devouring creatures; that every one may prepare himself to prevent the scourge by repentance, and prayer to God to bear it patiently, and to overcome it by faith in his grace. See ver. 15.

tremble] Not trust in formalities of Gods worship, nor trifle with him in outward shews; but tremble and quake at the heart at his anger, and the signes of it, Jer. 5. 22.

for the day of the Lord cometh] Chap. 1. 15. See the *Annotations* there.

for it is nigh at hand] A threatning of further judgments; or enlargement and aggravation of this. See 1 King. 14. 14.

V. 2. *of darknesse and of gloominesse*] Of affliction and trouble: and it may be he hath relation to the coming of these creatures in great swarms, whereby the air may be darkned, ver. 10. See Ezek. 32. 7, 8. Amos 5. 18. 20. Esay 5. 30. & 8. 22.

spread upon the mountains] Which shall in an instant cover the whole countrey, even as the morning light, or morning clouds and mists, spread abroad on a sudden over the tops of hils. See Amos 4. 13.

a great people] Chap. 1. 6. & 2. 11. 25. See Prov. 30. 25, 26. This seems not to be understood of the Assyrian, or Chaldean enemy.

there hath not been] Exod. 10. 14.

of many generations] Heb. *of generation and generation*.

V. 3. *A fire devoureth before them*] Chap. 1. 19. these creatures going along to devour the countrey, which is rich & full of goods; and after they are gone by, every thing is found gnawn and consumed. To understand this fire of that fire which is faid to be carried before the hoast of the Chaldeans as the god and guide they worshipped, is a fancy too far fetche.

garden of Eden] Paradise, Gen. 2. 8. & 13. 10. Ezek. 28. 13.

V. 4. *the appearance of them*] He insists long upon this the more to affect them with it; they being so hard to be brought to it, and wrought upon by it, Rev. 9. 7. of the horse, see Job 39. 19, &c.

V. 5. *shall they leap*] Rev. 9. 9. and make an horrible noise and concussion.

V. 6. *All faces shall gather blackness*] Heb. pot. Through horrour and hunger.

V. 7. *Not break their*] They shall not stop nor stay their pace, nor give the way to any.

V. 8. *fall upon the sword*] Or, *dart*. A term taken from the meeting of armies: to signifie, that there will be neither defence, nor resistance that can stay this tempest, but it will break through all difficulties, dangers, and obstructions, without fear or hurt.

V. 9. *run to and fro in the city*] A manner of speech taken from a city won by assault. Cities shall not withstand them.

V. 10. *The earth*] Hyperbolical terms, frequent in the Prophets, to signifie a horrible desolation.

quake before them] Heb. *before his face*. Meaning the people, whereof mention is made, verf. 2.

the sun and the moon] Shall be dark, with the over-shadowing clouds and swarms of these devouring vermines, wondrous expressions to meet with these wondrous stupidity. This may also be understood in the same manner, as Isa. 13. 10. Ezek. 32. 7. Joel 3. 15. Mat. 24. 29. unless it be interpreted, as upon v. 2.

V. 11. *shall utter his voice*] Like a Captain, incouraging his soudiers: or giving the signe of the battel.

before his army] It is Gods army; though the army it self know it not; and against him there is no resistance.

he is strong] Apoc. 18. 8. Jer. 50. 34.

day of the Lord] Jer. 30. 7. Amos 5. 18. Zeph. 1. 15. no abiding it; but to prevent it by repentance, Amos 4. 12.

V. 12 *also now*] As I exhorted you before in the former Chap. so also now again I exhort you to Repent, while there is yet space and place for it. And this the rather he renews, lest upon the premisses they might have doubted there had bin now no more place left for repentance; as if he should say, Though you have so long abused my mercy, and what lies in you let slip the time of turning, and shut the door against you; yet now, which no man would have thought, and your selves can scarcely believe, I still expect, and invite you to hope of mercy, 2 Cor. 6. 2.

turn ye] Jer. 4. 1. This is the end and scope of all the former judgements and threatnings, even to force them to repentance.

with all your heart] Not faintly or faintedly, though not wilt perfect repentance; yet in the sincerity & integrity of your heart.

fasting] With no ordinary and mean repentance; as ye have not meanly, but extraordinarily offended.

V. 13. *rent your heart*] Psal. 51. 17. Mortifie your affections, and serve God with purenesse of heart, and not with ceremonies. The words of the Prophet, expounding as it were those words of the Lord, in the former verse.

gracious and merciful] Exo. 34. 6. Psal. 86. 5. 15. Jonah 4. 2. without hope of this, there could be no Repentance, but either dedolency, or despair; from both which the Prophet would draw them. He useth here so many words of Gods mercy, because it is so hard a thing to perswade sinners cast down, to over-master their own diffidence and despair, and to fasten on mercy.

repenteth him of the evil] Out of his infinite mercy he changeth, not his counsel or his will, as being sorry for having done evil, as men do when they repent, but the effects of his rigour into effects of his mercy, Gen. 6. 6.

and

and not your gayments] Onely as hypocrites do; a like ellipsis is Gen.32.28. 1 Sam.8.7. That outward ceremony is not utterly rejected; but when it goes alone for all, without the vital part and soul of it, the renting of the heart, and the inward man.

V. 14. *who knoweth*] Amos 5.15. John 3.9. Zeph. 2.3.

return and repent] He speaketh this to stir them up from their security, and not that he doubted of Gods mercies, if they did repent. See Josh.14.12. Exod.32.10. 1 Sam.14.6.

a blessing] Namely, the fruits of the earth, growing, and preserved by Gods singular blessing. See Isa.65.8.

behinde him] After these devourers are gone by.

a meat-offering] Chap 1.9.

V. 15. *Blow the trumpet*] Num.10.3. Namely, the holy trumpet, to call the general assembly or the people.

sanctifie a fast] Chap.1.14.

let the Bridegroom] What is lawful in it self, must at sometimes be forborn, Amos 6.4. Isa.22.12,13,14. To give our selves to pleasure, when God appears armed in weapons of wrath, is atheistically to scoffe at his power, and deny him and his providence.

V. 16. *sanctifie the congregation*] Appoint by proclamation, that all men Being duly purified according to the Law, may come to the Temple, to call upon the Lord, with mourning and fasting. See Exod.19.10,22.

gather the children] That as all have sinned, so all may shew forth figures of their repentance, that men seeing the children, which are not free from Gods wrath, might be the more lively touched with the consideration of their own sins, see Jon.3.v.7,8.

V. 17. *Let the Priests*] It was their office and duty. Not yet that the people must neglect their part.

between the porch and the altar] Whereof, see 1 King.6.3. This was the void space, Ezek. 8.16. where the sacred ministers prayed after the sacrifices were offered; see the Annotations there. And on Ezek. 40. 48. & Chap. 43.13,18. The people were in an outer court beyond the Priests court.

spare] Nothing to be pleaded in prayer, but Gods mercy.

thy people] So again, thine heritage. Gods free and gracious Covenant is the ground of their plea; and not any thing in themselves, Psal.74.1. & 94.5,14. Mic.7.18. See Jer. 10.16. Isai.63.17. Psal.33.12. Josh.7.9.

rule over them] Or, use a by-word against them. That thy people being constrained through want should put themselves into bondage to strangers: or, be subdued by them, having no means to defend themselves, if the enemy should set upon them. See Isai. 26. 13. this evineeth not that the former judgement, so largely insisted upon, was the war, and sword of the Heathen Assyrians, or Chaldeans. The armies of enemies here are still those, Chap.1.4.

wherefore should they say among the people] Psal. 42.10. & 79.4. 10. & 115.2. Mic.7.10. Exod.32.12. Numb.14.13.

V. 18. *Then*] He sees forth the effects of their present prayers.

jealous for his land] As an husbandman, or father, at the sufferings of his wife, or childe. He will feel and be moved at the afflictions of his dear people, and for his own glory, which by that means was trodden down by profane nations, Isai.9.6. Hos.11.8.

V. 20. *I will send you corn*] Verf. 24. upon your Repentance I will remove my judgements, Chap.1.11.16,17. See Psal.81.16.

a reproach] According to their Prayer, ver.17.

V. 20. *northern army*] Namely, that great swarm of the foresaid destroying creatures which came out of the North.

in the land barren] That multitude shall be carried away out of your land, and like a great army it shall be driven into the wildernesse: the vanguard into the lake of Sodom, toward the East, and the reerward into the Mediterranean Sea, toward the west, Exod.10.19. Deut.11.24.

because] Or, through, as Psal.23.4.

he hath done great things] Heb, he hath magnified to do.

V. 21. *for the Lord*] See on verf.20.

V. 22. *ye beasts*] Chap. 1.18.

their strength] Their fruits and increase, according to the vertue which God hath given them, Gen.4.12.

V. 23. *in the Lord your God*] In him, and his reconciliation, who is the fountain of all blessings: in him more then in the plenty he gives.

the former rain] Or, a teacher of righteousnesse.

moderately] Heb, according to righteousnesse. Namely, at the time of your greatest need, and in that just measure, as it is required, for to help the barrennesse which was before. Others, in righteousnesse, that is, bountifully, and lovingly.

will cause to come down] Lev.26.4. Deut. 11.14. Jer.5.24. Jam. 5.7.

in the first moneth] Both former, & later rain in this first moneth; which likely was the *March* Moon, for then began that time of the year which was called the latter season; by reason of the fruits which grow ripe, and are gathered therein; at which time seasonable rain was most necessary: next to *September* Moon; which was the other part of the year, called the first season; by reason of tilling and sowing of the ground; wherein like seasonable rain was alike necessary.

V. 25. *my great army*] This expounds that verf. 15.

V. 26. *and praise*] A fruit of Gods blessing, and of their repentance.

shall never be ashamed] Because they shall never pray to me in vain, at any such time of need; but he will relieve them in all their necessities.

V. 27. *And ye shall know*] By my wonderful blessing of you.

that I am in the midst of you] Vouchsafe to dwell among you, and am always present and at hand, upon all occasions, for your good, Psal.46.5. Isa.12.6. Hos.11.9. Zeph.3 15.17.

V. 28. *Shall come to passe*] Now he riseth higher, from bodily blessings to spiritual blessings. The people must not rest in the former; but by them be handed to these.

afterward] In the Messias his days, I will poure down the gifts of my holy Spirit in abundance; as I have heretofore poured out temporal blessings upon you.

I will poure out my Spirit] Isa.44.3. Zech.12.10. Acts 2.17.

upon all flesh] All manner of people, without any distinction of nations. Whereas formerly he impartted his Spirit sparingly to a few, here he doth it to all his Church.

and your sons] By the inward vertue of my Spirit, I will enlighten the understanding of mine elect, who of their own nature are but children in knowledg, or young men without experience; or aged men weak of understanding; and will give them a lively and Spiritual light of the Mysteries of the Gospel; accompanied at certain times, and in certain persons, with prophetick revelations, Acts 2.17. see Num.12.6. Or rather, he shews particularly what he means by the former general promise; all shall prophecie, all shall be taught of God, Heb.8.11. 1 Joh.2.20,27. Hab. 2.14. All which are spoken comparatively, in relation to the times before the coming of our Saviour in the flesh. All, of all sorts & sexes, shall have as much, and more light and illumination now, then the Prophets had in the Old Testament. See Mat. 11. 11. their common light of all now under the Gospel shall be better then that of prophecie of old, such light shall the Son of righteousnesse at his rising bring with him.

your old men] By an allusion to the visible manner of Gods gracious gifts and dealings with his people and Prophets, in dreams, and visions, before the coming of Christ. He describes the Spiritual worship of God, and the abundant gifts of his grace in the days of the Gospel: so applying here his speech to the better capacity of the present people, not yet confounding or disannulling the distinct orders of Ministers in the Church of Christ.

V. 29. *Upon the servants and upon the handmaids*] Persons of all conditions, be they never so mean shall be sanctified by me, and graced by the gifts of my Spirit: even these shall abundantly be filled with my Spirit. It may be by these terms, as some say, it meant the calling of the Gentiles, amongst whom slaves were bought, Levit.25.44. unlesse he mean the other principal effect of the Spirit of grace, which is to free men from the bondage of sin and the devil.

V. 30. *wonders in the heavens*] Chap. 3.15. Mat. 24.20. Mark 13.24. Luke 21.25. He doth not threaten here, and terrifie; but warneth the faithful what terrible things should come, to the intent that they should not look for continual quietness in this world; and yet in all these troubles, he would preserve them. Or, this may import the fearful judgments of God upon the wicked for the defence of his Church.

V. 31. *The sun shall be turned into darknesse*] Chap. 3.15. The order of nature shall seem to be changed for the horrible afflictions that shall be in the world. See verf.10.

before the great] See Mal.3.2. & Chap.4.1. and 2 Thes.1.7.11. and Chap.2.2,3. before the day of Gods so fearful judgements for the rejecting of Christ when he came, and the contempt and prosecution of his Gospel. That day shall be terrible to the wicked, though a day of great joy to the godly. LXX thus, notable day. And so the Apostle seems to cite it, Acts 2.20.

V. 32. *whosoever shall call*] In those prodigious calamities of the world, yet he will preserve and deliver his; who by them will be driven to seek the Lord in prayer: when the state of things then doth seem to be in a desperate condition, yet this must not keep us from calling upon God by prayer, but rather provoke us thereunto, and that with confidence: knowing he can, and will save his; and if need were, out of death it self restore them to life. And this belongs both to Jew and Gentile; as the Text here allows it, and the Apostle applies it, Rom.10.13.

on the name of the Lord] Gods judgments are for the destruction of the Infidels, and to move the godly to call upon the name of God, who will give them salvation, Acts 2.21.

in mount Zion] Namely, in the true Church of Christ.

deliverance] From those evils which shall trouble the world; or, some remnant shall be saved. Gods Church shall never perish. He will still have a people on earth, to shew him faithful in heaven, and true and constant in all his promises.

the Lord hath said] In many places by his Prophets. See Deut. 30. & 32.43. To his word we must look in this case, and trust in his promises; and not to our own sight, and sense.

the

the remnant] Which are not run into the general apostasie, and corruption of the world, Luk. 18. 8. This is added lest hypocrites, as their manner is, should shelter themselves under this promise. The true Church is but a remnant, a few, Luke 13.23.

shall call] Whom he shall move and effectually put forward to the participation of his grace in Christ: Gods gracious and inward call, out of his free election, and the good pleasure of his secret counsel; and not any industry in man, or merit of man, makes this distinction and discrimination of their remnant from the rest; which is therefore called a remnant according to the election of grace. See Rom.11.4,5.7.

CHAP. III.

Vers. 1. For] He prosecutes the former points of the restauration of the Church.

behold] It is a wonderful thing in it self, and almost incredible.

in those dayes] Being days wherein both Kingdom and Priesthood were lost, the worship of God, and the Temple overthrown. The Chaldeans ruling then, and tyrannizing over them, and themselves hated and scorned of their neighbouring nations, and of all the world. This in part, and figuratively may be thus understood of Gods vengeance upon the enemies of his people, after their deliverance from Babylon. But spiritually it may be referred to Christs judgements upon the enemies of the Church, by him delivered: and especially at the last and universal deliverance at his last coming.

I shall bring again] Yet Gods power then shall over-power all: easily surmount all seeming difficulties and impossibilities.

the captivity of Judah and Jerusalem] This was done under *Cyrus*, and *Darius*: or rather begun then, and carried on to the coming of Christ, receiving its spiritual perfection in and under his kingdom even till his second coming, to accomplishing his vengeance on all his Churches enemies, and compleating her restauration and salvation.

V. 2. *I will also gather all nations*] The wicked nations which are enemies to me.

into the valley of Jehosaphat] See verf. 12. 14. Sundry valleys are mentioned in Scripture. This valley is not thus mentioned elsewhere. Some believe that it is that which is called the valley of blessing, 2 Chr.20.26. where *Jehosaphat* blessed the Lord, when he had discomfited his enemies. Others do firmly believe, that between the Mount of Olives, & the city of Jerusalem toward the East, there was a low valley of that name; and that so the Prophet sheweth that the enemies shall be judged, as it were in the sight of the Church, Isa. 66. 24. See 1 Cor. 6.2. Others take the word *Jehosaphat* appellatively, to signifie Gods judgments; and the rather, because the word following alludeth thereunto: in the valley of Gods judgements, God will judge or plead. As for that fancy, that all the world shall be gathered together into the valley of *Jehosaphat* before Jerusalem at doomsday, and God shall sit there in his throne of judgement to judge them there; it is but an abusing of the letter of the Text, to frame and uphold such a fiction. The most that can be gathered is this, that God will set up his Tribunal in the sight and midst of his Church and people, and sit there to defend and preserve them from all injuries, and erect trophies for them over their enemies.

my people, and for my heritage] See *Annot.* on Chap. 2.17. See again my people, verf. 3. Gods precious esteem of his Church. He will maintain their cause, as his own; as *Naboth* did for his heritage, 1 King.21.3. And this not for any worth in them, being such sinners; but for his own meer mercy, having freely chosen *Abrahams* seed to be his heritage and peculiar people. See Deut. 32. 10. Zech. 2.8.

scattered] Ejected, and turned out as vagabonds.

parted my land] Pickt out by my self, and peculiarly consecrated to the use of my people: they parted among heathens and strangers. See Dan.11.16,41. Hos.9.3. Ezek.20.6.

V. 3. *cast lots*] As upon my land, ver. 2. so upon my people here: impiously and imperiously domineering over them; and at base rates, selling them ignominiously, and that to satisfie their lewd lust.

a harlot] That which the enemy got for the sale of my people, he bestowed upon harlots and drink.

V. 4. *Yea*] From the general, verf. 2. he falls here upon these particulars, to these neighbouring nations.

what have ye to do with me?] With me, and my people? He makes their case and cause to be his; as Acts 9.4. my people neither offended, nor provoked you: and yet ye joyned of your own accord with their enemies against them.

O Tyre and Sidon] See Isa.23. and Chap. 14. 29.32. Both Prophets denouncing the like judgements against them, about the same time. See on Amos 1.9,10. & Zech.9 2.

will ye render me recompence?] A retaliation for any wrong done you? nay, it was your own covetousnesse, and cruelty, that set you on against me, and my people.

a recompence] Have I done you wrong that you will render me the like? yea, ye provoke me without any cause given you. Or, it lyeth not in your power to give me satisfaction, for the spoils and wrongs which ye have done my people: therefore you must bear the punishment thereof in your persons, according to the law for theft, Exod. 22.3.

swiftly] Thus God sees and takes to heart the afflictions of his people, and will soon revenge them. See Apoc.19.2. Psal.58.10.& 79.10. Ezek.25.14. Luke 18.18. Heb.10.30.

V. 5. *my*] Thus God still owns the goods, and affairs of his people, as his own.

silver] Being greedy of the prey and spoil and gratified with it by the Jews enemies, whom they assisted in the war.

into your Temples] The spoils of my Temple. And thus to the scorn of God, erecting, as it were, in their idol-temples, a trophie of victory over him.

pleasant things] Heb, desirable. See 2 Chron.28.18.

V. 6. *Grecians*] Heb. the sons of the Graecians, Transmarine and ourlandish people. *Javans* posterity were in Europe and Graecia, Gen.10.4,5.

far] That they might have the lesse hope to return thither again.

V. 7. *Behold I will*] God for a time forsook them; yet so, as no distance of place by sea or land should hinder him from raising and bringing them back again; which he chiefly did in the spiritual reducing of them to the Church and kingdom of Christ.

return] As v. 4. God will never forsake his Church, though for a while he do chastise her: nor shall her enemies escape unpunished, though for a time they triumph over her.

V. 8. *And I will sell*] A strange change and vicissitude and just retaliation of that ver. 6. And God himself will be the Author of it; He adjudgeth them to this slavery and vassalage, many examples are in Scripture of like Retaliation; as Judg.1.7. 1 Sam.15 33. Isa. 33.1. So the Egyptians were drowned that had drowned the male children of Israel.

and they shall sell them] For afterward God sold them by *Nebuchadnezzar*, and *Alexander* the great, for the love he bare to his people; and thereby they were comforted as though the price had been theirs. And haply the Jews themselves by the means and favour of *Nebuchadnezzar* and *Alexander*, had an hand in the selling of them; as they by like means got an hand in selling the Jews.

Sabians] Gen.10.7. Job 1.15. People of the East.

the Lord hath spoken it] The sentence is past, and it is not now to be avoided.

V. 9. *Proclaim*] An Ironical challenge to all Christs enemies, for to do the utternost of their power against him, and his Church; that they may all be overcome and overthrown. See Esay 8.9,10. Apoc.16.14. Others thus; He goes on to denounce war to those Heathen nations that had afflicted his people: and he doth this in so many words and ways, representing the same to their eyes; as as in a lively picture, the more thereby to move and affect the wicked nations that used to scoffe at Gods judgements, and the threatnings of them: & to comfort his people in the midst of these dangerous concusions in the assured hope and expectation of their deliverance, safety, and salvation, when God shall thus take due revenge on his and their enemies: and in the mean time to arm them with patience in their sufferings, beholding this horrible spectacle of Gods wrath upon their oppressors.

Prepare war] Heb. sanctifie. God will raise up horrible troubles in all the world, but yet for the good of his Church, his remnant.

V. 10. *beat your plowshares*] The phrase is inverted, Esay 2.4. Mic.4.3. where peace is promised, & prophecied to be in the kingdom of Christ. But where warre is, there is no use of the plow, the fields are forsaken, none dare go forth to till the land: all grows waste, all betake themselves to the sword. Others thus, when I shall execute my judgements against mine enemies, I will cause every one to be ready: and to prepare their weapons to destroy one another, for my Churches sake.

pruning hooks] Or Sythes.

let the weak] Not plead exemption from the war by age, or sicknesse: here must be no excuse admitted, all must encourage themselves to it.

V. 11. *assemble your selves*] Do your utmost, all of you; let none be spared; ye shall be brought down; none shall want his plague and judgement.

cause thy mighty ones to come down O Lord] Or, the Lord shall bring down. Namely, the holy Angels, who are thine armies, to discomfit thine enemies. See Psal. 103.20. Apoc. 12.7. Thus he turns his speech to God on this; There the Lord will cast down and overthrow thy strong ones; even the strongest enemies of his Church and people. Thus in the most grievous afflictions God will still take care of his Churches safety: and revenge them of their enemies, after he hath a while by them chastised his people, to practise their patience, and amend their manners.

V. 12. *Let the Heathen*] God still goes on to shew, that at last he will be the avenger of his people. He is not idle, or carelesse of

their

their sufferings; but onely a while defers the punishments, till the wickednesse of his, and their enemies, be full and ripe for judgement.

valley of Jehosaphat] See *Annot.* on vers. 2.

sit to judge] Sit upon his Tribunal; and cause all the Heathen round about, from all parts of the world, to undergo his judgements there.

V. 13. *Put ye in the sickle*] Wherein he speeds his judgements upon the wicked; which the godly groaning under their burdens, do think according to the prompting of the flesh, that he doth defer over long. He expresseth the reasons of his present execution, under the metaphors of a ripe harvest, and vintage, which he plainly expounds in the last words, Rev. 14.15,18. O ye Angels, it is time to execute my judgements, for the malice of the world is grown to its height. This is Gods answer to the Prophets speech.

is great] As Gen.15. *v.* 16. Jer.51.13. Mat.23.32. Dan.8.23.

V. 14. *multitudes*] Multitudes of slain enemies. Though now they proudly domineer and insult over the Church, yet they shall appeare at his Tribunal in the day of his judgement and execution.

decision] Or, Concision, or threshing, or, of threshing: for so the word is used, Esay 28. 27. & 41. 15. naming the place so from the event, alluding to the harvest, vers. 13, and haply to the valley of Jehosphaphat, where in time past he threshed the Moabites, and Ammonites.

V. 15. *The sun*] This serves to awaken the wicked that are asleep, or dead in sin, and security. See on Chap. 2.31. Signes also foregoing the last judgement, Mat.24.29. Luke 21.25.

V. 16. *The Lord shall*] As a Lion roar horribly against his, and his Churches enemies, so as the world shall tremble; though for a time he did wink at them, and held his peace, summoning, as it were, with a terrible cry, all the world to appear before him. See Jer.25.30. Amos 1.2.

of Zion] Out of the seat of his glory: whose representation was formerly in the sanctuary. See Heb. 12.22.

but the Lord] Will be the hope and strong help to his people, will take upon him their defence and protection. Thus mindful is he of them, and this should be a comfort to them in all their calamities; the issue shall be happy, though heaven and earth may seem to oppose and oppresse them; he will save his remnant, though they may seeme to be lost and perished, before he come to save them.

hope] Heb. place of repair, or harbour.

V. 17. *So shall ye know*] Really, and finde it by experience to be true, which before your sad calamities and extremities made you to doubt of. Our duty is to depend upon Gods Word and promise, even before we finde and feel the verification of it in our selves.

that I am] According to his covenant with them, and their fathers; upon which gracious covenant accepting them for his peculiar people, all his promises are founded and grounded.

dwelling] As by his promises, and ordinances formerly he hath been.

Jerusalem be holy] Heb. holiness. My Church shall be cleansed from pollution, and such a mixture of hypocrites and profane people, Isai.35.8. Apoc.21.27. And shall then appear to be chosen of me for my holy habitation.

no strangers passe] The strangers shall no more destroy his Church; nor pollute, or profane it, as formerly they have done, when it was given up as a prey unto them, Lam.1.10. Which if ever they do, it is the people which by their sins make the breach for the enemy. Otherwise God would make good his promise; as Esay 26.1. See Esay 35.8. Apoc.21.27. Esay 52.1. Zech.14.21.

V. 18. *The mountains shall*] Gods large bounty to his Church, all manner of wayes. He mentions earthly blessings; therein suiting himself to the carnal people, that were as children under the elements of the Law; yet so, as thereby to raise up their thoughts to spiritual blessings in Christ, so that, herein he promiseth to his Church abundance of graces, Ezek.47.1. Apoc.21.1. which would water and comfort the most barren places, Amos 9.13. Others say, a figurative description of the good and happinesse of eternal life, Psal.36.8.

flow] Heb. go.

a fountain shall come forth of the house of the Lord] Ezek. 47. 1. Zach.14.8. Rev.22.1.

valley of Shittim] A place say some in the land of Moab, Num. 25.1. Josh.3.1. Mic.6.5. which was desert and dry; even so far, to the utmost bounds should Gods bounty overflow. Others translate it, the valley of choicest Cedars: and understand it of the Church, see Ezek.47.1.8. Psal.92.13. The Trent Bible reads it, the torrent of thorne.

V. 19. *Egypt*] Namely, all the Churches enemies.

Edom] As Egypt: and other enemies.

for the violence] God is so careful of his Church, that though he bear for a time with the enemies of it, yet in the end he will take vengeance on them, for the violence they do unto his people.

in their land] In the land of Egypt, and Edom, when the Jews fled to them for safety, in their distresse; or rather in the land of the children of Judah, murdering them in their own countrey, and holy heritage.

V. 20. *But Iudah*] The fruit, and benefit of Gods redemption and deliverance of his people, the true believers, and elect, they shall abide for ever, as his love to them is everlasting: whereas the wicked at the most do but flourish for a time.

shall dwell] Or, abide.

V. 21. *For I will cleanse*] He suffered his Church and people hitherto to be in their filthinesse: but now he promiseth to cleanse them, and to make them pure unto him, without which cleansing, in pardoning sin past, and purging it out for the time to come, God could not be reconciled, and propitious to them.

for the Lord] Or, even I the Lord that dwelleth in Zion, Apoc. 21.3. He minds them of his free and gracious covenant with them, by vertue whereof he still is the Lord that dwelleth in Zion: and that is the only cause of his bounty, and good dealing toward them: and not any worth or merit in them.

ANNOTATIONS on the Book of the Prophet *AMOS*.

THE ARGUMENT.

THE prophecies of Amos *and* Hosea *have a great conformity, both in respect of the time when, and the persons, the ten* Tribes, *to whom chiefly they were sent.* Amos *prophecied in the dayes of* Uzziah *King of* Judah, *and* Jeroboam *the son of* Joash *King of* Israel; *But how long he prophecied, is not specified. He threatneth both* Judah *and* Israel, *for their sins, but* Israel *chiefly, and throughout his prophecie; that, for their Ingratitude, Idolatry, Cruelty, Inhumanity, Pride, Incorrigiblenesse, Wantonnesse, and Corruption in every kinde, they should be punished: and further, that their sun should be darkned at noon-day; that is, when* Israel *thought themselves at the height of state, they should be cast off, for obscuring the* Son *of* Righteousnesse: *yet God would build again the Tabernacle of* David, *and return his captived people, both* Judah *and* Israel, *into their own Land. Or thus; Two years before an Earthquake.* Amos *foretelleth of strange shakings of six Heathen neighbouring Nations; of Gods judgements upon* Judah *also: But principally upon* Israel: Jeroboams *house to be ruined, and* Israel *to be captived: yet* Judah *and* Israel *should at last be restored to* Christ; *with* Edom, *or all Nations. See* Acts 15. *Or thus more particularly and orderly;* Amos *his prophecie tellesh of Gods Judgements;* First, *against the neighbour Nations, Enemies of the Church,* Chap. 1, *and* 2. Secondly, *against the sins of his people; specially* Israels. *And that,* first, *in plain speech;* secondly, *under a double Type. His plain speech, or Sermons, are either general, of judgements against* Israels *Ingratitude, and Idolatry,* Chap. 3. *Violence and Incorrigiblenesse,* Chap. 4. *Injustice, and oppression of the Poor, slighting Gods threatnings, and hypocrisical worship,* Chap. 5. *Putting off the evill day, and wanton Voluptuousnesse,* Chap. 6. *Or special judgements concerning* Amaziah, *who accused* Amos *of conspiracy; and concerning his Family,* Chap. 7. *The Types signifying the approaching Subversion, are,* first, *a basket of Summer fruit,* Chap. 8. Secondly, *the door of the Temple stricken and shaken, signifying Gods abdicating his house, and People,* Chap. 9. *which is ended with Evangelical promises concerning the re-edifying and restoring the Church, and making it Catholike, by and under* Christ.

CHAP.

CHAP. I.

THE words of *Amos*] That is, the summe, collection, and heads of all his Sermons; that so we may know what his Doctrine and Teaching was. And so it is with all the other Prophets; which is a thing diligently to be observed throughout them all.

who was among the] Chap.7.14.

heard-men] Namely, one of those that make a trade in bringing up of cattle and living by the profits and fruit of them, or by trafficking therein. Chap.7.14.

of Tekoa] A city of Judah where that wise woman dwelt, 2 Sam. 14.2. Rebuilt or fortified by *Rehoboam*, 2 Chron.11.5,6. mentioned, Jer.6.1. But yet *Amos* prophecied in Israel. See Chap.7.12.

which he saw] By Gods revelation to him.

concerning Israel] Though himself of Judah, yet ordained by God to be an extraordinary Prophet for Israel, or the ten Tribes chiefly. He speaks indeed sometimes of Judah; but that onely, as by the way, and occasionally. Chap.7.12,13. LXX here wrongly have Jerusalem for Israel.

of Vzziah] Hos.1.1.

Jeroboam] In his days the kingdom of Israel did most flourish: as the kingdom of Judah did under *Vzziah*; yet then did this poor shepherd preach so terribly against their sins; and prophecie so fearfully of their destructions: which argues Gods power and authority in him; Gods mission, and commission to him. 1 Cor.1.27. 2 Cor.4.7.

earthquake] which, as *Josephus* writeth, was when *Vzziah* would have usurped the priests office, and therefore was smitten with the leprosie. Or, a little before the death of *Jeroboam*; which differs not much in time from the other. Of this there is no mention made any where in scripture, but Zach.14.5. Thus the beginning of his prophecie is set down, but the end of it is left uncertain. If the continued not after *Jeroboams* reign, then the time of his prophecying was but a short time.

V. 2. *The Lord*] The same words, Joel 3.16. somewhat diversly here applyed.

roar from Zion] Jer.25.30. According to the Predictions and threatnings pronounced in the midst of his Church by his prophets, who shall vent his wrath upon his enemies. Some understand these words as a prediction of the earthquake, vers.1.

from Zion Speaking thus to the Israelites, he implies the true Jehovah, and his true worship to be there in Zion and Jerusalem; and not at Samaria, or Dan, or Bethel.

the habitations] All strength, wealth, & worldly greatnesse set forth by these fat and fruitful places, shall through Gods wrath be brought to nothing; and a famine through drought shall come. See Chapter 4.

mourn] Gods roaring voice shall not be in vain, Jer.5.12,13. but carry its effect in its mouth.

Carmel] The word signifies a fruitful field; whence it seems the place here meant took its name; being an high pleasant fruitful mountain, and pasture. See Chap.9.3. Cant.7.5. The excellency of it is mentioned, Esay 35.2. and it is named with those other famous mountains of Libanus, Sharon, and Bashan, Esay 33.9. yea, Jokneam a city it seems on it, or belonging to it, had the honour to have a King; Josh.12.22. There *Elias* vanquished *Baals* prophets, 1 Kings 18. and *Eliezeus* dwelt there, 2 Kings 4.25. There was a city called *Carmel*, belonging to Judah, Josh.15.55. where *Nabal* had his possessions and sheep, 1 Sam.25.

V. 3. *for three transgressions*] If these judgements upon the neighbouring nations had not been foretold by the prophets, when the Israelites should have seen the like befal to others, as did befal themselves: they would happily have ascribed all to fortune, and not to Gods hand: and so the prophets authority would have been weakned and slighted. He shews therefore, that God will ride Circuit, as it were, and judge and punish these Heathen Nations. And so indeed the Assyrian, the rod of Gods anger, Esay 10.5. and as it were the staff, the Axe, and the Saw in Gods hand, vers.15. did scourge and cut down at the same time all these Nations, as well as Gods people; he came in as a deluge overflowing all, Esay 8.7. as other Prophets also did foretel, and the History of the event did attest. Yet some conceive thus; that he sheweth first, that all the people round about should be destroyed for their sins: because the Israelites should the more deeply consider Gods judgements towards them; and be awaked and warned by their example, to look unto themselves; seeing he spares not these uncircumcised Nations for their sins.

of Damascus] This is mentioned in *Abrahams* time, Gen.14. vers.15. whose faithful steward and servant *Eleazar* was of Damascus, Gen.15.2. This was the head city of Syria, Esay 7. vers.8. This stood on the North-east side of Canaan, east from Mount Libanus, was conquered and garrisoned by *David*, 2 Sam.8.6. Lost again in *Solomons* time, and possessed by *Rezon*, 1 King.11.23,24. Recovered by *Jeroboam* the second, 2 King.14. lost soon after. And in the dayes of *Ahaz* taken by the Assyrian *Tiglath Pilester*, who slew *Rezin* the King thereof, 2 Kings 16. After the death of our Saviour, *Paul* going thither, was miraculously converted neer the city, and confirmed by *Ananias* in the city, and preached there; and was sought to be apprehended by the Governour of the city under *Aretas* the King, Acts 9. 2 Cor.11.32. yet after that he returned to Damascus, Gal.1.17. See more on ver.4.

and for four] or, *yea for four*, for their many and multiplyed sins, which are meant by three and four which make up seven: their progresse in sin without mean, or measure, hardned them to that obstinacy, as left no more place or hope for repentance. And all this while God patiently forbare them, till at last there was no remedy, as to 2 Chron.36.16.

turn away the punishment] Or, convert it, or let it be quiet, and so verse 6. Or I will not recal my threatning voice, ver.2. Or that punishment, verse 4,5. I will not say some; turn my self to mercy.

threshed Gilead] This is the chief of the seven or many sins. And God will not punish Damascus so much for many other sins as he will for the cruelty against Gods own people. And if the Syrians shall not be spared for committing this cruelty against one city, or countrey, it is not possible that Israel should escape punishment, which hath committed so many and grievous sins against God and man.

with threshing instruments of Iron] See of this kind of torment and punishment, 2 Sam.12.31. All this may be referred to *Hazaels* cruelty, which he used against the countrey of Gilead especially, being that part of Israel that bordered next upon him, he lying north of it, see 2 Kings 8.12. and 10.32. and 12.18. and 13.3.

V. 4. *But I will send a fire*] Jer.49.27. Fire consumes all.

Hazael] *Hazael* and *Benhadad*, names of kings of Syria. The catalogue of the Kings of Syria is gathered out of scripture thus; *Hadadezer* or *Hadarezer* in *Davids* time, 2 Sam.8.5,6,13. and Chap.10.6,8.16. *Rezon* in *Solomons* time, 1 King.11.23,24. *Benhadad* the son of *Tabrimmon*, in the days of *Asa*, 1 Kings 15.18,19,20. *Benhadad* his son, in the days of *Ahab*, 1 Kings 20.34. 2 Kings 8.15. *Naaman* was captain of his hoast. *Hazael*, in the reigns of *Joram*, *Jehu*, and *Jehoahaz*, 2 Kings 8. and 10. and 12. and 13 Chapters. *Benhadad* the son of *Hazael*, in the days of *Jehoash*, 2 Kings 13.24, 25. *Rezin* in the days of Pekah, and *Ahaz*, 2 King.16.5. Isaiah 7.1. 16. and 8.4.

palaces of Benhadad] The antiquity of their building shall not avoid my judgements. See Jer.49.27. And here for *Benhadad* the LXX have the son of *Ader*.

V. 5. *Barre of Damascus*] All strength, opposition, and defence.

the plain of Aven] Or, Bikath-aven; Bikath-aven, Beth-eden, places of Syria.

him that holdeth the sceptre] The king and all the royal race.

the house of Eden] Or beth-eden a city in Cœlo-Syria, which the Greeks called Paradise. See 2 Kings 19.12. Isaiah 37.12. Ezek. 27.23. LXX for Beth-eden have the men of Haran.

Kir] *Tiglath-Pileser* led the Syrians captive to *Cirene*, which is called here Kir; called by Authours Cirtha, (a place of Media) 2 Kings 16.9. Isaiah 22.6. So *Aram* was captived to Kir, about fifty yeers after *Amos* had foretold it. There was another Kir in Moab; Isaiah 15.1.

V. 6. *for three transgressions*] See verse 3.

Gaza] Hebr. *Haza*, A city of the Philistines; wherein the Anakims were. But in the division of the land by *Jeshuah* allotted to the Tribe of *Judah*; as other cities of the Philistines were. Josh.15. 46,47. and by Judah conquered; Judg.1.18. But soon lost afterwards; as appears in the story of *Sampson*, Judg.16.21. and of *Samuel*: 1 Sam.6.17. By this principal city of the Philistines are understood all the rest; and the places are put for the inhabitants. See on Zeph.2.4.

not turn away] See verse 3.

Carried away captive the whole captivity] Or carried them away with an intire captivity. See vers.9. The Philistines in the days of *Jeboram* King of Judah brake into it, and carried many away captive without any distinction of quality, sex, or age, &c. See 2 Chron.21.16,17. Joel 3.4.6. This the chief of their many sins. See on verse 3.

Edom] The sons of *Esau* were made subject to *David*; but in the dayes of *Jeboram* Edom rebelled and they joyned with Judahs enemies: and then *Esau* brake *Jacobs* yoke, which was foretold, Gen.27.40. and was still a bitter enemy to Judah. See on verse 9. and 2 Chron.25.10.

V. 7. *send a fire*] Destroy the country of the Philistines. See Isaiah 15. and 20. Chap.

V. 8. *Ashdod*] See Chap.3.9. and Zeph.2.4. and the Annotations there. LXX for Ashdod have Assyria, very corruptly.

Ashelon] See on Zeph.2.4.

Ekron] 1 Sam.5.10. See Josh.13.3. and Chap.15,45,46. Judg.1. 18. 1 Sam.6.16. and 7.14. 2 Kings 1. verse 2,3, Jerem.25.20. Zach.9.5.

and the remnant] That should remain after the judgements executed upon them by *Ezechiah*; and *Senacharib* See Jerem.25.20.

and

and Chap.47.4. But God still preserves a remnant of his people, in his greatest judgements.

V. 9. *of Tyrus*] 1 Sam. 23.1. Jer. 47.4. Ezek.26. & 27. & 28. chap. Joel 3.4,5. A strong city, upon, or within the sea; on the the north-west border of Judea. *Hiram* or *Huram* was King of it in *David's*, and *Solomons* time. See Josh. 19.29. 2 Sam.24.7. 1 Chr. 14.1. 2 Chron. 2.3. A city of great traffique and Merchandize, conquered by *Nebuchadnezzar*: and after by *Alexander* the great, after a long siege. Our Saviour went aside into those parts; Mat. 15.21. And thence they came to him, Mar.3.8. Luke 6.17. They make peace with *Herod*, Acts 12.20. And *Paul* in his voyage to Jerusalem lands there, Acts 21.3. Tyre was given to *Asher*, as Zidon was; but never possessed by them.

not turn away] See verſ. 3.

delivered up] When they served under, and assisted *Hazael* and *Benhadad*, in their bloody wars against the Jews.

to Edom] Verſ. 6. The Tyrians sent or sold the Jews that were sled to them, or captived by them, to Edom, and the Idumeans.

the brotherly covenant] Heb. the covenant of brethren, which was between David, and Solomon, Kings of Judah, and Hiram King of Tyre, who called one another brothers, by a brotherly love, and covenant. See 2 Sam.5.11. 1 King.5.1. & 9.13. Others refer it to the brother-hood between Jacob, and Esau, and their posterities; and that the Tyrians had no regard of that brother-hood which ought to have been between the Israelites, and Idumeans, or Edomites, which came of Esau, or Edom, but the rather sold the Israelites captives to them, because they knew the Edomites, though brethren, yet most cruelly hated them.

V. 10. *on the wall of Tyrus*] Most likely by the Assyrians, and Babylonians; but most surely long after by *Alexander* the great.

V. 11. *of Edom*] Isai. 21.11. & 34.5. Jer. 49.7. Ezek.25.12. Joel 3.9. Obad.1,2. Mal.1.3. *Esau* was called *Edom*; and of him the *Edomites*. Their country was mount Seir, where the *Horims* formerly dwelt. Their country is also called Edomea, and Idumea, and Dumah; by others Arabia Petrea. Bounds of it are Kadesh, and mount Hor, and Ezion-Gaber at the red sea, Numb.20.16. & Chap.33.37. 2 Chron.8.17. Chief cities therein, Petra, or Jocktheel, 2 King. 14.7. Bozra, Eloth, Teman, Dedon, Horma. And mount Sinai not far from it. It had seven or eight Kings before any was in Israel, 1 Chron.1.43, &c. And 11 Dukes are after mentioned. They were ever bitter enemies to the Israelites, Came out against them, Num.20.20,21. For which they were forbidden to enter into the congregation of the Lord till the third generation, Deut.23.8. *David*, *Joab*, & *Abishai* destroyed and subdued them. Yet *Hadad* of the Kings seed in Edom was an adversary to *Solomon*. In *Jehoshaphats* time they had under him a Deputy for King, 1 King.22.47. called King, 2 Kin.3.8,9. whose son was burnt, v.27. In *Jehorams* time they rebelled, 2 King.8.20. And though *Jehoram*, and after *Amaziah*, sorely smote them; yet they became not subjects to them. They triumph at Jerusalems destruction, by *Nebuchadnezzar*, but were after by him vanquished and destroyed. Psal.137. Jer. 25.21. & 27.3. See Gods judgements threatned against them, Isa.21.11. & 34,5. Jer.49.7. Ezek.25.12. &c. & chap. 35. Joel 3.19. Obad.v.1,11,12. Mal.1.3.

pursue his brother] Regarding no bond of consanguinity, they joyned with the enemies against the Jews; and did torment and slay them. See verſ.6,9.

with the sword] Namely, the Israelites, which were descended from *Jacob*, brother to *Esau*, father of the Edomites, Gen. 27.40. Deut.23.7. them Edom pursued with the sword.

did cast off] Heb. corrupted his compassions.

all pity] All the duties, affections, and respects of bloud and nature, by which he was bound, without all pity in himself, or compassion towards his brother, see their bitter enmity to Israel, ver. 6,9. Psal.83.6. & 137. Jer.49.12. Obad.ver.11,12.

his anger] He hath vented against the people of Israel, without end or ceasing, upon all occasions, all implacable hatred.

tear] As wilde beasts do.

kept his wrath] As Esau did against Jacob, Gen. 27.41. & 32.6. &c. So did Esau's posterity too like their father herein; & thereby were greater sinners, then the former uncircumcised nations were, whereas the Edomites retained circumcision. See Psal.137.7.

V. 12. *Teman*] I will punish the posterity of Esau, and spoil his cities: for Teman was the metropolis of Idumea; so called of Teman the son of Eliphaz, the son of Esau, Gen.36.11.15. And Bozrah a city in the borders between Moab & Idumea; sometime ascribed to one people, and sometime to the other, for their vicinity. If there were not two of that name; one a prime city in Edom, and another in Moab, Jer. 48.24. This judgement is at large described, Obad.v.9,10. And of Teman, see Jer.49.7,20. And of Bozrah, see Gen.36.33. Ezay 34.6. & 63.1. Jer.49.13.22.

V. 13. *Ammon*] The posterity of the younger son of Lot, nephew to Abraham, and of his family; yet they conspire with the Jews enemies against them. See Psal.83.7.

ript up] God rips up their chief & bloudy sin; and doth instance, and insist only upon that. The like cruelty in the Medes against Babylon, Isai. 13.16,17,18. This here was acted by the Assyrian, though we have not the history of it. See Jer.49.1——7.

ript up the women] Or, divided the mountains. He noteth the great cruelty of the Ammonites, that spared not the women, but most tyrannously tormented them; And yet, as was said, the Ammonites came of *Lot*, who was of the houshold of *Abraham*. And indeed many, and at many times, were the cruelties of the Ammonites against the children of Israel, in the times of *Ehud*, Judg.3.13. of *Jephthah*, Judg.10. of *Saul*, 1 Sam.11. & 12,13. And other kings of Judah had many battels with them. And they assisted the Assyrian, and the Babylonian against the Jews, in the days of *Hezekiah*, *Jehoiakim*, and *Zedekiah*. And *Baalis* King of the Ammonites, sends *Ishmael* to slay *Gedaliah*, Jer.40.14.

of Gilead] See on Obadiah, v. 19.

enlarged their border] By war, and by unjust invasion.

V. 14. *But*] This judgement was executed upon them by the Assyrians, and after again by the Babylonian *Nebuchadnezzar*; see Jer.25.21. & 27.3. & 49.1. Ezek.21.19,20. & 25.2,3,8. Zeph.2.9.

Rabbah] The Metropolis of the Ammonites, seated upon the river Arioer, Josh.13.25. See 2 Sam.11.1. & 12.26,27,29. 1 Chron. 20.1. Ogs bed was there, Deut,3.11.

tempest] With a sudden and impetuous ruine: Gods wrath falling from on high upon Ammon, together with the enemies endeavours.

V. 15. *Their king*] We read of their King in *Jephtha's* time, before there was any King in Israel, Judg. 11. verſ. 12,13,14,28. of *Nahash* in *Sauls* time, 1 Sam. 11.1. & 12,12. of *Hanun* the son of *Nahash*, in *Davids* time, 2 Sam.10.1,2. the huge weight of whose crown is set down, 2 Sam. 12.30. 1 Chron. 20.2. of *Baalis* in *Zedekiahs* time, Jer. 40.14. About which time their King went into captivity. See Jer.49.3. Others understand this of their idol *Milcom*, or *Milchom*, which hath affinity to the name of King; whereof 1 King.11.33. 2 King.23.13. supposed to be called *Rempham*, Acts 7.43. Other idols also the Ammonites had, Judg.10.6. as *Chemosh*, Judg.11.24. and *Molech*, haply the same with *Milcom*, 1 King.11.7. Acts 7.43. If here be meant the idol *Milcom*, then here is relation had to the custom of conquerors, which was to carry away the gods of conquered nations, 1 Sam.5.2. Esay 46.2. Jer.43.12. and 48.7. Hosea 10.6.

CHAP. II.

Verſ. 1. OF *Moab*] The posterity of *Lots* elder son, Gen.19. Moab inhabited close upon the east side of Jordan, Deut.1.5. Numb.22.1. & 26.3. And all that was done in the land of Moab, which is recorded from Num. 22. till Josh. Chap.3.

and for four] Their manifold sins, and obstinacy, and impenitency in them; and Gods long patience all the while, till they came up to this heap and height. Many were their transgressions against Gods people: *Balak* King of Moab hired *Balaam* to curse them; and by *Balaams* counsel brought upon them that fearful plague, Numb.25.4,5,9. *Eglon* smote and subdued them, Judg.3. And many bloudy wars were betwixt them, and Gods people, in the days of *David*, and of *Jehoram* the son of *Ahab*, of *Jehoshaphat*, and others; and they joyned in arms with other enemies of the Jews, as the Assyrian, and Babylonian, to fight against them.

not turn away] See Chap.1.3.

because he burnt] Here this one sin is singled out, as the signal sin of their cruelty; so odious a thing is inhumane cruelty in the sight of God; though upon an enemy.

bones of the King] 2 King.3.27. where the son of the King of Edom, was burnt by the King of Moab, so cruel was the hatred of Moab against Israel, that he dealt thus inhumanely against the King of Edom, because he joyned in arms with Jehoshaphat, whose feodary king he was, to assist the king of Israel, as his auxiliarie, against Moab. Others more at large take it for some terrible cruelty used upon the King of Edom, either alive, or dead; for which in particular, the Lord was angry with Moab.

V. 2. *of Kirioth*] A city of Moab, Jer.48.24,41.

die with tumult] Shall be destroyed by the fury of war. Their enemies shall not receive them upon rendition, yielding upon articles and conditions; but by assaults and stormings, wherein commonly extremities of rigour and out-rage are used.

V. 3. *judge*] Namely, he that bore the title of King, though he was no lawful King, having rebelled against Israel, 2 Kings 1.1.

slay all the Princes] And without Rulers, and Judges, what will the people be?

thereof] To wit, of the Moabitish nation.

V. 4. *Judah*] If the Prophet had not joyned Gods people to the rest in these threatnings and predictions, they might happily have promised to themselves freedom and exemption, though the heathens had been punished. The Prophet therefore joyns them to the rest, that they should fare no better then those heathens, be deemed & dealt withal even as they; or rather, being like them in sin, be the more severely punished, see ch.3.2. The judgements upon those Heathen Nations, were but as a prologue to the judgements upon

upon Gods chosen people, Luk.12.47. The prophet himself was born in Judah, Chap.1.1. and though he were principally sent as a prophet to and against the ten tribes, and for that cause sojourned amongst them, yet he spares not Judah; neither their sins, nor their punishments. There was then no cause to charge him with flattery, or partiality towards his own tribe.

will not turn away the punishment thereof] See Chap.1.3. seeing the Gentiles that had not so far knowledge were thus punished, Judah which was so fully instructed in the Lords will, might not think to escape, if they would not repent, when judgements were threatned and denounced against them.

despised] As contemptuous and pestilious Apostates, though not so bad as the Israelites.

the law of the Lord] The onely rule of worship, and obedience, yet they followed new inventions, of their own brain.

and have not kept] Not failing therein, through negligence, and infirmity; but wittingly and willingly forsook them, upon the former pretences; and that God calls a despising of the Law: so grievous a sin is it, to swerve from the rule of it, and to prefer before it the wisdom of our own inventions.

and there lyes] Their idols, false worship, and superstitions; And also, their new invention, and good intentions thereby to serve and please God, were but lyes and impostures, whereby they deceived themselves. Gods Law, and Commandments ever are the onely true and safe Rule, from which we must not decline either to the right hand, or the left.

their fathers] The disease then was hereditary; and so aggravated by their continuance and obstinacy therein; and not excused or lessened by the example of their fore-fathers, Acts 7.51. Ezek. 20.18,30.

V. 5. *of Jerusalem*] Most of all, and finally, accomplished by *Nebuchadnezzar*. Gods own Church and people may thus foulely fall, and be thus fearfully punished. Let us look to our selves.

V. 6. *of Israel*] If he spare not Judah, unto whom his promises were made, much lesse will he spare this degenerate kingdom. And thus he comes to his proper charge. And here he insists, not onely upon one sin, as formerly; but is large in the point; both of their sins; and of their punishments: they in both exceeding Judah. Yea, he prosecutes these two throughout his book.

turn away] Chap.1.3.

sold] Chap.8.6. they buy them. Thus as in a Market they did buy and sell them. He begins with this grosse sin, and others the like, that could admit of no plea, or excuse. After their conviction in them, he comes then the more commodiously to their false worships, in superstitions, and idolatries, to declaim against them; for which he knew the would pretend their good intentions, and long customs.

righteous for silver] His right in judgement. Against the Law, Exod.23.6,10. This is the sin of their Judges, and Rulers, whose office and duty was, to defend the righteous and the poor.

a pare of shoes] For a matter of nothing, for a very small price; as Amos 8.6. Thus by degrees the wicked grow to this shamelessnesse in sinning, though at first they would stick at it; as a woman hardly brought at first to lose her chastity, yet after will prostitute her self for the basest hire.

V. 7. *pant after the dust of the earth*] Who inflamed with covetousnesse, greedily spie out all occasions to entrap the lowly, and weak, the poor, and miserable; and to do them hurt; such is their covetousnesse and cruelty. A term taken from serpents; as Gen.49.17.

turn aside] By their windings, like to the serpents, they do overthrow good mens rights, stiled in Scripture humble and meek men. Or, they hinder them in their businesses.

go in unto] Incestuously; with prodigious impudency in their filthinesse, against all light and Law of Nature. Thus where there is no fear of God, there is no manner of shame, no end or measure of sinning.

Maid] Or, young woman.

to prophane A thing oft forbidden; and oft complained of when committed. See it in Levit.11.44. & 8.19,20. and 22. Chapters Eze. 36.20.24. Mal.1.11,12 2 Sam. 12.14. Jam.2.6.

my holy name] With which they are honoured being called my people.

V. 8. *they lay themselves down*] They do use those things which they have violently taken from the poor and innocent, in their feasts, and feastivals, which they celebrate in honour of their idols, and by that means do heap up the sin of idolatry, upon the sin of violence.

laid to pledge] Contrary to the Law, Exod.22.26,27. See Deut. 24.6.10,11,12,13. Job.22.6. & 24.3.

by every Altar] The Israelites had many Altars, in many places; which was their sin, Hos.8.11. And their lying down upon those pledges there, aggravates their sin, in that they did and durst, so openly and with so high an hand practise it at their very altars, the places as they conceive where they worshipped God: But this is the manner of hypocrites and idolaters, to think any thing is lawful to them, and that God still is well pleased and pacified, if they be careful to perform the outward exercises of worship and service.

the condemned] Or, such as have fined or mulcted wine bought with such money as they have unjustly amerced and condemned the innocent in. Of these spoyls they make feasts to the honour of their gods; as if the true God, as they conceive, would be pleased with such feasts and sacrifices, fee Esay 61.8. &c. ch.1.14,15. & Deut. 23.18. And thus they would make the house of God, as they account it, a den of thieves. The constant course of hypocrites thus to dally with God, and to delude themselves in their sinnes, securely to think any thing is lawful to them, so they profesle and practice some kind of God's outward worship.

V. 9. *yet*] Here God recounts his benefits to them, the more to aggravate their ingratitude, and vile sins against him, and his laws, and the more to justifie the severity of his judgements upon them.

Amorite before them] Num.21.24. Deut.2.31. Josh.24.8.18. The destruction of their enemies, and his mercy toward them should ave caused their hearts to melt for love toward him. And God to this very end, drave out the Amorite, to purge the land of his sin, being grown so full and ripe; and to bring in his people in their stead, purely to worship and serve him: And yet were they grown now as bad, if not worse then the Amorite, Ezekiel 16.3.45. 1 King.21. 26. Ezek.5. verſ.6.

whose height was like the height of the Cedars] Num.13.28. and 32.33. And therefore, they were not overcome by the strength of the Israelites, but by the arme of God, Deut.7.1.16.25. Josh.23.5. Psal.44.3.

fruit from above] A proverbial kind of speech to signifie an utter desolation, as Job 18.16. Isa.5.24. Mal.4.1.

V. 10. *also*] God's other great wonderful benefit to them, Exod. 12.51. Often recounted in Scripture, and needful so to be; men are naturally so unmindful of God's greatest benefits, and sleighting them being once past.

forty years] So wonderfully protecting of you, and providing for you; so patiently all that time bearing with you, and fitting you to enter that land, out of which you had barr'd your selves by your infidelity, and manifold rebellions: All this should have made them more grateful and dutiful: And doth render their sinfulnesse the more odious. See Deut.3.26. Micah 6.3,7. These forty years are reckoned, not from the return of the spyes to *Kadesh-barnea*, but from their coming out of *Egypt*.

V. 11. *for Prophets*] See Exod.20.19. Deut.18.16. Gods further benefit; He sent many prophets, ordinary and extraordinary, as his Legats, Ambassadours, Angels, to his people.

Nazarites] Yet a further benefit; these being persons sanctified after a special manner to purity of life, and consecrated to works of piety, Num.6.3,22. small warrant for popish votaries out of this example.

V. 12. *gave the Nazarites*] Violating my law in this part of my service, Numb.6.3. neither obeying your selves, nor suffering others to obey my laws.

saying prophecie not] Isa.3.10. Jer.11.21. Micah 2.6. Amos 7.12, 13. and though not absolutely forbidden, yet under some limitations and restraints: some for prophecying, rebuked, imprisoned, endangered for their lives, and some of them slain. See Jer.20.1,8,14. and Chap.26.8,23. Mat.23.37. Act.7.52.

V. 13. *I am pressed under you*] You have wearied me with your sins, Isa.1.14. Or, I will presse your place, as a cart full of sheaves presseth: Or, I will presse your place by the strict siege of enemies: I will presse and threshe you, as a heavy cart presseth out the corn.

V. 14. *Therefore the flight*] Thus roughly he begins with the Israelites, his proper charge, knowing well their security and obstinacy in sin.

from the swift] None shall be delivered by any means; by swiftnesse, or strength, or courage; that it shall be almost a miracle if any escape, either foot-men, or horse-men.

himself] Heb. His foul or life.

V. 16. *courageous*] Heb. Strong of his heart.

naked in that day] Being stripped by his enemies; or having basely thrown away his arms, glad to escape with his life for a prey.

CHAP. III.

Verſ. 1. THE *Lord hath spoken*] Though he an heard-man, yet herein he is the Lords instrument and Ambassadour, brings his word, not his own; bears his authority, to to whom all subjection and obedience is due.

children of Israel] His proper charge.

against the whole family] Both of *Judah* and *Israel*. Yet understand hereby the ten Tribes principally, if not onely: so called, because they were the far greater number, and sleighted small *Judah*, and counted themselves Gods chief people, to whom the Blessings, and Promises, and Priviledges belonged: these he summons here to judgement.

V. 2. *You onely*] This recounting of his favours redounds to their greater reproach, sets out to the life the vilenesse of their ingrate requitals: See Annot. on Chap.2.9,10.

have I known] Gods knowledge and providence is over all his creatures, Psal.147.9. Mat.10.29,30. yet you alone have I chosen of my free favour, and meer mercy, and no merit of yours, Deut.7.7,8. 1 Cor.4.7. and accepted to be my peculiar people, by a singular gracious covenant; wherefore your ingratitude and disloyalty is so much the more to be condemned, Deut.7.6. & 10.15. and those sins of ignorance, when I passe over in others, are in you inexcusable, and proceeding from pure malice. See Ezek.20.32. Exod.19. 3,4. Deut.4.20. and 32.11.

of all] Passing by all other nations of the earth; which were so many and mighty. And yet no injustice done them: But the more is my free mercy magnified towards you, Exod.19.6.

therefore I will punish] Heb. Visit upon: your sins being so much the greater, in not walking up answerable to my mercies; but contrariwise justifying the Heathen nations in their sinnes, and surpassing them: as Ezek.16.47,48. Therefore your punishments ought and shall be accordingly; Ezek.16.59. Luk.12.47,48. The greatnesse of Gods mercies adds an aggravation to the greatnesse of their sins, and of their punishment.

V. 3. *two walk together*] Even as two travellers whose end of their journey is not the same, cannot long travell the same way, so it is impossible that God should continue his grace towards you, walking among you in visible signes, works, and wonders, and yet connive at your iniquities: seeing his service is not the only aim of all your ways, & walkings: nay, he will surely punish you. Others, not sowell, do apply it to God and the prophet, and their agreement; or to the prophet, and his fellow prophets; that they agree and walk together in the same way, in discharging their prophetical functions, in reproving, threatnings, &c. As if he should say, we do agree; and therefore you are the more to heed it.

V. 4. *a Lion roar in the forrest*] Will God threaten by his prophets, except there be some great occasion, and just cause for it? Or, think ye that God will not at last bring all these threatnings to passe: though he hath had patience for a long time? See verf.8. and Amos 1,2.

cry out of his den] *Heb.* give forth his voice.

if he have taken nothing] Have taken nothing. Or at least, if he have not a minde after his prey to take it. The lion it self will not do so, much lesse God by his prophets. Contrary to those prophane speeches, Jer.5.12,13. See Deut.32.47.

V. 5. *a bird fall*] can any thing come without Gods providence? Mat.10.29. much lesse do his judgements come by chance. There is a gin laid by the fowler, though the birds see it not: so Gods hand and secret counsel is in all afflictions, in all things though men see it not; but would ascribe it to chance or fortune.

shall one take up, &c.] Commonly he will not, till he have taken somewhat. Much more God will not take up himself, and his threatened judgements; till he have executed what he hath determined and denounced. And therefore the Israelites should not so sleight Gods threatnings thundered against them by his prophets, as if God did but dally with them. He will not take up his net, till he hath taken his prey. His threatnings shall not be in vain.

shall a trumpet be blown in the city] When the watchers give a signe, or sound an alarm, the people presently are terrified, and run together for help and succour. And what ought you to do at Gods threatnings, pronounced by his prophets, for your conversion towards him, from whom all these calamities proceed? See Ezek.3.4. and 33.3,7. Thus he reproacheth their stupidity and fascination, and dementation, being against common sense, without all fear and apprehension of danger; but resting still secure, even when God by his prophets blows his trumpet of war in the midst of them,

not be affraid] Or, not run together, at the sound of alarm and warning.

shall there be evil in a city] Esay 45.7. the evil of affliction and punishment.

and the Lord hath not done it?] Or, and shall not the Lord do somewhat? it is not fortune that doth tosse and tumble things in the world up and down; and God sits idle in heaven: no, he sits at the stern, and steers the affairs of the world; the Empery is his. Esay 45.7. Psal.94.7——12. And therefore they should be awakened at his judgements, repent of their sins, and turn to him, Micah 6.9. and not be as those Esay 9.13.

V. 7. *will do nothing*] Not that hereby the prophet would put an necessity upon God; he is free to do otherwise: and doth execute many judgements not revealed to men, or Angels: but heusually doth thus by his Prophets with his own people. And therefore the more shame for them not to take warning thereby, to prevent the same by timely repentance: His Prophets are Heralds proclaiming warre; yet with articles of peace and reconciliation open in their hands.

revealeth his secret] He likens the Prophets to watchmen which discover afar off the coming of the enemies: for so God ordinarily reveals unto his Prophets the greatest judgements which he will cause to fall upon his people to bring them to repentance, Gen.18. 17. Jerem.18.7. and 1.10. he deals not so usually with other nations.

V. 8. *The Lion hath roared*] The fear of Gods majesty doth enforce us to relate his threatnings faithfully unto you, though you hate and disdain us for it, 1 Cor.9.16. we must then do our duty; feare God more then men; roar against your sins, though you roar against us for it, See Acts 4.19. and 5.29. Galat.4.16. Jer.1.17. Ezek.2.6. and 3.8,9.

V. 9 *Publish*] Seeing they would not hear, and bear, and abide Gods judgements by his prophets.

Asdod] Chap.1.8. He calleth strangers, as the Philistines, and Egyptians, even these Heathen nations, to be witnesses of their evil doings, and to judge of the justice of Gods judgements against them for their cruelty and oppression. This was a famous city of the Philistines, who lived on the west part of the land of Canaan, next the mediterranean sea: and it was one of their five Lordships, Josh.13.3. 1 Sam.6.17,18. This was assigned to the tribe of Judah, Josh.15.47. yet in, and after *Joshuahs* time, the Anakims dwelt there; Josh.11.22. The Ark of God was taken by the Philistines, and brought thither, and placed there in the house of *Dagon*. See 1 Sam.5.1,2,3. and Chap.6.17,18. After it was conquered by *Uzziah*, 2 Chron.26.6. and by *Ezekiah*, 2 King.18.8. and soon after taken by *Sargon* or *Senacharib* king of Assyria; Esay 20.1. and afterward by *Nebuchadnezzar* king of Babylon; See Jer.25.20. Zeph.2.4. Zech.9.6. After the return from the captivity of Babylon, they were wroth at *Nehemiahs* building the walls of Jerusalem, Nehem.4.7. And some of the Jews took strange wives of Asdod, as well as of other Heathen nations; and their Children spake half in the speech of Asdod; But *Ezra* and *Nehemiah* caused them to put away both the wives and children; Ezra 10.3. Nehem. 13.23,24. And most think this city to be that called Azotus, where *Philip* was found: Acts 8.40. See more on Zeph.2.4.

upon the mountains of Samaria] As a Theator whereon to view, or Tribunal whereon to judge between God and his people, their sinnes and his Judgements. This might provoke to their greater shame the Israelites that were so proud of their prerogatives, and so scorned these nations.

tumults] That is, oppressions, tumultuously, impetuously, disorderedly, outrageously acted upon the poor and miserable.

oppressed] Or oppression.

V. 10. *Know not*] Will not know; but wilfully blinde themselves, that they may not discern betwixt right and wrong; they reject and extinguish all understanding and reason, that they may freely without any shame, take to themselves a liberty for their sinning.

store up violence] He instanceth in this palpable sin wherein those Heathen could not be so blinde, but rightly judge and condemn them.

robbery in their palaces] Or, spoil. The fruit and effect of their cruelty and theft appereth by their great riches, which by those means they heaped up, and stored in their houses.

V. 11. *Therefore*] Now from their sinne he comes to their punishment.

an adversary] Meaning the King of Assyria, *Shalmaneser*, as appereth by the next verse. For he took Samaria by force and led away the people captive, 2 King.17.6. See also Chapters 15 & 16.

round about] That there shall be no place left to escape; it were but in vain to think it.

thy strength] Thy riches, arms, forts, &c.

thy palaces shall be spoiled] wherein thou didst store up thy preys and spoils, verf.10.

V. 12. *taketh*] *Heb.* delivereth. A countrey comparison; such as *Amos* being a shepheard commonly useth, Chap.1.1. Chap.7.14.

or a piece of an ear] This doth not mitigate the rigour of the former sentence; but shews rather the extreamity of their devouring destruction; They shall be but as a lamb to a wolf, nay, more to a lion: The shepheard shall not dare to approach him, till he be fully fed and gon, and leave the offal. And all this to take up their presumptuous confidence and security.

so shall the children of Israel be] In the sacking of the city a small number of the poorest sort of people shall escape.

in the corner of a bed] He hath relation to the hiding corners, that are sought for when a city is taken, that they hope will be least searched or suspected. See 1 Kings 22.25. Scarce shall one of 1000 there escape: though they think Samaria, and Damascus their fastest strengths or hiding places. Chaldee paraphrase hath it, *in robore principatus*.

and in Damascus in a couch] Or on, or in the beds feet.

V. 13. *Here ye*] This preface and preamble is somewhat more then usual; requiring from God such attention and attestation. And this the rather because the matter following is a thing which they could so hardly be convinced of. He directeth his words to the Prophets, and all true believers.

V. 14. *visit*] Or punith Israel for.

the transgressions] Of covetousnesse, pride, cruelties, oppressions, and other flagitious offences.

I will also visit] I will destroy all places and instruments of Idolatry; to shew the falshood of it, and make it known that it is the chief cause of the peoples ruine.

the altars of Bethel] See *Annotations* on Hos. 10.15. They thought

thought that by their services of God, and sacrifices there, that they pleased him, and appeased his anger, expiating their sins by those outward services: they trusted in this, and counted it their shadow and shield; Bethel was their confidence, Jer. 48. 13. But the Lord shews, that their worship there was so expressly contrary to his word, and so odious to him, that it should be so far from pleasing and appeasing him, that it provoked his wrath the more, and that in the day of his visitation he would surely visit those idolatrous altars.

horns of the Altar] which were made upon the idols Altars like unto them which were upon the Altar of the true God, upon the four corners of it, Exod.27.2.

V. 15. *winter-house with the Summer-house*] He hath relation to the customs of great men, who are wont to have several rooms and houses for winter, and for summer, Judg.3.20. Jer.36.22. The ouinesse, shall be taken away; These their rich, strong, and stately houses, shall not help them, nor hinder Gods vengeance from seizing on them.

Ivory] Covered over with Ivory. 1 King.2.39. and 22.29.

CHAP. IV.

Verf. 1. *Kine*] Thus he calleth the princes, and governours, which being overwhelmed with great abundance of Gods benefits, forget God; and therefore he calleth them by the name of beasts, and not of men; cows and not men, and continues on his speech to them in the feminine gender, not vouchsafing them once the name of men; deals with them as if he were an herdman among his kine and cattel. Thus he slights their sinful greatnesse, and emboldens himself upon his authority and calling, being faithful in the discharge of it. Call and count me an herdsman, yet thus from God I call and count you. See Psal.22.12. Ezek.39. 10. Hos.4.16.

of Bashan] Bashan was the Kingdom of Og, the gyant lay on the East side of Jordan, contained in it chiefly half Gilead, and the whole region of Argob; given to the half Tribe of Manasseh; wherein Machir, and Jair, the sons of Manasseh, had very many cities. See Numb.21.33. Deut.3.4,13,14. Ashteroth, Edrei, and Golan were chief cities there in: whereof Ashteroth and Golan were given to the Gershonites; and Golan to be a city of refuge, Deut.4.43. Josh.21.27. 1 Chron. 6.71. This was a special place for the breed of cattel, Numb.32.4. Deut. 32. 14. we read of the Buls of Bashan, Psal.22.12. And mention is oft made of the Oaks of Bashan. Hazael King of Syria smote them, 2 King. 10. 33. And Pul and Tiglath-Pilneser Kings of Assyria, afflicted and captived them, 1 Chron.5.26.

that are in the mountain of Samaria] See the *Annotations* on Hos. 8. 5. He likens the Rulers in Samaria to the Kine of Bashan, loaded with fatnesse, secure, and drunken with worldly wealth and pleasures.

which oppress the poor] This sin onely he names, as being most commonly practised by rich and great oppressors, against such as are not able to relieve themselves against them; which makes God the more forbid it, and to pity them that lie under it.

which say to their Masters] They encourage such as have authority over the people, to poll them, so that they may have profit by it. Others thus, not so well, which do persuade your Kings and Princes to all manner of excess and dissolutenesse; and are teachers and advisers of the disorders of the Court; as Hos. 7. 5. Or thus, to the Masters of the poor; to such as have the mastery of them, by engagements, pretended debts, circumventions, or otherwise have them in their lurch, these rulers, or judges call for bribes and rewards, and they will assist them, and sentence for them against the poor.

drink] Keep feasts upon the prey and spoil of the poor. See Gen.43.34. Cant.5.1. Joh.2.10. for drinking at feasts.

V. 2. *The Lord*] The punishment follows upon the sin.

hath sworn] The more to awaken these secure and sleepy sinners.

by his holinesse] Heb. 6.13,16.

upon you] Great ones. He thunders first against them; having formerly charged their sin upon them.

with fish-hooks] Like fishes, as Jer.16.16. Hab. 1. 14, 15. diligently industriously caught, easily pulled up, and carried away, as fishes are with a fish-hook, and you shall be no more like fat kine that abide in their pastures.

V. 3. *at the breaches*] Of your fenced Cities, and strong holds, no walls or ramparts shall defend you, your walls shall be as the walls of Jericho, Josh. 6.20. Being thus led into captivity after your Cities are forced and defaced. See Ezek.12.5,12. As beasts at a gap.

every cow] Thus still is pursued that similitude, verf. 1. to the shame of such beastly men.

before her] Any way; there being neither gates, nor walls whole.

ye shall cast them into the palace] Or ye shall cast away the things of the palace, that is, your jewels and treasures kept there. Or thus, ye shall be glad, to forsake your palaces and pleasures, and run away, as cows stark mad, seeking onely to escape with your lives. Some translate thus; *projiciemini Hermonem. Theodotion. in montem Monam* erroneously.

V. 4. *Come*] Go, Ironical terms, and full of indignation, that is, I do abandon you to continue in your idolatries, that you may heap up the measure of your sins. See Mat.23.32. Esay 1.11. Jer.6. 20. & 7.21. Ezek.20.39.

Bethel] Bethel, and Gilgal, were chief seats of the publique idolatry of the ten Tribes, 1 King.12.29. Hos.4.15. See the *Annotations* there. They thought in those places, by those religious services, and sacrifices, they did highly please God; and could not be beaten from this tenet, and principle. But the Lord tells them, The more they do so, the more they offend and provoke him; as being sacrilegious, idolatrous worships, and abominations to him; so contrary to the prescripe rule of his Law.

transgress] Seeing by no means you will be recalled, but desperately rage, and are mad upon it. God doth not egge men on to sin; see Chap. 5. 5. But hereby he sheweth his extream dislike and detestation of it.

multiply] Heap sin upon sin. Thus sinners go on.

every morning] In imitation of the daily sacrifice, Num.28.3,4. Be diligent, omit nothing.

three years] Heb. three years of dayes. In imitation say some of the three solemn feasts appointed to be every year by the Law, Exod.23.14. at which certain kinds of tythes were spent in the sacred feasts. Or rather, alluding to that Law, Deut.14.22,28,29. and Chap.26.12. Wherein those two kinds of Tythes mentioned, Deut.12.5,6,7,11, 12.17,18.26. Set apart, as it seems for their journeys, sacrifices, and feastings at Jerusalem thrice a year; and therefore forbidden to be eaten el-where: were converted every third year solely and wholly to the use of the poor, the fatherless, widows, &c. And therefore might then be eaten any where in all their gates. Or else, every third year a third kind of tythes was set aside for the poor aforesaid; and thereupon this third year might be called the year of tything; see those places aforesaid, Deut.14. 22.28,29. & Chap. 26.12. And this Law of third-year tythes, which the Israelites in their idolatrous worship did imitate.

V. 5. *Offer a sacrifice*] Heb. offer by burning.

with leaven] In imitation of Gods Law, in sacrifices of thanksgiving, Lev.7.13. In other sacrifices leaven was forbidden, Lev. 2.11. Thus in formalities the Israelites were curiously precise; They strained at a gnat, but swallowed a Camel, in erecting another Temple, Altar, and Priesthood; which was the source and welspring of all their abominations.

proclaim and publish] Making it known by publique authority, that whosoever will offer any free-will offerings, besides those which God had expressly commanded, shall come and offer them, but yet in such unlawful places, and manner.

the free-offerings] Lev.22.18,21.29. & 7.16. & 23.38. Num.15. 3. Deut.12.17. those also prescribed in Gods Law, did the Israelites imitate and practise upon their false altars, by their unlawful priests, in their idolatrous temples, and high places. And these they didpublish & proclaim with great pomp and solemnity. Careful, yea, curious, and vain-glorious in all things, save in the main. This is the manner of such sinners.

this liketh you] Heb. So ye love. You only delight in those outward ceremonies, and have none other respect, this liketh you, but not me, you thus audaciously frame new wayes of worshipping me out of your own brain; your will is your rule and law herein: and so you sacrifice, and do service to your own will, not to me: I neither prescribed it, nor will accept it; I love obedience better then sacrifice: you should have consulted my mouth, and simply obeyed what I commanded. And thus God shews the sense of his former concession, v. 4. LXX corrupts this verse, and the meaning of it, far other-ways.

V. 6. *And I also*] God shewed what liked them, now he sheweth what liked himself; even for their sins to punish them.

cleannesse of teeth] That is, famine and dearth. See the famine, 1 King.17.18. Chap. & 2 King.4.38.

yet have ye not] So hardned were your hearts, and so obdurate in sin, that I have prevailed nothing by my chastisements: but ye still remain incurable, irrecoverable.

V. 7. *And also I*] Here is one cause of their famine, set out by it self; that they might more duely have pondered the beginning and progresse of the signes of Gods wrath, and in time better bethink themselves of their duty; when they saw, not one signe of his anger for one day; but many signes appearing still, one after another. This heightheneth their sin and senselesse stupidity, nothing regarding Gods hand herein.

three moneths] One moneth then without rain in that hot countrey should have affrighted them: two moneths should have astonished them: three moneths should have been as a prodigie unto them; yet all this while they take it not to heart to bethink themselves, and be bettered by it. I stayed the rain till the fruits of the earth were destroyed with drought; and yet you would not consider

consider it to return to me by repentance. See 1 Kings 17.

upon one city] Thus varying his hand so visibly, that they might the better take notice of it, and not once entertain a thought of chance or fortune herein; unlesse they would wilfully blinde themselves, and renounce all reason.

V. 8. *so two*] So that rain waters, or springs known, or new digged, sufficed not the Inhabitants; but forced them abroad, as beasts to seek waters. See that 1 King.18.5,6.

not satisfied] They could not finde water enough where they had heard say it had rained.

yet have ye not] See vers. 6. but continue still in your old superstitions and idolatries, and in the wickednesse of you sinful lives, amated nothing, nor abating any thing for my corrections; ye reject the remedy of your recovery.

V. 9. *I have smitten you*] Yet more means God used: and still all would not serve; they shut their eyes, and would discern nothing. God orders all these things in the whole course of nature: the seasons, weather, insects, and all by his special providence, that we may daily see in them the signes of his love to comfort us: or of his wrath, to humble us. All his creatures are his hoasts, obeying and executing his will, Deut. 28. 21, 23, 24. Hos.2.21,22. Psal.147.8,9.16,17,18. Joel 2.11.25.

when your gardens, and your vineyards, &c.] Or, the multitude of your gardens, &c. did the Palmerworm, &c.

V. 10. *The pestilence*] He further shews, how yet by other punishments he sought still to tame their untowardnesse, and provoke and work them to repentance. And so he comes from famine, to the pestilence, and sword. See Ezek.14.19.

after the manner of Egypt] Or, in the way. As I plagued the Egyptians. Exod.9.10. chap. Or, when you went into Egypt, to seek aid from thence, Hos.7.11,12. See Esay 10.24. where also the same phrase is used. And a like phrase is used, Isai. 10.26. in these words, according to the slaughter of Midian, at the rock Oreb. God shewed his power for their fathers against the Egyptians plaguing them. Now they being turned as Egyptians to him, he turned that his power against them; used the same weapons of his wrath, and plagued them, as he did the Egyptians, those heathenish uncircumcised people of old. See Deut 28.60.

sword] See Ezek.14.17. Jer.15.2. and 47.6,7. God still multiplies, and increaseth his judgements. See Levit. 26. 18, 21, 24, 18.

and have taken away your horses] Heb. with the captivity of your horses.

stink of your camps] By dead carkasses; and filth to infect, choak, and stifle you.

yet] By all these divers kinds of judgements God prevailed nothing; spent his rods in vain, he lost his labour, and should do so still, if he added more to the former. All these were so many arguments of their incorrigible contumacy.

V. 11. *as Sodom*] These are set forth for examples of wickednesse; and Gods chosen people are charged to equalize and exceed them, Esay 1. 10. Jer.23. 14. Ezek. 16.47,48. They are also set forth for examples of punishments, to terrifie others, 2 Pet. 2.6. Jude 7. Thus are Babylon, Edom, Moab, and Ammon threatned, Esay 13. 19. Jer. 49. 18. & 50. 40. Zeph. 2.9. And so also Israel, Deut.29.23. and the execution of the threatning bemoaned to exceed it, Lam.4.6. of Sodom and Gomorrah. See Gen. 19.24,25. Isai.13.19. Jer.40.18. See 2 King.13.3, &c. & Chap.14.26.

firebrand plucked] So Esay 1.9. See Zech.3.2. This is some exception from the former example, and a mingation of it. In *Jeroboam* the seconds time, there was some relaxation, and respiration from so direful a destruction; but woful and wonderful was their affliction before, 2 King.14.25,26,27. yet God still preserved a Remnant in remembrance of his covenant; which he ever would constantly maintain, Esay 4.8. & 6.13. & 30.20. & 11.11. 16. and 28.5. Joel 2.32. Zeph. 2.9.

yet] What now then remains but your utter destruction?

V. 12. *Thus will I do unto thee*] Namely, as thy sins deserve, or as I have fore-told thee, vers.2,3. as formerly: yea, and more then so will I do: for remedies are no more to be used, where the disease is desperate.

prepare] This might seem to be spoken ironically, considering what went before: thus; Now go too, do what you can, try all your strength to meet with, and withstand my decreed destruction, and determined sentence against you. But seeing in the next chapter, God again exhorts them to repentance, that they might live, this may rather be taken literally, that Israel by repentance should seek to prevent their utter final overthrow, as Luk. 14.31,32. The sum is, since I denounce war against thee, as against my rebels and enemies; prepare thy self to do the best thou canst to beat me off, and keep me back, or to prevent and pacifie me by true repentance. See Ezek.13.5. and 22. 30. Luke 14. 31,32. Though thou art in a desperate case, and I may seem to have shut the gate of grace against thee, yet turn, and try; as Joel 2. 14. Jonah 3.9.

to meet] By humiliation, faith, and repentance, 1 Cor.11.31. LXX have it, to invoke and pray.

thy God] By profession, though thy practise be so contrary; thine, by his covenant, though for thy part thou hast so much broken it.

V. 13. *For lo he*] He multiples so many titles of God, and so many ways extols him, and his dreadful power, to gain thereby the more reverence and fear of God, specially at the hands of such refractory and obdurate sinners.

winde] Or, spirit. And indeed he creates both.

declareth unto man] That knows, and judgeth the most secret thoughts of man: overtakes the wise in their cunning: accuseth the consciences, and summoneth them to appear before him. Or, according to others, that reveaseth his secret judgements to men; to call them to repentance, Chap.3.7. Heb.4.12. 1 Chron. 28.9. Job 42.2. Psal.7.9. & 139.2. Jer.17.10.

his thought] His Christ, say the LXX.

maketh the morning darknesse] Amos 5.8. Joel 2.2.

treadeth upon the high places] That is, exalted above all humane power. See Mic. 1. 3. Deut. 32.13. & chap.33.19. Psal.45.8. Esay 58. 14.

CHAP. V.

Vers. 1. HEar ye] Their supine security wherein they pleased themselves, and their stupid contempt of God, and his threatnings by his Prophet, stopping their ears against them, makes him thus to call upon them for audience to hear their doom which they had deserved, and yet would not believe should fall upon them.

a lamentation] That I take up; and a lamentable word for you, as you shall finde the woful burden of it upon you. See Ezek. 2. 10 Jer.9.1. & 4.19. Esay 22.1,4. They laugh at it now, but shall lament under it hereafter.

V. 2. *The virgin of Israel*] So are called in Scripture those states which subsist and flourish in their first liberty and splendor; or delicately please themselves in their prosperities and pleasures. See Esay 13.12. So is Babylon called, Esay 47.1. and Egypt, Jer. 46.11.

she shall no more rise] The whole body of the kingdom and people never more rose to be a kingdom after their destruction by *Shalmanesser*, 2 Kin.17. though God had his remnant among them. Or, we may understand it with this referred condition, except they timely repent.

forsaken upon her land] Destitute of men in her land; as is shewed in the next verse.

V. 3. *shall leave ten*] The body of the wicked destroyed, to their terrour; yet a small remnant escape, to the comfort of the godly, that they might not despair. Here is a decimation. That chap 6.9. is in another sense.

V. 4. *seek ye me*] Here must be understood, which ye have refused to do. Thus whiles they remained yet undestroyed, he calls them all in general to Repentance, to the good of some; and to render the rest the more inexcusable. Whiles a people remain under the name and notion of a Church, the doctrine of faith and repentance is to be vouchsafed unto them.

and ye shall live] See Gen.20.7. without promise of grace, and hope of mercy, no man would seek God, but flee from him, as much as ever he could. Therefore this is necessarily added to the former. God then doth thus graciously invite, as Ezek.18. 3.32. Jer. 13. 27. And though he effectually draw to him onely his elect; yet the destruction of the rest is only from themselves, they finde sufficiently the cause of obstinacy and refusal in themselves, Hos. 13.9.

V. 5. *But seek not Bethel*] Chap.4.4. Namely, the idols which were in these cities: seek not by-ways in coming to God; much lesse abominable ways, as those at Bethel, Gilgal, and Beersheba; for those are odious to God, and damnable. If ye will seek God, ye must forsake them, to which you have been so much, and so long accustomed and addicted. True Religion and Idolatry cannot consist together. Conversion to God other-ways is but vain and counterfeit. See Gen. 35. 1,2. Josh. 24.22,23. Jude 10. 16. 1 Sam.7.3. such mixtures mar Religion, and Gods pure worship. Of *Bethel*, see the *Annotations* on Hos. 10,15.

Gilgal] See *Annotations* on Hos. 4.15.

Beersheba] This was a City on the south border of Jury, Judg. 21. There Hagar wandered, going towards Egypt, and thither Elias came in his flight from Jezebel, towards mount Sinai, 1 King. 19.3. There Abraham, Isaac, and Jacob sometimes dwelt: and there Abraham fist, and Isaac after, made a Covenant with Abimelech, and Phicol. It after fell to the lot of the tribe of Judah: and out of it was imparted to the tribe of Simeon, Josh. 19. 2.9. 1 Chron 4.28. Publike Idolatry was at last set up there, as appears in this Text, and Chap. 8. 14. Judah then is here also touched for idolatry.

Gilgal shall] Namely, the inhabitants thereof. In the Hebrew there is an allusion between the word Gilgal and the verb adjoyned. Gilgal signifies rowling, Josh. 5.9. Here thus, Gilgal, *i. e.* Rowling, shall be rowled away into captivity.

Bethel shall come to nought] Bethel signifies the house of God; but

but by reason of the idolatry that was used therein, it is called Bethaven, that is to say, the house of an idol, Hos. 4.15. & 10. 8. and because Aven signifies an idol, or nought, and vanity; therefore her last ruine is also set forth by this name.

V. 6. *seek*] He again doth repeat, and presse that, vers.4, assuring them thereby, that whiles they retain their old superstition and idolatries, they do not seek the Lord, nor can do, whatsoever they pretend.

and ye shall live] If ye seek him truly, he will certainly blesse you; if you want his blessing, it is through your want of seeking him truly, which thing you can never do, till you abandon your false worships, and be regulated by his word and Law only.

lest he break] Like a devouring fire, break in pieces, and consume all.

the house of Joseph] Of the ten Tribes whereof the chief, was that of Ephraim, that came of Joseph.

Bethel] None of your idols which you serve in Bethel, and wherein you so much trust for help, shall shelter and succour you.

V. 7. *Ye who*] He comes now to the second Table, and chargeth them with grosse sins against it; so leaving them no wayes unconvicted. He chiefly chargeth the great ones, and rulers, who should have kept the rest within the bounds of obedience. But they being evil, corrupted the rest, as bad humours flow from the head to the body.

turn judgement to wormwood] Chap.6.12. ye corrupt justice: and whereas of it self it is a most profitable and pleasant thing, ye make it most bitter to those who are oppressed; and most abominable to God.

and leave off] Let it lie in the dust: yea, tread it under foot.

V. 8. *that maketh*] A magnificent description of God and his power. He is not like an idol of their imagination, to be pleased, and pacified with toyes and trifles, as children are. Hypocrites that think so of him, and deal so with him, shall finde him another manner of God. Therefore seek him otherwise then so. Thus the Prophet rifeth, as it were, into some heat against those that entertained such childith thoughts of God.

the seven stars] Called Pleiades, and Virgiliæ; which rise with the Spring, and continue till Autumn.

Orion] Which in the moneth of *December* is to be seen in our Hemisphere, all the nights through, some translate this, *Arcturus*. The Hebrew words are *Cimah* and *Chesil*. And indeed neither Jew, nor we, are certain of their exact signification, as neither of the names of many herbs; and of the womens wardrope, Esay 3. 18. ——24. And Amos likely was but such an Astronomer, as herdmen use to be. He speaks of the stars, as the vulgar fort then used to do; and names two, then most noted. See Cha.9.6. Job 9.9. & 26. 13. & 38.31. LXX thus; ὁ ποιῶν πάντα καὶ μετατιθεὶς αὐτά.

and turneth] This may be properly understood of the great and prodigious changes in the air: and figuratively of the alteration of States, and changes of the world.

and maketh the day dark] Chap.4.13.

calleth for the waters of the sea] Chap. 9. 6. by vapours and clouds.

poureth them out] By showrs and rain, yet some hereby conceive more likely to be meant, the deluges and inundations of the sea, then the vapours of it dissolved into rain.

the Lord is his name] Such is he; and not such an idol as you fancies your selves, to be dallied withal, and deluded by your childith impostures.

V. 9. *That strengtheneth the spoiled*] Heb. spoil, strengthens them that were weak, and spoiled, and enables them against the strongs applying it to Israel, that though they counted themselves never so strong, in their fortresses, and otherwise; yet God would enable and strengthen a spoiler, a conquering destroyer against them, and their fortifications.

so that the spoiled shall, &c.] The weak strengthened by God shall do it.

V. 10. *rebuketh*] They hate the Prophets, which reprove them in the open assemblies. Particularly the Judges and Magistrates do, (who kept their Courts in or nest to the gates of the Cities) who cannot endure the censure of Gods servants, see Esay 29. 21. But they would be counted sacred, not to be touched, no wayes to be rebuked, though they were never so worthy of it. Or, as some, the People hate the Magistrate, that judgeth, and reproveth them justly in the place of judgement; see verse 12,15. & Gen.34.20.

V. 11. *your treading is upon the poor*] Growing rich by oppressing them, as Chap.4.1. and laying burdens and impositions upon them.

and ye take from him burdens of wheat] That little he hath to relieve himself, even his food and livelihood; and force him many times to beat and bring it to you; and so suck out of his veins his life-blood.

ye have built] Thinking to flourish and frolick thereby:

but ye shall] Ye corrupt Judges and Rulers, ye great and greedy oppressors, ye shall be disappointed of your hopes; and misse of your ends, Esay 33. 1. Jer.25.12,14. Heb.2.8. Deut.28.30,39. Esay 17.11. Zeph.1.13. when you have sold your souls for gain; and bestowed much labour and cost on your desires; ye shall be deprived of them.

V. 12. *For I know*] Though you think to colour your sins; or care not for men; yet I know, and will judg; you cannot shake off my power and foreraign dominion.

mighty sins] Huge and heinous; and monstrous.

they afflict] He doth instance in palpable and heinous crimes; open and flagitious offences.

they turn aside] Turn him off for want of bribes; and spoil him of his right; even there where he should have been maintained in it.

V. 13. *Therefore the prudent*] For feare of their tyranny, who would endure no rebukes, vers. 10. Or, because it were in vain to speak to so forlorn a people, as Hos.4.17. or chiefly because the wise and true believers, which judge truly of the calamities, and of their causes, shall in silence, and with patience, worship God, and adore his justice, without any murmuring or offence. See chap.6.10. Jer. 8.14.

V. 14. *seek good*] Seriously and studiously:

and not evil] As ye greedily do, and will so hardly be taken off from it.

that ye may live] The fault then is not in God, but in your selves, if you do not live happily. He is ready to blesse you, if ye hinder him not. And yet hypocrites are ready to clear themselves, and lay all the blame on God, for their miseries.

And so] And not otherwise, no otherwise; dream not of it.

with you] And for you; dwell in the midst of you; and blesse you, Lev.11.44. & 26.12. 1 King.6.13.

as ye have spoken] As you have made your boasts that he is, you being his people. Or, as you desire, and continually pray that he may be, ye much boast of Gods promises this way; and promise much to your selves in his kind, what? is not the ark of his presence with us? hath he not chosen us to be his peculiar people? can he deny himselfe, and his covenant? Presuming thus that God is still tied to you, though you be never so wicked, and break the covenant on your part. But they are vain words, your words and sayings shall then prove true, and then onely, when ye seek good, and not evil; when ye seriously repent and return.

V. 15. *Hate the evil*] The Prophet is again upon it, because he had to deal with a people so blinded, and so hardned, by long custome in sin. And in this order here set down, must Repentance be begun, and carried on; as to the effects and fruits of it. See Ps. 34.14. & 97.10. & 37.27. Isai.1.10,17. Rom.12.9.

and establish] Mend that fault, vers.12.

it may be that the Lord God of hoasts] Joel 2.14. See Josh.14.12. The Prophet gives some comfort to some godly among them; that though they had been carried away with the common current, yet letting others run on to their ruine, they should not despair, but take care of their own safety, and seek to escape, as it were, out of the fire and flame, with an hope and expectation of Gods mercy. The Prophet here doth not cast into their minds perplexities, and nourish up distrust in God; but this he doth to increase their greater industry.

remnant] Chap.4.11. The most number then must not be looked after, not followed.

V. 16. *Therefore*] Because you reject all my exhortations, and admonitions; and continue obstinate, and sooth up your selves in your sinful thrifts and trusts.

the Lord] So many titles are again given to God, to make them sensible and apprehensive of him with whom they had to deal; and that it was in vain to cavil or dally with him, to whom the supream power and judgement did belong.

wailing] He now meddles little more with their sins; as having already sufficiently convicted them: nor much insists upon exhortations, and promises; having prevailed nothing thereby: But he falls mainly upon judgements, and the execution of Gods vengeance, in the residue of his Prophecie; onely concludes all with Evangelical promises of re-edifying and restoring the Church, and making it Catholique by, and under Christ, in the end of the last chapter.

Alas, alas] Wo, wo, now they talk merrily, and sport, and frolick it; as Chap.6.4,5,6. Isai.22.12,13. But then they shall be wholly taken up in mourning.

husbandman] As to a publike and general, and most grievous mourning. See v. 17.

such as are skilful] Those teachers, and hired practisers of funeral mournings, whereof see Jer.9.17. 2 Chron. 35. 25. Job 3.8. Eccles.12.15. A custom in the East countreys of old; and in some parts of Europe, and at this day in Ireland. Of the lawfulnss of it the Prophet speaks not.

V. 17. *in all vineyards shall be wailing*] Instead of the joyful songs in time of vintage, Esay 16. 10. There shall nothing be heard, but weeping and howling; because of the spoil of the countrey.

I will passe through thee] As it were to do a general execution of justice, Exod.11.4. & 12.12. not dwell in the midst of thee, in love and favour.

V. 18. *wo unto you*] Jer.30.7. Joel 2.2. Zeph.1.15. Malac. 3.2. and 4.1.

that desire the day of the Lord] By a profane boldnesse; as provoking him to bring that once to passe, which he hath so long threatned: or by an impudent boasting of your own innocency, as if God coming to judgement should finde you guiltlesse, or at least lesse guilty then the Prophets report you to be. And presuming on it still, as hypocrites use to do, that they were Gods people and heritage, and God was tied to them, and could not salfhie his word, and deny himself, and abandon them. See Esay 5.19. Jer. 17.15. & 5.12,13. Ezek. 12.22. 2 Pet. 3.3.

it darknesse] In the day of his appearing he will shew himself an enemy, armed against you, with the weapons of his wrath, to execute sad, black, and dismal miseries upon you, without any light of comfort at all. See Isai. 5.30. and 8.22. and 59.9. Jer. 30.7. No light shall appear in this dark night of black calamities, unlesse it be as that of the lightning, which is accompanied with thunder: and leaves darknesse after it.

V. 19. *As if a man flee from a Lion*] These Judgments of God shall be utterly unavoydable, and he that shall escape one evill, shall fall into a worse, Job 20.24. Isai.24.18. Jer.48.43,44. When one judgement is over, another, and a worse shall come: no change shall minister ease, or relief. God hath more scourges then one, wayes enough to set upon you, to multiply, and aggravate his plagues, and punishments, by foreign enemies, civil wars, famine, pestilence, &c. There is no way to shun him, and run from him, but penitently to run unto him.

or went into the house] For fear of the Lion, or Bear.

V. 20. *no brightnesse in it?*] Or any comfort, ease, direction, or good counsel, vers. 18.

V. 21. *I hate*] So far off from being pleased with them, and pacified by them, as ye imagine. Thus it is said of the Jews feasts and sacrifices, Isai.1.11. Jer. 6.20. because their persons were notoriously sinful: and so their services, which should have been exercises of their piety, faith, and repentance, being devoid of them, and nothing but bare externals, bodily performances, were odious to God, Isai.66.3. But the Israelites feasts and sacrifices had this evil more, that they were directly contrary to Gods expresse Law, and his worship, tyed to Jerusalem, and his Temple there. These then in themselves were prophane feasts and sacrifices.

will not smell in your solemn assemblies] Or, smell your holydays. I will not accept of your sacrifices, which you shall offer me, at those times. See Lev.26.31. 1 Sam.15.22. Nor be pleased with them, See Gen.8.21. Exod.29.18. Levit.1.9.13.17. Ezek.20.40, 41. If offered according to the Law, then God would count them of a sweet smelling savour to him.

V. 22. *burnt offerings*] Of these kinds of offerings, commanded by God, see Lev.1.2,3. chap.

peace-offerings] Or thank-offerings.

of your fat beasts] Be they never so fat. The reasons of refusal were noted before. They were curious and punctual in the outward rites, but rested therein onely. See Mal.1.7,8.

V. 23. *songs*] There were sacred songs, parts of Gods true service among the Jews: whereof see 1 Chr. 25. 2 Chr. 23. 18. But these were in imitation of the Jewes, taken up by the ten Tribes, in their false worships. And herein they abounded, which proves as defiled with impiety and hypocrisie.

Vials] As formerly of songs. Many instruments of musick were used in the Levitical service.

V. 24. *let judgement*] Some refer this to the celebration of the abundant grace of Christ, which was to be manifested in the Gospel. Others thus; Trifle you with me in frivolous ceremonies; but I will cause my righteous judgements as torrents to run down and overwhelm you, for your hypocritical worships, and flagitious lives. Others rather thus; do righteousnesse, and judgment, and justice in a firm, full, and invariable way. And then your righteousnesse shall shine as the morning, as it is Isai.58.8. And this seems best to agree with the context.

run down] Heb. rowl. *Targum*, and *Vulgar Latine* thus, shall be revealed.

V. 25. *Have ye offered, &c.*] Acts 7.24. your forefathers, even in the wilderness, were idolaters; neglecting that part of the worship which I had appointed them: and you imitate them, and heap up their measure.

unto me] And not rather to idols and devils, Deut.32.17. This the next verse shews. And thus they leavened Gods pure worship from the beginning, with their own idolatrous devices. They intended it to, and for God: And so much God here testifies of his people, ver.22,23. And this wil-worship so blinds their eyes, that they cannot or will not think otherwise. But God judgeth of them otherwise, and takes them, as not done to him, but against him; not to his honour, but dishonour. And so generally idolaters think, and mind to shew their love to God, worshipping him by, and before images; but God saith they hate him in so doing, Exod. 20.5. as the like is, John 16.2.

in the wilderness forty years?] A prodigious thing it is, that even then they should so fall from God, and his worship, to so foul idolatry, when he had so newly and miraculously brought them out of Egypt, given them his Law, and did lead, and foster them in the wilderness; yet such is the monstrousnesse of mans natural corruption.

V. 26. *But ye have born*] Ministred unto, and served.

the Tabernacle] The word is *Siccuth*. *Theodotion* renders it ἐφόδους, visions, *Aquila* ἀνακύψεις. Saint *Stephen*, Act.7.43. follows the *Greek* version of the LXX, which takes *Siccuth* for *Succoth*, and so translate it Tabernacle. But Siccuth seems to some the name of an idol. The meaning is not much differing; thus, your forefathers, making shew of serving me, carry out my Tabernacle, and all things belonging to it, in the wilderness, had notwithstanding their hearts set upon their idols, and haply carried about with them some chappel or image of them.

your] *Moloch*. And so your god; which you have made to be yours, by your impious idolatry.

Moloch] And so Saint *Stephen* hath it, Acts 7.43. *Aquila* hath it *Malchom*, which is the same with *Moloch*, an idol of the Ammonites, 1 King.11.5,7. And some think that Gods own Tabernacle is here so called, by way of contempt, through their idolatrous abusing of themselves, and it. In such manner as *Abraham* and *Sarah* are called an Amorite, and an Hittite, Ezek.16.3. The word signifies King. And some gather from it the high esteem that idolaters have of their idols, calling them their King.

and Chiun] Or of *Chiun*, another imaginary god, or idol. After thought by some to be (by corruption of the word in processe of time) called *Remphan*, Acts 7.43. or *Raphon*, 1 Mac.5.37. some think *Chiun* to be *Saturn*, or *Mars*, and *Siccuth*, *Venus*; those two Planets, which Stars, and heavenly bodies they held for gods, and honoured with images. The Egyptians at this day call *Saturn* by the name of *Rephan*.

your images] Positively. He derides their madnesse in thinking any Piety to be included in these images. The word images here signifies idols, contrary to the assertion of Papists. *Tremellius* translates thus; *basin imaginum vestrarum*.

the star of your god] It is thought of some that the idols in Scripture, and their images, do somewhat represent the planets, or stars. See 1 Kin.11,5. and were images of the Celestial bodies. Some idolatrous Jewes thought the stars to be gods. See Deut. 4. 19. & 17.3. 2 King.23.5,11. Jer.8.2. Ezek. 8.16.

your god] A bitter taunt, Remphan is added, Acts 7.43. whereof before.

ye made to your selves] You had made the images of them, and had attributed Divinity to them, and had consecrated and set them up, for the object of your worship. This is wil-worship to make any thing answer for Gods worship, to our selves, of our selves, without the warrant of God, and his word, we must be passive, not active here.

V. 27. *Therefore will I cause you to go, &c.*] Because that after so many fins of your forefathers, punished by me, from time to time, you have persevered in them, yea, and have gone beyond them; I will execute the final judgements upon you, in a total desolation, and dispersion in strange Countreys. He will suffer them no longer to be in his land to pollute it.

beyond Damascus] Beyond them of Damascus, further then they. The Syrians of Damascus were carried Captives into the place called Syromedia, next to Susiana, 2 King. 16. 9. But the Israelites were carried Captives far further, into Persia, and Caspia, or Caspiphia, Ezra 8. 17. Others thus; That the grievousnesse of their captivity should be greater, and beyond that which they endured in Syria, and was caused by Hazael, who reigned in Damascus. See 2 King.13.3. Others rather thus; That whereas they counted Damascus, the chief City of Syria, as an impregnable fortresse, and frontire defence for all their countrey, that they might rest secure under the safeguard of it, yet that should not hinder, but God would cause them to go into captivity, even beyond it into Assyria, Acts 7.43. It is, beyond Babylon, wherein St. Luke ties not himself to the words, but expounds the meaning; for as much as Assyria was further then Babylon. Of Damascus, see on Chap. 1.3.

saith the Lord] To assure them of the truth of this threatned vengeance, however they might slight it.

whose name] See on Chap.4.13.

CHAP. VI.

Vers. 1. WO *to them*] Luk.6.24. The Prophet threatneth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.

are at ease] Or, are secure, and proudly confident. The wealthy and great ones, that give themselves up to sinfull pleasures, and are drowned in them, teme in secure, and are not startled at Gods severe judgements upon others, upon the vulgar sort, and common people; whereas they should be humbled at the signes of Gods wrath. See Esay 22.12,13.

in Zion] Here by the way he toucheth Judah.

and trust in the mountain of Samaria] The Citizens of these two heads

head Cities, were more proud, wolt puffed, and secure, in the midst of Gods judgements, then other parts of the Kingdomes and countries were. Therefore the Prophet thunders wo against these confident contemners of him, and his anger.

chief] Exodus 19.5. Or, first-fruits.

of the Nations] Namely Zion, or Jerusalem, of Judah: and Samaria of the ten tribes. Or the chief of all nations; more specially of the nations of Canaan. Thus he taxeth their ingratitude to God.

came] To wit thither, into the possession of them; not by their own arm and strength, but because God did drive away the former inhabitants from before the face, Psal.78.55. and 44.3. And thither after came to these cities, upon all businesses and occasions, as to the Princes courts, or courts of justice; and thither, as to the places of worship.

V. 2. *Pass ye unto*] Do but consider these cities, which formerly were mightier and in greater prosperity then any of yours, and yet are decayed and ruined; to take example thereby, not to grow proud in carnal security, Nehem 3.8. Jer. 12. and 26.6. Psal.78.60. Or, thus, ye have received many and ample blessings, and such as no neighbour-city or nation, though never so great, do enjoy; how vile is it then for you to abuse such blessings to insolent pride and security. Do not therefore sleep in your sins, be not drunken and intoxicated with your present prosperous condition; take lessons for your own good out of the losse and damage of others. Look into the glass of Gods judgements upon Heathen nations. Their great power, prosperity and confidence availed not them.

Calneh] A most ancient city in the Babylonian countrey, Genesis 10.10.

Hamath] A mighty city, whence the countrey adjacent took also the name. The Hamathite descended of Canaan, the son of *Cham*, Gen.10.18. famous in Scripture, seated at the foot of Libanus, nigh the tribe of Asher, the north border of Judea, 1 Chron.13.5. 2 Chr. 7.8. Lying north-east of Libanus, and bounding north upon Damascus, Joshu.13.5. Num.34.8. Ezek.47.15,16. and 48.1. 1 Kings 8. 65. Sometimes a kingdome of it self, 2 Sam. 8. 9. *Toi* king of it, 2 Kings 19.13. Esay 37.13. Sometimes in the possession of the kings of Judah, 2 Chron.8.3,4. sometimes of the kings of Syria, 2 Kings 17.24. Esay 10.9. Their God was *Ashima*, 2 Kings 17. 30. In the territories of this city, or countrey, was Ribla, where the king of Egypt bound *Jehoahaz*, 2 Kings 23.33. And the king of Babylon did execution upon so many of Judah, 2 Kings 25.21. Jer. 39.5. These famous places flourished sometimes, but were destroyed by the Assyrian, 2 Kings 19.12. Esay 10.9. Hamath in Naphtali is another city, Josh.19.35.

Gath] One of the five Lordships of the Philistins, 1 Sam. 6. 17. Recovered in the daies of *Samuel*, 1 Sam.7.14. Lost in the daies of *Saul*: in whose time *David* twice fled thither to *Achish* the king of Gath: and upon his danger there the first time, made those Psalms, 34 and 56. He had slain *Goliath* the gyant of Gath, 1 Sam. 17. And after, three other gyants brethren to *Goliath*, and born of their father gyant at Gath, fell by the hands of *David's* servants. In *Salomons* time *Shimei* his servants fled thither, and he after them: for which he suffered death. Afterwards in the daies of *Joash* of Judah, *Hazael* king of Syria took it, 2 Kings 12.17. And king *Uzziah* after that broke down the walls of it, 2 Chron.26. 6. This was an example nigh at hand to Gods people.

be they better?] Are they, or have they been better, or greater, in a more firm and flourishing state and condition?

then these kingdoms] Of Judah and Israel. Some understand this of Calne, Hemath, and Gath. Is their condition better? Some thus, Was it ever better then yours? Or be it so, yet now see their change and fall.

border greater] Their bounds had been great, and dominion large: but now cut off so short, that the cities themselves were become tributary to another. And why then are you so sottish and confident? and fear not the like vengeance now threatned by me, and hanging over your heads? Nothing can withstand Gods hand.

V. 3. *that put far away the evil day*] Chap.5.18. and Chap.9. ver. 10. the Chieftains put away far from you all thought and fear of Gods judgements threatned by his Prophets, sleighting and scorning them, Ezek.12.22,27. Esay 22.13. and in the mean time draw neer to publick tyranny, as if sins and their punishments could go the one without the other. See 2 Pet.3.4.

and cause the seat of violence] Psalm 94.20. Or, habitation.

to come neer] Ye hasten it, and speedily hasten your selves to it, rush into all manner of mischief and inhumanity, as the horse rusheth into the battel. Thus they put off the evil day, and yet by their sins pull it upon them. As drunkards would put off a feaver, and yet, by instaming themselves with wine, pull it upon them.

V. 4. *that lie*] That drown themselves in pleasures, even in the midst of Gods severe judgements; and heed them not, though they encompasse them about: whereas rather they should then have layen upon the ground, and have humbled themselves in dust and ashes. The things here mentioned, are not simply in themselves unlawful, but unlawful at such a season, in those miserable times, when the fire of Gods wrath was kindled against them, and should have struck an horrour into them.

stretch themselves upon their couches] Or, abound with superfluities in their feastings. This also as the former is chiefly spoken against the great ones and rulers. And so is that which follows.

V. 5. *That chaunt*] Or quaver, Esay 5.12. As men use to do at marriage feasts, at the solemnization of their birth-daies, and other like occasions; not duly weighing that of the Wise man, Eccles. 3. v. 4.

David] Who was a great inventer, and master of musick, and musical instruments, 1 Chron. 23.5. which he imployed in praising of God: whereas these did use them for a provocation of carnall pleasure, and that at so unseasonable a time, as it they would out-race God and his Judgements, and so they abuse the example of *David*, as hypocrites commonly do abuse the examples of Gods Saints in many things. LXX in their translation of this verse, do much vary and change the sense.

V. 6. *That drink*] Their abuse of these things doth not condemn the use of them.

wine in bowls] Or, in bowls of wine. By measure without measure.

they are not grieved] For their publick calamities; not affected, or affected therewith, on their own, or their brethrens behalf. This is it that makes out their sin, and is to be applied to the severall branches of this, and the two verses afore, Jer.30.7. This is contrary to that Psalm 35.13,14,15. and 137.1.7. Lament, throughout. Jer 9.1.

affliction] Heb. Breach.

V.7. *they go Captive*] They that are at ease in Zion, and live and lie in pleasures.

with the first] They shall be the first, and most noted in the punishment; as they have been in degrees of honor, and in sins. See 2 King.17.

and the banquet] The feastings of those that so deliciously stretched themselves, verse 4, 5. shall be removed, and mourning, which they put far away from them, shall come unto them, shall approach, and seize upon them.

V 8. *The Lord God hath sworn*] Chap.8.7. Jer.51.14.

by himself] Heb. By his soul, confer, Heb.6.16,17.

I abhor the excellency of Jacob] That is, their riches and pomp, The blessings, benefits, priviledges and excellencies wherewith formerly he had adorned them, should not hinder him now from abhorring them. For they had forfeited them all, and were become so much the more hateful and abominable.

all that is therein] Heb. the fulnesse thereof, though it be never so much replenished with men, and all manner of store.

V.9. *If there remain*] After a former plague and Judgement; wherein the greatest number have already perished.

ten men] Suppose that some number do escape the enemies hands, yet they shall fall by the pestilence; and if there be not men enough for to bury them, their bodies shall be burnt, which was not used among the people, but only in cases of extream necessity. Great burnings were of odors, and sweet spices, at the funerals of their Kings. See 2 Chron.16.14. and 21.19. See also that 1 Sam. 31.12. The meaning is here, not one of them shall escape. This is more then the pestilence useth to do: This is an act of Gods horrible vengeance; to cut off, as it were desperately, so desperate, forlorn, invincible, incorrigible a people, all such sinners should fear and tremble.

V.10. *a mans uncle shall take him up*] The neerest of kin, who for the duty of consanguinity, or to cleanse the house which is fallen to him by inheritance, shall take care of these dead bodies; the ordinary, and mercenary officers, deputed to this service and imployment, in this case by a general a mortality, likely being wanting. See Ezech.39.14.

that burneth him] Vulgar Latin, to burn him: because the solemnity of exportation, and funeral in a time of such calamity, as was formerly said, could not be had; which otherwise is usual. See Eccles.7.1.2. 2 Sam.3.31.

the bones] More easily might they be carried out, the carkase being burned. To cause the house to be more easily and privately freed from this legal uncleanesse. Numb.19.14.

No] No more: there is an end, all are dead, as verse 9.

shall say unto him] He seems to mean the uncle, or him that had been imploy'd in burning these dead bodies, if any other were so imployed, that he should say to him that is remaining sick in the sides of the house; one of ten, as chap. 5.3. or, to some other not of that house and family, yet cept in thither.

Hold thy tongue] Chap.5.13. Tell no body what hath hapned unto us, for fear we be sequestred as unclean by the law, or restfilent as astonished at Gods judgement.

we may not] Or, they will not, or have not. This extream desolation doth dispense with us touching the laws of God concerning these pollutions, and the purifying of them, which were not observed even by the most scrupulous conseiences in the greatest extreamities. See Lam.4.14,15. Others, upon the other translation, thus; they were forlorn and desperate sinners that regarded not the Lord at all, nor once mentioned his name, when they were at their last gaspings, yea, rather thunned it as an ominous name, that boded them no good luck, but all evil. Or rather thus, we formerly glo-

ried

ried so much in the name of the Lord, and made that a shield and buckler for our sins. But now we must cast away that false boasting; we see God is become our fierce enemy; now the very name of God is dreadful and terrible to us, we could wish to hear no more of him, and it. Luke 23.30. Apoc.6.16.

V. 11. *For behold*] This confirms the former sentence. All these things shall happen by reason of the utter extermination of great and small, high and low which God hath appointed, yea commanded the Assyrians, and Babylonians to execute, yet his command and word alone, of it self were sufficient to do it, if he so pleased.

the great house] And the little: none should escape from the greatest to the least; they were all such desperate sinners.

breaches] Or, droppings.

V. 12. *shall horses*] Great variety there is in the understanding and application of these general words. Some thus; Shall we Prophets continually cast away our labours upon you, who are so desperately corrupted, and turn all the good which is presented unto you and bestowed upon you, into evil, as if a man ploughed or digged a hard rock? or, it is as impossible for such sinners as you are to stand out Gods judgements, and go free, as it is impossible for horses and oxen to plow upon a rock: Or thus; It is as impossible for them to do well, as it is for horses to run, or oxen to plow on rocks. Or thus; ye have so overturned all law and right, as if one overturned the very order and law of nature; such monsters are ye. Or thus; That the Prophet should no more prevail with them, then if one did sing a song to a deaf man, or should go to run horses, or plow with oxen upon a rock. Others rather thus; Can God be so unmindful of his covenant with you for your good, as you do so much boast and trust, when ye so break it on your parts, so highly and hainously? He can no more run on in the way of blessing you, and doing good unto you, nor manage and manure you with his gifts and graces, while ye are such, such rocks; even no more then horses can run on a rock, or one can plow with oxen there.

for ye have turned] He therefore must deal accordingly with you Psalm.18.26.

into gall] See Deut.29.18. and 32.32. and therefore he gives them the water of gall to drink, Jer.8.14. and 9.15. & 23.15.

hemlock] Or wormwood. Chap.5.7.

V. 13. *ye which rejoyce*] That triumph and glory in your strength, as if you could therewith overcome your enemies. See 2 Sam.2.1. which indeed is a thing of nought. As also all your other lying pretensions whatsoever, wherewith ye delude your selves, and which swell you up to a wretchlesse contempt of me, and my judgements.

which say] At least wise in their thoughts and hearts. The Prophet by Gods Spirit and Gods Word pierceth so deep. 1 Cor.2.10. Jer.17.10. Heb.4.12.

have we not] And thus, for this point, they did foolishly rejoyce in a thing of nought.

V. 14. *But behold*] He giveth a reason why he hath called all their hopes and means, things of nought: by repeating the judgement formerly denounced: and by more particularly naming the kinde and manner of it; by a nation of the Assyrians no doubt, as the sacred history sheweth, 2 Kings 17.

afflict you] And drive you to such straights and distresses in all your land, that there shall be no means, no hope, no hole left to escape him.

from the entering in of Hamath] These were the two uttermost bounds of the land of Canaan in length. See Annot. on ver.2.

the river of the wilderness] Or the valley of the wilderness, called elsewhere the river of Egypt. Numbers 34.5,8. Josh.15.47. and Chapter 13.3.

CHAP. VII.

Verse 1. THus *hath the Lord*] The Prophet in this Chapter shews how God did often take off his judgements begun to be inflicted upon them; and so punish them onely by degrees; to see if they would take off themselves from their sins; and make use of this his lenity and forbearance to repent. But all this prevailed not with them; but they rather grew the more obstinate thereby, and obdurate in their sins, and against Gods judgements, even to slight and contemn them.

shewed unto me.] This was then in a vision shewed by the Lord to *Amos*. The judgement it self was visible upon the people; but they had not eyes to see it to be Gods hand striking them, and to make use of it; Esay 9.13. Jer.5.3.

he formed grasshoppers] Or, green worms according to the letter. Here was shewn in this vision some great spoile done by these insects. See Amos 4.9. Nahum 3.15. Esay 33.4.

latter growth after the Kings mowings] It is thought that the Kings did take the first crop of hay to keep their war-horses, and for other services, leaving the latter hay for other cattel. A like noptation of time is 2 Samuel 11.1. LXX here translate very strangely.

V. 2 *made an end*] This seems to relate to some Judgement begun before the time of *Jeroboam*, the second, and not to that inflicted after by the Assyrian. See that Joel 1.

forgive] Go not on to consume thy people by this means; spare, withdraw thine hand. He pleads no other argument, but onely Gods mercy. Thus the Prophet commiserates them, pities them, intercedes for them. So Jer.9.1. and 18.20. and 7.16. Thus must Gods Ministers tenderly compassionate their people, and pray for them: And yet be faithful to God, and their calling, in dealing roundly, and roughly with them for their sins, thundring Gods judgements against them; as this Prophet did. They must mingle these two affections; and not let the one hinder the other. And the people might hereby well perceive that *Amos* for all his sharpnesse against them, was no enemy to them, but in all things sought their good, reformation and salvation. Gal.4.16. Jer.17.15,16.

by whom shall Jacob arise] Or, who of (or for) *Jacob* shall stand? How shall thy people ever recover themselves, if thou dost overthrow them with this plague, after so many more that have already made them so weak? and he names *Jacob*, so as it were putting God in minde of his covenant with *Jacob*, and that these now were his people and heritage; not Egyptians or Assyrians, with whom he was thus dealing. See Psalm.105.6. and 135.4. Jer.2.14.

for he is small] In number and strength, 2 Kings 14.26. brought low and little. He pleads here not the peoples merit, but their misery. See that plea, Psal.25.11.

V. 3. *The Lord repented for this*] That is, staid his plague at my prayer. See upon Gen.6.6. Jer.26.19. changed not his Eternal purpose; but did herein, in suspending a while the further and full execution of his wrath, according to his own eternal decree, But in the phrase there is an application and condescension, to our capacity; it is spoken after the manner of men. See 1 Sam.15.29.

V. 4. *called to contend by fire*] Contending is the more used when we otherwise cannot get right. And this was Gods prefent case and condition with his people; he was at this passe with them. This a more grievous judgement then the former. The fire of Gods anger was now more kindled. Upon further impenitency God further augments his punishments. Levit.26.18. as *Nebuchadnezzar* did heat his oven, Dan.3.19. By fire, Meaning, That Gods indignation was inflamed against the stubbornesse of his people. Or, it may be understood either of that extream drought which hath been spoken of: Amos 4.7,8. or figuratively, by extermination, by the fire of war, which had already consumed the Country, 2 Kings 14.26. And thus by fire is war signified, Chap. 1 & 2:

the great deep] It seemed to be so, by reason that the springs and streams, which rise from under ground, where the deep is, Gen.7. 11. Deut.33.13. were dryed up.

Cease] See Annot. on verse 2.

The Lord] See verse 3.

did eat up a part] To wit of the Land, for one part of the Land was watered with rain, Amos 4.7. Some rather understand this of *Tiglath-Pilesers* war against Syria, 2 Kings 16.9. And afterwards against that part of Israel beyond Jordan, 1 Chronnicles 5.26. Isaiah 9.1.

V. 5. *Cease*] See on verse 2.

V. 6. *So the Lord*] See on verse 3.

This also] This God more then once spared his people, to see if yet at length possibly they would repent; but still their incorrigblenesse rendred them the more inexcusable. And Gods Prophets are not to be accounted lyars, though God for a time suspend and take off his judgements threatned by them.

V. 7. *the Lord stood upon a wall*] A figure of Gods justice, who is the supream Master and chief builder, who examines all the actions of men; which are like a wall, that is to be built up by Masons; and if the work be right, God approves of it, and preserves it; if not, he reproves it, and overthrows it.

by a plumb-line] A perpendicular wall.

in his hand] Not then cast away out of his hand, as some would have it; unlesse they mean that after this time he cast it away, and medled no more with it.

V. 8. *what seest thou?*] To stirre up the minde of *Amos*, and consequently of the people to the more attention.

A plumb-line] But he did not so easily know what God meant by this, as by the two former visions of the grasshoppers, and the fire. And this made him the more desirous to know, and the more attentive.

I will set] I will now actually execute my justice, which I have hitherto suspended, passing over the misdeeds of my people; And as exactly now destroy them, as formerly I did exactly build them up. This is my last measuring and scantling that I will take of them. See that Dan.5.25.

I will not] I will no more call back my judgements, passe by my people Israel, and spare them; but I will constantly persevere in the rigour of my justice, without any inclination henceforth to mercy, which they have hitherto so lewdly abused. Chap. 8.2. This at last they get by their contumacious obstinacy:

though

though they foolishly promised otherwise to themselves, out of his former indulgency.

V. 9. *high places*] All places dedicated by them to idolatry, under pretence of imitating *Isaac*, and their other forefathers, who formerly had sacrificed and served God in those places. In these they foolishly trusted, and gloried; which indeed did the more provoke Gods wrath against them.

of Isaac] This Patriarch mentioned, because they falsly pretended, and gloried in his name and example, as well as in *Abrahams*, and *Jacobs*, these fathers were always in their meditthes; Joh. 4.20. The Fathers had Altars in those places and worshipped there; This was their armour of proof, and buckler of defence; they sheltred themselves under, these honourable names, and specious pretences.

shall be desolate] As was effected, 2 King.16 & 17. Chapters.

and I will rise against the house of Jeroboam with the sword] 2 Kings 15.10. *Zachriy* the son of *Jeroboam* and his whole family being destroyed speedily. Though God spared his person, and all things prospered and flourished in the time of his reign. This prophecie therefore was uttered in the time of this *Jeroboam* as appears also in the verses following.

V. 10. *Then Amaziah*] Here the Prophet is endangered for the faithful discharge of his office and function. And so *Jeremiah* afterwards: Jerem.11.19,21. and 12.6. and 15.15. and 18.18. and 26.8.

Thus *Pashur* dealt evilly against *Jeremiah*. Jer.20.2. And *Shemaiah* did likewise Chap.29.26,27. Acts 7 52.

the Priest of Bethel] Priests, persecutors of Prophets: Priests for fear of losing their places of honour and wealth, which they unlawfully possessed.

Bethel] See Annotations on Hos.10.15. See 1 King.12.29,32.

sent to Jeroboam] *Amaziah* seeks to oppresse the Prophet by Regal power. 2 Kings 14 23.

Amos hath conspired] Pretends the Kings cause onely, makes it his case, and to concern him. And the crime alledged is capital; conspiracy, sedition, and treason. And all to exasperate the King against the Prophet. See Acts 24.5. A bloody accusation if true.

in the midst] Not in a corner, but publikely before all Israel; even in Bethel, verse 13.

the Land is not able to bear all his words] That is, he will raise some great tumults, and seditions, and factions: or, the people will rise against him by their own private authority, if thou do not provide to the contrary, by thy royal power. See John 11.48.

V. 11. *Jeroboam shall die by the sword*] This wicked priest *Amaziah* for hatred he bare to the Prophet, thought this accusation sufficient to condemn him; whereas none other could take place; but it was falsly alledged, to incense the King against *Amos*, who had onely spoken of *Jeroboams* posterity, and not of *Jeroboam* himself, verse 9. No doubt but he watched still what *Amos* daily preached; and havin g got at length matter enough, as he conceived against him, he poures out his long-bred poyson in this double accusation against him.

V. 12. *said unto Amos*] When, it seems, his bloody message prevailed not with the King; whose answer is not here set down; nor doth he any thing against the Prophet, either out of fear, or some other politick respect: Now *Amaziah* turns from the Lion to the Fox: when this instrument of Satan, was not able to compasse his purpose by the King, he assayed by another practice: that was: to fear the Prophet, that he might depart: and not reprove their idolatry there openly, and so hinder him in his place and profit.

thou Seer] That is, the Prophet. See 1 Samuel 9.9. He gives him an honourable Title, to insinuate with him. So Matth. 22.16.

go] Thou freely mayest: none yet stops thee.

flee] Whiles thou mayest: and part speedily, if thou wilt save thy life, thou canst not be here safe long: if thou stay, thou art but a lost man: a necessity then for thy preservation lies upon thee.

into the Land of Judah] Thine own Country: See Chap. 1.1 and the Annotations there. There such Prophets are better welcome, and better regarded both by the People, and their King *Uzziah*. Here thou art both a stranger, and odious amongst us.

and there eat bread] Thou mayest live there more safely, and plentifully: whereas staying here thou wilt starve, if worse doth not befal thee; being hated of all men.

and prophecie there] That is more proper for thee, to exercise thy function among thy kinred, and in thine own countrey; and not here. There is thy own religion. Preach it there as much as thou wilt. This is more then some persecutors will do, or suffer to be done.

V. 13. *But*] Chap.2.12. See the Annotations there.

again any more] I passe over what is past; I question it not, though thou hast been so faulty; but see thou do it notagain any more. See Acts 4.17,18. and 5.40.

Chappel] Or, sanctuary. A place consecrated to the worship of the calves, 1 Kings 12.29. to which the King bears a singular devotion, and where he often makes his residence; wherefore it is not safe, nor fitting for thee to prophecie against him here. It is odious and dangerous to preach against the Kings religion here in his own Chappel, and Court. He hath right and zeal to his own religion; he may dispose of it as he list, and he hath power over thee; Here you must not cry out against this kingpom, and priesthood; this Court, and Temple. *Amaziah* hath an aim at his own Priesthood in Bethel, his power and possessions there, which *Amos* must not disturbe, nor shake him in the peaceable and quiet enjoyment of them.

Kings court] *Heb.* house of the kingdom: where civil affairs, and matters of state are handled.

V. 14. *Then answer'd*] He fears not to answer his imperious injunctions, and lordly prohibition. Dan.3.16,17,18. Acts 4.19. and 5.29.

I was no Prophet] Born, or bred. Thus he sheweth by his extraordinary vocation, that God had given him a charge which he must needs execute.

a Prophets son] 2 Kings 2.3.

an herdman] Not brought up as *Paul*, Acts 22.3. or those at Bethel, 2 Kings 2.3. or Jericho, verse 5. or Gilgal, 2 Kings 4.38. But he was an herdman, Chap.1.1. brought up, not in the schools, the seminaries of learning, but in this countrey trade, an illiterate man.

sycomore fruit] A kinde of wilde figs called Egyptian figs. And so hardship he had learned to endure, and turned not prophet for foods sake.

V. 15. *And the Lord took me*] He had a calling then; Heb.5.4. And that extraordinary, and miraculous; God calling him, and furnishing him with gifts thereto; as Christ did his Apostles, from being fishermen, and the like, to be his ambassadors, and fishers of men. This addes the more weight of authority to the Prophets calling.

as I followed the flock] *Heb.* From behinde, following that other calling, and not once dreaming of this. See Psal.78.70,71. 2 Sam.7.8.

Go Prophecie] He could not then cast off the yoak, God had laid on his neck; and obey the words of *Amaziah*. He did not go, and run unsent, of his own head; or by any humane ordinance take upon him this function. But as he sought not the office and employment, So neither must he forsake it. Thus he opposeth Gods command to *Amaziahs* inhibition.

V. 16. *Now therefore hear*] Thou hast had thy turn and thy word: Now the Lord will have his.

the word of the Lord] Not a vain word and ineffectual, as thine was; but clothed with power, and efficacie, working dreadfully and direfully upon thee, and thine. See 2 Cor.10.6.

thou sayest] Thou wouldest oppose thy self to God, take from him this right and soveraignty, curbe his spirit, that he should not freely by me reprove the sins of the people: This is a sacrilegious audaciousnesse; and hereby thou doest double the vengeance for such a rash and raging attempt. See Acts 13.10,11. and Jer.29. 21,32.

and drop not] Ezek.20.46. and 21.2. Micah.2.6.

Isaac] The word likely that *Amaziah* used, implying therein his own and the Israelites glorying in the Fathers, and sheltring themselves under their wings. See Annotations on verse 9,

V. 17. *thy wife*] Thus God used to approve the authority of his Prophets by his plagues and judgements against them, which were malicious enemies. Jer.28.12,17. and 29,21,25,32. as this day he doth many times against them which persecute the Ministers of his Gospel.

shall be an harlot] Being by me disbandoned to luxury, Hos.4. 13. or being forced thereunto by the enemies; as is too usual when cities are taken by storming.

in the city] And fight not all, publickly. This aggravates the anguish.

and thy sons] Thus punished in his wife and children. See Jer. 29.32.

Thy land] Thine owne land, and that wherein thou livest, shall be alienated quite, and by line and measure divided out and shared to the possessions of strangers.

Thou shalt die] Namely, in Assyria, a land of infidels, far from the land of Canaan, which was the pledge of the Saints communion in life and in death.

and Israel shall surely go] That part of *Amaziahs* charge against *Amos*, was a truth. *Amos* so preached and prophecied; and it should assuredly be accordingly performed. And see this done by the Assyrians, 2 Kings 15.29. and 17.6.18.23,24. and 18.11.

CHAP. VIII.

Verse 1. IN this Chapter the Prophets goes on further to declare the final ruine of the people of Israel who by all the former judgements and chastisements could not be amended; but still resisted the remedies that God used; and so had proved themselves by many experiments to be irrecoverable and incorrigible.

the Lord God] He brings nothing of his own.

shewed

shewed unto me] In a vision; the more to assert the truth, and affect the peoples minde with it.

of summer fruit] Not as the hasty fruit before the summer, Esay 28. 4. not as that corn, 2 King. 19. 26. Esay 37. 27. But fully ripe. See Apoc. 14. 18.

V. 2. *what seest thou?*] Chap. 7. v. 8. Jer. 1. 11, 13. To stir up the minds of his people, to attend and expect some memorable and remarkable thing, upon such a conference and colloquie between God and his Prophet.

of summer fruit] In the Hebrew there is a kind of affinity between the word summer and the word end which follows, which is the ground of this designe, and for to keep some mark thereof, the word [*end*] is joyned and used in the verse. See Jer. 1. 11. And this signifieth the ripenesse of their sin, and readinesse of Gods judgements. See the other type. Chap. 7. 7.

The end is come] The exposition of the vision. Seeing no former and lesser punishments would serve the turne, but still they abused Gods lenity; and hardned themselves in sin; God would no longer deal as a father or Physician; in vain should they hope for that hereafter. But he will now execute his last revenge upon them. Their sins were full and ripe; the precise time and term of final overthrow was now come. See Ezek. 7. 3, 5, 6, 7, 10, 12. Lam 4. 18. Jer. 2. 11, 12.

I will not] See Chap 7. v. 8.

V. 3. *the songs*] Namely the sweet melodie of great ones. See Amos 6. 5. Or rather, the melodious songs of the Temple, in their festivals, and at other times of divine service, as the next word shews.

of the temple] The idolatrous temples of the ten Tribes. And this may be extended to the Temple of Jerusalem, the Lords holy Temple. They pleased themselves in their prosperity, that they thought they were highly in Gods favour, and therefore fond deal out his praises in their Temples, whereas the Prophet mean while thundred out his wrath and judgements against them.

shall be howlings] *Heb.* shall howl, that is, be turned into howling. See verse 10. and Chap. 5. 23. *Vulgar Latine* thus; *Stridebunt cardines templi.*

Dead bodies in every place] The dead bodies shall not be buried honourably and with funeral pomp; but shall be thrown into pits and common graves, without any mourning. Psal. 78. 64. and 79. 2, 3. or shall want the right and rite of any sepulture. Though barbarous enemies, even in the heat of war, and bloody fight, use not to denie this one to another; but make cessations and truces to bury their dead.

they shall cast them] Chap. 6. 10.

with silence] *Heb.* Be silent. See Chap. 5. 13. and 6. 10.

V. 4. *Hear*] Though formerly he had convicted them, over and over again, of the justnesse of this severity of God against them; that he is not cruel in so doing, yet because nothing would serve their turn and satisfie them, he is at them, and at this point again; taking up their sin, the cause of it, and rating them for it. And he calls on them to listen and hearken; they were so deaf to hear the mention of their sins.

O ye] Great ones chiefly; and others also in their inferiour degree.

that swallow up] He instanceth in this one gresse and palpable, crying sin.

the needy] By staying of the sale of food and necessary things, which ye have gotten into your own hands; and so cause the poor to spend quickly that little which they have, and at length for necessity to become your slaves; or by any other means whatsoever. See Chap. 1. 6, 7.

V. 5. *Saying*] This was the saying and doing of the rich, and wealthy. And these presumed they could best escape Gods judgements in the common calamities; therefore the Prophet chiefly addresseth himself against them, and meets with them; to stop their mouthes, and tame their insolency and security. The vulgar sort of people had their other sins, sufficiently meriting their final ruine.

New moon] Or month, when the dearth was once come, they were so greedy of gain, that they thought the holy day to be an hindrance unto them; for on such days it was not lawful to buy or sell. Nehe. 13. 15, 16. They thought such days to be years, so long and tedious in passing; they thought every hour lost, every minute wherein they were not negotiating, latisfying, and sacrificing to their covetous, greedy desires; the fire of this furnace was still flaming and never gave them any rest. Hab. 2. 13. Or they thought and hoped; that upon some occasion the next moneth things would grow dearer then yet they were; some refer it to the moneth of intercalation, added to the 12 moneths of their year. Yet the word also is sometimes used to signifie the new moons. Of the new moons, See Numb 10. 10 and Chap. 28. 11. Psal. 81 31. 1 King. 4. 23. 1 Sam. 20. 5. Esay 66. 23.

sell corn] Then they will bring forth and make the advantage of their hoorded store.

and the sabbath] They had a sabbatical year; wherein things were usually dearer then in other years, because there was no plowing and sowing then. See Deut. 15. But this seems rather to relate to the Sabbath day.

set forth wheat] *Heb.* Open wheat.

making the Ephah small] That is, against the Law, Levit. 19. 35, 36. Likely giving small measure in selling, and using great weights to weigh the money which they receive for payment. Ezech. 45. 10, 11. See the Annot. there.

Shekel] Ezech. 45. 12. See the Annotations there.

falsifying the ballances by deceit] *Heb.* perverting the Ballances of deceit. Prov. 11. 1. and chap. 16. 11.

V. 6. *buy the poor*] ensnaring the poor into fraudulent debts; to make them your bondmen, abusing the permission, Levit. 25. 39. which aimed only at a remedy for casual poverty. See Exod. 21. 2, 7. Deut. 15. 12. Jer. 34. 14, 15. Nehem. 5.

for silver] Chap. 2. 6. at any base rate and price.

pair of shoes] Chap. 2. 6.

V. 7. *The Lord hath sworn*] against these men; the more to affright and startle them, who usually so please and applaude themselves in their ways that they neither fear, nor care for God or man.

by the excellency of Jacob] By himself; Chap. 6. 8. who is the glorious God of his people, Psal. 106. 20. By whom Jacob, that is, Israel doth excel. See Deut. 4. 7, 8. And it may be this form of oath grates upon their ingratitude; avowing by all the excellencies, dignities, prerogatives, and priviledges which he had formerly bestowed upon them, that he would never forget to punish such crying crimes.

any of their works] None should be forgotten. Psalm 50. 21.

V. 8. *shall not the land tremble for this?*] He appeals the consciences of all men: can it otherwise be? It is impossible that such sinners should not be so punished? Are not these wickednesses sufficient to cause the land to be destroyed and laid waste; as Egypt is overflown by the river Nilus? They confound Heaven and Earth, right and wrong, tumultuously disorder all, and shall not the Land be troubled at, tremble at, and under such inhabitants?

Every one mourn] None excepted, not one of these great and wealthy covetous oppressours, see James 5. 1. Jerem. 4. 28. Ezech. 7. 27. Hosea 4. 3.

as a flood] Chap. 9. 5. As an inundation and deluge; leaving no place of habitation for men.

and it shall be cast out Chap. 9. 5.

drowned] The land as it were swallowed up in a gulph; to drown the inhabitants, no surface of it being to be seen and uncovered.

as by the flood of Egypt] As Nilus makes Egypt like a sea. Here the reading of the *Hebrew* כאור *sicut lux*, and כיאור *sicut fluvius*, both according to the *Kri*, and the *Ketib*, amount to the same sense. Chap. 9. 5. כיאור only is used. *Targum* thus; The King [*of Assyria*] shall come against it, with his army which is great, as a river, and shall cover thee wholly.

V. 9. *cause the sun to go down at noon*] I will encumber the land with horrible and mournful calamities, when it shall be least thought of, and when a man shall think himself happy and peaceable; yea, with such calamities as shall not leave the least glimmering of light or hope of deliverance; I will turn your light into darknesse, your mid-day of prosperity into the mid-night of adversity. Here is no intendment of any Eclipse of the sun, but of a total Eclipsing and darkening the clear and bright day and sun-shine of all their external happinesse and felicity; wherein they so much confided and triumphed. This God could and would alter and change, for their so extream abusing of it, into the contrary extremity of Calamity. Such Metaphorical and figurative speeches and expressions as this, are usual in all languages.

V. 10. *Your feasts*] of Jollities, yea, your holy feasts, wherein you so much please your selves, and think you please God too, by your sacrifices, and sacred ceremonies. Nay, these provoke me to further wrath.

all your songs] Both prophane, and sacred. See verse 3. These shall not be coolers to assuage; but bellows to kindle more and more the fire of my wrath.

bring up sackcloth] I will force them to put off their gorgeous attire, and costly raiments; and berake themselves to mourning weeds, to sack-cloth; a ceremony usual in Jury, and those Eastern Countries, Joel 1. & 3. Chapters Esay 15. 2. Jer. 48. 37. Ezech. 7. 18.

and baldnesse] They shall pull off their hair in sign of sorrow. Ezra 9. 3. See Esay 15. 2. and 22. 12. Jerem. 16. 6. and 48. 37. Micah 1. 16.

as the mourning of an onely son] Jerem. 6. 26. Zach. 12. 10.

a bitter day] Job 3. 5. Ezech. 27. 30, 31. Zeph. 1. 14. Jerem. 31. 15.

V. 11. *Behold*] A most dreadful spiritual judgement.

the days come] Very speedily.

a famine in the Land] This famine they had too much before; the sound doctrine of piety being so much poysoned with false superstitions and Idolatries reigning amongst the ten Tribes. Yet God in much mercy a long time strove, as it were, to master their impieties, & with strong hand held them back from turning un-na-gates and revolters from him. But now seeing nothing availed any thing at all, he will now let his hand go; he denounceth his forest vengeance; he will utterly deprive them of the saving food of his Word, and send a famine of it.

not

not a famine of bread] This were a far lesser matter, and not to be named with the other. And yet the direfulnesse of this is fearfully set out in Scripture: See only Lam. 1. 11. 19. and 2. 12, 20. and 4. 4, 9, 10. and 5. 10.

but of hearing] This is famine indeed. Gods Word is the spiritual food of our spiritual life. The granting of it is a blessing indeed; Esay 30. 20, 21. John 6. 27. and 4. 10, 14. And the withholding of it is a judgment indeed, Prov. 29. 18. Hos. 4. 6. 1 Sam. 3. 1. Psal. 74. 9.

V. 12. *And they shall wander*] The meaning is, They shall then too late know what it is to wane it, they shall bite upon the bit, trouble and torment themselves without any profit, as Esau did when he saw he had lost his birth-right, as those, Hosea 7. 14. Not out of any right and pious affection to it, or to convert and return unto the Lord by it. Theirs was but a blind, wandering, erroneous, distracting desire.

seek the word of the Lord] Whereby he sheweth, that they shall not only perish in body, but also in soul: for lack of Gods Word, which is the food thereof.

V. 13. *In that day*] Corporal judgements shall second spiritual judgements. And those shall seize even upon the fairest, and strongest, so that none shall scape.

faint for thirst] Namely, by the effects of my burning wrath, without any refreshment of comfort, Hos. 2. 3.

V. 14. *They that swear*] The cause of the punishment is adjoyned; their impious, and idolatrous superstitions. See on Zeph. 1. 5. Swear by the calves and other idols, which are the objects and instruments of their sin; as Deut. 9 21. for the idolaters did use to swear by their Idols, as the Papists yet do by theirs: The Prophet by way of detestation calleth that their sin, which they called and accounted their God.

Samaria] See Annotations on chap. 8. 5.

Thy God] The manner and form of their swearing. Like to that, Gen. 42. 15. Judg 8. 19. Ruth. 3. 13. Jer 4. 2. and chap. 5. 7. & 12. 16.

Dan] Abraham pursued the four kings to Dan, Gen. 14. 14. Yet likely not that Dan, formerly called *Laish*, or *Leshem*, which is the *Dan* here meant, and is mentioned, Judg. 18. 29. This belonged to the Tribe of *Dan*, situated on the North border of Judea, Judg. 20. 1. Ezech. 48. 1. famous for that *Jeroboam* placed one of his golden Calves here, 1 Kings 12, 29, 38. yet was it smitten by *Benhadad* King of Syria, at the request, and upon the present, of *Asa* King of Judah: And this in *Jeroboams* daies. A gate for *Dan* was on the east side of that Jerusalem in Ezechiels vision, Ezech. 48. 32.

the manner] Heb. The way. Namely, the Religion, or worship, and manner of it, as Act 9. 2. and 18. 25. and 24. 14. of mans devising; but then in Common usage.

of Beersheba] See upon Amos 5. 5. In the south of Jury.

and never rise up again] This was such a deadly blow, and mortal wound, as should never be recovered. And the event was answerable: For after the three Tribes were carried captives by *Tiglath-Pileser*, 2 Kings 15. 29. And all the rest by *Shalmanefer*: 2 Kin. 17. they never rose up again.

CHAP. IX.

Verse 1. In this last Chapter *Amos* sets down his last vision and prophecie of the ruine of Israel: And concludes all with an evangelical promise of their happy restauration and return under Christ.

saw the Lord] In a Prophetick vision. The more to confirm and seal the truth and authority of what he was to speak.

standing] As ready to depart; yet standing, and staying to pronounce his final sentence against them.

upon the Altars] Some understand this of some prime Altar in Israel, in Samaria, *Bethel*, or *Dan*. But likely God would not so countenance those places, as to shew any vision, or utter any oracle there. Rather then is meant here the brazen Altar of Gods Temple in Jerusalem, which being without the Temple in the inmost Court, it may intimate Gods beginning to leave and forsake his Temple, and people; as Ezech. 9 and 10 chapters. And also that there was no more hope of pardon left, seeing that the place of propitiation was by God converted as it were into a seat of rigorous and implacable justice.

and he said] To some Angel that was executioner of his judgements. See Ezek. 9. 4, 5.

the lintel] Or, Chapiter. Namely, of the door of the Temple. *Heb.* the knob; for they were wont to set great knobs or balls in frontispices or upper lintels of the doors.

that the Posts] The two cheek Posts that supported the upper lintel; and so the whole great Gate of the Temple. Of these see 1 Kings 6. 33, 34, 35. 2 Chron. 3. 7.

may shake] In this manner is represented the decree of the peoples desolation amongst whom God had chosen his abode, and of the destruction of the material Temple, and the annihilation of the outward service.

and cut them] Or, wound them. From top to bottom, from head to tail, from first to last, both Princes, and People. Let this act be a sign to them all, of what I intend to do to their persons. And if God begin thus, with his Temple, and people, what shall become of Apostates from him and his worship, and of all profane persons and people? And what shall befall the idolatrous Temples of the ten Tribes?

with the sword] Of the Assyrians, and Babylonians. See Ezech. 21. 9.

he that fleeth] Chap. 2. 14. Though he think, and hope, and attempt to escape, yet no wayes shall any deliverance be possible for him, for any of them. They being incorrigible, Gods revenge and vengeance must at last fall upon them, without any hope of escaping it.

V. 2. *into hell*] The center of the earth, to hide themselves. There shall be no hiding hole for them in hell, or heaven; in height, or depth; on land, or sea: All the elements shall not afford them one such place; strong lines, and expressions, to drive them from that presumptuous confidence which they had in being the only people which God had chosen to himself out of all the world; upon which they grow so bold in their sinning, and so secure against Gods judgements for their sins. See Psalm 139. 8, &c.

climbe up] Job 20. 6. Jer. 51. 53. Obad. 4. See Gen. 11. 4. Deut. 1. 28.

V. 3. *top of Carmel*] See on chap. 1. verse 2.

serpent] Likely some Sea-serpent, as the Crocodile, or other like Sea-creature. He sheweth that God will declare himself enemy unto them in all places; and that his elements, and all creatures, shall be enemies to destroy them; notwithstanding all their utmost endeavours to escape his judgements.

V. 4. *Command the sword*] Jer. 47. 6. God is armed in all places, with all his creatures, to avenge himself upon his enemies, such vile sinners. And no syllable of all that which went before is superfluous, or too much; but rather too little, throughly to waken and startle fottish, sensleste, sinners. See Jer. 42. 16, 17, 18, 22. and chap. 44. 27.

mine eyes] As formerly for good: 1 Kings 9. 3. Psalm 33. 18. and 34. 15. Jer. 24. 6. So now for evil, Levit. 17. 10. & chap. 20. 3. Deut. 28. 63. Jeremiah 44. 11, 27.

V. 5. *and it shall*] That evil mentioned, verse 4.

like a flood] See chap. 8. 8.

V. 6. *It is he that buildeth*] See chap. 5. 8. The Prophet magnificently sets forth Gods glorious power, that they might the better be think themselves with whom they had to deal, and learn to tremble at his Majesty, and at these his threatned judgments. He that thus wonderfully works in the frame and course of nature; what will he do when he bares his arm to execute his last vengeance decreed against the wicked?

stories in the heaven] Or, spheres, Heb. ascensions, Psalm 104. 3. He declareth by the wonderful power of God, by the making of the heavens and the elements, one above another, that it is not possible for man to escape his judgments, when he punisheth. See chap. 5. 8.

troop] Or, bundle. All the Universe, which is like the fabrick of a building, of which the earth being the lower part, and only immoveable, hath some resemblance of a foundation.

he that calleth] By his Word and Command; and they obey his beck and call. So in other cases, Psalm 105. 16. Esay 13. 3. & 40. 26. and 41. 2, 4. and 45. 3, 4. and 46. 11. and 48. 13. Jer. 25. 29. Ezech. 36. 29. Agg. 1. 11.

for the waters of the sea] Chap. 5. 8. Gen. 7.

V. 9. *Are ye not*] See Ezech. 16. 3, 4, 5. They without end or measure boasted that God had chosen them only, and tyed himself to them by Covenant; that they were the holy nation; and all the rest of the world as prophane, refuse, and cast-awayes: And therefore God could not cast them off. God here meets with them, and this foolish fancy.

as the children of the Ethiopians] Being degenerate, and having gone astray as you have done, I do hold you as Ethiopians, a base and accursed nation, as coming from *Cham*; and your deliverance out of Egypt shall be no more a pledge to you of my favour, then the deliverances which I have granted to these other prophane nations, mentioned in the words following.

unto me] No difference betwixt you and the Ethiopians, in your selves; and as to me, Deuter. 7. 6, 7. The difference that is, I freely put upon you. Take that which is meerly mine from you, and are ye not as other nations to me? my free favour to you binds you the more to me; not me to you.

brought up Israel out of Egypt] Where they were so base and basely used, as in a prison and iron furnace. A miserable being and beginning they had there; they were then of no account or reckoning.

and the Philistines?] If you brag of my bringing of you out of Egypt, as well you may in an holy manner, to be the more humble and obedient to me therefore; yet a deliverance not altogether unlike, I vouchsafed the Philistines from Caphtor; or, I do no more, nor otherwise esteem of it now, nor better bestowed, then I do that which I vouchsafed to the Philistines, and Syrians.

from Caphtor] There is mention made of this in Deut. 2. 23. and Jer. 47. 4. It seems these came of the same race with the Philistines, and dwelt near them, and had now overcome them.

Syrians] Heb. Aram. See Gen. 10. 22.

from

from Kir] See on chap.1.5. It is to be understood most likely of the captivity of the Syrians, spoken of 2 Kings 16.9. Amos 1.5. which happened about Amos his time, whose deliverance, which it seems was yet to come, is here set down, as if it were come already.

V. 8. *Behold the eyes*] See verse 4. God therefore will punish them, like other Heathen nations: they being double guilty by their impious ingratitude, making Gods benefits to them to be the shield to shelter them in their sins, from the stroke of Gods wrath.

the sinful kingdom] Continuing in its sin; whatsoever kingdom it be, yet some restrain the meaning of this to the kingdom of Israel.

saving that I will not] God judgeth and punisheth all kingdoms and nations alike, which are addicted to grievous sins; there is only this difference, that he will never utterly destroy his people, without leaving some remnant of them, Jer.30.11. and 31.36,37. and 10.24. and 46.28. and 25.29. Obad.16,17. yet some render this sense, I will not spare other kingdoms, which are lesse guilty in their kind; and should I not then utterly destroy thee? or should I not dare to destroy thee? They take the words as they lye in the text to be spoken ironically. See Ezech.16.52.

V.9. *sift*] Heb, I will cause to move, by the Assyrians, and Babylonians.

in a sive] Whereby the chaff falls through, and the good corn remains, some understand a skreen through which the good corn runs to the ground. The sifting and agitation is the things here aimed at.

yet shall not] Yet governing their dispositions by my providence, in such sort, that none of mine elect shall perish in eternal perdition, nor the remainders of my faithful be extinguished or overthrown. Some understand hereby; that not one good grain should be so found among them, but all should be found to be chaff, and light chaff; meaning this of the main body of the people: excepting yet that small remnant, that for all their sifting should not fall and perish; though it be as the good corn, which together with the chaff is beaten with the flayl on the threshing floor. Such grains were *Jeremie*, *Ezekiel*, *Daniel*, and his Companions, *Esra*, *Nehemiah*, *Mordecai*, and other. The fairest meaning may be; That all Israel shall be so sifted; that for all this sifting, yet not the least grain of them should fall upon the earth, so to be free from this sifting.

grave] *Heb.* stone.

V.10. *All the sinners*] All my sinful and flagitious people; as in the bulk they all are; though some not so, some few excepted.

which say] Chap.6.3. Which principally have this brand upon them, and are known by it, that they neither fear nor care for Gods judgments; but believe them not or contemn them.

nor prevent us] See Matth.24.50. not prevent our expectation, though we at all expect it not; it shall not come; or if it come; yet not upon us, we shall do well enough, Esay 28.15.

V.11. *In that day*] The former judgments threatned might have driven them to despair, if this consolation now had not been added. And this consolation is from the promise of the Messias, and a blessed restauration by him. And this course of proceeding is usual with the Prophets; After judgment denounced to joyn the comfortable promise of the Messias, in whom all the promises of God are *Yea* and *Amen*, 2 Cor.1.20. And so here; shewing that there being no hope of amendment left in the people, the only hope of redresse remaining, was in the Messias, and his coming and appearing; God being mindful of his covenant would in and by him shew abundant mercy to his people. After I have thus punished my Church, I will restore the kingdome of *David* by the Messias, changing it into a spiritual and everlasting kingdome.

I will raise up the tabernacle of David] Acts 13. verse 16. Though *David's* house be now in the mean time but as a Tabernacle, mean and weak; yet then I will raise it up to royal estate. And *David* is here by name mentioned, because his name was of great renown in this promise. See 2 Sam.7.16. Psalm 89.19. 132,10,11. Esay 55.3. Acts 13.16. Jer.23.19. Ezek.34.23,24. and 37.14,25. &c. and Hosea 3.5. whence is all that in the Gospel, Matth.1.20. and 9.27. and 12.23. and 21.9. and 22.42. Apoc.22.16.

that is fallen] There was sad ruines in that family, by the falling away of the ten Tribes; by the overthrow of the kingdome of *Judah* by *Nebuchadnezzar*; and the breaches and ruines wherein it lay still after that, till Christs time: but Christ the Son of *David*, repaired and raised up all, to the fulfilling of the Prophecies, being that everlasting King, of whose Kingdom there should be no end, Dan. 2.44. and 7.14. Luke 1.33.

close] *Heb.* Hedge or wall.

as in the dayes of old] In its most flourishing estate, in the beginning; and more then so appears in the next verse. Hence is that, Acts 1.6.

V. 12. *That they may possesse*] *Davids* spiritual kingdom shall be now much enlarged, Esay 49.20,21. & 54.2,3. & 60.4,5. Obad.19.

the remnant] That shall remain after Gods fore judgments upon Edom; especially by *Nebuchadnezzar*.

Edom] Chap.1.6,9,11. meaning, that the very enemies, as were the Edomites and others, should be joyned with the Jews in one society and body, whereof Christ should be the head, Acts 15.17. or, that the true Israel according to the Spirit, joyned with Christ their head, may participate of the universal Kingdom, which he hath gotten over his enemies, such as the Idumeans were to the Israelites, See Numb.24.18. Esay 63.1. Of Edom, see on Chap.1.11.

and of all the Heathen] Besides Edom. See Psa.2.8. and 72.8.

which are called by my name] *Heb.* Upon whom my name is called. Some refer these words to the Jews, called by Gods name: yet they seem rather to relate to the Heathen, that the Church and Kingdom of Christ should possesse them, because they should call upon Christ, and be called and named Christians after his name.

V.13. *that the plowman shall overtake*] The blessed and prosperous estate of the people under the Kingdom of Christ is set out under these figures, alluding to Levit. 26.5. and applied thus to the weak and rude capacities of the Jewish people, being as children, Gal 4.3. Figurative promises of Gods spiritual graces and blessings to his Church. So Joel 3.18. See Levit.26.5.

soweth seed] *Heb.* Draweth forth.

and the mountains shall drop] An hyperbolical kind of speech usual in all languages. The meaning is, that such abundance of plenty shall be, as shall exceed the course of nature, and be beyond all belief. And these are to be understood according to the nature of the Kingdom of Christ; chiefly for the abundance of spiritual blessings.

sweet wine] Or, new wine, Joel 3.18.

all the hills shall melt] Into precious liquors, of honey, milk, oil, and Must, or sweet wine.

V.14. *I will bring again*] Their captivity at hand: and all their other breaches, oppressions, distractions, desolations shall not hinder, but God will bring to passe what he hath promised; and they shall return, inhabit, build, plant, prosper and flourish. These promises then must preserve, sustain, and hold up their hope in the midst of all those desperate calamities. A new face of all things shall then appear, when God shall begin to shew his chearful face upon his people. The full accomplishment hereof is under Christ, when they are planted in his Church, out of the which they can never be pulled, after they are once grafted therein, Esay 65.22.

V.15. *And I will plant*] They shall have a setled, sure, and secure habitation; and not be disturbed, distracted, dispersed, exiled any more. See Exod.15.17.

they] This is spiritually verified in every true Christian, according to that 1 Pet.1.5. In the Church of Christ Militant here, Matth.16.18. and most of all in the Church Triumphant.

which I have given them] My free gifts shall prevail more with me for them, then their demerits and misdeeds shall sway with me against them.

saith the Lord thy God] This is the assurance and the ground of all.

ANNOTATIONS on the Book of the Prophet *OBADIAH*.

THE ARGUMENT.

OBadiah *threatneth and foretelleth the destruction of the* Idumeans, *who came of* Esau, Jacobs *brother, yet were they capital and implacable enemies to* Jacobs *posterity, the Church of God; not only vexing them with cruelties, but also assisting others therein; and rejoycing and insulting over them in the day of their calamity and destruction. The Prophet upbraids them for this, and reproves their pride, confidence, and confederacies, and violence against their brother* Jacob, *in the day of his calamity; and denounceth Gods judgment against them. And lastly, he promiseth deliverance to Mount* Zion, *Blessings, and enlargement of Possessions to the house of* Jacob. *The sum of this Prophecie is to tell, that* Edom *would and did help to destroy* Jerusalem; *and after that* Edom *should soon be destroyed; yet in time, Saviours from* Zion, *that is,* Apostles, *shall conquer all, and bring them into the possession of the Church; and the Kingdom shall be the Lords. The like against* Edom, *See* Jer.49.7---22. *and* Ezek.25.12,13,14.

CHAP.

CHAP. I.

THe] This is not made up of many visions, and sermons; as the other Prophets are. But is one entire piece, prophecying destruction to Edom, and the Mount of *Esau*; Conquest over Edom, and others; and deliverance, and salvation to Mount Zion, and the house of *Jacob*.

Vision] Which God shewed him; no imagination, no dream of his own. See on Ezek.11.1. and on Hos.12.10.

of Obadiah] Not him, in the dayes of *Jehoshaphat*, 2 Chr.17.7. Or him in the dayes of *Ahab*, 1 Kings 18.3. This seems to be a much later Prophet, contemporary with *Jeremy*, and *Ezekiel*, about the time of the destruction of Jerusalem by the Babylonians; as appears by the argument of his Prophecie; and compared with Jer.49.7---13. and Ezek.25.12---15. and chap.35. *Jeremiah* and he in many things almost use the same words.

saith the Lord] He brings no words of his own. God only and his Word are to be heard in the Church, 1 Cor.11.23.

concerning Edom] Of Edom, See on Amos 1.11. Against them; because they were the bitterest enemies against the house of *Jacob*, who was *Esaus* brother; and they flourished, whiles the Jews were in miseries. Lest Gods people then should take scandal thereat, God by his Prophet comforts them with this, that he would soon take vengeance on Edom, and vouchsafe to his people deliverance, and victorious conquests over Edom, and others.

we have heard a rumor from the Lord] God hath certainly revealed to his Prophets, that he will raise up the Heathens to destroy the Edomites, whereof the rumor is now published, Jer.49.14. like that Mark 13.7. God the Author of wars, Amos 3.6.

Arise ye] Thus the heathen encourage one another by their Ambassadors to rise against Edom. And this by Gods secret instinct.

V.2. *Behold, I have made thee small among the Heathen*] Jer.49.15. Some take this as a reproaching of Edom, that God had made him small, and despised, thutting him up in Mount Seir, Mal. 1. vers.3. yet he grew so proud and insolent, arrogating so much to himself. Others make it a denunciation of judgment speedily to be inflicted upon him; that he should be made so.

V.3. *The pride of thine heart*] Which despiseth all others in respect of thy self; and yet art but an handful in comparison of others; and art shut up among the hills, as separate from the rest of the world.

that dwellest] Upon this ground they were so proud and confident.

in the clifts of the rock] Accountrey full of clifts, and rocks, and mountains, usually called *Arabia Petrea*, rocky Arabia.

hath deceived thee] The LXX and vulgar *Latine*, hath listed thee up: Reading belike not ע *dextrum*, but ש *sinistrum*.

who] Like that, Psalm 12.4. Isaiah 47.78. Apoc.18.7.

V.4. *Though thou exalt thy self*] Job 20.6. Jer.49.16. and 51.53. Amos 9.2. Isaiah 14.13. They thought themselves above the clouds, above all dangers. But it is meer madnesse in man, to trust in any strength against the Lord.

V.5. *If thieves came to thee*] God will so destroy them, that he will leave none; though thieves when they come, take but till they have enough: and they that gather grapes ever leave some behind them, Jer.49.9. God will not be content with such a punishment; He will openly clean out thee off, and leave nothing behind him. This was done by the Babylonians.

some grapes] Or, gleanings.

V.6. *How*] How wonderfully, incredibly?

hid things] They had strong hiding places in rocks and dens, which a spoiling and prevailing enemy would hardly venture upon, to get treasures there: and yet all should not serve their turn. See Isaiah 10.13,14. and 45.3. Jer.49.10.

searched out] By the greedy souldier.

V.7. *All the men of thy confederacy*] They trusted also in their Confederates. But God would turn their hearts against them, and make their Allies, with whom they were in leagues, to be the executioners of his vengeance upon them.

have brought thee] Have joyned their forces to thine, to go and withstand the enemies invasions; but just at the instant that thou hadst need of them, they have forsaken thee. Or, have brought thee out even to thy borders, and thence perfidiously have ejected and cast thee out.

the men that were at peace with thee] *Hebr.* the men of thy peace, confederates.

prevailed against thee] He seems to mean the Egyptians, who by powerful perswasions, and by reason of interest of state, had brought the Idumeans to declare themselves enemies to the Chaldeans.

thy bread have laid a wound under thee] *Hebr.* thy bread have they laid for a snare under thee. A term taken from hunters, who with baits draw the beasts unto their traps. The meaning is, the victuall which thou hast had out of Egypt, hath been as it were a bait to thee, to insnare thee in the league against the Chaldeans; which hath been the cause of thy ruine; the which with all thy famous wisdome thou couldst not perceive. Or, *Hebr.* the men of thy bread. And so rather the meaning is, those that eat familiarly with thee, as Psalm 41.9. John chap. 13. 18. wound thee by secret cunning gulles, and fraudulent stratagems.

in him] Or, of it; no science or art in them, to understand, and help, or heal it.

V. 8. *Shall I not*] They rested much upon their own wisdome, and understanding; were drunk with this conceipt: As many are. But God can, and will destroy their wisdome, turn it into foolishnesse, and infatuate all their counsels, 1 Cor.1.19.20. Jer.49.7. Isaiah 29.14. It is in vain then to trust in it against the Lord; or any way to abuse so excellent a gift, but even to joyn innocency with it, Matth. 10.16.

in that day] Of my vengeance; however their wit hath served their turns before. They by their wisdome shall not be able to help and heal thee then.

V. 9. *And thy mighty men*] As not their wise men, so neither their mighty men shall be able to help them; mans wit and strength are meer nothing against the Lord; it is a madnesse to think otherwise.

O Teman] The name of a City in the countrey of Idumea. See Amos 1.12. *Vulgar Latine*, hath the south, for Teman; thus, And thy mighty men shall be afraid from the south.

that every one] A general slaughter.

V. 10. *For thy violence*] Here is the main cause of all that woful total destruction. And this cause is prosecuted at large in the verses following. And this was a main comfort to the Jews, when they should see Gods love and care so tender over them, as to revenge so severely the wrongs done unto them by their fierce enemies. See Gen.27 41. Psal.137.7. Ezek.35.5. and 25.35. chapters.

against thy brother Jacob] Namely, the Israelites and Jews which were descended from Jacob, brother of *Esau*, the father of the Idumeans: This aggravates the violence and cruelty. See Gen.13.8. Acts 7.26. Ezek.18.18. Amos 1.11.

cut off for ever] It should not be a Temporary plague, as that of Israels; but a lasting plague, never fully to be cured and recovered.

V.11. *In the day*] Therefore this Prophecie was after Jerusalems destruction by *Nebuchadnezzar*.

thou stoodest on the other side] Like an idle spectator, yeelding no assistance, nor pitying the Jews calamities; but feeding also thine eyes therewith, as with a pleasing object. See Psal. 137.7. and watching for the spoil, verse 13. of this chapter.

carried away captive his forces] Or, carried away his substance. The men of war taken with *Zedekiah* in his flight, Jer. 39.4,5. Or, plainly, the whole multitude carried away captive into Babylon.

cast Lots] To part both the spoil and persons. As Joel.3.3.

Even thou wast as one of them] This taketh away all excuses and defences that the Edomites might pretend unto. Lesse marvel was it that the Chaldeans should so deal with the Jews. But that thou shouldest be as one of them, it is monstrous, prodigious, and deserves this utter extermination.

V.12. *Thou shouldest not have looked on*] Or, do not behold, &c. The Law of nature, and humanity should have taught thee this.

have looked] With delight, as on a pleasing spectacle.

thy brother] See on verse 10.

in the day that he became a stranger] Or, in the day of his strange chance and alienation; when the Lord deprived them of their former dignity, and gave them to be carried as strangers into exile and captivity. See Job 31.3. These words are taken as a reproof, or as a caveat, by some.

neither shouldest thou] An explication of the former words.

have spoken proudly] *Hebr.* Magnified thy mouth. By scoffing them, Psal.137.7. But yet their pride and cruelty transported them beyond all common bounds of nature and humanity: whereas barbarous nations use to shew pity to their enemies, when they see them cast down and lye prostrate under their feet; they insule not then over them, as the Edomites here did; but begin then to mitigate and assuage their wrath, and change their cruelty into compassion. See Esay 10.25.

V.13. *not have entred*] As they did to assist the Chaldeans, and partake of the spoil; whereas they should rather, if they could not have helped them, yet have stayed at home, and bemoaned their miseries; condoling with them in a brotherly sympathy, and compassion.

have looked on] But rather have shut their eyes from seeing it, See Esay 33.15. Gen.9.23.

on their substance] Or, forces; sharing the prey and spoil; enriching themselves with it.

V. 14. *in the crosse way*] Or, breaches to hinder the Jews from saving themselves by flight; and to cut them off.

delivered up] Or, shut up; delivered to the Chaldeans, those Jews whom they intercepted, and kept fast; or such of them as fled to them for succour. All which dealings are the grounds of Gods judgments upon them.

V.15. *For the day of the Lord*] When he will judge all the Heathen, who have destroyed all Gods people. He will shew himself to be Judge of the whole world. His Judgment beginning at his Church and house; 1 Pet.4.17. He will take a fit time to stretch out his hand upon all the Heathen Nations, none shall escape: And much lesse then, the Edomites, Jer.39.12.

as thou hast done] Ezek.35.15. A just retaliation shall be rendered to him, See the like, Judg.1.7. 1 Sam.15.33. Esay 33.1. and other examples many.

thy reward] See Matth.7.2. James 2.13. Jer.30.16. Levit.24.19.

V.16. *For as ye have drunk*] And revelled it, in signof joy and triumph over my people: so shall all the Heathen revel it upon the Edomites, and swallow down their substance: yea all the heathen shall drink, (now in another sense) till they be dead drunk; and become and be as though they had not been. Or thus; as you my people have drunk of the cup of my judgments, so your enemies shall drink up the very dregs, and shall utterly be destroyed thereby. See Jer.25.29.

swallow down] Or, sup up.

as though they had not been] Their memory shall perish.

V.17. *But upon mount Zion*] Here is the restauration of the Church promised; and the consolation of the Jews included. This was their comfort and support in the midst of their devastations. And without this hope, the ruine and destruction of their enemies would little have availed them. And even upon Mount Zion itself, where the enemies so revelled, even there should this deliverance be, Jer. 46.28. Though his people seemed as dead dry bones, yet God could and would raise them up again, Ezech.37.

Shall be deliverance] Or, they shall escape.

and there shall be holinesse] Or, it shall be holy; It shall recover its holinesse; God will be mindful of his Covenant; he will be worshipped again, and hallowed there, by his people: he will have care of this mount Zion, which he of old had chosen, dedicated, and consecrated to his service. It shall be no more prophaned, polluted, as it was by the Babylonians, Psal.74.7. and 79.1. See the like Dan.11.31.

their possessions] Which they were dispossessed of by their enemies. A figure of the right of the eternal inheritance, which the devil and sin had gotten away from the Church, to which she was restored by Christ, others, their possessions, namely, the possessions of those nations which were their enemies.

V.18. *And the house of Jacob*] For, for their sakes it was, that God so severely took vengeance of the Edomites; to shew thereby what love he bare, and what tender care he had of his people; yea even then when they were in miserable exile and captivity.

shall be a fire] God attributeth this power, to consume his enemies, to his Church, which power is only proper to himself, as Isai. 10.17. Deut.4.24. Hebr.12.29.

they shall kindle in them] The Church, by the power of Christ, and his spirit, shall as easily consume the enemies, represented under the person of the Idumeans, as fire doth kindle when it taketh hold of some combustible matter. See Judges 9.15,20.

not be any remaining] Of those impious and inhumane Edomites or Idumeans, yet a remnant according to the election of grace, should at last be joyned to the Church, and be saved by Christ, Amos 9.12.

V.19. *And they of the south, &c.*] Or, they shall possesse the south land with the mount of Esau, and the plain with the Philistines. Mount Esau, nor the Philistines, were ever possessed before by the Jews; no not in Davids, or Solomons time. Of Esau see on Amos 1.11.

the Philistines] See on Zach.9.6.

the fields of Ephraim] Ephraim, and Samaria; which formerly they had not; but the ten Tribes possessed it. And besides that, much more shall they possesse.

and Benjamin shall possesse Gilead] Or, and *Benjamin* with *Gilead*. That is, they shall possesse also the fields of Benjamin, with *Gilead* likewise. Or they of the south, Judah, and Benjamin, shall possesse Gilead, which the ten Tribes formerly had; which is according to the meaning of the former words. Of Gilead the Scripture informeth us thus; That it is a country East of Jordan: an excellent place, Jer.22.6. specially for cattel, Numb.32.4,5. for Balm, Jer. 8.22. and 46.11. There *Laban* over-took Jacob in his flight, Gen. 31. And in token of a covenant between them, *Jacob* made, and named an heap of stones there, *Galeed* and *Mizpah*. This country of Gilead was inhabited by the Amorites, and divided between *Sihon* and *Og*, Josh.12.2,5. And after between *Reuben*, *Gad*, and half *Manasseh*, Deut.3.10---17. And *Machir*, and *Jair*, the sons of *Manasseh* had large possessions here, Numb.32.39,40,41. *Jair* and *Jephtha*, Judges; *Eliab* the Prophet, *Barzillai Davids* friend, were Gileadites, Judg.10.3, and 12.7. 1 Kings 17.1. 2 Sam. 17. 27. And so were *Zelophehad* his daughters, of the half tribe of *Manasseh* there, Josh. 17.3. *Gideon* and *Absalom* pitched their camps there, Judg.7.3. 2 Sam.17.26. Among other famous cities there, was *Ramoth* a City of refuge, Deut.4.43. among the Gadites. And *Jabesh-Gilead*, Judg.21.8.&c. whose inhabitants were rescued by *Saul* from *Nahash*, who would have put out their right eyes, 1 Sam. 11. who after gratefully got and buried *Sauls* bones, Ch.31.11. And at this City to rescue it out of the hands of the King of Syria, *was Ahab* slain, 1 Kings 22. and his son *Jehoram* wounded, 2 Chron.22.6. *Hazael* King of Syria did after smite Gilead, 2 Kings 10.33. And *Tiglath-Pilneser* King of Assyria, last of all did conquer and captive them; 2 Kings 15.29 The general meaning of this verse is, That he describeth how the Church shall be enlarged, and have great possessions; whereof see Jer. 17. 26. and 32. 44. and 33. 13. The meaning is the same as verse 17. But this chiefly is accomplished under Christ, when as the faithful are made heirs, and Lords of all things by him which is their head. See Ezek.37.16,&c.

V.10. *of this host*] See verse 11.

unto Zarephath] A City of the Sidonians, in the uttermost confines of the country of Canaan, 1 Kings 17.9. called *Sarepta*, Luke 4.26.

which is in Sepharad] Or, shall possesse that which is in Sepharad. It is thought to be a City in the country of Chaldea; some take this word to be an Assyrian word, retained here to note some place or country in Assyria. As some Latine words are retained in the Greek text of the new Testament, in some relation to the Romans that then were Lords of Judea, as the word *Colonia*, Acts 16. 12. *Custodia*, Matth.27.66. and *Flagello*, verse 27. and *Pretorium*, John 18.28. Others say it is a compound word signifying in the end of the dominion; meaning, that when the four beasts which have made havock of the Church shall be destroyed at the coming of the Messiah, then the Church shall receive its just and full bounds, be made Catholike, and the Gospel from Jerusalem shall be spread into all countreys, Esay 2. 2,3,4. The bold fancies of the Jews concerning these places are frivolous.

V. 21. *And Saviours shall come*] Like those in the book of the Judges. These are Saviours under Christ Jesus, the alone true Saviour, Matth. 1. 21. These Ministers coming from and under him, 1 Tim. 4. 16. James 5. 20. This may according to the Letter, and in part be understood of the Maccabees, who subdued the Idumeans, 1 Mac. 5. 3. but spiritually and fully it is referred to the Apostles, and others of Christs Ministers, who were to preach the Gospel for the salvation of the Elect, and condemnation of the wicked.

to judge the mount of Esau] To revenge their cruelty against the Jews.

the kingdom] Luke 1.33. Christ, true God, shall by his Father be established everlasting King of his Church, and of all the world. See Psalm 2. 8. Dan. 7. 14. Micah 4. 7. 1 Cor. 15. 24, 25, 28. Apoc. 11. 15, 17. and 19. 6, 16.

ANNOTATIONS on the Book of the Prophet *JONAH*.

THE ARGUMENT.

JOnah *prophecied in* Israel, *in the dayes of* Jeroboam *the second, or a little before. But, as other Prophets, so he profited but little; though he had prophecied of victories and a good successe unto them; as we see* 2 Kings 14.25. *Wherefore God gave him expresse charge to go to* Ninevch *the chief City of that great* Empire *of the* Assyrians; *both to shew, that the compassionate and infinitely merciful God had beams of grace to shine forth in the publishing of his blessed Word to the Gentiles; and also, that* Israel *might have a visible reproof of their horrible ingratitude and stubbornesse; who, for the space of many years, had not converted to the Lord; whereas* Ninevch, *by one Prophet, was converted in three dayes. At first, he wilful stood his calling, and fled to* Joppa; *likely being hopelesse to convert* Ninevch, *or fearing the calling in of the Gentiles, might be the casting off of the Jews, whereof he was loth to be the instrument, minding more the safety of the Jews, then the Glory of God. But when he had been three dayes and three nights in the whales belly. (in figure expressing how Christ should die, and rise again the third day) he went in confidence to Preach to the* Ninevites. *For after that miraculous deliverance, the Prophet cometh to that famous and populous City, and denounceth against it speedily approaching ruine; which threatning, produced a publick Humiliation and Repentance; for which, God did suspend*

suspend the execution for a time: Whereupon the Prophet discovered much humane frailty, in being troubled at the effect of God mercy; and is both familiarly reproved by the Lord, and with bowels of compassion better instructed. In this book, Jonah *setteth down his Embassie to the* Ninevites; *first, imposed; secondly, undertaken: imposed, where the refractory Prophet is punished,* Chap. 1. *and upon his prayers delivered,* Chap. 2. *Secondly, undertaken; the effect whereof, is the sparing of the repenting* Ninevites, Chap. 3. *and the angry Prophet is reprehended, and better disciplined, by the merciful God,* Chap. 4.

CHAP. I.

NOw] *Heb.* And intimating a connexion of this history with the course of his ordinary calling, and Prophetical employment. So that we must not think that he was now first called to the Function of a Prophet; but now called to this extraordinary Embassie to the *Ninevites*.

Jonah] Called, Mat 12.39. *Jonas* after that he had preached a long time in Israel, among the ten Tribes about the time of Jeroboam the son of Joash, 2 Kings 14.25.

the son of Amittai] Of *Gath-Hepher*, 2 Kings 14.25. In the tribe of *Zebulun*, Josh.19.13.

Ver.1. *Go*] *Nahum* was not sent thither, nor went, but stayed at home, and soon after this time prophecied the burden of *Nineveh*, and the ruine of it, Nehem.1.1.

Nineveh] The head City of the *Assyrian* Empire. Built by *Nimrod*, or by *Ashur*, Gen.10.10,11,12. Likely repaired after, or enlarged by *Ninus*; of whom mention is made in humane stories. As like wise Babylon was enlarged by *Semiramis*; but first built by *Nimrod*, Gen. 10.9,10. God seeing the great obstinacy of the Israelites, sent his Prophet to the Gentiles, that they by their example might provoke Israel to repentance, or at least make them the more inexcusable. That this should be a Type of the future calling of the Gentiles, is a conceit more subtil, then solid and found. And the same may be said of *Naamans* conversion, 2 Kings 5. And of others like, till Christs coming, that took place, and remained in force, which we have, Psal. 147.19, 20. He sheweth his word unto *Jacob*, his Statutes and his Judgments unto *Israel*. He hath not dealt so with any Nation; and as for his Judgments they have not known them.

great City] For as Authours write, it contained in circuit about eight and forty miles, and had a thousand and five hundred towers; the height of the walls one hundred foot, the breadth such, as that Coaches might easily passe by one another upon the top of it. See Jer.51.58. and at this time there were an hundred and twenty thousand children therein, chap.4.11. See Jon.3.4. *Herodotus, Diodorus*, and others, write of it; but they have the credit onely of humane histories, and are in some things fabulous: The greatnesse of the City, and the doubtfulnesse of his good successe thereon, or of the verification of his threatning expressly concerning it, must not hinder *Jonahs* obedience to Gods command. He is to look up to Gods will and power, against all seeming difficulties and impossibilities whatsoever.

cry against it] An odious office, unwelcome message to such a City, and yet *Jonah* must do it, cry with open mouth, and full throat, threaten, thunder. See Isaiah 58.1. Cry aloud, spare not, lift up thy voice like a Trumpet, and shew my people their transgression. So must *Jonah* do here to the Ninevites. He must do it seriously, as *Eliah* in mockage did bid the Prophets of *Baal* to do, 1 Kings 18.28.

for their wickednesse] Like to that of Sodom and Gomorrah, the cry of it is great, their sin is very grievous, Gen.18.20.

before me] See Gen. 18.21. I see it, and will judg them for it; they shall not have so much to do and deal with thee, as with me, do thou cite and summon them to my Tribunall: their greatnesse shall there avail them nothing, their wickednesse shall prevail with me against them. See Gen.19.13.

Ver. 3. *But Jonah rose up*] Astonished no doubt, and troubled, as Ezekiel was affected, when he went away in bitternesse, in the heat of his spirit, Ezek. 3.14. A strange thing no doubt it was for a Prophet to be thus sent to an Heathen-city. It confounded him. His diffidence to prevail, his fear of danger distracted him, and put him on this desperate course.

from the presence of the Lord] *Jonah* was not ignorant of the Lords omni-presence, Psal.139.7. saith *David*, whither shall I go from thy spirit? or whither shall I flee from thy presence? verse 8. If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there, verse 9. If I take the wings of the morning, and dwell in the uttermost parts of the sea, verse 10. Even there shall thy hand lead me, and thy right hand shall hold me, verse 11. If I say, surely the darknesse shall cover me, &c. Even hell is naked before him, and destruction hath no covering, as *Job* saith, Chap. 26.6. But the meaning is, that *Jonah* went from the Land of Israel, where God made his abiding in grace and vertue, and where he appeared to his Prophets: Or it is a phrase taken from slaves, who by stealth run away from their Masters service; to shew that he did run away from the vocation whereunto God had called him, and wherein he would have assisted him. This sheweth his weaknesse, that would not promptly follow the Lords Calling, which is the rule of our life, and ground-work of all our undertakings, and actions: but he cast off the yoak, and gave place to his own carnall reason, which perswaded him that he should nothing at all profit there, seeing he had done so small good among his own people. See Chap. 4. 2. where he pretends moreover another cause of his flight.

Joppa] Or Japho a Sea-town of Judea. See Josh.19 46. 2 Chron. 2.16. Ezra 3.7. where *Peter* raised *Dorcas*, Acts 9. and whence he was sent for to convert *Cornelius*, Acts 10. This was the Haven and and Port to take shipping for Tarshish.

Tarshish] To Cilicia, where the chief City Tarsus was: the place of *Pauls* birth, Acts 21.39. and 22. 3. Some by Tarshish understand only the Sea: See Genesis 10. 4. And indeed the Sea, but chiefly that Sea between Judea and Cilicia, is often so called in Scripture, because that was most of all frequented by Mariners and Merchants of the Jews. But *Jonah* here hath mind of some further voyage, then only to go to Sea.

from the presence of the Lord] These words repeated imply, his confession of this his foolish rebellious fault. It is not for us to seek vainly to excuse him.

payed the fare] To secure and expedite his passage unto Tarshish, that no question concerning his fare might delay or hinder it. He payes the fare before-hand, before he set foot in the ship, so diligent are men many times to remove all rubs out of that way which leads to their own destruction. All this shewes the perverse obstinacy, and setled wilfulnesse of his mind to go on in this sin; that all this while, in his way and journey thither, he relented and repented not, to submit himself to Gods call and command: but still holds out against all checks of conscience, and all occurrences whatsoever, that might have altered him: and resolves to persist, and to prosecute his open opposition and rebellion against the Lord. And surely all they that do not willingly obey, but wilfully reject Gods commands, do in effect, with *Jonah*, flee from the presence of the Lord: they are fugitives and runna-gates from God, and turne the back upon him: 2 Chronicles 29.6. Nehemiah 9. 26. Jeremiah 2.27. and 32. verse 33.

Ver.4. *sent out*] Heb. cast forth so suddenly and vehemently, that the Heathen Mariners perceived it to be some extraordinary judgments from God. God is the Lord of Windes, and Tempests, of Sea and Land, Psalm 147. 18. and 107. 25. Chance and Fortune are but the fictions of mens brains. Whether it be in a calm or tempest, in fair or foul weather, in prosperity or adversity, we should so carry our selves, as those that know both to be sent out by the same Lord.

a mighty tempest] Verse 12. Acts 27.18,20.

was like to be broken] Hebr. Thought to be broken. See Mark 4.37.

Verse 5. *Then the Mariners were afraid*] Why should they be endangered by this Tempest, which was sent upon *Jonah*? Mariners and others likely were in the Ship, and other Ships too in this Tempest, why should they suffer for *Jonah's* fault? We see this usually in the course of Gods judgements. The Host of *Israel* suffered for *Achans* fault: The Kingdome suffered for *Davids* sin of numbring the people: Infants and Children suffer in common calamities for their Parents sinnes. This likes not the wildome of the flesh, that would square out Gods Judgements according to our carnall capacities, and shallow reasonings. But we may easily know, that in the best and most innocent sort of people that are wrapped in common calamities, there is matter of sin enough for Gods justice to work upon, and lesse do they ever suffer then they have deserved. The Mariners fear shews it was no small Tempest that so affrighted them, that were accustomed and hardned to dangers by Sea.

and cryed] Feare drives to prayer, extremity of danger to strong and loud cryes in prayer, Psal.78.34. Judg. 10. 10. Matthew 8.25.

every man unto his god] The barbarous and heathen Mariners forced to confesse a God, a Deity: All Nations, and all men, yea, the man called an Atheist in his kind, agree in this, but differ in knowing what and who he is. The Poets feign *Æolus* to be the god of the Windes and Storms, and *Neptune* of the Seas.

forth the wares] So sweet and dear is life to man, he will lose and cast away all to save and keep it, Job 2.4. Eccles.11.9.

sides] Into one of the sides. Plurall for the singular; so in the Gospel, the Disciples are said to murmure at the waste of that oint-

ment, Mat.26.6. that is, as some take it, one of the Disciples, namely, *Judas*, John 12.4. And so the thieves, which were crucified with Christ, Matth. 27.44. that is, one of the malefactors, Luke 23.39. is said to call on him. *Jonah* did as one that would cast off his care and folicitude, by seeking rest and quietnesse.

fast asleep] No: in asslumber, as Matth. 25. 5. and Psalm 132. 4. and Cant. 5.2. but in a found, heavy, deep and dead sleep, as that Acts 20.9. as that 1 Sam. 26.12. and Judges 4.21. A wonder is this, and prodigy, that in all this stir and tumult and danger the Winds whistling, roaring, *qua data parta ruunt, &c.* the Sea working, raging, swelling, floathing, foaming, boiling like a pot, the waves mounting up to heaven, *montes volumtur aquarum*, and sinking down again to hell; the Ship tumbling and tossing like a Tennis-ball, the Mariners running up and down, and at their wits end, that yet *Jonah* should thus sleep: yea, though none of all this had been, yet a wonder he could enjoy any quiet sleep, having such a guilty galled conscience within him. Surely a marvellous supine and desperate wretchlessenesse of himself and his estate had seized upon him, and benummed him. So dreadfull a thing it is openly to rebell against God; and thus it is spiritually plagued here.

Ver. 6. *So the Ship-master*] The rude Mariner schools the Prophet; and so did an Heathen King reprove *Abraham* and *Sarah*, Genesis 20.16. Yea, the Asse reproved the madnesse of the Prophet, 2 Pet. 2.16.

O sleeper] That canst sleep now, when all the rest stand so agast with the horrour of present death! art thou deprived of all sense and understanding?

call upon thy God] He knew God was to be called upon in this case. But not knowing the true God, he could not direct *Jonah* to him, but leaves him to the liberty of his own God. Heathens dreamed of a multitude of gods, and so had several gods in several Nations, see verse 5. As they then had called on their idolls, so he bids *Jonah* call upon his God: which declareth that idolaters have no stay nor certainty, but in their troubles seek they cannot tell to whom.

if so be] Though commonly there is no great piety among shipmen, yet he knew their lives were in the hands of God, and if he would be propitious, and his face shine favourably upon them, they should not perish in the sea. But doubtfull he was of Gods favour herein; and therefore tries all means and wayes for it. Thus it was with this heathen man and mariner.

Ver. 7. *let us cast lots*] No doubt this was not their ordinary course, thus to cast lots in tempests: But observing this tempest to be extraordinary, not without Gods secret providence, they conjecture that there was some body in the ship that was guilty of some grievous sin: wherefore they desire to discover the truth by lots, according to the Heathens custome; but God is president over them, Proverbs 16.33. We may be sure they saw some extraordinary signe of Gods revenging hand in this tempest, which drove them to this un-usual course of dealing. In Scripture we find lots used at Gods command by *Joshuah*, in dividing the land to the twelve Tribes; enjoyned, Numbers 26.55. and performed, Josh. 14.2. and 18.6. And in distributing the fourty eight Cities to the Kohathites, Gershonites, and Merarites, Josh. 21. *Aaron* and his Successours were to cast lots upon the two Goats, Levit. 16.8,9. In *David's* time we find the Priests distributed by lot into twenty four orders, or courses. And so the singers, and the doors of the Temple, and Courts among the Porters, 1 Chron. 24.25,26. Chapters: In *Nehemiahs* time we find lots cast for the bringing in the wood-offering; and for the men that should inhabit Jerusalem, Nehemiah 10.34. and 11.1. we find *Saul* chosen King by lot, 1 Sam. 10. and *Matthias* to be an Apostle, Acts 1.26. We read wicked *Haman* had Pur or lot cast for the happy moneth and day of his design against the Jewes, Esther 3.7. And so had the four souldiers for Christs seamlesse coat, John 19. 23, 24. And for the rest of his garments. And the enemies of Gods people dividing them and their goods for a prey, cast lots upon them, Joel 3.3. Obadiah 11. And so was Nineveh dealt withal, Nahum 3.10. The use of them is not to be common, but in cases necessary, where no other way or means is left; and when and where we have Gods command, or the equity of it, or some peculiar instinct.

for whose cause] They had all and every one cause enough in themselves, if they could have seen it: yet here they conceived, and that rightly, of some extraordinary cause of this extraordinary tempest, in some particular person. And this extraordinary cause every one of them was ready enough to put off from themselves; thinking themselves, though sinners, yet not such sinners as to deserve this extraordinary judgment: they could so well sooth up themselves and extenuate their own sins.

and the lot fell upon Ionah] Thus was *Achan* taken, Josh. 7. and *Ionathan*, 1 Samuel 14.42. See Proverbs 18.18. and 16.33.

V. 8. *Then faintd they*] Nothing doubting of the truth of the lot, and of the discovery made by it; And as the Poet saith,

Affensare omnes, & quæ sibi quisque timebat,
Unius in miseri exitium conversa tulere.

Tell us] They require of him the grand cause, and other particulars incident thereunto. They thought they could not be too inquisitive in this exigent and extremity of danger.

what is thine occupation] They enquire of his trade, lest he should be an idle man.

what is thy countrey] He was then a stranger to them, and they to him. They would fitt out any thing that might imaginably any way conduce to the main matter.

V. 9. *I am an Hebrew*] Of whom and whose Religion the Heathens had heard much, and many great things; though they believed little, and applied lesse to themselves.

and I fear] Worship and serve; for so is fear often taken: my Religion is to serve and worship him only.

the Lord, &c.] Not any false and feigned god and idol of the Gentiles. This he doth not to excuse himself, but to aggravate his fault. The confession whereof he adjoyns here, as appears in the next verse. Thus was *Ionah* now humbled, and his stubborn rebellious heart broken. Thus the tempest and fight of his desperate danger wrought upon him, when God applied this violent remedy to his diseases.

V. 10. *exceedingly afraid*] *Heb.* With great fear: deeply apprehending the God of *Ionah* to be the only true God, and a dreadfull revenger of sin and rebellion against him:

why hast thou done this?] What great fault hast thou committed? Or rather, why hast thou thus sinned in fleeing from the Lord? As the Ship-master reproved him before, so now all of them fall upon him. He that would not be subject to Gods command, is now lyable to the censures, conviction, and condemnation of rude barbarous men, which he doth now patiently endure and undergo without any grudging or murmuring.

had told them] Freely now and fully confessing his fault, without pleading any excuse or mitigation of it.

V. 11. *what shall we do?*] They were brought by his word into a reverence of him, that they durst not touch him whom they knew now to be a Prophet of the true God; else no doubt, they would soon in that danger have cast him over-board, the lot lighting upon him.

unto thee] He it is whom they consult in this extream peril; the Prophet, and no other.

may be calm unto us] *Heb.* May be silent from us.

wrought and was tempestuous] Or, grew more and more tempestuous. *Heb.* went.

V. 12. *take me up*] This in *Jonah* was not the speech of a desperate man offering himself and egging others on to his death: but a patient submission and ready yielding to that sentence, which he was persuaded God had summoned him unto, and pointed him out as it were by the finger to undergo.

for I know] By discourse of reason more then by the lot; by the inward touch of mine own conscience, as by divine instinct and revelation. And this argues his faith and repentance: He murmures not against God for this severity: but is as *David*, Psalm 39. 9. as Levit. 10.3. He willingly undergoes the guilt and punishment, gives God the honour of his justice, and takes to himself the shame of his sinne.

V. 13. *the men rowed*] *Heb.* Digged. They were so strucken with such an awfull reverence and regard of the Prophets person, and of his God; and seeing him so doom himself, and so willingly and humbly sut mit thereunto, the more they sought in pity and commiseration to spare and save him; even with the venture of their own lives; They would try all means to the utmost to save him, before they would execute his own sentence upon himself, so full were they of humanity, and tender of a mans life.

but they could not] Gods power and providence over-ruled all. He had a further end in it; and hereby he would shew how hainous a sin it was to disobey his will, and rebell against his command.

Ver. 14. *They cryed unto the Lord*] To Jehovah the true God, to *Jonah's* God. Thus and thus soon they profited in the school of affliction.

we beseech thee] Thus earnestly they pray. So Mat. 8.25. This declareth that the very wicked in their necessities fly unto God for succour; and also that they are touched with a certain fear to shed mans blood, when as they know no manifest sign of wickednesse.

innocent blood] Mans blood is dear to God. The shedding of innocent blood is a crying sin, Gen. 4.10: and 9.6. Apoc. 6.10. The guilt of it galls and agasts the conscience by the light of nature it self. See Acts 28.4.

as it pleaseth thee] Herein they excuse not themselves, by casting the blame upon God; nay, they ascribe to God the praise of his justice, the honour due unto him, thus; We do acknowledg in all this, expresse signs of thy power, justice, and supream providence; to which because we will not displease thee, we submit our selves to perform this execution. They meddle not with Gods secret will; but take his revealed will for the rule of their actions.

V. 15.

V. 15. *and cast him*] Thus God deals with his Prophet for his open rebellion, though formerly he had been faithful in his office and able thereunto, and otherwise would not now have been chosen out, designed, and sent to Nineve. This, now must needs be a wofull case to *Ionah*.

and the sea ceased] *Heb.* Stood. It smooths its face instantly then, and not till then. A manifest sign of Gods hand in all this action. See Matth. 8.26. Psalm 89.9. and 107.29. and 93.3,4.

V. 16. *feared the Lord*] The effect and fruit of this miraculous calm in the Mariners. This increased their fear, and holy reverence of the true *Iehovah*. They were touched with a certain Repentance of their life past, and began to worship the true God, by whom they saw themselves so wonderfully delivered, yet whether this were a servile feare onely; and they fell away afterwards, we cannot determine; but may rather hope the best, that this feare did open them the doore to true piety.

and offered a sacrifice to the Lord] *Heb.* Sacrificed a sacrifice; Sacrifices were usuall and frequent among the Heathens in the service and worship of their idolls; And it may be first, and most derived from the Jewes; But here these Mariners sacrifice not to their idolls, but to the true *Iehovah*. The true God here gained at least of them this acknowledgement and testimony of him, and his glory and worship.

and made vows] *Heb.* vowed vows, of Praise and Thanksgiving for their deliverance and safety, which they would perform, when they came on shore. This we see the very light of Nature did lead them unto. And for vowes, we have much direction in Scripture; both what it is to vow, and who may vow, and what things they may vow, with many injunctions to perform the vows, and many examples of them that did it. Vowing is a voluntary service of a free-will offering to God. It is no sin not to vow, Deut. 23.22. It is to be yeilded only to the Lord, Psalm 65. 1. To the most High, the mighty God of *Iacob*. It is a binding of the soul by an oath to the Lord, Numb. 30.2. And this may any do, that are not under the power of another; as Maids and Wives; of whom, see Numb. 30. The things vowed must be lawfull, and good, as to afflict and humble the soul, Num. 30.13. To get temporall blessings, children; sustenance, protection, deliverance out of troubles and dangers, victories over our enemies; to destroy Gods enemies; to give beast, house, field, and the like, to the Lord; as also to build, dedicate, and the like, for the maintenance and furtherance of Gods worship and service; to give thanks and praise to God for his Blessings. And in the Levitical Law to offer voluntary Sacrifices, with caveats what they must be, and where offered; see Levit. 22. ver. 23. Deut. 12.5,6,11,17,26. and 23.18. Malach. 1.14. And to be a *Nazarite*, Numb. 6. But base or sinfull things we must not vow unto the Lord, Deut. 23.18. As *Micahs* Mother did vows, and dedicate silver, to make Idolls, Judges 17.3. And the Idolatrous women of the Jews in Egypt, vowed to burn incense to the Queen of heaven, Jeremiah 44.25. And those murderers in the Acts to kill *Paul*, And unlawfull, and ungodly, most an end, are the vows among the Papists. Just and holy vowes, which have gone out of our lips, and we have promised with our mouths, are strictly charged to be performed, and care hath been kept by Gods people accordingly. See Deut. 23. 21,23. and Psalm 22.25. and 50.14. Psalm 76. 12. and 61. 8. Proverbs 20.25. Eccles. 5.3,4. Nahum 1.15. Examples of such as made vowes are many. Thus did *Iacob*; Gen. 28.20. *Israel*; Numb. 21. 1,2. *Iephthah*; Judg. 11.36,39. *Hannah*, 1 Samuel 1. 11. *Bathsheba*, Prov. 31.2. *David*, Psalm 66.13,14. and 56.12. When he was at *Gath*; and Psalm 132.2,3,4,5. and 116.14,18. Our Prophet *Jonah*, Chap. 2.9. *Paul*, Acts 18.18. and chap. 21.23.

V. 17. *the Lord had prepared*] See Gods providence and power, in and over the Sea and the fishes in it. See Luke 5. verse 6. John 21.6. God prepared the fish both to devoure him and preserve him.

belly of the fish] *Heb.* Bowels. Thus the Lord would chastise his Prophet with the most terrible spectacle of death; and thereby confirmed him also of his favour and support in this his charge which was enjoyned him.

three dayes] A most wofull time to him; all the while to be thinking of Gods terrours to him, and wrath upon him; and not to have that comfort in death, whereof *Job* speaks, Chap. 14. 13. and 3.13--25. Yet his case and condition, his Prayer, and hope, appears fully in the next Chap. His living all this time in the fishes belly was miraculous. To this time our Saviour relates and alludes, Mat. 12.39,40. and 16.4. Luke 11.30.

CHAP. II.

Verse 1. *Then Jonah prayed*] Then, in this desperate state and condition.

prayed] He did not so before, when he was at liberty, and fled from God. Here is now a change wrought in him. He wrestles against despair under this strange hand of God upon him; and recovers some hope; else he would not, and could not have prayed.

to the Lord his God] Here is the root of Faith, to run to God, and to lay hold on him as his God, when God thus strangely overwhelmed him with his heavy judgment.

out of the belly of the fish] Which he calls the belly of hell, or of the grave: such a place of darknesse, out of this prison, and dungeon. This gave life and liberty to his prayer. See Psalm 130. 1. Being now swallowed up of death, and seeing no remedy to escape, his faith burst out unto the Lord; knowing that out of this very hell he was able to deliver him.

V. 2. *And said*] Not the words themselves, as they in order follow; as appears verse 6.9. But these were his thoughts, wishes, difficultiens, tentations, wrestlings in himself, and the substance of this, That God was to be sought unto; and being seriously fought unto, that it would not prove to be in vain, Esay 45.19. These things were see down in writing by him after his deliverance, with the addition of thanksgiving. See on Psalm 142.1.

I cyed] The summe of all is see downe in this verse; and that twice over. That he prayed to God, and that God did hear him; That he was in distresse, and God did help him. His prayer earnest and ardent, wrestling with God against all difficulties, and impossibilities, and his deliverance wonderfull, beyond all reach of humane reason. And this it self shewes, that this was both spoken and written by him after his deliverance: see Psalm 14.1.

by reason of mine affliction] Or, out of mine affliction.

hell cryed] Or, the grave. *Heb. Sheol.* For he was in the fishes belly, as in a grave, or place of darknesse.

Verse 3. *For thou hast*] Here he amplifies his distresse, in many words, and easie to be understood. Such it was, as in all judgement of flesh and blood, might have drowned his Faith, and Hope; as well as his body. He looks not to the men that cast him over-board, but to God and his hand in it.

midst of the seas] *Heb.* heart.

Verse 4. *Then I said*] These sireights brought him to these disputes of despaire; to these perplexities and agonies.

I am cast out] Considering his case, and the cause of it; his sin and Gods anger; both so eminent, and transcendent: This drives him into this sore and distracting Temptation. He remembred not that, Leviticus 26. 44. Nor was of that persuasion, Lamentations 3.31,32,33. but rather inclines towards that of *Cain*, Genesis 4.13,14. Thus he laboured between hope and despair, considering the neglect of his vocation, and Gods Judgements for the same: But yet in the end Faith got the victory; as appears in the next words.

yet I will look] Though the gate of mercy seeme shut, the hope of pardon cut off, and mountaines of oppositions stand up against me, yet I will look up, and over-look all these. Thus his Faith wrestles and holds out its shield in all these conflicts, and against all these assaults, as Psalm 42. 5. 11. and 43. 5. He despaires not, but rather checks his own diffidence and distrust, wishing and hoping for mercy.

toward thy holy Temple] He animates himself to hope, by mentioning and remembring the Temple, and the promises made to it, and by it; and his former interest in it, and the services of it.

Ver. 5. *The waters*] Against he enlargeth himselfe upon the wofulnesse of his estate, which might have amazed him with terrour, and kept him from any hopefull addresse to God by prayer; knowing all this befell him for his open rebellion against God.

even unto the soul] Bringing me into danger of present death. See Psalm. 69.1,2.

the weeds] To wit, which the fish had swallowed; or, so deep was I in the bottom of the sea, as if the weeds that grow there had been wrapped about my head.

Ver. 6. *to the bottoms of the mountaines*] *Heb.* Cuttings off. Great Mountaines and Promontories are there along that Coast of the Mediterranean Sea; to the roots, and feet whereof he descended in the fishes belly.

barres] A terme taken from prisoners. The meaning is, I am in the sea as it were in a strong prison; shut up and barred from the earth, and land of the living on all sides, by those steep rocks.

for ever] Unlesse thou do miraculously relieve me. For upon all this, no lesse could restore him then a miracle.

yet] Thou hast delivered me from the belly of the fish and all these dangers; as it were raising me from death to life. Therefore this was indited after his deliverance; this being his thanksgiving for it.

corruption] Or, the pit.

O Lord, my God] He prayed in some faith. And here is the triumph of his faith, upon the hearing of his prayer. For by this means Faith groweth gloriously.

V. 7. *fainted*] Was so anxious and perplexed, that it fell as it were into a swoun; and all my thoughts and devices could not ease

or dis-burden my cares; but they tormented me only, and recoiled and redounded back upon mine own head. See Psalm 42.4. and 22. 14. and 102. Title of the Psalm, Job 30.16.

I remembred the Lord] And his mercy of old, as Psalm 41. 6. and 77.5---12. Thus still he kept his ground, and held up his hope, hough with wonderful difficulty.

and my prayer] Whereby he now fled to him in hope, as formerly he had fled from him by rebellion. Thus prayer is our shoot-anchor in all storms and tempests.

came in] Was not shut out; as Lam. 3. 8, 44. but had entrance, and found acceptance; as Psalm 66. 19. and 88. 2. See Esay 65. 24.

holy Temple] To wit, in heaven, Gods dwelling place in glory: the representation whereof was in the Temple of Jerusalem; to which also no doubt *Jonah* had relation here, and to the promises annexed to it.

V.8. *They*] *Jonah* upon consideration of the premises, sets out the false, deceiving, vain courses of sinners; whereunto he secretly opposeth his own piety and practice.

lying vanities] They that depend upon any thing save upon God alone. Thus he calls and stiles all such dependencies whatsoever men frame and fancy to themselves.

own mercy] They refuse their own felicity, and that goodnesse which they should else receive of God, if they observed him alone, and can receive of no other; as himself finds by his present experience. See Jer.2. 13. Psalm 36. 9. Jer. 17. 13. and 18. 14. and Esay 46.7,8.

V.9. *But I will*] Though idolaters, to their hurt, do otherwise observing lying vanities, and ascribing their deliverances to their vain lying idols; yet I will apply and addict my self solely and wholly to God, in whom alone all hope of help and happinesse remaineth.

of thanksgiving] Psalm 50.14,23. and 116.17. Hos. 14.2. Heb. 13.15.

I will pay] See on Chap.1.16.

salvation is of the Lord] Psalm 3.8. It is to be ascribed to him and to no other, as *Jonah* doth in this present case.

V.10. *spake unto the fish*] Gods sole word made and commands all things, Gen.1.3. Psalm 105.31,34. and 107.25. Esay 43.6. and 44.27. and 7.18.

vomit out] A miraculous both preservation in the belly of the fish, and deliverance out of it. And this may serve as an image and type of our preservation in the grave, and our resurrection from the dead, by one and the same Almighty power of God.

CHAP. III.

C*Ame unto Jonah*] This is a great declaration of Gods mercy, that he receiveth him again, and sendeth him forth as his Prophet, which had before shewed so great infirmity.

the second time] Gods wonderful mercy without any merit of *Jonah* after his so foul a fall; freely to restore him to his Prophetical office and honour.

V.2. *Arise*] See on Chap.1. verse 2.

that great City] Though thou be a single man, a meer and mean stranger unknown, unregarded; yet go against that great City, the greatest City then of the world, so great and populous, as it might seem to be a region or countrey; a Heathenish, proud, sinful, secure City. He re-minds him of this, to forewarn and fore-arm him with invincible magnanimity against the seeming difficulties and dangers incident to his office and charge.

that I bid thee] Whatsoever it be. See Chap.1. verse 2.

V.3. *So Jonah arose*] Before, he arose to flee from his charge and vocation, from Gods call and command: Now he arose, and addressesth himself to it; consults not with flesh and blood, but by faith overcomes all obstructions, knowing he had God on his side who had so wonderfully saved him: with resolution therefore and boldnesse, he sets forward. Thus he profited under the Rod in the School of afflictions; and so good are chastisements to us, Psalm 119.67,71.

according to the word of the Lord] All he minded now was his obedience to God and his command; he gave up himself wholly to be guided and ruled by him. A good change.

an exceeding great City] *Heb.* A great City of God. For the Hebrews do extol the greatnesse of things, by adding the name of God to their ordinary names: as Cedars of God, Psa.80.10. mountains of God, Psal.36.6. the wrestlings of God, Gen.30.8. See Annot. on Ezekiel 40.2.

three dayes journey] In circuit, say some; and that going leasurely to go through the several streets, say others: in length and breadth, say others: and Heathen Writers most accord herewith. They mention 400 *stadia*. And a *stadium* contains 125 paces: and so 8 *stadia* our mile. See on Ch.1. verse 2. It is not so likely that those Authors should feign or fail in so notorious a thing as was the quantity of that so famous a City.

V.4. *into the City a dayes journey*] Not going on straight forward, say some, but by pauses and at times, going on from place to place, as his charge required. But nothing hindets, but it might be that he went on straight forwards, and that day converted many. And after in the dayes following converted more, till there was a general conversion of the City.

and he cryed] He doth not make any stay, first of all to view the City, what were the manners and conditions of the place and people: how he might with best conveniency, and least danger, preach and publish his dreadful un-welcome message: But without any such carnal reasonings, as soon as he came to the gate of the City, he straight falls on without any respite of time to execute Gods command, and his duty. And that not fearfully muttering his messages but with open cry and proclamation: such courage and boldnesse he had now attained to.

yet fourty dayes] Here is no sweet invitation, and allurement to repentance; no condition or exception expressed, nor promise of pardon made, or conditionally intimated: no such preaching as that Ezek.18.21. and 33.14,15,16. But *Jonah* is *Boanerges*, a son of thunder: his sermon as a thunder-bolt. The condition, it seems, God reserves to himself, and is here to be understood. See Gen. 6. 3. and Chap.20.3. And so are all the threatnings and promises of the Law conditional, 1 Pet. 3. 20. And if this condition were not understood, what needed the Lord to have sent the Prophet to them? He might have destroyed them without this sending, and warning, as he did usually deal with other Heathen Nations, as we read in the Prophets. But he thus sends *Jonah* to the Ninevites, that by his warning they might speedily provide for their own safety, by timely repentance. Herein vouchsafing them that favour, which otherwise was peculiar to his own people, Amos 3. 7. what danger in all humane reason might this preaching have procured to *Jonah*? But now he feared nothing, but disobedience to God.

V.5. *believed God*] Matth. 12.41. Luke 11.32. and his word preached by *Jonah*: for he declared that he was a Prophet sent to them from God, to denounce his judgments against them. See Exod.14.31. And they most likely had heard of his wonderful deliverance out of the Whales belly: which argument might work much upon them.

and proclaimed a fast] Being in all likelihood by *Jonah* told of their sins, and that God was the avenger of them. This fast the people seem voluntarily to undertake to keep; and after to be also authorized and enjoyned by the Kings command; who would also be partaker thereof. But yet more likely the command came first from the King himself, and his Nobles, v.7. Of Fastings, see on Joel 1.14. As we have this example of fasting here, so we have many more in Scripture, of *David*, of *Daniel*, *Nehemiah*, and of *Anna*, *John Baptist*, *Paul*, and others; of *Jehoshaphat* and his people: of *Ezra*, and his company; of *Esther*, and the Jews; of the people in the Babylonish captivity; yea, of wicked *Ahab*, and the proud Pharisees.

V.6. *For word came unto the King*] Here is a declaration how the Ninevites came to proclaim a fast, and put on sackcloth; not by their own power and authority, but by the Kings command.

and he arose from his throne] A rare example in the Monarch of the world, and the more rare, all circumstances being duely considered. And in all likelihood his hearing of *Jonah's* being in the Whales belly was a great inducement hereunto: besides that, God filled his Word in *Jonah's* mouth with his own Spirit, and clothed it with his own power.

robe] See Exod.33.4,5.

sackcloth] Gen.37.34. See Annotations there.

sate in ashes] Job 2.8. and 42.6. 2 Sam.13.19. Esther 4.13. Esay 58.5. Jer.6.26. Lam.2.10. Dan.9.3. These ceremonies and outward rites, are only useful as they testifie the truth of the inward sorrow and repentance of the heart, and help and conduce thereunto; without that they are frivolous and hurtful, 1 Tim. 4. 8. And they are used only in extraordinary cases.

V.7. *And he caused*] See on verse 6. And so soon and suddenly he did it. He did not rage and storm at such words, at such a sermon. He did not as *Ahab* did, 1 Kings 18.17. or as *Jehoiakim*, Jer. 36. 23. and chap.26.23. Or as it is, Amos7.10. But thus he humbles himself,

published] *Heb.* Said.

nobles] *Heb.* Great men.

nor beast] The threatning was against the whole city, And all things in it. All the creatures, as they were made for the use of man, so they suffer for the sin of man; and man is punished in them, and the losse of them: man, in their punishment, sees what he deserves. The meaning then is, not that the dumbe beast had sinned, or could repent; but that by their example man might be astonished, considering that for his sin the anger of God hanged over all creatures; and that their loughings and bellowings might the more excite the people to lamentations and howlings.

taste any thing] For a certaine limited time, which likely was a whole day at least.

and beasts be covered] It may be, according to the custom of those days;

those days, the beasts they use to ride upon, and imployed for carriage, were wont to be covered and trapped: but in time of mourning they took those ornaments off, and covered them with hairy cloth, and ragged clothing.

and cry mightily unto God] The King of *Nineve* can resolve of no way for help, but prayer. And that must be strong prayer; as Heb. 5.7. 1 Sam.15.11. Psal.22.2. and 69.3. and 119.145. Luke 18.7. Thus far he by the light of nature. And so did the marriners. Chap.1.5. He commandeth that the men should earnestly call unto God for mercy.

yea, let them turn] He rests not in the external Rites, but comes to the true touch of Repentance, the effects and fruits of it; every one to turn from his evil course of life, to change his manners and become a new man.

and from the violence] He instanceth in one particular sin, which likely reigned much, if not most, in that city.

is in their hands] Whereof he is guilty, as if his hands were soiled therewith, Psal.7.3.

V.9. *who can tell*] The king then doth not utterly despair; but entertains some hope of help. Faith is mixed with doubting; yea even in in Gods true children. And this question here may note our difficulty, as well as diffidence. See Joel 2.14.

will turn] Towards us in grace and mercy.

that we perish not] He acknowledgeth that their safety, or perishing lay wholly and solely in the hands of God, in his favour, or displeasure.

V.10. *And God saw*] This is called repentance, by our Saviour, Matth.12.41. But likely in a large acceptation. This may seem rather, by the sequent history of them, and their dealing against the Jews, to savour of *Pharaohs* and *Ahabs* repentance, then to be a real and found conversion to God. See the book of Nahum. They were like those. Psalm 78.34,36,37.57.

their works] That is, the fruits of their repentance which did proceed from their credence to the words of the Prophet. These are looked more after, then ceremonious rites. Not yet that their works merited their pardon, but that they shewed such a qualification to be in them, as is in such to whom God promiseth freely, out of his meer mercy, to give a gracious pardon.

God repented] by recalling his sentence which was but conditional in his decree, and minde; whereof he gave likely either little or no notice by *Jonah*. See Genes.6.6. and the Annotations there; Gods dealing here with *Nineve* is not much unlike his dealing with *Ahab*, 1 Kings 21.27,28,29.

CHAP. IV.

Verse 1. B*Ut it displeased*] Not onely for fear of being thought a false Prophet; but also for the zeal of Gods glory, which he thought was wronged by this change; And for affection he bore to Gods People, who had then no greater enemy to fear, then the empire of *Assyria*; as by effect it appeared not long after. And hereupon some would excuse *Jonah* from all fault in this; but in vain: Should he be displeased with Gods doing? with his work of mercy? so great a mercy? and he threat so exceedingly displeased? so very angry? beyond all mean and measure? Himself sets out his own sin, and God himself reproves him for it; both which will more appear hereafter. Thus the Prophet falls fowle upon God; and that so soon after so miraculous a mercy and deliverance vouchsafed him. He was it seems too literal a Doctour, taking and pressing the bare words, without any restriction or reservation.

V.2. *And he prayed*] A passionate disorderly prayer; expostulating and quarrelling with God, accusing him, to please and justifie himself, in his former open rebellion. Herein was some piety in that he directed his Complaint to God, in the name and nature of a Prayer, but mixed with much infirmity, and impiety. In this, he reteins some feeds of piety and obedience in his heart; and God mercifully vouchsafes the title and esteem of a Prayer unto it. And thus in much mercy God many times deals with the sinful weaknesses of his servants, yea, our best services are tainted with imperfections and defilements.

was not this my saying?] Here is his grief and anger, That thus he should be found to be a false and lying prophet. See Jerem.20. 7,8. Thus prefering his own conceited credit, before the praise of Gods glorious mercy. But be it that herein he had a chief eye to Gods glory, and was most tender of it; fearing the prophane Ninevites would blaspheme Gods Name, and deride his Word and threatnings, when they saw them not to be accomplished, they knowing that God was the authour of his message, and *Jonah* was but his Ambassadour, sent with his word in his mouth, with instructions, and mandates from him; Take him thus at the best, yet he should have learned to subject his will and wisdom to Gods will and wisdom; not to arrogate to himself a censure of things passing his capacity; but humbly and wholly to submit himself to God, and to beg of him the Spirit of discerning in such high concernments. And the like must we do, when we see things fall out by Gods secret providence, which we think will redound greatly to Gods dishonour; let us grieve at the sin, yet wait on, till he bring forth light out of darknesse, good out of evil: and mean while let us go on to obey his commands, though all the world oppose us in it. Verily here is a manifold example in *Jonah* of humane infirmity. He seems here to defend and maintain his former obstinacy and rebellion, aiming in all at his own credit and reputation.

therefore I fled] Chap.1.3. Not for fear of danger, or toil; nor out of a rebellious minde, or any sinister intent; but left the issue and event of my Preaching should minister occasion to these Heathen people to blaspheme thy Name, to deride thy Word, as if there were no truth in thee or it. Thus would he disobey God, out of a pretence of his love to God, and zeal of his glory. Let not such good intentions pretended, or real, draw us to the right hand, from the right path of Gods commandments.

for I knew] Out of Exod.34 6,7. Psal.86.5.

a gracious God] This should rather have animated him to his duty. And happily would so have done; in his Ministry to the Jews. But this seemed to him to thwart, and to be quite cross to that peremptory ambassage, upon which he was sent to the Ninevites: and so he conceived, that upon their repentance, God would be merciful; and so both himself and God exposed to their derision; and that this made him flee. He could dream of nothing to the Ninivites, but their destruction. But God sifed his Ministry to a better purpose, and crowned it with better success then he imagined or any way deserved.

slow to anger] Psal.78.38. Hosea 11.9. See that James 1.19.

and repented] Joel 2.13. Jer.18.8. and 26.3,13,19. *Jonah* out of a blinde zeal makes ill use of these excellent attributes of God, to make them a cloak for his rebellion, and disobedience to Gods Commandment. But he should have been less wise in his own conceit, and have committed the event and success of all to God, and have obeyed his call and command, though a thousand difficulties and absurdities had flood in his way.

V.3. *my life from me*] Not so much out of his desire of heaven; as for his present displeasure and anger, verse 1. see here again his great weaknesse and sinful infirmity in this his strange passion; And this so soon after he came out of the Whales belly; Yet is not this a voice of despair? he would not then have put it up in form of a Prayer to the Lord, but a passionate expression of his too great indignation at this event of his preaching, and Gods repenting mercy to Ninineh. He was too heady thus to wish for his death. And thus *Elias*, 1 Kings 19.4. *Iob* and *Jeremiah* were too hasty this way. They should have kept their standing, till God, who placed them in this life, had called them out of it. See the example of *Paul*, Phil.1.22,23,24. we must so love life, as yet willingly to leave it when God calls for it; and so wish for death, as yet patiently to wait till God brings us to it.

for it is better] Thus *Jonah* expresseth and confesseth his own folly and sin. So dangerous a thing it is for us, and audacious, to pass our censures upon Gods actions, and the passages of his providence. His ways are always holy in themselves, though to us unknown, Ezek.18.25. Isaiah 55.9. Our wisdome and safety is wholly to submit and subject our selves to his holy will and pleasure.

V.4. *Doest thou well to be angry?*] Or, art thou greatly angry? wilt thou be Judge when I do things for my glory, and when I do not? Others thus; thou hast great cause to be angry: and so it is an ironical reproof. See verf.9. and Numb. 22.27,29. Here God, the just Judge of the world, condemns his prepostetous zeal, for all his good intention. See Luke 9.54. Shall silly man thus chafe and fret at Gods proceedings? Let the potsheard strive with the pot-sheards of the earth. *Jonah* did not modestly disburden himself of his fears and doubts before God, but straight became exceeding angry. And God here by putting this Interrogatory to him, would convict him by verdict of his own Conscience; as if he should say, do but look thy self in the glasse of thy own Conscience.

V.5. *So Jonah went out of the City*] Likely before the forty dayes were expired; not knowing yet of the Lords merciful minde to spare the City; and left if he had stayed therein, he might have been destroyed in it. Or if this be understood that it was after the forty dayes were expired, yet might he wait a while longer, expecting still the judgement threatned, though a little delayed, yet to be shortly executed. For we read not of any Revelation made to him, or understood by him, of reversing the judgement; but onely by the event. He therefore doubted at least whether God would shew them mercy, or no: and therefore after forty dayes he looke still what issue God would send.

V.6. *prepared*] Did miraculously cause this plant so soon and suddenly to spring and grow up to a great height; peradventure this happened when the booth began to dry up, and shadow *Jonah* no more.

a gourd] *Hebr. Kikaion*. A plant which is very common in those hot Countreys, and groweth up to a great height, and spreadeth out in great breadth, called commonly *palma Christi*, as most conceive. *Hierom* was questioned for translating it an Ivie. God chose such a plant as naturally growes soon; but here he makes the growth to exceed far the ordinary course of nature.

to come up] Over the booth where *Jonah* was.

His grief] Namely, from the heat, which increaseth the grief of his minde. Or to give him by the means of this plant some wholesome decrement and remedy for his passion.

exceeding glad] *Heb.* rejoyced with great joy. Thus sensible we are of bodily comforts and refreshments.

v. 7. *Prepared a worm.*] Thus Gods providence is in and over the least creature. So for the winde, verse 8. See Matth. 10. 29, 30. Luke 12.6,7 It is God that works ordinarily in the setled course of nature; and extraordinarily, when he pleaseth to vary from it.

smote] Namely, did gnaw the root of it.

v.8. *a vehement east winde*] Heb. a silent or deaf winde. That is to say, a still hot winde, which redoubled the heat of the Sun. Others; a winde that made one deaf, it was so tempestuous.

and wished] 1 Kings 19.4. *Jonah* still is in extremity of passions upon all occasions; transported and over-born with them; with anger, joy, grief; They should be regularly moderated.

v.9. *Doest thou well to be angry?*] Or, art thou greatly angry? so angry for such a trifle; Is this well? God here is mindful of him, when he was not so mindful of God; but wished onely in himself to die; and so to run upon despair, without seeking to God for a remedy. Thus God prevents us in mercy, and expects not alwayes, till we begin to seek to him first.

I do well to be angry] Or, I am greatly angry. *Jonah* is still in height of passion; words are these of a passionate spirit, blinded with anger, rather then with any expresse rebellion. This declareth the great inconveniences wherein to Gods servants do fall, when they give place to their own affections, and do not in all things willingly submit themselves to God. He sleights Gods admonition and reproof, riseth up in a further animosity against it; proceeds on to a desperate degree of anger. Such wild beasts are our furious passions, when we give them the reins. This case of such a Prophet should make us the more careful to curb in, and to regulate our affections betimes.

v.10. *Thou hast had pity*] Or, spared. That is, thou wouldest have spared and dearly preserved it. God now applies the former case to his present purpose. He had pity on the gourd, for his own sake chiefly, and his own use.

came up in a night] *Heb* was the son of the night: was so sleight a thing; and he had no interest in it, or the making of it.

v.11. *And should not I*] Thus God more fully reproveth him, which would pity himself, and this gourd; and yet would restrain God to shew his compassion to so many thousand people of his own making, and for his own use; But that he must needs destroy them, and not suffer them to enjoy the common benefits of light and life. Every word of the Lord here hath its weight and emphasis, opposing himself to *Jonah*, and populous Nineveh to the Gourd. An argumentation somewhat like that, Matth.7.11.

Cannot discern] Little children that are not yet come to age of understanding.

and much cattle] To be much preferred before the gourd. And all this to make *Jonah* to be ashamed of himself, and his furious folly: who would prescribe rules to God, and his secret Counsel; and goes about to govern God by the dictate of his will and pleasure: that he should not spare the Ninevites, who yet so much indeavoured by their Repentance to prevent his judgment threatened against them.

ANNOTATIONS on the Book of the Prophet *MICAH.*

THE ARGUMENT.

MIcah *prophesied in the dayes of* Jotham, Ahaz, *and* Hezekiah, *Kings of* Judah. *Some say upon probability, at least thirty years; at which time* Isaiah *also prophesied: and they two are like in the subject matter: and in their terms and prophetical stile, sublime and lofty. He declareth the destruction of both the Kingdomes of* Israel *and* Judah, *and their approaching dispersion by the* Assyrians, *and by the* Chaldeans, *because of their manifold wickednesses: but chiefly for their idolatry, impiety, and inhumanity, and all upheld & countenanced by their Princes, and Prophets. Then he maketh promises to the remnant of true Believers, of temporal deliverance from Captivity; and of Spiritual through Christ, who should bring Eternal salvation to the whole Church, gathering it out of all Nations: whose coming in the Flesh, or Incarnation, and place of his Birth, are described; so shet from him* Herod *mig ht be told where Christ the true Bread of Life should be born; Namely, at* Bethle-chem, *The house of Bread, for so the Hebrew word signifieth. Furthermore, he joyneth excellent prophecies of the coming of Christs Kingdom: of the calling in of the Gentiles: and of the felicity of the Church, and the Benefits should come to it by the Gospel. His prophecie hath two parts or sermons: The first consisteth of threatenings to the wicked,* Chapter 1, 2, *and* 3, *and of consolations to the Church, by the Prophetical promises of Christ and his Kingdome,* Chap. 4, *and* 5. *The second part hath also threatnings, for their ill requiting of all Gods kindnesses, and their other sins,* Chap.6. *And, after the complaint of the Prophet, and all the Godly, concerning the paucity of good men, in every rank, and degree: so that they could scarce finde, among their near friends and necessary acquaintance, piety and fidelity: he endeth his prophecie with the Churches consolation, in her patient expectation of Gods time to plead her cause, to the shame of her insulting enemy, and her own marvellous felicity,* Chap.7.

CHAP. I.

MIcah] Jer.26.18. not that *Micajah*, 1 Kings 22.8. *Morasthite*] Namely, of some city called Morasthith, either that verse 14. or that, Josh. 15.44. being a city assigned by lot to the tribe of Judah.

in the dayes] He was contemporary with Esaiah, save that he began later then he: and after *Joel*, *Amos*, and *Jonah*, had ended their prophecies. The time of his continuance in executing his office is not certain, because those years of *Jotham* and *Hezekiah*, in which he began and ended, are not set down. This knowledge of the time helps much to the understanding of the Prophecie; which in it self is somewhat dark and difficult. He hath a great concord and correspondency with *Esay* his Colleague, many times using the same words. God willing so by the mouth of two Witnesses, to have his Word confirmed to his people.

which he saw] Amos 1.1.

Samaria and Jerusalem] The chief cities of the two Kingdomes, of the ten tribes, and of Judah: and concerning their Princes and heads, verse 5.

v.2. *Hear all ye people*] *Heb.* Hear ye people all of them. He doth not equally preach and intend all his doctrine to the use of all people as much as to the people of God, the Jews: But this is a figurative manner of calling all creatures, as it were, to a solemn appearance, and to be witnesses at the judgement, wherein God will judge his people. See Deut.2.26.and 30.19.& 31.1.Ps.50.1,4. Esa.1.2. Their sins shall be brought upon the publick stage, and themselves convicted and condemned of all, unlesse they repent.

hearken O earth] Jer. 22.29. As if the senselesse element were more ready to hear, and to be stricken with the terrour of Gods wrath and judgement, then his people were. See Chap.6.1,2.

all that therein is] *Heb.* The fulnesse thereof.

and let the Lord God] The Tribunal being erected, and the assembly gathered, the Lord God will appear.

be witnesse against you] Will convince you of your sins, O ye of Judah and Israel. Here then there will be no dallying with God, nor escaping his judgment; he will plead his own cause against you, before all the world; and take due vengeance, unlesse ye repent.

the Lord from his holy temple] Coming forth, as one should say out of heaven; or out of the temple of Jerusalem, where he is present in his signs of grace and vertue, Psalm 11.4.Hab.2.29. They never gave over boasting of the holy Temple of Jerusalem, and God in it; they gloried in their prerogatives: that they were such a sacred people, as not to be so roughly handled, and uncivilly dealt withall, by the prophets: so abusing Gods favours to shield and shelter them in their sins: *Micah* tells them, that for all this the Lord will appear, even out of that holy temple, to take due revenge on them for their sins.

v.3. *For behold*] To rouze them up to attend that which they could so hardly be perswaded to; that God was so angry with them, when they thought him well pleased and propitious.

forth out of his place] Esay 26. 21. There against the enemies of his Church; here against his own people. Not quite to leave his Temple; as Ezek. Chap. 9. 3. and 10. 3, 4, 18, 19. and Chap. 11. 22,23. But to appear out of it; as in the end of the former verse; and to appear as a dreadful Judge against them. They thought he had been in the Temple quiet and well pleased with their ceremonial Services and Sacrifices; not much unlike to the idols of the Heathens, in their Temples; But he will come forth and stretch out his hand of power and revenge further then so.

and will come down] From heaven; or rather from his Temple on Mount Zion.

and tread upon] He shall shew himself exalted above all worldly greatnesse; or he shall tread under-foot all powers which shall offer to resist him, Amos 4.13.

the high places of the earth] Meaning thereby, that God will come to judgment against the strong Cities and holds: none of them shall keep him out, or stop his vengeance: nor yet those high and lofty men, that by their greatnesse would plead exemption from the condition of the vulgar sort, see the phrase, Deut.32.13.and 33.29. and Isa. 58.14.

V.4. *And the mountains*] The rocky mountains shall yet melt. All this is to affright these hard-hearted sinners, with the dreadful Majesty of this Judge, coming to judgment. See Nahum 1.ver.4.--7. Psalm 50.3,4. and 97.2,3, 4,5. Yet this should not drive sinners to flee from God, but tame their pride, and humble them, in all submission and awful reverence, to approach unto him.

a steep place] *Heb.* a descent.

V.5. *For the transgressions*] Here is the cause why God appears so formidable. It is not without just cause; nor is he too severe to his people, more then is meet.

of the house of Israel] Of the whole body of the people; of his own people by Covenant.

what is the transgression] Where is the spring of all these Idolatries, and other sins of these two Kingdomes? Is it not in these two chief Cities? and in the Kings and Princes, and in their Courts, which are kept within those Cities? and in the Priests and Prophets that are there? And withall he may seem to speak this in the person of the hypocritical Jewes, that cried out, what, and where were these so great transgressions? as if they were unjustly taxed by the Prophets, when they dealt so roughly with them.

Is it not Samaria?] The Prophet meets with them, and stops their mouths; Their capital sins were most in their capital Cities; and thence over-flowed the whole land, even those named, ver.1. There is their sin, and the well-head of it; where the fountain should have been of all good government, and good example. Yea, there were their Idolatrous worships most reigning, wherein they so much pleased themselves, and from which they would not be beaten. The Prophet therefore in Gods name, as from heaven, thunders against them.

the high places of Judah?] Amos 7.9. High places of Isaac, high places were sometimes taken in a good sense; as Gibeon, when the Tabernacle was there; and Jerusalem, when the Ark was there, are called High places, 1 Kings 3.1.3,4. See also 1 Sam.9.12. and 10.5. Where the high place is called the Hill of God. But after the setling of Gods Levitical Worship at Jerusalem, and the building of the Temple, then and thenceforth high places are taken in the bad sense, as becoming Idolatrous places. So *Jeroboam* built high places, 1 Kings 12.31,32. Houses of the high places; and he made Priests of the high places, and images, and altars, and groves; where they burnt incense, and offered sacrifices in their idolatrous services. And his Successors multiplied these high places. And many Kings of Judah were not free of this sin. Yea, *Solomon* himself who builded the Temple, was deeply guilty herein, for his idolatrous wives sake, 1 Kings 11.7. And many his successors, otherwise good, yet taxed for this, for not taking away the high places which their Predecessors had built: And *Hezekiah* and *Josiah*, are commended for destroying them, 2 Kings 23.5.---21. They were so called, because they were built on high mountains and hills, Jerem.17.2. See Ezek. 20.29. Heathen idolaters worshipped their heathen gods in them, Num. 22.41. and 33. 52. But the Jewes most usually would worship the true God in these unlawful places, and by unlawful ways, 2 Chron.33.17.

is it not Jerusalem?] Great there were high places built, 2 Kings 23.5,6,7,10,11.

V.6. *Therefore I will*] Chap.3.12.

and as planting] As a place fit for such a use, or as an heap of stones, such as they use to gather out of the place where they mean to plant a vineyard.

pour down the stones] A gradual exaggeration of the foresaid judgment; even the stones themselves shall be carried away as with a torrent. See Mat.14.2.

into the valley] Samaria was builded on an hill, 1 Kings 16.24.

V.7. *And all the graven*] Such as they had in their high places. These shall be destroyed. The images themselves God doth not so much heed, as the idolatrous worship which they yeelld to them; and by them, which is the thing that God so much abhors.

the hires thereof] That is, all the riches and goods which the had gotten, and which she thought to have gotten, by her unlawful treaties and leagues with prophane Nations, and as it were for a reward given her for consenting to idolatry. See Hos.2.5,8,12. and 9.1.

for she gathered it] basely, and by their idolatry, as Whores gather riches for their hire

shall return] A proverbial kind of speech; as much as to say, those goods shall go away as they came, that which hath been gotten in the brethel, shall be lost in the brothel: or the Assyrians, who shall make prey of them, shall also take them as a reward, and gift of their idols, and shall adorn their idols with them.

V. 8. *I will wail*] Isa. 21.3. and 22.4. Jer.4.19. The Prophets words, having a feeling of the publike calamities. And by his example to awaken them out of that sottish security, wherein they so much pleased themselves, and to stir up in them the like passionate wailings as they saw in him.

and howl] Thus deeply did he compassionate and bear his share in the burden of their miseries. And yet at this time sensellesse were they themselves. The like compassion is expressed, even for Heathen Nations; as Esay 16.9,11. Jer.48.31,32. But likely there the Prophet shews more what they ought to do, then what he did himselfe.

strip and naked] Namely, in my shirt, or without my outward garment, which was a fashion used in times of extreme sorrow. See Esay 20. 2. and 32. 11. 1 Sam.19 24. Or strip at least-wise of my Prophets weed. See 2 Kings 1.8. Zech. 13. 4. Matth. 3. 4. The Keri of the Massorites notes here, that the text must be read, שולל *shollal*, not שלל *shalal*, with *Vau*, and not with *Lod*.

the dragons] Job 30. 29. Because their state should be like that, Esay 13.21,22. and 34.13,14,15. Jer.51.37. See Jer.9. ver.10, 11. and Chap 10.22.

owls] *Heb.* Daughters of the owl, Psalm 102.6. Jer.50.39.

V. 9. *her wound is incurable*] Or, she is grievously sick of her wounds, so in the plural number; Here, that is, Samaria's. Whereby is meant the whole Kingdome of the ten Tribes. See v.6,7. They are bitter, desperate: This is the cause of such his howling.

it is come] The wound and plague.

unto Judah] The Assyrians after they have conquered and laid wast the ten Tribes, shall also lay Judah wast, even to Jerusalem, 2 King.18 13. Esay 8.8. Jer.10.22.

he is come] The enemy.

the gate of] That is, to Jerusalem the Kings residence, and where Judahs Sovereign Court of Justice was held, which the Scripture calleth oftentimes gate.

V.10. *Declare ye it*] 2 Sam.1.20. The meaning is, the peoples calamities shall be so horrible, that it were to be wished that their deadly enemies, such as those of Gath, and other Philistins were, might never hear no news of it, for fear lest they should make triumphs for it, and should aggravate the measure of them by their insultings. He speaks their minds, who if it had been possible, would willingly have their calamities and shame hid from the knowledge of foreign enemies.

weep ye not] Forbear making any shew of miseries, for fear of giving your enemies occasion of laughter. He shews they should willingly rather choose to smother their miseries, and perish in silence and secret, if it were possible, then to have added to their miseries the insultations and scoffs of their bitter enemies, who greedily gaped for that occasion.

Aphrah] That is, dust.

vowl thy self in the dust] Thou Nation of Israel, in sign of extreme sorrow do thus, Jer. 6. 26. The name of *Aphrah* is not found any where else, and yet seems to signifie some noted place: some think it likely that it was framed by the Prophet, to make some allusion to the sense of his Prophecie; as instead of *Ephraim*, that is to say, fruitfulnesse, he saith, house of *Aphrah*, that is to say, of ashes, to shew that this tribe, which was so mighty, should be ruined and brought to ashes; Thou dust and ashes, roll thy self in dust and ashes, mourn so, as ver.12. instead of Ramoth, which signifieth altitudes or Heights, he saith Maroth, that is to say, Bitternesse, by reason of the great and bitter mourning and lamentation, which should be made in it. Some take this to be that mentioned, Josh.18. 23. in the tribe of Benjamin, and so the meaning to be that they should mourn thus far from Gath, and the bounds of the Philistins, and from places of great concourse of persons, going and coming; out of which place, when the Assyrians should over-run the country, one should not be able to come out. The Cetib of the Massorites hath it, I rowled my self in the dust.

V.11. *Pass ye away*] Into captivity, loaden with reproaches.

Thou, &c.] Or, thou that dwellest fairly.

inhabitant] *Heb.* Inhabitresse.

Saphir] If signifies fair; this may allude to Samaria; that instead of her fairnesse, she shall be exposed to foul ignominy, and shameful nakednesse. Some take the names mentioned in this and the next verse, to be appellative words, noting out the fair and fruitful,

fruitful, and the rough and barren parts and places of the Kingdom of Judah. Others to be proper names of neighbouring places, through which the enemy must passe, when he came against Judah.

shame naked] Isaiah 47.3. Jer.13.22,

the inhabitant] 2 Kings 18.13.

Zaanan] Or the country of flocks, a place of coming forth: full of flocks, and pasture for them. *Symmachus* translates it, the abounding habitation. This some make to allude to Sion, some to some other place that used much to come forth abroad: yet contrary to her custome, shall not dare now to come forth, seeing the mournful miseries and captivities of her neighbours.

Beth-ezel] Or a place near, or a house of separation, because say some, God shall forsake it, as an unclean place.

his standing] *Hebr.* his presenting, meaning his defending. For the Hebrews when they would say defend one, did say, present himself for one. See Exod. 32.26. Numb.14.14. Isaiah 21.8. Others, the enemy shall not depart before he hath overcome you: and so you shall pay for his tarrying. Others thus, That the neighbour places shall learn of you, by your example, to stand and stay at home, seeing the calamities of others, and not dare to go forth to comfort and assist them. Others thus, that those barren rugged places shall receive and maintain their standing and subsistence from the more fair and fertile places. Such various interpretations do these two obscure and difficult verses admit. The translation may be thus: The mourning of the house of *Ezel* shall receive from you her standing. The *Vulgar Latine* thus: *Domus vicina accipiet à vobis, quæ stetit sibimet.*

V.12. *of Maroth*] Or bitternesses, or sharp rough places. Of this see on the 10 verse.

waited carefully for good] Or, was grieved for good, sick for it; which they lost, and carefully expected in vain, but were cast out of their former good and happy estate, by those publike calamities. And thus the *Targum*. LXX have the word begun, for waited.

but evil came] The evil of calamity and affliction.

from] He the author of it, whosoever was the instrument.

unto the gate of Jerusalem] *Rabshakeh* shut up Jerusalem it self. And therefore Maroth might well be frustrated of her expectation, and mourn for her losse.

V.13. *Lachish*] Lachish had a King, who with his City were conquered by *Joshuah*, chap.10.33,32. and allotted to the Tribe of Judah, Josh. 15.39. It was fortified by *Reboboam*. King *Amaziah* fled thither from conspirators, and was there murdered, 2 Kings 14.19. *Sennacherib* besieged it, 2 Kings 18.14,17. *Nebuchadnezzar* fought against it, before he took Jerusalem.

binde the Chariot] To flee with all speed before it were too late; for there is no abiding for thee in the City, by reason of the enemy, the Assyrian, who comes to besiege thee, 2 Kings 18.14,17. and chap. 19. 8.

to the swift beast] That is, Horses, or Dromedaries, or other beasts which could run very swiftly.

she is the beginning] Hence it appears that Lachish was first infected with the ten Tribes idolatry, and that from thence it passed even to Jerusalem, some apply this to her confederacy with Jerusalem, against *Amaziah*, 2 King. 14.19. And not unworthily, the that would not suffer her king flying to her for succour and safety, to escape, should now her self, though she flee never so swiftly, yet not escape. Thus God revengeth rebellion and conspiracies against Kings and the murdering of them thus severely and surely at last, though defers'd neer a hundred years.

for the transgressions] *Targum*, transgressors.

in thee] The conversion of the speech to *Lachish* sheweth her to be very guilty; and to have opened the door to let in the idolatries of Israel unto Judah.

V.14. *give presents*] To buy the friendship and assistance of the City of the Philistins, and of other Cities of that Nation, against the Assyrians; yet all shall be in vain.

to Moresheth-Gath] To distinguish it from another *Moresheth*; that verse 1. or that Josh.15.44. In the tribe of Judah.

Achzib] That is, a lye, it appears by Josh.19.29. Judg.1.39. That this City was one of those, out of which the *Canaanites* could not be driven; and it seems that upon this invasion of the Assyrians, the Israelites had made a league with those Nations, by whom they were deluded, either through weakneſse, or perfidiousnesse; and *Achzib* among those Cities hath made choice of *Achzib*, by reason of the signification of the name, which is a lye. This lying *Achzib* shall prove a lye: Their hired Auxiliaries should fail their trust, or not be able to help them. No succour, or resistance against God, and his judgments. And these particular addresses and occurrences thus foretold make Gods hand to be seen more clearly in the business, when these things should come to be accomplished.

V.15. *yet will I bring an heir*] I will cause the Assyrians to come, who shall make themselves Lords of thee, and thy goods.

to Mareshah] A City of Judah, Joshua 15.44. And this also seemes to have been chosen out by reason of the nearnesse which is between the name of heir, and *Mareshah*. A possessour shall possesse *Mareshah*. See 1 Chronicles 8. 13. And if this be the Prophets own City where he was born, we see he is no accepter of persons; he spares not them.

he shall come] Or, the glory of Israel shall come, &c.

Adullam] A City of Judah, Josh.15.35. 1 Sam. 22.1. 2 Sam. 23.13. 1 Chron.11.15. 2 Chron. 11.7. To the Cave where David fled. And this was a City of note after the return from the captivity, Nehem.11.30.

the glory of Israel] Some understand this of Jerusalem, some rather of Adullam, appositively the glory of Israel. And this, some by way of scorn, that poor Adullam should then be the glory of Israel, the glory of Israel should be brought to that low estate.

Ver. 16. *Make thee bald*] That is, O thou Nation of the Jewes, make most bitter lamentation. See Job 1.20. Isai.3. 24. and 15. 2. and 22.12. Jer.7.29. and 48.37. and 41.5. Lev.19. 27,28. and 21.5 Ezech.7.18.

thy delicate children] Which by abusing my long patience and indulgence, thou didst bring up so delicately and daintily, swimming in thy pleasures, and drowned in thy delights, not heeding thy sins, or my judgments.

as the Eagle] When the changeth her feathers, or groweth bald.

for they are gone] Captives and Exiles, so as the land remains desolate and waste. He speaks of the future time in the present or preter tense, for certainty of the prophecie.

CHAP. II.

Verse 1. *Woe unto them*] From their idolatry the Prophet now comes to charge them first with inhumanity, and cruel covetous oppression of their brethren; to which he adjoyns Gods fore judgments threatned for it. And secondly, he chargeth them with impiety against God, and his Prophets, in prescribing to them what, and how to preach and prophecie, intermixing withall the former accusation of their cruel oppressing their brethren, and returnes the second time to renew Gods threatnings and judgments against them for these sins. He is vehement in his Sermon, and severe, because he saw the nature of their sins, and their boldnesse in them so required.

unto them] He distinguisheth not here between Israel, and Judah, but seems to comprehend both.

that devise] Hos.7.6. Our devisings, thoughts, imaginations, must be good and just.

iniquity] Fraud, force, wrongs.

upon their beds] Psal.36.4. They rest not then, in the time and place of rest, from evil. So restlesse are sinners, and greedy covetous persons, to set upon mischief.

Morning] As soon as they rise they will not delay, or lose any time, but presently execute their wicked devices of the night.

because] Or, when.

in the power] What hurt they are able to do, that they dare do, and are ready to do, when any hope of gain and getting doth any wayes appear. So Prov.3.27. when it is in the power of thine hand to with-hold it.

V.2. *fields*] Isaiah 5.8.

and take them] As greedy, and cunning, to covet and compasse; so ready and audacious to execute and practice; no sooner the one then the other, nothing shall scape their fingers.

oppresse] Or, defraud, v.8.

V.3. *against this family*] Of Israel, and Judah. For God here distinguisheth them not.

do I devise] As ye devised evilly, verse 1. so I sleep not, but am watchful, and devising my devices against your evil doings.

an evil] Not of sin, but of punishment.

from which] Though hypocrites do ever promise impunity to themselves, and think to escape one way or other, yet they but deceive themselves, and shall be deceived: Their necks that would not submit to the yoak of obedience, shall lye under the burden of punishment.

haughtily] As now ye do: the Scene shall be changed, your pride abated, even that pride wherein ye sleight and despise all the threatnings of the Prophets.

is evil] Or, will be evill, to break them that would not bow and bend themselves to obedience.

V.4. *In that day*] Of Gods judgments and visitation. See Isaiah 2.10. and 7.17. and 10.3. and 13.6,9. and 22.5. Jer.30. 7. and 46. 10. Ezek.7.10,12. Amos 5.18.

a parable] Parables and Proverbs shall be taken up against the Jewes.

and Lament] Lamentations shall be taken up over them. See Jer.9.17,18. 2 Chron. 35. 25. Job 3. 8. Eccles. 12. 5. Amos 5. 16. whiles your enemies and ill-willers shall deride your miseries, you shall weep.

with a doleful lamentation] *Hebr.* with lamentation of lamentations, Ezek. 2.10. and this shall be for a lamentation.

we be utterly spoiled] Jer.9 19.

he hath changed] The Assyrians and Chaldeans, as Gods instruments.

the portion] The state and condition, the lot and portion, and inheritance which God hath given them, Chap.1.15.

how hath he] Thus the Jews lament, and say that there is no hope of restitution, seeing their possessions are divided among the enemies, and themselves carried captive into foreign Nations.

turning away] Or, instead of restoring.

V.5. *Therefore thou shalt*] By reason of this sin set down, ver.1,2. you shall be put out of all light and share in the Church and people of God; whereof the driving out of the holy land shall be a sign.

cast a cord by lot] Deut.32.8,9. Num.34.13. Psa.78.55. & 105.11. Now, not they for themselves should do it, but strangers and enemies should divide their land and portion for themselves for their use and possession, See Amos 7.17.

in the Congregation of the Lord] He may likely thus stile them ironically, and so sting them with remorse, in that they had forfeited the favour of this title, and lost the true right and interest in it.

V.6. *prophecy ye not*] Or, prophecy not as they prophecy. *Heb.* Drop, &c. See concerning this manner of speaking which is very frequent among the Prophets, Ezek.21.2, Amos 2.12. Mic.2.6. Esay 30. 10. Jer.11.21. & 5.31. The conciseness used in this verse, occasions variety of interpretations. Most take them to be words of profane men, who would hinder the free exercise of the Prophets office, and of his fellow-Prophets.

to them that prophecie] Some take this, as to imply a command of God to the Prophets to prophesie, notwithstanding they were silenced by those wicked men.

they shall not prophesie to them] Gods reply: that is to say, they shall preach in despite of you; and if it be not for you ye rebels, which wrong them, yet it shall be for the salvation of mine elect, as Esay 8.16. And they shall not prophecy to you as your false prophets do, that no shame shall over-take you; some render the words and meaning thus, as if the wicked people should say, prophecy ye (true Prophet) not at all, let those prophecy, (meaning their false prophets) The other prophecy not, as these of ours do, That namely no shame shall befal us, verse 11. 1 Kings 22.8,&c.

that they shall not take shame] See the *Targum*. Or, *Non retrocedit ignominia*. Some expound thus, as was said, that the false prophets prophecied, that the people should suffer no shame, no blame, or harm. Others thus, that God will not have his true Prophets prophecy any more unto this forlorn people, who thus inhibit them, lest they should take and suffer shame, by losing their labour, and being lyable to their scoffs and reproaches. A most heavy judgment.

V.7. *O thou that art named*] A less sin were this in others, but a prodigious sin in the tart named, but art not in truth, as Apoc.3. 1. and Chap.2.2.

the house of Jacob] But deservedly may rather be named an Hittite, Amorite, of Sodom and Gomorrah; of their father the devil. See Ezek.16.3. Esay 1.10. John 8.44.

is the spirit of the Lord straitned?] Or, shortned. Is not this an exerable boldnesse in you, to oppose your selves against my Prophets? and the power and authority of my Spirit, which from time to time hath set my Prophets on to preach my Word? is it now lessened or weakned, that it should yield to your desses? See Jer.6.11. and 20. 7,9. Mic.3.8.

are these his doings?] The cause of all these evils and threatnings, which are denounced against you by my Prophets, is in you, and not in me; and therefore you wrongfully complain of my Prophets, as if they were the authors of all the evil that befalleth you, Esay 28.21. Lam.3.33. Or, are these the doings of the house of *Jacob*? are they such as those you do? your doings then being such as they are, no marvel if the Prophets deal so roughly with you. Yet some make all these words to be the sayings of the rebellious Jews, and so expound them, as animating one another by them to contemn Gods Words and threatnings in the mouths of his Prophets.

do not my words do good?] Quarrel not, that not at my word; as ye do. The fault is not in my word, in my Prophets speaking it, but in you. You may thank your sins for all the burdensome and threatning words of my Prophets. If you will be good men, and believe, you shall hear nothing from my Prophets but promises and assurances of graces and blessings; if you be sinners, but corrigible and capable of repentance, you shall have by them healthful means of conversion.

uprightly] *Heb.* Upright. See Psalm 18.25,26. Levit.26.21.

V.8. *even of late*] Yesterday, which sometimes signifies with the Hebrews the time past, though it be a good while ago.

my people] By covenant and profession, though lon etimes not my people, through their sins, as Hos.1.9. And so here some render the words & sense thus; that was heretofore my people, under my hand and government, but now estranged from me, and renounced by me.

is risen up as an enemy] Against me, that is, against God, say some, in rebellion and disobedience. Against one another, say others. And here they bring in their conspiracies against their Kings, and their murdering one of another in both Kingdoms, and the mutual slayings of the one Kingdome against the other, which immediately preceded these times.

as an enemy] One against another, subjects against their king, one kingdom against another. See 2 Kin.12.20 & ch.14.13,14,19. & c.15.

ye pull off the robe] Whereas your fore-fathers shewed their valour in just wars, you use nothing but thefts and murders against one another, spoiling one another, and so spoiling your selves of the honour of being my people, notwithstanding all your outward ceremonies and services.

with the garment] *Heb.* Over against a garment. For which God so tenderly provides, Exod.22.26,27. Deut.24 13,17. See Job 22.6. Amos 2.8.

from them that passe by securely] In deep peace, suspecting no danger, yet ye make a prey of them, as if it were in time of war.

as men averse from war] So peaceable they, and little expecting such hostile violence. Others thus, ye turn spoilers, as souldiers use to take preys and spoils returning from war.

V.9. *The women*] Or, wives; namely, the poor women, out of those houses where they had lived all their time in pleasure and ease, with their husbands and children. They spared neither sex nor age, neither women nor children, which yet are usually spared in time of war it self. See 2 Chron. 28.8.

my glory] You bring them into such a state of misery and slavery, that the splendour and honour of being my children, and members of my people, appears in them no more.

for ever] Ye ever continue on to do this, without repenting ever. The LXX do much corrupt the sense of this verse.

V.10. *Arise ye*] Go & depart out of this land into captivity. The land will bear you no longer, but spue you out; God wil suffer you no longer in it, but drive you out. See Lev.25.18. Deut.28.63,64. Hos.9.3.

for this is not your rest] Canaan was called the rest of Gods people, and of God himself, Jer.31.2. Psa.95 11 & 132.14. Heb.4.3. It was as it were a nest covered with Gods wings, and given to Gods people for an inheritance. They could not be perswaded by the Prophets that they should be driven out of it. But Micah tells them otherwise, that because they had broken the condition and covenant by which they held it, God would not suffer them to dwell upon it, Lev.18.28. and 20.22. ye have thought to settle your selves in your country, in fair and magnificent houses, in rest, but I will shortly drive you out into captivity.

polluted] Levit.18.25.

it shall destroy] The pollution of the country by publike and reigning sins shall be a cause that ye shall not live in rest nor security, but that you shall be driven out and dispersed, as Jer.9.19. and 10.18. Ezek.36.12.

V.11. *If a man walking in the spirit and falshood*] Or, walk with the winde and lie falsly. Namely, false prophets, who say they have divine inspirations, and daily with the people, promising them good, and plenty, are those which they accept of, and hearken unto. See Esay 30.10. They love and like those Prophets that will cry peace, and speak pleasing things, and sowe pillows under their cry peace, and speak pleasing things, and sowe pillows under their elbows: they would be fostered and bolstered up in their sins, else the Prophets are no Prophets for them.

V.12. *I will surely assemble*] An Evangelical promise, say some, of gathering together the universal Church under the kingdome of Christ, Jer.31.10. opposed to the precedent dispersion: others take this as a mocking of the sayings of the false prophets to the people, making them such promises as these. But the truth of all he plainly sets down in the next verse, setting forth Gods fearful judgments against them, as if they were present before their eyes. Assemble and gather them, as it were into one place. See that Joel 3.2,11,12,13.

all of them] The whole multitude and body of them.

the remnant] That shall remain and escape out of former calamities and destruction.

as the sheep of Bozrah] Bozrah, the Edomites chief City Esay 34. 6. and 63.1. Amos 1.12. Jer.49.13,22. This City and Country adjacent abounded in sheep. There was another of that name in Moab, Jer.48.24. abounding also in sheep, and other cattel, and pasture for them in that tract, 1 Kings 3.4.

in the midst of their fold] So the *Targum*: I will fold and pin them in there for slaughter and destruction.

great noise] Their multitude of men and people shall not deliver them, though they glory so much in them.

V.13. *The breaker is come up*] Some thus, I will take away all hinderances, which may hinder the spiritual deliverance of the Church; beating down, and laying plain all manner of oppositions, Esay 57. 14. and 62. 10. Others rather understand this of the Assyrian and Chaldean, to destroy them.

they have broken up and have passed] The gates shall be broken up, that they may passe in troops, and go out in multitudes, to be led away into exile and captivity.

and their king] Namely, Jesus Christ, Hos.1.11. Others rather understand *Hoshea*, and *Zedekiah* led into captivity, 2 Kings 17. and Chap.25.4,8. And this was a great aggravation of their misery. For they provided themselves in their King and Kingdome upon their understanding of Gods promises, that their Kingdome should never fail. See that, Lam.4.20. yet he should passe before them captive, 2 Kings 25.7.

and the Lord on the head of them] As leader of the enemies armies, to execute by them his judgment threatned in the former words.

CHAP. III.

Verse 1. *And I said*] This is the beginning of a new discourse of the Prophet, say some. But rather it is a continuance

and prosecution of the former, against the Princes, and against the Prophets; more fully shewing both their sins of covetousnesse chiefly, and also Gods judgments for them. He tells here, not all he said and preached in the whole course of his Ministery, which was for many yeares, but he tells the chief heads, and short sums of what he most stood upon,

hear] This shews they were loth to hear, they were so settled upon the lees of their sins, which puts him upon this incitation.

of the house of Israel] This very often is understood of all the Jews of both Kingdomes, so much used because of the honour that is in the name (prevailing with God) and to argue and aggravate the more their degenerate ingratitude and apostacy.

is it not for you]Whom God hath thus honoured to be Princes and heads over his chosen people? what ingratitude then were it in you, and how vile a sin, to abuse this power to the undoing of them?

to know judgment] Ye that are the eyes of the people, must know to guide others. See Ezra 7.25. And judgment is that thing which is just and lawful, both to govern my people aright, and also to discharge your own consciences. See Jer.5.4,5. Deut.17. v.18. But see their sin, ver.9.

V.2. *who hate the good*] Their doings clean contrary to their duty, as if purposely they set themselves to wage war against all equity and humanity, such covetous cruel oppressors themselves were, Gods own Church and people were brought to this sad estate.

pluck off their skin] Their furious rapacity surmounted all bounds of humanity, as if they had been not men, but Wolves, Lions, or such ravenous beasts. See Zeph.3.3. Ezek.22.27.

V.3. *eat the flesh*] Psa.14.4. The Prophet condemneth the wicked Governours, not only of covetousnesse, theft, and murder, but compareth them to Wolves, Lions, and most cruel Beasts and Butchers. He spares them not, much lesse flatters them; but with this boldnesse of spirit he thus deciphers, exaggerates, & chargeth their sins upon them.

and as flesh] Ezek.11.6,7.

V.4. *then shall they cry*] Though now by their greatnesse they think themselves priviledged above other men, both from laws and from punishments, or judgments; yet such calamities shall come upon them, as shall force them to cry out, wring from them clamours and cries, Pr.1.28,42. Prov.1.28. Jer.11.11. & 14.12. That is, when I shall visit their wickednesse by Judgments set down in the former Chapters. For though I hear the godly before they cry, Isaiah 65.24. yet I will not hear these though they cry, Isai.1.15. Ezek.8.8. James 2.13. 1 Pet 3.11,12. For their prayers are as those, Hos.7.14. rather murmurings, complaints, and blasphemies against God, then Petitions qualified with faith, and repentance in the sight of God.

He will even hide] They shall be without all remedy: God himself will be implacable to such desperate sinners.

V.5. *thus saith the Lord*] He speaks out of Gods mouth, to add the more authority and weight to his word.

concerning the Prophets] He comes from the Magistrates, to the Ministers; from the Princes, to the Prophets. These two should have governed and regulated all, but being corrupt themselves, ruined all, Isaiah 56.10,11. Ezekiel 22.25.

my people] So verse 3. If Heathen Magistrates and Ministers had done it upon an Heathen people, the matter had been lesse; but this aggravates the fault.

Bite] They were Impostors; and such Impostors as the next words shew. See Isay 9.16. Jer.14.14. and 23.21. and 27.15. and 29.8,9. and 50.6. Mat.24.11.

bite with their teeth] Chap.2.11. have that given them that may serve their belly, and satisfie their gluttony: their covetousnesse and gluttony caused their sin.

cry peace] They devour all their substance, and then flatter them, promising that all should go well; that God will blesse them, because they are so bountiful to his Prophets. Thus they sell their benedictions: See Jer.8.11. and 6. 14. But if one restrain from their bellies, then they invent all ways to mischief. Thus undera false shew of goodnesse and mildnesse, they are ravening Wolves, both to soul and body, and welfare, Mat.7.15. See Ezek. 13.18,19.

V.6. *therefore*] Ezek.13.23. Zech.13.4.

night] As you have loved to walk in darknesse, and to prophesie lies, so God shall reward you with grosse blindnesse and ignorance; so that when all others shall see the bright beams of Gods grace, ye shall, as blind men, grope as in the night. See Isaiah 8.20,22. And ye shall be discovered what ye are, even nothing lesse then what ye boast your selves to be, even utterly blinde, without any vision, and dark, without any divination, not having any dram or drop of a Prophetical spirit in you; and so ye shall become despicable among the people, spoiled of that honourable title that ye pretend to, and made such use of.

that ye shall not have a vision] Heb. from a vision.

that ye shall not divine] Heb. from divining.

the Sun] So great shall their excoecation and blindnesse be, that at noon day they shall see nothing, be blinder then the common people, and be noted by the people so to be.

V.7. *Then shall the seers*] Namely, the Prophets though they be false ones, 1 Sam.9.9. He explicates the former sentence. Ashamed of themselves, thamesful in the eyes of the people, that they shall not dare to pretend to what formerly they did, Zech.13.4,5,6.

all cover their lips] Heb. upper-lip, in token of mourning and confusion, Lev.13.45. Ezek.24.17,22. when God shal discover them to the world, they shall be afraid to speak, for all shall know that they were but false prophets, and did belie the Word of God. This shall be their reward and punishment.

for there is no answer of God] Verse 4. It shall not be, as Jer. 5. 31. The people here shall see their grosse impostures, and how devoid they are of all prophetical light and illumination, their shame shall be so discovered.

Ver.8. *but truly I am*] What they falsly pretend to be.

full] The Prophet being assured of his vocation by the Spirit of God, setteth himself alone against all the wicked; shewing how God both gave his gifts, ability, and knowledge, to discern between good and evil, and also constancy to reprove the sins of the people, and not to flatter them, as the false prophets did, ver. 5. This courage becomes the true Prophets in such a case. And thus *Elias*, 1 King.18 2,3,45. and *Ottiah*, chap.12.8,13,18.

of power] God doth furnish his Prophets with extraordinary gifts where necessity so requires.

by the Spirit of the Lord] He acknowledgeth the author, he brags nothing of himself. This gift distinguisheth him from the other Prophets, which had a common calling and vocation with him. In bare outward titles we must not rest, nor be blinded with them.

and of judgment, and of might] Two necessary endowments of a Minister, Jer.1.18.

to declare unto Jacob]Isaiah 58.1. both their sins, and Gods judgments. He doth not then flatter the people for favour, as the other Prophets did, and as the people desired to have it so: but he comes to convict them of their flagitious offences before all the world, to arraign, judge, and condemn them, if they repent not.

V.9. *Hear this*] Verse 1.

ye heads] He presently makes proof how full he was of power, by the Spirit of the Lord: He sets upon the Heads and Princes, really shews he fears them not, yet gives them their due titles, and acknowledgeth their rights.

that abhor judgment] He tells them their sins to their faces, and tells them to the full, he minceth them not. Though Princes be Gods, Psal.82.6. yet Gods Word is not tyed, but tyeth Princes, Psa. 149.8.

V.10. *They build up Zion with blood*] He changeth the person, as or vouchsafing to speak to them any more, but of them, and their sins before all the world. Thus the Spirit convinceth the world John 16.8. Ezek.22 27. Zeph.3.3.

with blood] Heb. bloods. They do fill Jerusalem wherein my sacred Temple and Ark are, my holy City, with stately pallaces, but built by murder, rapine, and extortion. See Jer.22.13. Hab.2.9.

V.11. *the heads thereof*] He is still upon the great ones, though they of all others would least endure such rebukes. Other ranks of people were naught too; yet he is ever and anon at these, and that boldly and freely without fear, because their sins were most exemplary and infectious, and the cause and fountain of corruption in others, which they by their places should have curbed and corrected.

judge for reward] Of this, and the mischief of it, see Exod.23.8. Deut.16.19. & 27.25. Ezek.22.12. Prov.17.23. Esay 5.23. Hos.4.18.

and the Prophets] Both State Political, and Ecclesiastical, all corrupt, and given up to covetousnesse and bribery, chap.7. 3. Esay 1. 23. Amos 5.12. They were all mercenary, and hirelings for money and hire, and that is the root of all evil, 1 Tim.6.10.

yet they lean upon the Lord] Grosse hypocrites that yet would fain thus flatter, sooth up, and deceive themselves, that dust thus dally with the Lord, and were not ashamed thus to mock him. The godly cannot in true faith too much lean upon the Lord, and upon his Word. But this leaning here, is not that true leaning of the heart, but a seeming to trust and rest in bare and vain outward titles, and external ceremonious rites, as if these would serve the turn, though themselves were never so wicked. Thus Papists lean upon the name of the Church, and the bodily exercise of their Religion, be themselves never so lewd and profane; and thus they sleep and rock themselves in their security.

Is not the Lord among us?] Though they commit such cruel and execrable sins, yet they will presume that God is for them, and that he will defend them from all evil, as if he were tyed to them, and could not go away from them. See Esay 48.2. Jer.7.4. Rom. 2. 17. These be their words, full of haughty pride and confidence. They speak as if no doubt or question were to be made of it, they insule as if none durst gain-say it, that God could not forsake them, unlesse he would deny himself; Temple and Ark was with them, his promises past to them; mean-while nothing regarding the condition on their part, upon which the Lord promised the continuance of his residence among them. This is the manner of wicked Hypocrites.

none evil] Thus the false prophets bare them in hand, at least no such evil as *Micah* threatned should befall them.

V.12. *Therefore shall Zion*] That glorious and holy Mount, Psal. 132.13,14.

for your sake] For your gross hypocrisie, impious and blasphemous boasting; to the great shame and dishonour of Gods holy Name, by our execrable sins.

be ploughed as a field] See that, chap.1.6. Like that of the Poet, *Fumigges est ubi Troja fuit*: laid so waste, and so levelled, that no foot-step should remain of what it had been, Jer.26.18.

and Jerusalem] The City of the great King, the praise of the earth; that city which lay under the safeguard of the Temple.

and the mountain of the house] He is at it again, because this was a thing to them incredible; that Gods House and Temple, wherein they so much gloried and trusted, Jeremy.7.4. This throne, wherein he fate between the Cherubins; where the Ark of his presence was; the glory of Israel, 1 Sam.4.21. And of the God of Israel, to which house he had made such glorious promises; 2 Chron. 33. 7,8. Ezech.8.3. that this should become as a mountainous forest and wilderness; was all one to them as to bring and jumble heaven and earth together; to reduce all to the first *chaos*; to overthrow Gods own Throne and Chair of State. Thus fixed they were upon the Promises, without any heed taken to the conditions annexed. Let us take heed of the like errour, in eying the glorious promises of the Gospel, without heatkning to the conditions therein expressed. This same threatning of *Micah* here, is mentioned and made use of in *Jeremiahs* time, and case, Jer. 26.28. And expressly noted to have been uttered by *Micah*, in the days of the reign of the good King *Hezekiah*: which might raise a wonder and astonishment, that such crying crimes should reign among the Princes, Priests, Prophets & people, in and under the government of that pious Prince, notwithstanding all he could do by his power and place, and good example to the contrary. But withall we must remember, that he had a most wicked father *Ahaz*, as he had a most wicked son *Manasseh*. And therefore it is, that *Hezekiah* took well this severity of *Micah*, and *Micah* did well thus strangely to threaten, in the dayes of good King *Hezekiah*. The good King was willing and glad to be thus assisted by the stout and bold Prophet; And he humbled and behaved himself upon this same threatning, as we read, Jer.26.19.

CHAP. IV.

Vers.1. But] The consolation of the remnant by the promises of the Gospel. An holy remnant in all desolations and devastations God ever preserved; being mindful still of his covenant. Now lest they should be quite dis-hearted by that former fearful threatning, the Prophet applies himself & his speech to them; the rest flighted the threatning, and contemned God & his Prophet, and that under the pretence of a ceremonious piety & Levitical service, as if their legal sacrifices were a lawful price and redemption for other sins. They therefore needed not, nor yet were capable of any such consolation. But the Godly tremble at Gods threatnings, & at any sign of his wrath; and therefore the Prophet for their sakes straight adjoyns this wonderful consolation to that dreadful denunciation. As it is usual with the Prophets to add promises to threatnings. And here *Micah* comforts the faithful of that age with such evangelical promises, as that yet the blessing and benefits of them redounds most to us; This calling of the Gentiles, and consequently our salvation, being included herein.

last dayes] See Esa.2.2,3,4. whence *Micah* is not ashamed to take this, when Christ shall come, and put an end to the shadows & ceremonies; to the Temple, and that Levitical service and Administration; and bring in a new world, and renovation of all things, by his redemption & restauration of his Church. See Joel 2.28. Acts 2. 17. 1 Pet.1.20. Heb.1.v.2. 1 Cor.10.v.11. 2 Tim.3.1. 2 Cor.5.17. Heb.8.8, &c. and ch.9.1. Mat.16.18. John.13.34. And by this phrase is often meant the whole time between Christs coming in the flesh, and his other coming in glory; as Isa.2.2. 1 John.2.18. And in the interim between *Micah's* time, & the time of Christs coming, the Prophet intimates a long continuance of time, for the course and current of Gods anger before this consolation come.

the mountain of the house] Which was to be laid so desolate, in the words next aforegoing, shall in the last dayes be so advanced, lifted up, and established, Esa.16.5. See Gods power.

in the top of the mountains] Top, *Heb.* head, Num.23.14 Esa.42.11 Not by any local mutation, but by eminency of dignity, Esa.60.15.

and exalted]In such manner as the next words do expresse, and is more fully opened in the next vers. That is, the Church (figured by Gods Temple, which stood upon mount Moriah, the North part of mount Zion)sChr.3.1 Ps.48.2. Esa.14.13. shall be exalted in spiritual glory, above all worldly states & kingdoms, ment by mountains and hills. See Ps.68.15,16. See Mat.5.14. Esa.60.1.-16.

v.2. *And many nations*] Under the kingdom of the *Messias*; Ps.2. 8. and 72.8,9,10,11,17. Esa.11.10. and Chap.49.6.18-24. and 69.3 &c. and 54.1. and 66.8,12. Zech.14.16. See Jer.3.17.

let us go up] Esa.2.v.3. Ps.122.1,2. Zech.8.10,21,22,23. Mat.11.v. 12. Jer.31.6. Thus they are a willing people, Ps. 110. 3. and invite & incourage one another, as Ps.95.1. And they do not set on others, and sit still themselves, as Matth.23.4. But rather lead the way, as Zech.8.23.

and he will teach] Esay 54.13. Jer.31.34. Joh. 6.45. 1 Cor.2.10. 1 John 2.20,27.

of his ways] Whereby to serve him here, and to be saved by him hereafter, Psal.25.6. and 86.11. He sheweth that there is no true Church, but where the people are taught by Gods pure Word. And where his Word guides and rules, that is the way and means of gathering a Church.

and we will walk] Obedience the mark and sign, the effect and fruit of the Gospel, Ezek.36.27. and 37.24. Esa.48 17. Hosea 11.10. Zech.10.12. The doctrine of the Gospel is not speculative, but practical. It is not enough to hear, and learn, and talk onely.

for the Law] The rule and doctrine of salvation, preached first in Jerusalem, & from thence sent abroad into all parts of the world, Psal.100.1. Luke 24.47. Act 1.8. This then is no earthly Empire; gained by worldly weapons, John 18.36. but spiritual.

v.3. *And he shall*] The Lord Christ having all power given him of God, Psal.2.7.9. and 110.6. Matth.28.18.

judge among many people] Psal.110.2. Esay 11.4.

rebuke] That they may acknowledge their sins, and turn to God, John 16.8,9. Acts 2.37,38. and 3.19. and 44. and 26 18. Such is the wonderful power and efficacy of his Word.

beat their swords] This conquest over the nations that Christ shall get, shall not be by swords and arms; but he shall bring them to a voluntary obedience, and spiritual subjection to God, by his Gospel. And this shall be the fruit of peace, which the Gospel preached shall produce, Esay 9.6. and 11.6,7,8,9. and ch.65.25. Ps.46 9. Hos.2.18. Zech.9.10. Luke 2.14. before, and without the Gospel, men are as ravage beasts; one man is a Wolf to another, one man would devour another. But the Gospel tames this cruelty and ferocity, and is the Gospel of love and peace; which who want have the sound, but not the power of the Gospel in them, John 13.35. And too many such there are, whereupon that remains also for a truth in them upon whom the Gospel hath not its operation, whereof we read, Mat.10. 34,35,36. Luke 12.51,52,53 But where, and how far it takes root, so far it makes men loving, and benefitial to their neighbours. See the contrary to this, Joel 3.10.

pruning hooks] Or, sithes. They shall abstain from all evil doing, & exercise themselves in godlines & in well-doing to others, Isa.18.5.

nations shall not] They shall be in amity one with another, who formerly were at enmity, Esa. 11.9.

sword against] Not condemning the use of weapons, as Anabaptists do: but shewing how the hearts of Gods people shall stand mutually affected, whose peace and love begun in this life shall be perfected in the next, Acts 4.32.

v.4. sit every man under his vine] A figurative description of the Churches spiritual peace and security under Christs kingdom, Jer. 30.10. Zech.3.10. See on Esay 2.4. & 11.6. and ch.35. 1 Kings 4.24.

and none shall make them afraid]For every true Gospeller shal leave off to be injurious, shall become peaceable; there shall be no cause of danger, no need of fear. That Lev.26.6. shall now more fully take place.

for the mouth] All this shall certainly come to passe, seeing God hath solemnly promised it; how incredible soever it may seem to be to carnal reason, and contrary to that, Chap.3.12.

v.5. *For all people will walk*] It is an usual, and almost a natural thing for men to hold the same religion as their fore-fathers did: but under the Messias it shall be an especial gift of Gods grace in all true believers, that being enlightened in the true faith, and knowledge of the true God, they shall never depart from it. See Ps.10.7. yea, though all the people of the world be divided into several Sects, and every one addicted to their several superstitions; though these distractions and other troubles might seek to weaken or overthrow the constancy of our faith, in adhering to God and his worship; yet we will not be overborn with these, or any such difficulties or obstructions whatever

we will walk] We will live and and persevere in the faith, invocation and service of the God which shall be revealed unto us, as it were in his own Name, See Luke 10.12. Zech.10.12. Or more largely thus: Though mean while before the coming of Christ, we shall see all kinds of confusion and misery upon our selves; though the Gentiles shall glory in their several ways of worship, and boast of the truth of them, and celebrate their gods, and triumph and insult over us, counting us a lost people; though universality & multitude make against us, though every sect oppose their superstitions to us, and all together conspire in one against us: yet we will not despond in our selves, nor heed them or their ways, we will not for all that be as a reed shaken with the wind; but trusting to the truth & power of God alone, and resting upon the verity of his Word & promise, knowing God in his time will appear: This shall suffice us and strengthen us with invincible magnanimity, to over-look and overcome all difficulties and oppositions, and render us firm and inflexible, constant in our purpose without any thinking to continue in the unity of faith, and in the true service & pure worship of the true Jehovah our God.

for ever and ever] This includes the time of the Gospel. And that notwithstanding all oppositions and obstructions, yet they will persevere in this worthy and magnanimous resolution for evermore. The true Jehovah and his truth is their sufficient ground for it.

v.6. In that day] Namely, in the Messias his time, I will gather into the sheepfold of my Church, my poor dispersed, afflicted & weak believers. He insists still upon that glorious promise of the restauration of all, both Churches, and Kingdomes by the Messias, because

this must support the hearts of the faithful, who otherwise withthis, in the midst of so many and mighty tentations, must needs have been swallowed up in many gusts of deep despair.

her that halteth] Ezek.34.16.Esay 35.6.

gather] According to the promises, Deut.30.3,4.

thai is shiven out] Into captivity and exile; as hereafter she should be. These her miseries without this promise might have caused her an hundred times over to despair. Therefore the Lord by his Prophet is so careful berimes to meet with these tentations, by multiplying his promises in so many words,

I have afflicted] I can as easily gather her, as I have afflicted her. Both these are in my hand, and my doings.

v.7. *And I will make her*] Re-duplications of his forefaid promises, Zeph.3.19.my promises, word & grace shall be preserved in the reliques of those poor dispersed Israelites; who shall be as it were the seed of my Church; and the hope of re-establishment, which I will accomplish in its due time, with great increase. Gods power & pleasure can raise his Church out of the grave. And thus the state of the Church may be sometimes as dry bones, Ezek.37. And net always so conspicuous, and glorious in the eyes of the world. Hernew life often appears, as it were out of many resurrections from the dead.

a strong nation] That weak remnant that should be left, after all their dispersions and destructions; that same God that could of stones raise up children to *Abraham*, would raise up to be a strong Nation. See Zach.8.6.Matth.19.26.

and the Lord] Christ, the eternal Head of his Church, who was shadowed out in that typical kingdom of *David*.

shall reign] Dan.7.14. Luke 1.33. not so obscurely as he did formerly under the type and shadow of the reign of *David*, and his posterity. But now more openly, in the person & spiritual kingdom of his Son Jesus Christ, the Son of *David*, God manifested in the flesh.

in mount Zion] Thence the Law went forth, vers.2. not the Law of Mount Sinai, but of mount Zion, Esa.2.3. and 51.7. The glad tidings and Gospel of peace, which there began and thence went forth, and filled the world; by which the Lord reigneth, and shall reign for ever.

v.8. *O tower of the flock*] It may seem to be the same place which is spoken of, Gen.35.21. and was afterward the tower of the sheepgate of Jerusalem, Neh.3.1,32. and chap.12.39. So called, because the sheep passed thorow it to the place of the sheep-market, which was near this gate; and Bethesda near to it, Joh.5.2. By this fouth gate the passage lay open to the Kings Palace, to the Temple, to the fortresse of Zion, and to both Jerusalems. This may well serve as a figure of the Church, into which Gods sheep from all parts of the world are gathered up in safety.

the strong hold] It seems to be the place called Ophel; that is to say, strong hold, 2 Chron.27.3. Nehem.3.26. so signifie the inviolable security of the faithful, gathered together into the Church. Here the vulgar Latine seems to read אמל for עמל cloudy for strong hold.

unto thee] And therefore fear not, but be full of hope.

even the first dominion] The kingdom as it first flourished under *David* and *Salomon*, though it may seem quite overthrown, and those promises, 2 Sam.7.12,13.16,29. Psal.72. utterly frustrated; yet shall be raised up again in thee, by the spiritual and everlasting kingdom of Christ.

v.9. *why dost thou cry?*] Why dost thou so afflict and torment thy self? O Church be comforted: thy King and kingdome is not quite perished, though it shall seem to be so, by the Babylonish captivity, and many other miserable calamities; for Christ thy true everlasting king shall appear in his time, and shall re-establish his kingdom in thee.

no king?] No King nor counsellour? See Lam.4.20. Esay 3.3. as Job 12.17.

for pangs] For want of king and counsellour.

as a woman in travel] This similitude is often used, to note out extremity of pain and anguish, Psalm 48.6. Esay 13.8. Jer.4.31.and 30.6. and in sundry other places.

v.10. *Be in pain*] Indeed for the present thou hast reason to be perplexed; and I hinder thee not from so doing; but take comfort in my promises, and bear it patiently, as John 16.21. See chap.5.3.

in the field] Wandering, and dispersed out of the country, prepare thy self to undergo these woful calamities.

there shalt thou be delivered] And repeats the word there emphatically, to prop up their faith and hope; that even their greatest extremities God would use as his fittest opportunities for their deliverance; even there in Babylon, there it self to deliver them.

v.11. *Now also*] The enemies of the Church, many and mighty, gather against it, Psal.2.1,2.

that say] Insult over her proudly, as being masters of their wishes, Ezek.35.3. and 36.2. As those against *David*, Psal.35.25. and 40.15.and 70.3.

Let her be defiled] Polluted with blood, and slaughtered. See Num.35.33. Psal.106.38. and 137.7. Sacked without any respect to her ancient holinesse; all her ornaments taken away from her.

our eyes look] Obad.12. The like, Psal.35.21.

v.12. *But they know not*] They judge but as blinde men do of colours, as Esay.55.9,9. They insolently brag and scoff and domineer, as if all were in the power of their own hands. But they are only drunken with their own foolish confidence; they reach not God, mind. Gods people must not measure his mind by their bragging blasphemies, but lift up their thoughts to him, whose counsel shall stand, who wisely ordereth the insolencies and insultations of the enemies, to his Churches good, and their own ruine.

his counsel] This is his thought, namely, to cleanse and chastise his Church by their means; and afterwards to bruise and thresh the enemies out, like corn in the floor. See Isa.10.7. and 21.10.and 45.4,5. Jer.51.33. And this is clean contrary to their minde.

v.13. *Arise*] From thy low and dejected estate; wherein thou didst seem to lie as a dead man in the grave. The power of Gods Word can thus raise the Church.

and thresh] They gathered themselves to thresh thee. But thou in the end shalt thresh them; and shall by me be fitted and enabled to this end and purpose; do thou consume and destroy thine enemies. He attributes to the Church that which Christ her Head doth for her; and sometimes also by her means. See Esay 41.15, 16. Judg.8.7.2 Kings 13.7. Amos 1.3. Dan.2.34, &c.

horn iron] To push them down. See 1 Kings 22.11. Ezech.34.21? Amos 6.13. Dan.8.4. Zeph.1.19,21.

thy hoofs brasse] Alluding to the manner of treading out the corn with oxen, 1 Cor.9.9. As the manner is in some countreys at this day See Psal.44.5. Deut.25.4. See 1 Kings 22.11. Psal.44.5. Zech.1.21.

and I will consecrate their gain] Some make this relate to God; some to the Church that she shall consecrate. The words may seem to allude to the interdicts or devotings, whereby certain Nations were accursed, and all the people condemned to be rooted out, and their goods absolutely to be consecrated to God, Levit.27.28. Josh. 6.17,19. God will subject to his Church Heathen Nations; to this end, that he may be glorified: And this end in those cases his Church must mainly look unto, and care for. This hath reference to all the time of Christs kingdom on earth, and hath its final accomplishment at the end of the world.

unto the Lord] Both the subdues and the subdued must both be subject to the Lord; themselves and their substance, consecrated to him, and his service. See Esay 18.7. and chap.19 18,19,23,24,25. Esay 23.18. and 60.6,7. Psal.68.31. Zeph.3.10.Mal.1.11. Zach. 14.16.

CHAP. V.

Verse 1. NOW] We have in this Chapter Christs Birth, Kingdom and Conquest.

gather thy self in troops] Some thus; O Jerusalem, which hast hitherto been filled with rapines, like unto those which are committed by robbers on the high-way; gather all thy forces together to resist the Chaldeans, if thou canst. Others rather understand it as a taunt used by the Church against her enemies, thus; O daughter of Troops, ye numerous Assyrians and Babylonians, gather your selves in troops, lay siege against us, but safely abuse our Judges, Rulers, and Kings, yet know that out of Beth-lechem, Ephratah, &c. And thus the Church trusting in Gods former promise triumpheth over all the injuries the enemies could do unto her; and that specially by reason of that glorious promise in the next verse.

smite] Insult with all opprobrious base usage. See 1 Kings 22.24. Job 16.10. Lam.3.30. Matth.5.39. A proverbial kinde of speech this is; as that Psal.2.12.

Judge] The city being taken, the King and all the great ones shall be shamefully used by the enemies, 2 Kings 25.6,7,19,20,21.

v.2. *But thou Beth-lechem*] Here is their ground of their patience, the rise of their comfort and exultation, and insultation; The birth of the Messias, and the place where, expressed and prophesied of. See Matt.2.6. Joh.7.42.

Ephratah] Gen.35.16,19. Judg.17.7. To distinguish it from Beth-lechem, in the tribe of *Zebulun*, Josh.19.15. This, it may be, was so called from *Ephrath*, *Calebs* wife, 1 Chron.2.19.

thou be little] Or, art thou little to be, &c. Though at this time thou be the least and weakest city amongst the Tribes of *Judah*, yet shalt thou be exalted by Christs comming in the flesh. And S. *Matthew* hath the same words to the same sense, with a negation. Thou art not the least, &c. Matt.2.6. After the said prophecie was fulfilled, the place was made famous by Christs birth. Some would read these words with an Interrogation, and so make the sense negative, to agree with that Matt.2.6. Others make S. *Matthew* onely to relate the words of the Priests and Scribes to *Herod*; and that they so varied the Text before him; and that not much amisse, as to the purpose in hand, eying the present state and turn of times.

among the thousands] The Tribes of Israel were divided into thousands, whereof every one had a head or Prince, Judg.6.15. 1 Sam.10.19. 1 Chron.12.20. Zach.9.7. Whereupon S. *Matthew*, instead of thousands, saith, Head or Governour.

yet out of thee] Here God speaks. He comforteth the Church, which was deprived of her earthly King, by the promise of Christs coming, the heavenly and everlasting King, Isai.9.6. Beth *David*, and Christ, the Son of *David*, was born there. And as out of that poor town God raised *David*, the youngest of his brethren, and con-

contemptible among them, yet to be the famous King of his people, and founder of their felicity, and flourishing estate; so God would not so far cast off his people, or bring them to so low an estate, as that they should utterly despair, but he would still keep a care of them, and in their mean condition, out of poor Beth-lechem, he would likewise raise the true *David*, their Messias, Jer.30.9. Ezek.34. 23,24. and 37.24,25. Hos.3.5. Amos 9.11. And this should be their greatest consolation in their deepest distresse.

to be Ruler] Chap 4.7. Isaiah 32.1. Jer.23.5,6. Luke 1.33.

whose going forth] He sheweth that the coming of Christ, and all his ways, were appointed of God from all eternity. Or, he was from everlasting, come forth from the father by generation, and by an eternal decree, was by him appointed to be a Mediatour. See Col.1.15.

everlasting] Hebr. the dayes of eternity.

v.3. *Therefore*] Namely, to fulfill the prophecies aforesaid, of their ruine and restauration.

will he give them up] God shall suffer his people to be subject to foreign Princes and Lords, their enemies, to extreme miseries and calamities, that no face of Power, State, or Majesty shall appear. And this they must patiently bear before they can look for relief.

until the time] Then when they think themselves forgotten and forsaken of God and lost, then will he save them.

that she which travelleth] This some would make to relate to the blessed Virgin *Mary*, and her birth, or fruit. But it seems rather to reflect on that Chap.4.10. that the body of the people of the Jews should be in that travelling pain and anguish, and upon it, should not be as in Isaiah 26. 17,18. but as that woman, John 16.21. An happy and joyful issue should follow upon it.

them the Remnant] Of the Jewes that shall remain and escape out of those afflictions; and the Gentiles converted by faith to Christ, and thereby made brothers to the true Israel in Spirit, shall be united with them in one body of the Church, under Christ their Head, Heb.2.11,12.

V.4. *And he shall stand*] Christ shall do the office of a good Shepherd, standing still on foot, continuing and persevering to rule, and feed, and watch for the safeguard of his, employing for their safety the divine power of his Father, whereby the Church shall rest secure, having the King of the whole world for her Protector.

and feed] Or, rule, as a Shepherd doth his flock.

in the strength of the Lord] What strength is in God, so much safety is to the Church by Christ. God anoints him and furnisheth him, as Isaiah 60.1. and chap.11.2. and 42.1. Psalm 45.7. John 3. 34. Col.2.3,9. And Christ as Mediatour, and as the Head of the Church in his humane nature, is thus subject, and inferiour to God the Father, and receives from him: And so hath an omni-potent power to save his.

abide] And dwell constantly, and securely, under safe protection, like sheep in the Fold; as is further set out in the next verse. *Targum* hath it, they shall return out of their captivity. And so *Jarchi* in his Commentaries; Vulgar Latine, they shall be converted.

for now shall he be great] Namely, at the prefixed and appointed time, or within a short space.

ends of the earth] Not in Judea only, but among the Gentiles, unto the ends of all the earth.

V.5. *And this man shall be the peace*] Or, he shall be our Peace, first with God; the fountain and foundation of all true Peace, Eph. 2.14,15,17. Hebr.7.2. Isaiah 9.6. and 26 3. And then against all our enemies, he will be our peace, and defend us, that we shall not need to fear their rage and fury, being safe and secure under the shadow and shelter of his wings.

when the Assyrian] The Assyrian shall come, and the Babylonian, and other enemies, and tread in their Palaces. God will suffer it, his people need it for their castigation and humiliation. And this both before Christs coming, and after, chap.4.9. They must prepare their minds to patience.

then shall we raise against him] The sum is, Christ shall be the foundation, authour, and preserver of the true spiritual rest of the Church; and if it be assaulted by the enemies, it shall from him have sufficient means to withstand them. As if they had raised seven Armies, under the command of seven Captains, against the Assyrians, who were the Jews ancient enemies.

seven shepherds] Having likened the Church to a flock of sheep, he calleth the Defenders of it, and all the Ministers of her preservation, shepherds, as servants to the great Shepherd, who in respect of Christ are also sheep, and members of the Church. In the calamitous condition of the Church none shall be found willing, and able to rule and govern, Isaiah 3. 6,7. now Christ shall raise them up to such an estate, and furnish them with store of such men, and so qualified by him with the Spirit of wisdome and courage, as they shall be able to raise many such as will take upon them the care and charge, and governing, and defending them, even against their greatest enemies, yea, so over-rule and over-top the enemies by the power and authority of Christ.

principal men] Hebr. Princes of men.

V.6. *And they shall wastle*] Hebr. eat up. These whom God shall raise up for the deliverance of his Church, shall destroy all the enemies thereof, as the Assyrians, and Babylonians, which were the chief enemies that time. See Isaiah 10.12. and chap 30.31,32,33, and 31.8,9. Principally they shall eat up, and destroy Satan, and the worlds Kingdome, by the sword of Gods Word, in the dayes of the Gospel.

Land of Nimrod] See Gen.10.10,11. Babylon.

in the entrances thereof] Or, with her own naked swords.

deliver us from the Assyrian] They must prepare to suffer in the mean time, and under-go all with patience: but yet with an expectation of certain deliverance, in its due time, appointed by God thereunto.

V.7. *And the remnant of Jacob*] Not the whole body of the people, but the holy seed and small remnant, which God shall miraculously preserve in those calamitous times.

in the midst of many people] Though the remnant be few, and on all sides encompassed with these multitudes, and invironed and endangered by them.

as a dew] By reason of its multitude, growen up as it were in an instant, and miraculously fallen from heaven, shall be like dew or rain, Psalm 110.3. Or, this remnant or Church, which God shall deliver, shall only depend on Gods power and defence, as doth the grasse of the field, and not on the hope of man. See 2 Cor. 2. 15, where that effect which the word worketh, is ascribed to the Ministers of the Gospel.

that tarrieth not for man] Which doth not grow in gardens, nor tilled lands, watered by mens hands, but in deserts, mountaines, and wilde places, that hath no other water but what falleth from heaven, Job 38.26,27. Psalm 104.13. So the Church shall sprout and prosper, be sustained, and be safe, by Gods grace and power alone, though men yield no assistance at all.

V.8. *as a Lion among the beasts*] The faithful shall be endowed with an invincible force of the Spirit of God, to overcome, and overthrow the devil, the world, and all their enemies, 2 Cor.10.4, 5,6. 1 John 5.4,5. This power they shall have, thus do, without resistance, but they shall not abuse their power. The similitude is not to be extended beyond its due bounds, God thus shall multiply and increase his Church, and defend it against all its enemies.

V.9. *Thy hand shall be lift up*] A further explication of what was in the former verse. Enemies will never be wanting; the Church must expect no other. But God will give succour and strength from heaven, that the gates of hell shall never prevail against her, that the utterly perish. The Remnant shall keep footing still under the Standard of the Crosse, beyond the hope and expectation of all the world, and prevail over their enemies.

V.10. *I will cut off thy horses*] I will take away all worldly strength and helps from my Church, which might otherwise prove hinderances and lets to my saving grace, and obstacles to my helping hand: And I will cause her to renounce all damnable and unlawful means to maintain her self, as sorceries, and recourse to idols, and to idolatrous people, which the people had formerly made use of, because the may put all her trust and confidence, not foolishly and wickedly in them, but wholly in me, and that the may attain the victory over all her enemies, onely by the power of my Spirit. See Hos.1.7. Zach.4.6. and Chap.9. verse 10. Mans abuse of Gods good blessings is so deeply rooted in him, that he cannot be taken off it, but by taking away the blessings themselves which he so abused. So ingrateful are we for his blessings, and so good is God, to take them away for our good, that he may make way for himself to bless us.

V.11. *I will cut off the Cities of thy land*] Namely, the walled & strong Cities, to bring them to live in villages and open places. See Ezek.38.11. The Cities wherein they so accustomed themselves to put their trust, and not in God. God therefore will take them away, that his fole hand of protection and preservation of them may the more evidently appear, when all outward means are gone. Thus his people are as Sheep in the midst of Wolves, that their safety and salvation may the more illustriously appear, as was said, to be only in the hand of God.

V.12. *witchcrafts*] These were more then the other, not indifferent, or good in themselves, but vicious and abominable, forbidden in Gods Law, Levit. 20.27. Deut.18.10,11,12. yet practiced by the people, Esay 2.6. 2 Kings 17.17. Here is Gods mercy to remove their fins from them, and them from their fins, that hindered him from stretching out his hand of salvation unto them. Thus God prevents his Church with his saving mercy.

V.13. *Thy graven images*] Forbidden in the Law, Exod.20. Deut. 4.15, &c. and Chap.27.15. Esay 40.19. and 41.8.

standing images] Or Statues, Deut.16.22. 1 King.14.23. 2 King. 17.10.

worship the work of thine hands] This makes them abominable to God, when his worship is transferred to them. And this is prodigious in man to do worship to the work of his own hand, Esay 44. 9,15,17,18,19,20. Jer.10.14,15.

V.14. *thy groves*] Deut.16.21. 1 Kings 14.15,23. and 15.13.and Chap.18. verse 19. 2 Kings 17.10. and 21.7.

cities] Or, enemies.

V.15. *upon the heathen*] When I have punished, and purged thee the

then will I execute the severity of my most terrible Judgments upon thine enemies, the Heathen folk.

they have not heard] It shall be so terrible, that the like hath not been heard of. Others say, he will plague itself, as have not believed and obeyed the Gospel, 2 Cor. 10.6. but have rebelled against him, and not hearkened to his words, to his power, promises and threatnings.

CHAP. VI.

Verse 1. HEAR, &c.] This seems to be the second Sermon, wherein God by his Prophet convinceth the Jewes of his benefits to them, and of their fins against him; And threatens the rebellious. And for the small Remnant, he puts them in mind of their duty, and of his promises: In the comfort whereof they praise his mercies. Such a Preface as this here in the first words, is not so ordinary, but in extraordinary cases, as here when he shews the prodigious stupidity of the people, that he spake hitherto without any profit to them that were as deaf men, and desperate, forlorn, of whom there was no more hope.

Arise] O *Micah*, debate thou Gods cause against this rebellious and ungrateful people, as it were in judgment, calling all the creatures to be judges, seeing their consciences are more insensible then these creatures. See Deut. 32.1. Esay 1.2. Micah 1.2.

before] Or, with.

Mountains] Esay 1.2. Jury was full of mountains, Exod. 15.17. Deut. 3.25. Esay 14.25. Eze. 6.2. contend thou that the mountains and sensellesse elements might in their kind be witnesses of the peoples conviction and obduration, and as if there were more attention and docility to be expected of the mountains and rocks, then of this monstrous and flony-hearted people.

V.2. *The Lords controversie*] Whereof, verse 3. &c. See Isaiah 5. 34. and 43.26.

with his people] Not with the mountaines and hills, they are called on only as to be witnesses and judges in this controversie with his people.

V.3. *O my people*] This courteous appellation God votichsafeth to this stubborn unworthy people. And adds to their blame.

what have I done unto thee?] Job 22.17. Jer. 2.5. 31. that should make thee loath my service, and thy duty? Thus Isaiah 1.18.

I wearied thee?] Nay, we are ready to weary and grieve him, and his Spirit, Ephes. 4.30. Isaiah 63.10, Numb. 14.11. Psal. 78. 58. and and 59. 10.

Testifie against me] I am ready to hear and answer, that so we may come to an issue, Isaiah 27.5. Job 22. 21. Thus God humbles himself, and deals with them, as one man with another, in the faiest way.

V.4. *I brought thee up*] I have not hurt thee, but bestowed infinite benefits upon thee. And a Narrative of them follows, from point to point. He did not begin only, but went on, and continued to heap his blessings and benefits upon them.

of Egypt] This Exod. 12. 51. and 14. 30. was a grand benefit; many a time and often mentioned in Scripture, as Deut. 4.20. Josh. 24.6. Judges 2.1. and in the Law, Psalms, and Prophets.

house of servants] Deut. 5.6. and 6.12. and 7.8. Josh. 24.17. Judg. 6.8. and in very many places.

Moses and Aaron] Josh. 24.5. Psalm 77.20.

and Miriam] Who had also the gift of prophecie. See Exod. 15. 20. &c. Numb. 12.2. the sister of *Moses*; and she that watched him in the ark of Bul-rushes, Exod. 2.4.

V.5. *remember now*] God remembers to them some of his benefits done for them in the wilderness. We are too apt to forget his benefits, See Deut. 7 18. & 8.2. & 16.12. Judg. 8.34. 1 Chron. 16 12.

Balak] Numbers 23.5. and 23.7. Deut. 23.4. 4,5. This benefit is specially named among many others in the wilderness. And So Josh. 24.9,10. mentioned Deut. 23.4,5. Apoc. 2.14.

Moab] See on Amos 2.1.

counsulted] A subtil and pernicious counsel was that of *Balak*, to have them cursed as it were in Gods Name, and from Heaven, by the mouth of a Prophet, indued with the Spirit of Divination extraordinarily, though a wicked man, and none of Gods people: See Numb. 22. 23, 24 chapters. This was more dangerous then to bring out all his Armies against them; thus to seek to make God their enemy, and set him against them.

and what Balaam] God restrained him, and made him blesse them against his will. For he had fold himself for hire to the wicked King, Numb. 22.12,33. and 23.11,25. & 24.13,10. Of his pernicious counsel we read, chap. 25. compared with ch. 31.16. See 2 Pet. 2.15.

from Shittim] After thou wentest astray after *Baal-Peor*, Numb. 25.1. Yet I did endure thee, and brought thee into the land of Canaan, where I renewed my Covenant with thee in *Gilgal*, by circumcision. Of *Shittim*, see Num. 33.49. Josh. 2.1. & 3.1. whether here grew that Shittim-wood, so much mentioned by *Moses* in the book of Exodus, is uncertain.

unto Gilgal] See on Hos. 4.15. Thus Gods mercy strove with their malicious wickednesse, and even miraculously he then overcame their evil with his goodnesse.

the righteousness] His faithfulnesse in keeping his covenant and promises; Or his infinite mercies, and fidelity in performing them. And so that there neither was, nor is any unrighteousnesse in the Lord, but that all the fault is in themselves.

V.6. *wherewith shall I come*] Seeing then ye can finde no fault in God, nor any excuse for your selves, and the end of all is to bring you to repentance; what then remains but that ye enquire after it, and go about it? The Prophet bringeth in the people, desiring to know the true means to appease God, and to be reconciled to him. But they pretend to more then they do truly intend.

with burnt offerings] They were convicted in their consciences, that reconciliation with God was to be sought after, yet they would not take the straight way to him by faith and repentance, in sincerity and integrity of heart, but go about the bush, and seek to please him with shadows and ceremonies, oblations and sacrifices, keeping still their hearts close to their sins, and as-loof off from him. Thus Hypocrites always wayes would fain delude God and themselves, with these external shews and toyes.

of a year old] Heb. Sons of a year.

V.7. *will the Lord*] They would seem to be careful and inquisitive; and mean while hood-wink themselves, and willingly are blinde at noon-day.

thousand of rams] Thus bountiful they will be, and profuse; not spare for any cost, and expence, toil and travell, they will super-abound in these outward services, so they may keep their hearts inwardly to themselves, and their sins, and not yeeld them up to God, and his obedience, intirely and sincerely, which yet is the only thing that God regards and requires. But hypocrites still will part stakes with God in manner aforesaid, Isaiah 1.11. &c. See this abundantly among the Papists.

My first-born] Idolaters did so, both among the Heathen, and among Gods people, Levit. 20.2. Kings 16.3. Psal. 106.38. Thus they will seem even to burn with zeal. Nothing shall be so near, and dear, and precious to them, that they will not part with to please, and pacifie God. Thus they will sacrifice to their own inventions, and good intentions, though in a way abominable to God. Mean-while at no hand will they sacrifice their hearts to God, psal. 51.16,17. which is the thing God looks for, Deut. 6.5. and ch. 10.12. and 26.16. Josh. 22.5. and throughout both the Old and New Testament, sacrifices in the Old Law were commanded, but to be exercises of their faith and repentance, that by them they might look up to that only sacrifice of the Messias, and offer up themselves spiritual sacrifices to the Lord. See Rom. 12.1.

V.8. *He hath shewed thee*] Deut. 10.12. & 30.15. It is but childish to pretend ignorance, nay, an impudent lying against God, to make that an excuse and colour. For the doctrine of his word, the rule of his Law is plain, as that Hab. 2.2. unlesse wilfully thou wilt shut thine eyes against it. He hath abundantly provided for thy direction and satisfaction therein, Psal. 119.105. and 19.9. Prov. 6.23.

but to do justly] The Prophet in few words calleth them to the observation of the second Table, in the first place, to know if they will obey God aright, or no, saying, that God hath prescribed them to do this. See on Isaiah 1.17. This will be a visible trial of the truth of their obedience. This pulls them out of their corners of ceremonious sanctities, wherein hypocrites do hide and shelter themselves.

walk humbly] *Hebr.* humble thy self to walk. This relates to the duties of the first Table, which indeed are chief and principal, containing the spiritual worship of God, and the inward service of the heart, wherein humility of soul towards God beareth a chief part: But these inward affections being seen only to God, makes hypocrites the more bold to pretend so much thereunto before men, specially when they will be so curious and sedulous, in, and about the external Ceremonial Rites, and bodily exercises thereunto belonging.

V.9. *The Lords voice*] The voice of the Prophets prevailed not, gained no audience: he therefore puts it here upon the Lord himself.

cryeth] not softly to a few, but aloud, to be heard of all that want not ears to hear it.

unto the city] *Jerusalem* as the principal place and head of the rest. Some so derive the word, as to bring it to this signification, To rouze up, or awaken, namely, out of the deep of sin and security: The Lord seeing what his people had deserved by their sins, doth admonish them by his Prophets, that they and the City particularly should take heed of his Judgments, which did hang over them, and by his predictions doth warn and instruct them, not to hold them to be meer casualties, but things proceeding from his providence and justice, that they might prevent them by repentance.

the man of wisdome] as Hos. 14.9. arguing so, the most to want this wisdome, and to be men of folly, in not hearing the Lords voice, however otherwise they gloried in their own wit and understanding.

shall see thy name] Shall see and consider, and ponder thy Name, and Majesty in it, that the voice comes from thee, not from man, and that they have to deal immediately with thee in it. Others translate the sentence thus; Thy Name shall see that which is, that is, Thy renowned Majesty, O God, sees every thing that is in

in the City, as the truth is: Thou thy self, as thou hast manifested thy self to thy Church by thy proper Name, doest judge rightly of the sins of the people, and of the punishments which they deserve therefore.

hear the rod] Wherewith ye are to be scourged for your sins, and the causers of it: The rod of revenge for your contempt of the Lords voice, and your other sins which follow.

and who hath appointed it] Your selves by your sins are the causers of it. The Prophets are but mortal men, earthen vessels, the bearers and reporters of it; but God is he who is the appointer of it, and ordains it for the revenge of the quarrel of his Covenant.

V.10. *Are there yet*] Or, is there yet unto every man an house of the wicked, &c. Here are the causes of the rod: I shall try it out, and finde it to be so; and then a wonder it is it should be so, after so many means and monitions against it.

the treasures of wickednesse] Gotten, possessed, and used unjustly and wickedly.

scant measure] *Hebr.* measure of leanness. To sell by, Amos 8.5.

abominable!] Prov. 11.2. & 20.10,23. Levit. 19.36.

V. 11. *Shall I count them pure*] Or, shall I be pure with, &c. A profession of that in the end of the former verse: Let earthly Judges do so, but it is far from me, see Gen. 18.25. Prov. 17. 15, and 24.24. Isa. 5.23. Gods nature and office requires him to proceed and punish in all equity, without any partiality.

V.12. *The rich men thereof*] Of the City chiefly, which should have been a good example to the rest; and so of the other Cities, though haply not in so high a degree.

are full of violence] Have their houses full of prey and spoil, violently gotten by them. Covetousnesse and riches thus set men on to work mischief.

inhabitants] Of all sorts.

lyes] Frauds, deceits, guiles, without all sincerity, verity, plain and true dealings towards one another, see Prov. 24. 2. 1 Cor. 6.8. Isa. 32.7. Jer. 9.4.

V.13. *Therefore also*] Gods words, declaring the rod, v.9.

sick] See Isa. 1.5. Levit. 26.16. He is of power, nothing can hinder him, not his rod, from inflicting the stripes of his vengeance.

V.14. *Thou shalt eat*] One stroke of the rod, famine and hunger; and this either by taking away the bread it self, Isa. 9.20. Ezek. 4.16. or by breaking the staff of bread, see Hos. 4.10. Levit. 26. 26. Hag. 1.6.

Thy casting down] That is, Thou shalt perish like a building that sinketh, and is ruined by its own weight, having an evil foundation, or being built with bad materials, though no enemies come neer thee, no outward evils molest thee, nor any signs of my wrath appear, yet thy casting down shall be in the midst of thee, shall stick in thy intrails, thou shalt perish with the intestine and secret stroke of my curse.

thou shalt take hold] Try all means and wayes to save thy selfe, and thine, to preserve some part of thy goods, and more precious things from the enemy, but in vain.

V.15. *Thou shalt sowe*] Deut. 28.38. Amos 5.11. Zeph. 1.13. Hagg. 1.6. Jer. 12. verse 13. Hos. 8.7. Another stroke of this rod.

V.16. *the Statutes of Omri are kept*] Or, he doth much keep the &c. Namely the idolatry brought in by those wicked Kings, 1 Kings 16.3 5,30,31,32. And to excuse your doings, you alledge the Kings authority by his Statutes, and to pretend both power and prudence, and counsel in the making of them. Thus he returns to the causes of the strokes of this rod, lest his blows might seem too heavy. And he doth instance and insist upon their grand sin of idolatry, that grosse idolatry brought in by *Omri* and *Ahab*, as was said. And Judah at last fell to Israels idolatry.

make thee] He seems to speak to the land, city, or kingdome.

desolation] Or, astonishment.

and hissing] A matter of scorn and derision, 1 Kings 9.8. 2 Chron. 29.8. Jer. 18.16. and 19.8. and 25.18. and 29.18.

reproach of my people] The ignominious punishment for having profaned the name and title of being my people, and my Church, by your sins, Ezek. 36.20,23. Rom. 2.24. And therefore ye shall bear the greater punishment and reproach, Amos 3.2. Luke 12.47.

CHAP. VII.

Verse 1. WO is me] In this Chapter the Prophet bemoans the universal corruption and wickedness of the people, and yet concludes all with the consolation of the Church by promises of a great and glorious restauration and salvation, after the time of her afflictions. In these words is the Prophets lamentation, not for the punishments, but for the sins of the people, because godly men were decayed in the country, and none to be found: as if a thirsty and weary traveller could not find any fruit or grapes in the fields or vineyards. See Psalm 12. 1. and 14.2,3. 1 Kings 19.14. and Mar. 11. verse 12,13. and Job 6.19,20. And thus godly men are affected at the inundation of sin, and sinners, and at the extirpation and perishing of goodnesse, and good men.

when they have gathered] *Heb.* the gatherings of Summer after harvest, when the fruits are gathered, and the fields are bare.

grape-gleanings] See Esay 17.5,6. and 24.13.

no cluster] See Jer. 6.9. As with Edom, Jer. 49.9,10. and Obad 5. yet God retained ever his small remnant, and secret seed. See Esay 65.8. 1 Kings 19.18. Rom. 11.4.

the first ripe fruit] Rare fruits, and therefore most to be desired, Isa. 28.4. Hos. 9.10. The meaning is, that he sought for a good man among the people, as for a very rare thing, Jer. 5.1. Esay 64.6,7.

V.2. *The good man*] Or godly, or merciful. This clears the sense of the former verse, and see the Annotations there.

for blood] Sanguinary, bloody-minded, cruel men, implying, that the Prince, the Judge, and the rich man are linked together, all to do evil, and to cloak the doings of one another. See Prov. 1.11. and 12.6. Jer. 5.26.

they hunt] By frauds and perfidiousnesse. See Hosea 5.1.

every man] So that in vain should one look and seek for a good, honest, and upright man among them all, yet this is spoken of the general body of the people.

V.3. *with both hands earnestly*] Their greedinesse and activity in sinning is such, see Eph. 4.19. Others thus: That to help themselves in doing evil, to get off clear, and be absolved from judgment for it, they take way in the next words following.

the Prince asketh] Prince and Judge are mercenary, enquire not into the cause, but gape after bribes, to be corrupted by them in judgment, when will they absolve the guilty, and condemn the innocent, make of vice vertue, and of vertue vice; confound good and evil, light and darknesse. See chap. 3.11. Esay 1.23. Ezech. 22.12. Hosea 4.18.

the great man] That is the rich man that is able to give money, abstaineth from no wickednesse nor injury.

he uttereth] Boldly and openly, without fear, or shame, knowing he can corrupt the princes, and Tribunal-seats of judgments.

his mischievous desire] *Heb.* The mischief of his soul. Those mentioned Chap. 2.1,2. And the like.

wrap it up] These men agree among themselves, and conspire with one consent to do evil: as by the twisting together of divers threads and strings, men do make a strong rope. Thus wrong, oppression, and tyranny reigns, the great and rich men, bribing, and buying out a liberty and impunity, and the poor being left without remedy.

V.4. *The best*] Those of the best name and fame, those that gained the best repute.

as a briar] Hurtful and scratching. And therefore naught enough, as Psa. 58.9. Ezek. 2.6. See the Annotations there. And what are the worst then? Esay 59.15.

the day of thy watchmen] The time of thy punishment fore-told by the Prophets, who are called the watchmen, Ezek. 3.17. and 33.7. Hos. 9.8. Or the time of the punishment of thy watchmen is come; of thy false prophets, that deceived thee with soothings and smoothings, and also of thy other Governours. They the first in punishment, as the first in sin.

and thy visitation] Thine with them, the peoples with their Governours. The watchmen are blinde, are sleepy, and secure, and so betray and seduce the people, and the people are willing to have it so, Jer. 5.31. see 2 Thes. 2.10,11. and so both justly punished and visited.

perplexity] That is, Confusion and extreme anguish, instead of the windings and practices of their deceits: see Nahum 1.10. Prov. 1.24. &c. Isa 22.5.

V.5. *Trust ye not*] His intent is not so much to shew that we must not put our trust and confidence in man, as in Isa. 2.22. Psal. 146.3. but rather to set out the transcendent wickednesse of this people, that there is no faith and fidelity in them, no humanity left among them, no relations, though never so near and dear, will keep them within any bounds of duty or respect one towards another; but they pervert the whole order of nature, and cast off those affections which might seem impossible to be blotted out and extinguished: there is no more any faith or loyalty, no not even amongst the neerest friends.

in a guide] So are they called in Scripture, who by reason of their degree, duty, or authority, are, as it were, the heads and directors of others, as the husband is of the wife, the Schoolmaster of his Scholars, and the Counsellour of the Prince, Psa. 55.14. Prov. 16. 28. and 17.9.

keep the doors] Discover not thy secret to thine own Wife, Deut. 13.6. for fear lest she betray thee.

V.6. *The son dishonoureth*] Mat. 10.21,36. Luke 21.16.

V.7. *Therefore I will look*] Namely, I *Micah*, with all true believers, seeing all manner of hope of remedy of these evils, and of reliefs by men is past, I will turn to God by faith, expectation and prayer, that I be not drawn aside by these evil examples, or provoked to any impatience, or desire of revenge for such like wrongs and injuries; I will fix mine eyes upon God, and him only, and wait for his salvation, Psalm 119.166. and 40.1. and 51.9. Isai. 25.9. and 30.18.

my salvation: my God] The holy faith and confidence of the Prophet, and this will heat any touch of an heretical presumption,

Rom.

Rom. 5.3,4,11. the Scripture is full of it, and the nature of grown faith requires it.

will hear me] He would be frequent and fervent in prayer, and in assurance that his God would hear his prayer.

V. 8. *Rejoyce not*] Here the Prophet takes upon him the person of the Church, and enters upon the consolation, which concludes all, and continues to the end of the Book. And here first, the Church encourageth her self by the assurance of Gods grace, against all the taunts of the whole multitude of her adversaries, the malignant Church: She being fallen into the deep and dark dungeon of distresse, her enemy insults over her; a thing too frequent with the wicked, Psal. 8. 6. Jer. 20. 7. Ezek. 36. 4. and a thing which sorely wounds an ingenuous minde: see v. 10. Psal. 42. 3; 10. & 79. 10. She directs her speech unto them, and arms her self against their scoffs and taunts. We finde the like speech uttered by way of *Irony* and scoff, Lam. 4. 21, 22.

when I fall yet] Or, Though I be fallen, yet I shall arise: she repels the reproach of her enemy, not onely with a kind of disdain, but with this argument of comfort, That her fall shall not be finall, deadly, desperate and irrecoverable, but she shall recover again: see that, Prov. 24. 16, 17. Thus her faith and hope overcomes the world, and the cruell mockings of it, John 5. 4. Heb. 11. 36. and all tentations, insultations and subfannations whatsoever, Nahum 1. 12.

a light unto me] Even some glimmering and sparkle of light in the darknesse it self: and a full light to lead and deliver me out of it, Esay 60. 19. 20.

V. 9. *I will bear*] With humility and patience.

because I have sinned] Thus she acknowledgeth her own demerit, and Gods justice. The wicked sometimes are convicted of their sins, and despair, as *Judas*; or murmur at Gods judgement and justice for them, as *Cain*; But the godly are so afflicted and afflicted with the sight and sense of them, as they are displeased with themselves in them, and for them; and placing themselves before Gods Tribunal, in all humility, and with all patience, they submit to what chastisement he pleaseth to lay upon them. A true sight of sin, and this humble submission ever go together. The wicked that want the one do likewise want the other.

until he plead] Against mine enemies; who taking no care in their doings against me, to execute Gods judgements for my sins, have wrecked all their own cruelty upon me, and withall blasphemed God. She doth not cast away her confidence of deliverance, but comforts her self in her hope and faith in God; and strengthens her patience by it, knowing God doth chastise her for her good. See Hab. 3. 2. And though she confesse her sin against God; yet she stands to her cause, and the goodnesse of it, against her enemie; she was innocent in her carriage towards them; the gave them no just cause of their taunting of her, and vile dealing towards her. And thus *David* often stands upon his own justification; not before God, but in the particular cause and quarrel between him and his enemies. Psal. 7. 3, 4, 8. and 18. 20. and 35. 1. And he and *Job* often plead their own integritie and sincerite, against the imputation of hypocrisie, suggested against them, either by temperations within, or enemies abroad.

he will bring me forth] As it were out of the low pit of miserie, in which I am. Thus she foresees with the eye of faith and hope an issue prepared for her out of her miseries; she sees this light though afar off.

his righteousnesse] His deliverance, the effects of loyalty; and love towards me; and of his severe justice towards his and mine enemies. Not that she pleads the merit of her own works; but the righteousnesse, truth, fidelity, and justice of God, in performing his own frank and free, gracious and merciful promise unto her.

V. 10. *Then she*, &c.] Or, and thou wilt see her that is mine enemy, and cover her with shame: to turning her speech to God. This adds to her joy, even the salving of that sore vers. 8.

and shame shall cover her] And she cover and hide her self for shame; as much as she rejoyced, and triumphed, and insulted before. See Obad. 10. Psal. 71. 13, and 140. 9. They may justly take up that Jer. 3. 25.

where is] See on verse 8. See Psalm 115. 2. Joel 2. 17. She now not so much respects her self herein, as God; and takes up his cause, whom the enemy had so blasphemed; implying that now indeed God did appear, where, and in what cause and on whose side he was. See Psalm 50. 21. And if he so punished his own, as now appears by his owning and delivering them, what then might the wicked justly think will become of them? see Luke 23. 31.

mire] This shall not be a fleshly pleasure to delight themselves in the sight and satisfaction of their own revenge; but a spiritual joy to see the glory of Gods justice magnified upon his enemies, Psal. 58. 10, 11.

shall she be trodden down] *Hebr.* She shall be for a treading down.

myre] See Zech. 10. 5. Esay 10. 6.

V. 11. *In the day*] As the Church informed the enemies of their ruine; so now the Prophet informs the Church of Gods manifold glorious promises to her.

that thy walls are to be built] Amos 9. 11. &c. Before her walls were cast down, and the as a field or vineyard, whose hedge was plucket up, the was laid waste, and scattered among the nations. But now the day should come wherein her walls should be re-built, her City restored, repaired, protected against all assaults of her enemies. And Evangelicall promise: The meaning is, when in the Messiah his time I shall re-establish my Church, which hath been as an excluded and an abandoned possession, I will set her in perfect liberty, freeing her from the commands of all others, but mine own, Acts. 15. 16.

in that day] Even then shall these blessings be vouchsafed to her.

shall the decree be far removed] That cruel tyranny which the Babylonians exercised over them, Esay 9. 4. that decree whereby they forbade the building of the Temple and City: and the Persians likewise after them, Ezra 4. v. 5, 6, 21, 22, 23, 24, See Psalm 102. 13, 14. Others render the words and the meaning thus, That the decree shall go far abroad: even that decree, verse 14. of publishing the Gospel among the Gentiles, shall go forth from out of the bounds of Jury, even to the ends of the earth. As Psalm 2. 7, 8. and 110. 2, 3.

V. 12. *In that day also*] He insists still upon that happy and glorious time.

he shall come even to thee] Jerusalem after her restauration shall become so glorious, her state so flourishing, that the Jews and Israelites without freedom shall have ready access unto her from all parts; yea, the Gentiles, and all nations shall flow in unto her Acts 15. 16, 17. Esay 19. 23, 24, 25.

and from] Or, even to: and this particle is redoubled yet again in this verse, for amplification sake.

the fortified cities] Of Egypt. A country which is most strong by nature, being bounded by the sea, and by wildernesses, and moted with great chanels of water. The Prophet nameth it so, by an allusion to the Hebrew name of Egypt. See Dan. 11. 15, 24.

the river] Euphrates; yea, and from all rivers, from sea to sea; from mountain to mountain: from the utmost ends of the earth. This blessing is so strongly asserted, because after the utter ruine of Jerusalem, and the Temple, it seems so strange and incredible in the eyes of flesh and blood.

V. 13. *Notwithstanding the land*] Or, after that it hath been desolate. The land of Judea before the coming of Christ in the flesh, verse 8. Thus before those glorious promises shall come to be accomplished, he shews that Gods judgement shall be upon the wicked Jews, and their land in the mean-time, thundering as it were, against the body of the people for their desperate and forlorn estate in their sins; lest they should as is the manner of hypocrites, vainly presume, and assume unto themselves those promises which belong not to them. And mixing promises of mercie to his holy remnant; that they may have wherewithal to sustain and support themselves in the midst of these sad calamities: And extending those promises, as the manner of the Prophets is, even to the glorious time of Christs coming, wherein the full accomplishment of them shall be made good.

shall be desolate] The land it self, that sensellesse and harmlesse element, shall suffer in its kinde, as being defiled and polluted by the sins of her inhabitants. How odious then were their sins?

for the fruit of their doings] For the just recompence and punishment of their sins.

V. 14. *Feed thy people*] Or, rule they people. The words of the Prophet, wishing and praying to God. Or rather, the words of God, prescribing their duty to the Ministers and Pastors of Christ and his Church. Implying the calamity last mentioned to be so great, that if God took not this way and means for his peoples safety, they would surely perish. Some make these to be the Prophets words to our Saviour Jesus Christ, that he would feed, and guide his Church which is destitute of all humane help, and is exposed to many dangers, like sheep upon the mountains, and in woods.

they people] Thine by covenant; Gen. 12. 3. See Rom. 9. 8, 17. and Chap. 11. 5. 7. This covenant was the sure ground whereupon Gods grace was ever reserved to the Remnant.

with thy rod] See Psalm 23. 4. Zech. 11. 7. 10. 14. It signifieth both a shepherds staff, and also a scepter. See Psal. 45. 6. and 110. 2.

the flock of thine heritage] Thus he fixes his eyes upon Gods free choice and adoption of them to be his own heritage; and not upon what they deserved: Deut. 7. 6, 7, 8, 9. And this is the ground work of faith to Gods people, and holds up their hope against all tentations.

which dwell solitarily] As turn a lunder, and scattered here and there in several places of their dispersions and banishments.

in the midst of Carmel] As there: or, as in the midst of open fields; so some translate the word. See on Amos 1. v. 2.

Let them feed in Bashan and Gilead] See Jer. 50. 19. Though now solitary and dispersed; yet let them be gathered and fed in their fruitful places. He continues in the Allegory of sheep. Of Bashan we read, That taken largely, it was the Kingdom of *Og*, on the East side of Jordan; a land of Gyants, Deut 3. 13. Conquered, and given to the half Tribe of Manasseh: wherein *Machir* and *Jair*, the sons of Manasseh had large portions, and very many cities, Jos. 13. 10 and

and 17. 1. And out of it was Golan given to the Gershonites, for a City of refuge; Josh. 21. 27. And Ashtaroth likewise was given to them, which had been the Royal City of *Og*, 1 Chron. 6. 71. Josh. 13. 12. Deut. 1. 4. A very fruitful Kingdome it was, and specially for cattel and pasture. We read of the Bulls of Bashan, of Rams of the breed of Bashan, Deut. 32. 14. There was in it a chief mountain of that name, ranked together with Carmel, and Sharon, and Gilead. The Oaks of Bashan are mentioned in Scripture, whereof also they made Oars for the use of Tyre, Ezek. 27. 6. Of Gilead, see on Obadiah, verse 19.

as in the dayes of old] As his benefits had been so bountiful to his people in dayes of old, even from the beginning, that so he would continue to be like himself, so bountiful even to the end.

V. 15. *According to the dayes*] Here the Prophet brings in God speaking and promising as much as was in the Prophetical with and prayer of the last words. He promiseth to be as wonderfull in his works of mercy, and favour, and deliverance to them, as he was of old, when he brought their fathers out of Egypt. That memorable deliverance is often mentioned in Scripture, as a monument sufficient of Gods miraculous power and goodnesse, for the saving of his: and to that end never to be forgotten by them.

will I shew unto him marvellous things] As then, so now. See Exod. 3. 20. and 15. 11. Judg. 6. 12. Psal. 72. 18. and 78. 11, 12.

V. 16. *The nations shall see*] My marvels that I will do for you, and against them.

and be confounded at all their might] Seeing their conceited might and power against you to vanish all into smoak. See Psalm 44. 7. and 53. 5. and 71. 13.

hand upon their mouth] And proudly boast and brag no more, insulting over you, and blaspheming my name: they shall be speechlelle, and hold their peace for fear. See Job 40. 4.

their ears shall be deaf] With the sudden bursting forth of Gods wonderful and terrible works. They shall not willingly for fear hear of them.

V. 17. *They shall lick*] They shall be cast down with all their pride at Gods feet, who shall reign in his Church, Psalm 72. 9. Isai. 49. 23. and 60. 6, 7, 16. They shall be abased and dejected in the lowest degree.

worms] Or, Creeping things. Thus poor shall all the powers of the world be, thus silly, thus frightful, when God shall come and appear to maintain and magnifie his Church, they shall be like these silly creatures, and their behaviours.

afraid of the Lord] See Psalm 68. 1. Numb. 10. 35.

fear because of thee] O God, or, of thee, O Church, when thou shalt be restored to thy glory and splendor by Christ, dwelling and working in thee, Hos. 3. 5. Acts 2. 43. and Chap. 5. 11, 13.

V. 18. *who is a God like unto thee?*] Micah comes to a conclusion of the consolation, with an exclamation and admiration of that pardoning mercy and compassion, which is only to be found in the true God toward his own people, whereby he overcomes their evil with his goodnesse, and continues him in his free Covenant of grace and mercy made with them. There is no other God but he. And this his dealing with his people is a sufficient character to distinguish him from all false gods. No like thing is to be found in all the idols of the Gentiles.

that pardoneth iniquity] Exod. 34. 6, 7. Psalm 130. 4.

passeth by] As though he would not see it, but wink at it.

of the remnant of his heritage] Not of the body of his people which for the greater part were hypocrites and ungodly men; Here is no comfort for them: But of the Remnant of his heritage, in them should the lustre of his mercy shine forth.

He retaineth not his anger] Towards this Remnant; though for a time he chastise them See Psal. 78. 38, 39. and 103. 9.-16. Esay 57. 16. and 42. 3. Jer. 3. 5. Gen. 6. 3.

because he delighteth in mercy] Jonah 4. 3. Psal. 86. 5. and 51. 1. and 145. 8, 9. Nehem. 9. 17. Esay 54. 7, 8. and 63. 15. and 30. 18. This is our sure ground of comfort, when we seek and lay the foundation of it, not in our selves, or any thing in us, but in God, and his nature only. God is the cause to himself of his mercy, by his nature he is delighted in mercy.

V. 19. *He will turn again*] Thus the remnant of his heritage glory in his mercy, and triumph in the assurance of it; thus applying it to themselves. Papists deny this Faith; assert perpetual doubting and hesitation.

he will subdue our iniquities] Which formerly tyrannized over us, and we were as sold slaves under the power and dominion of them. Esay 50. 1. Rom. 6. 12, 14, 18, 21. and chap. 7. 14. 2 Peter 2. 19.

thou wilt cast--] Meaning, of his Elect, Psal. 103. 12. Esay 38. 17. Jer. 50. 20. and ch. 31. v. 34. He will abolish and drown deep enough both the guilt and punishment of them.

V. 20. *Thou wilt perform*] The faithful confirm and comfort themselves in the former blessed truth, because God hath dep-sited his Covenant of Grace and Mercy with them, which he will perform, and at no hand suffer it to be vacated, Rom. 11. 29. As if they should say, we taign, or presume nothing of our selves, we only trust to thine own gracious will revealed in thy Word; and so resting on thy free favour, we perswade our selves of thy merciful pardon of all our sins, though many wayes multiplied against thee. This is the sound argumentation of the faithful.

the truth to Jacob] The Church is assured, that God will declare in effect the truth of his merciful promise which he had made of old to Abraham, and Jacob, and to all that should apprehend the promise by faith.

hast sworn] To them, and their seed, by a perpetual Covenant. And therefore the faithful lay hold on it, and apply it to themselves; and with an holy boldnesse make use of God, as in mercy binding himself unto them by it. See Luke 1. 72, 73, 74. Heb. 6. 16, 17, 18, 19.

ANNOTATIONS on the Book of the Prophet NAHUM.

THE ARGUMENT.

Nineveh *that famous City, Head of that great* Assyrian Empire, *when* Jonah *the Prophet was sent thit her to preach, That within forty dayes it should be destroyed, was moved to Repentance; and so the tranquility of that* Empire *was lengthened: But after a certain time, they grew secure, regarding worldly means to augment their dominion, more then the fear of God; and so, casting off the further care of Religion, and Righteousnesse, returned to their former sins; yea, increased them, through their oppression of other Nations, and of Gods people. The* Assyrians *overthrew the* Syrian *Kingdome, took* Damascus, *and carried the people captive to* Kir, *and slew* Rezin *the* Syrian *King,* 2 Kings 16. 9. *And they brought* Israel *to* Loruchamah, *that is, unpitied; and* Loammi, *No people; And now the irrevocable Decree of God (the setter up and puller down of Kingdomes) for the final overthrow of that* Empire, *is foretold them by his Prophet* Nahum. *He prophecied of a ruine to* Nineveh, *and* Habakkuk *of the* Chaldeans *to arise. For a time before* Pul *King of* Assyria; (*of whom see* 2 King. 15. 19. 1 Chron. 5. 26. *And of whose Kingdome* Nineveh *was the chief City, as* Damascus *was of* Syria, Isai. 7. 8.) Aram (*or after the* Greek, Syria) *seems to have had as great a fame, as* Assur. *Since* Pul, Assur *pillaging many Countries, grew to be a tree,* Ezek. 31. 3. *But falling foul upon* Israel (*which was scattered by* Nineveh) *began to fall, by* Medes *and* Chaldeans; *and* Babel *soon grew to be as great a tree,* Dan. 4. *As ever* Assur *had been. The wheeles of providence are full of eyes, seeing what people shall be on the earth, and the bounds of their habitation. Kingdomes and Empires, by the appointment of the Eternal, have their periods: and then their time draweth nigh to an end, when they practice cruelty against Gods Church and people. The* Assyrian *flourishing Empire, for wrongs done to Israel, must fall by the* Babylonians, *among others, as* Babel *did after for indignities to* Judah, *fall by the* Medes *and* Persians, &c. Nahum *the Prophet doth lively represent it by all circumstances, both to assure Gods people it shall be so, and to comfort them in his just revenge of all their wrongs on the heads of their enemies. He also telleth, that after their coming from* Babel, *joyful preaching shall be over all Nations; and comforteth the true* Jew, *in the fair feet of them that publish peace, and biddeth them festivie a festivity. In brief,* Nahum *first propoundeth Gods dreadfull power, and* Nineveh's *destruction, for* Judahs *consolation,* Chap. 1. Secondly, *He expoundeth the manner and means of her ruine, and the woful mourning for it,* Chap. 2. [*The* Medes, *and* Scythians; *and lastly, and chiefly the* Chaldeans *fierce and furious enemies, were the meanes; yet therein but Gods instruments.*] Thirdly, *He insists upon her sinnes, the vain-*

fers of Gods wrath, in her shameful ruine: ascertained, by the example of populous No, to be verified upon her: that notwithstanding all her strong holds, and numerous Assyrian *Captains and Crowned Commanders: yet there shall be no healing of her bruise, and mortal wound,* Chap. 3. *He seems to have Prophecied in the dayes of* Josiah: *after* Pul, Tiglath Pileser, Shalmaneser, Sennacherib, *and* Esarhaddon *Kings of* Assyria *had wasted the ten Tribes. Or, as some think, but upon weaker grounds, sooner then so: in the dayes of* Ahaz, *or shortly after.*

CHAP. I.

The burden] That is, a Prophecy of threatnings and evils, Isa.13.1. and 15.1. and 17.1. Jer.23.33,36. 2 Kings 9.25. This word grew to be so common as to be abused by false Prophets, and prophane men, scoffing at it, which made the Lord threaten punishment to the abusers of it, and to change the use of it for that time, in Jer.23.33,40.

of Nineveh] Zeph.2.13. The head of the *Assyrian* Empire, which was conquered by *Merodach Baladan* King of Babylon, or by *Nebuchadnezzar* the great King of Chaldea, who also destroyed *Nineveh*, as some say, Isa.10.5. Ezek.31.3, 11. See more in the Annot. upon v.8. as also on Jonah 1.v.2. and chap.3.3.

the book of the vision of Nahum] The vision or revelation which God commanded *Nahum* to write, of a ruine to *Nineveh*. He is an Herald sent from heaven to denounce war and destruction against *Nineveh*. He comes not on his own errand, by his own authority, with a dream of his own brain, but with a vision from God, as Num.12.6. Gen 15.1.

the Elkoshite] Of a City, or Castle, called, *Elcosh*, which some ancient histories have assumed to have been within the Tribe of Simeon; but the Scripture makes no mention thereof.

V.2. *God*] He prefaceth him from the Nature of God in general, but after applies it to his special use against the *Ninevites*; and so it carrieth with it more weight, the more to affect the hearers.

is jealous, and the Lord revenge th] Or, the Lord is a jealous God, and a revenger, &c. Who cannot endure such injuries done to his glory, and to his children, as the Assyrians have done to them, Exod.10.5. and 34.7,14. Esay 65.6,7. Deut. 4. 24. and 6.15. Josh. 24. 19. Jer.32.18. and Deut.29.20.

revenge th] See Deut.32.43. 2 Kings 9.7. Jer.5.9. and Jer.51. 35, 36. Ezek.24.8.

is furious] *Heb.* That hath fury. With his he is but angry for a time, but his anger never aslwageth to the Reprobate, though for a time he defer it. See of Gods fury, Exod.22.24. Levit. 26.28. Deut. 7.4. and 32.22. 2 Kings 23.26. 2 Chron. 34.25. Esay 30.27,28, 30. and 66.15. Jer.30.23. Ezek.5.13.

reserveth wrath for his enemies] The Assyrian. Sure it was to come, though the Jewes thought it too long in coming, Eccles. 8. 11. But God hath his time, we must not prejudge him therein: He knoweth best when, and how long to delay, to spare, and forbear, Hosea 11.9. Mal.3.6.

V.3. *The Lord is slow*] Exod.34.6,7. Jonah 4.2. Psal.86. 15. and 145.8. Esay 42. 14. The wicked here would make Gods mercy an occasion to sin, and a bolster to uphold them therein, Ezek. 13. 10, 16,18 But the Prophet willeth them to consider his force and justice, his nature and office, as Judge of the world.

will not at all acquit] Exod 34. 7. And therefore is no Patron to secure obstinate sinners.

the Lord] Psalm 18.8. Hab.3.5,11,12.

the clouds] He moveth the clouds of the ayr, even as a great cloud of dust would be raised by a great multitude of horsemen riding apace, See Psalm 104.3. Esay 19.1.

V.4. *He rebuketh the sea*] Esay 50.2. Psalm 106.9. Exod.14. Josh. 3. This may allude to that famous history, Exod. 14. 22. See Esay 50.2. Josh.3.16, Jer.5.22. Psal.65.7. and 93.4. Job 26.10. Even the most turbulent and unruly creatures obey him. See Mat.8.26.

Bashan] See on Micah 7.14.

Carmel] See on Amos 1. verse 2.

Lebanon] See on Zech.11.1. The fair and excellent Cedars and other trees of Lebanon. Or Lebanon which was so fruitful and flourishing.

languisheth] The strength and beauty of creatures is destroyed, when they feel his wrath, Psal.104.29,30.

V.5. *mountains quake*] Psal.97.5. and 29.6. 2 Sam.22.8. Job 9. 5, 6. Jer.10.10. Ezek.38.19,20.

melt] As snow, or wax before the fire. He still goes on in this formidable description of God, as best suiting with the burden of his Prophecy against great Nineveh, and the Assyrian Empire.

V.6. *who can stand*] No sinner; not Nineveh, nor the Assyrian Monarchy.

who can abide] *Heb.* Who can stand up. If all creatures be at Gods command, and none is able to resist his wrath, shall man flatter himself, and think by any means to escape, when he provoketh his God to anger? See on verse 2.

like fire] Such is his fury, and the pouring out of it far and neer, even like the thunder and lightning.

the rocks] 1 Kings 19.11. what madnesse is it then in man, or all mankinde to trust in their strength against the Lord.

V.7. *The Lord is good*] For all his dreadful severity against forlorn sinners, yet is he good, and goodness it self, is good, and doth good, Ps.119.68.& 73.1. Mar.10.18. good, as the next words express.

a strong hold] Or, strength, Psal.6 9.& 37.39.& 46.1.& 91.2.

and he knoweth them] Psalm 1. 6. Lest the faithful should be discouraged by hearing the power of God, he sheweth them that his mercies appertain unto them, and that he approveth of, favoureth, and taketh an especial care of them.

that trust in him] Lam.3.25,26. 2 Sam.22.31,32. 2 Chron.13.18. See Job 13.15. Psalm9. verse 10. and 17. 7. and 18.30. whom God doth not thus own and help, they do not truly trust in him, say what they will.

V.8. *But with an over-running flood*] Here he begins to apply all the former doctrine, to the confusion of Gods chosen people; shewing that Gods force said fearful wrath shall be executed upon their enemies, the Assyrians, to their utter destruction; signifying that God will suddenly, and at once destroy Nineveh, and the Assyrians with war, as with a flood, or deluge, which shall break down all defences and banks, and shall not be kept back, nor turned another way, as Esay 28.19. How the Assyrians were over-run, and Nineveh besieged and taken by *Phraortes* King of the Medes, and by his son *Cyaxares*, and by the Scythians, and destroyed by *Assyager*, Heathen histories do record. See *Herodotus*, *Xenophon*, and *Diodorus Siculus*, After these succeeded *Nebuchadnezzar*.

place thereof] Of Nineveh.

his enemies] Gods enemies, Psa. 35. 6. a dark and black desolation, an incurable and irrecoverable destruction shall over-take and seize upon them.

V.9. *what do ye imagine*] He turns his speech to the Ninevites and Assyrians, and sheweth that the enterprises of the Assyrians against Judah and the Church, were against God; as Acts 9.4. Zech.2. 8. Deut.32.9. The Assyrians thought otherwise, that they had to deal but against Judah and Israel, a broken people amongst themselves, and by the wars of Syria. But God takes it as against himself, having taken the patronage and protection of them upon himself. And therefore that their enterprises were but vain, and to no purpose; and therefore that he would so destroy them at once, that he should not need to return the second time.

the second time] As 1 Sam.26.8. They which understand this verse of the Church, that God will afflict her, but yet in measure; he will not destroy her utterly, as he doth his and her enemies, but be content with one affliction, and not double his hand upon her, They misse of the Prophets meaning, and mar the current tenour of the context.

V.10. *For while they be*] Troubled and perplexed in their counsels and means of their defence, and also made drunken with wine and pleasures, and with pride of their greatnesse and power. Or, though they be folden together as thorns, and so dangerous to be touch for pricking, yet the fire of Gods wrath shall easily devour and consume them.

and while they are drunken] As drunken men bold without fear, and bragging, and unruly and troublesome, and yet then at least when his finger may overthrow them.

stubble fully dry] Which easily takes fire, See Exod. 15.7. Job 13. 25. Esay 5.24. and 47.14. Mal.4.1.

V.11. *There is one come out of thee*] He seemes chiefly to point at *Sennacherib*, who had plotted the total ruine of Jerusalem, and *Hezekiah*; yet with some relation to the former kings of *Assyria* likewise, to *Pul*, *Tiglath-Pileser*, and *Shalmaneser*. Here then is the cause of Gods burning wrath against the Assyrian. They may thank themselves for their own ruine; the cause of it comes from themselves, they eat but the batch of their own baking, they reap the reward of their own merit, their evil imaginations, counsels, and plots shall return upon their own pates.

that imagineth evil against the Lord] And against his people. This is the cause, their evil machinations against the Jews, Gods Church, which he had taken into his patronage and protection. Thus God makes his Churches cause to be his own cause. And this is the comfort of Gods Church always against all her enemies.

a wicked counseller] *Heb.* A counseller of Belial, ver.15. See Deut. 13.13. Judg.19.22. 1 Sam.2. 12. 2 Sam.16.7. 2 Chron.13.7.

V.12. *Though, &c.*] Or, if they would have been at peace, so should they have been many, and so should they have been shorn, and he should have passed away. Though they think themselves quiet in peace, and in most safety, to be never so many for number, and of greatest strength, by reason of the height which this Empire had attained unto; yet all this confidence shall not hinder Gods Judgements, but they shall be like to ripe corn, or grasse of the field, which seemeth to call upon the sickle and sithe, to cut and mow it down. Others expound the verse thus, If the Israelites would have been quiet, and at peace with me, and among themselves, so should they

they have been many and mighty; and so should the Assyrian have but shorn them only, and soon have passed away from them: That done by *Pul* King of Assur, 2 Kings 15.19. should have been sufficient. See Esay 48.18.

when he shall pass through] God in his judgment. Some refer this to the Angel and his slaughter made, 2 Kings 19.35.

though I have afflicted thee] God turneth his speech to the Church, and comforts her in the depth of her distresse, and supports her against despair.

no more] No more by the Assyrians. Their Empire should soon fall, for their foul dealing with his Church. The Babylonians did after that afflict them justly for their sins, yet however their afflictions were but temporary, not as their enemies afflictions were. Ever was that true, Esay 54.8. and 26.20. and 60. 10. Psa. 30. 5. and 103. 9, 17. and 135.3. Here was their comfort.

V.13. *For now I will break his yoke*] The Assyrian Empire, which was as a yoke upon the neck of the Jews: the Lord will quickly break it, and deliver his people, that they shall enslave them, or tyrannize over them no more. They were but as the staff in the Lords hand, which he would break after he had beaten his people with it. See Esay 10.5,6,12,15,24,25,26,27.

V.14. *And the Lord hath given a commandment*] Hath decreed in heaven, as Dan.4.24. The Jewes were no ways to doubt of it. Esay 14 24.

concerning thee] Thou King or Empire of Assyria.

no more of thy name be sown] Thou shalt no more come to thy former estate, contrary to those fields, which after the corn is cut down, are sown again. Or, he intimateth the total extinguishing of the Royal Race of Assyria, the name and memory of it.

cut off the graven image] This is added according to the custome of Prophets, who in the description of the ruine of States, do adde thereunto the overthrow of the idols. And the rather so, because they usually put so much trust and confidence in their idols, and their protection.

I will make thy grave] He seemeth to have relation to *Sennacherib*, being murthered in his own Temple, 2 Kings 19.36,37. After he had been shamefully forced to go out of Judea. See Ezech.31. 15. and ch.32.22,23, &c. And that the place thereby should be polluted and profaned, and the idols removed out of the Temple.

for thou art vile] Some Hebrew Editions vary in this word. See Esay 14.10,11,12, 15, &c. Vile by thy final fall, and utter ruine. *Targum*, for it is vile; that is, the Sepulchre; LXX. for they are swift, and they joyn it to the word of the next verse.

V.15. *Behold*] A description of the Churches joy at the newes of the Assyrians ruine, by means whereof she might in peace, security, and mirth attend upon Gods service, and give him thanks. This shewes the end that God hath in the fall of Nineveh, and the Assyrian Monarchy, to testifie therein the care he had over his people, that it came not by any revolution or fate, or destiny; but his hand did it, for his peoples sake, for their good, as the verse sheweth.

upon the mountains] That is, openly, and freely, without fear, or disturbance, not in corners secretly. See Esay 40.9. and 18.3

the feet of him that bringeth good tidings] Esay 42.27. Psa.68.11.

that publisheth peace] Peace from the Assyrian wars. That is an Evangelical peace that is mentioned, Esay 52.7. Rom.10.15.

O Judah] For whose sake all was done, as hath been said.

keep] *Heb.* Feast.

thy solemn Feasts] Mentioned in Moses Law, interrupted by the Assyrian wars, we read of the Passeover famously renewed by *Hezekiah*, and *Josiah*; see Exod. 23.14. Numb.10.10. Deut. 16. 11, 16. The end and use of our deliverances, and our peace, is to worship and serve God.

perform thy vows] See on Jonah 1.16. See also Psa. 116. 12, 13. Hosea 14.2.

for the wicked shall no more] *Heb. Belial.* See Esay 52. 1. and 35. 8. and 11.9. Apoc.21.27. But here the Assyrian or Ninevite is meant, as the word following doth shew.

he is utterly cut off] The Ninevite and Assyrian Empire shall be so, certainly, and shortly. The Babylonian after this did much harm to Gods people.

CHAP. II.

Verse 1. *He that dasheth in pieces*] Or the disperser, or, hammer, here are Gods judgments against Ninevch. This dasher is the Mede, Scythian, and Babylonian. *Nebuchadnezzar* is in a readinesse to destroy the Assyrians. And the Prophet derideth the enterprises of the Assyrians, which prepared to resist them, and save Nineveh; yet some would understand of *Sennacherib* the Assyrian, that he should come up against Judah, and Judah should strengthen himself against him, and God for his peoples sake should destroy him. Others, that *Sennacherib* should come up; and though the Jews did fortifie themselves against him, yet all that should nothing avail them. But the sense that was first set down doth best agree with the words and context.

is come up] Certainly shall; and that speedily, and openly.

keep the munition] Man thy holds, fortifie thy fortresses, keep watch and ward, stop the passages, stir up thy strength and courage, yet all shall be in vain to the Ninevite and Assyrian. These are ironical kinds of allocutions to the Assyrians, use what care thou canst to defend thy self, but all shall be to no purpose. See Jer. 51. 11,12. Esay 8.9,10.

V.2. *For the Lord hath turned away, &c.*] Some understand this. That the Lord will cause to return again the excellency of *Jacob*, and settle his people in their pristine state of excellent glory. And others somewhat differing, render the words and meaning thus; For the Lord hath turned again with the excellency of *Jacob*, (meaning Christ. See a like phrase, Amos 8.7. and 2 Sam.1.19.) as being the excellency of Israel, to stand for his people emptied, and marred, & wasted by their enemies, not to afflict them any more by the enemies, but to destroy the enemies for their sakes. But the words and context seem better to carry this sense; that the Lord hath turned away the excellency of *Jacob*, and sufficiently humbled the pride of Israel; And therefore it is now a fit time, and high time to destroy Nineveh. And this accords with that place, Esay 10.12. Seeing God hath punished his own people, Judah, and Israel, he will now punish the enemies by whom he scourged them. See Esay 30. ver.31,32,33.

the excellency of Jacob, as the excellency of Israel] Or the pride of *Jacob*; as the pride of *Israel*.

for the emptiers] The *Assyrians* have thus used the Israelites, See Psalm 80.13.

and marred] Signifying, that the Israelites were utterly destroyed.

V.3. *The shield*] A description of the Medes, Scythians, and Chaldeans preparation to assault Nineveh, though some understanding it of the last enemy only, the Chaldean.

of his mighty men] Of that dasher in pieces, verse 1.

is made red] A colour which was much used by the Babylonians, and others, especially in wars. See Ezekiel 23.14.

in scarlet] Or, *dyed scarlet*. Either for terror, or that their own blood shed might the lesse be seen and terrifie.

with flaming torches] Or, fiery torches. By reason of the glittering of the armour: some take this in its proper meaning for wilde fires, which should be thrown; Others thus, The Chariots shall run with that speed that the wheels shall be as if they took fire, and were on flames, as torches, with the swiftnesse of the motion. See the next verse.

in the day of his preparation] To give the on-set chiefly.

the fir-trees shall be terribly shaken] He doth seem by *Hyperbole* thus to call the great Lances, Spears, and other piked arms, made of fir-trees. They shall be forcibly and couragiously shaken in the hands and mannagements of the Souldiers, as trees in a forrest are shaken with the windes.

V.4. *The Chariots*] Of the enemies against Nineveh, and Assyria. All here serves to express the terriblenesse of the enemies preparations and approaches against Nineveh; that they shall be such as shall exceed the common custome of men, and be strange and wonderful. And this is to awaken Nineveh out of her deep security, and to assure her of that which she thought was utterly impossible. See the like, Esay 5.26,27,28,29,30.

they shall seem] *Heb.* Their shew.

V.5. *He shall recount his worthies*] The enemies of Nineveh shall encourage their Captains to the battel, calling them every one by his own proper name, according to the customes of Generals. Others understand it of Nineveh, that she shall recount her Worthies, her gallant Heroes, and men of War, and gather together all her strengths and means of defence to oppose her enemies; as is usual in Cases of greatest danger and extremity.

they shall stumble in their walk] There shall be such a throng, and they shall go on so fiercely, that they shall hardly be able to keep their ranks contrary to that, Joel 2. 7 8. See that Esay 5. 27. Some thus; That the Medes should stumble and be stopt at the siege of Nineveh by the Scythians, who in their expedition, which was like a walk or perambulation, did raise the siege of the Medes, like Nineveh themselves, and over-run Media, Assyria, and Asia, winning and losing all again within the space of twenty eight years. Others that the Worthies of Nineveh shall stumble: Fear shall so astonish them, that they shall reel, and stagger, and stumble like blinde men, and fall, and not be able to defend Nineveh.

to the wall thereof] Some thus; As if the Scythians shall hasten to the wall of Nineveh, as ready & prepared for the defence thereof against the Mede. Others apply this to the Babylonian assaulting, and others to the Ninevites defending themselves, though in vain.

defence] *Heb.* Covering, or coverer: This by most is taken to be some engine, or moveable defence, made after the ancient fashion, under which the assailants drew neer to the wall, either to dig through it with Mattocks and Pick-axes, or for to fight with them that stood in defence above upon certain wooden Towers.

V.6. *The gates of the rivers*] He seemeth to mean some violent means used by the other enemies, or the Chaldeans, to turn the river Tigris into the besieged City, where by many great buildings were overthrown; others rather, that the ports and forts of Nineveh builded upon the river Tigris, & the streams of it, should be overthrown: Neither the swift and deep current of the river Tigris, nor any Palace and strong hold, shall be of force to keep out the enemy.

dissolved] Or, molten, some understand this Palace of the Temple of Jupiter Belus, that was in Nineveh.

V.7. *And Huzzab*] Or, that which was established. Or, there was a stand made. That is, the Kings Wife and Concubines, which shall be shut up in the Palace, the that lay bid there, and came not abroad out of her chamber, as delicate Dames use to do, even she shall be brought forth, and led captive; some have taken the Hebrew word for the Queen of Ninevehs proper name. Others apply it to the state of the Kingdome that formerly was established, and fate down at ease in pleasures, yet should now be forced forth into captivity. And others thus, That the Scythians making there a stand, should the first time lead away Nineveh captive. And lastly, some understand all this of the Babylonians dealings against Nineveh. Thus various are the minds of Interpreters in such dark and dubious places.

led away captive] Or, discovered.

brought up] Or, brought to nought; vanish to nothing.

and her maids] That used to cheer her up with mirth and musick.

shall lead her] Now accompany her with mournful notes.

as with the voice of doves] Weeping, groaning, and lamenting. All this to ascertain Gods people for their comfort, of the speedy overthrow of Nineveh; which seemed to them a thing incredible.

tabring upon their breasts] An eloquent and excellent expression.

V.8. *But Nineveh is of old*] Or from the dayes that she hath been. Is of such antiquity, as if it had been eternal. And antiquity gains strength, credit, and authority to Kingdomes, yet this shall not hinder her overthrow.

like a pool of water] It hath always been a place of ease and rest, of plenty and pleasure to her inhabitants; who after the taking of it, shall run away, some here, some there, and shall no more come, nor be gathered together, like fish taken out of the pond which is emptied and drawn out.

stand] Thus expressing their fear and flight, that nothing could stop their flight and fear, and cause them once to look back, thinking there was no way, any hope of safety left, but only in flight.

look back] Or cause them to turn.

V.9. *Take ye the spoil*] This is not the speech of the General to his Souldiers, but of God, or the Prophet from God, commanding the enemies to spoil Nineveh; and he promiseth them infinite riches and treasures. The enemies thought not that they obeyed any command of God herein; yet were they led thereto by his secret instinct. As the case of the Assyrians was, Isaiah 10.7. and of *Cyrus*, Isaiah 45.3,4,5 God by the enemies punisheth Nineveh for their wrongs to his people. Neither yet are the enemies thereby any while excusable or faultlesse in so doing, they minded their own ends, But Gods people were instructed hereby, that Gods hand was in it, and that he vouchsafed to take upon him the cause of his afflicted people, to their comfort.

for there is none end of the store] Or, and their infinite store, &c. It is a bottomlesse gulph of store.

glory out of all the pleasant furniture] Hebr. vessels of desire, take all the glory of that wherein they so gloried. They had made a prey of all others, themselves were now to be made a prey. See Isa.33.1.

V.10. *She is empty*] That is Nineveh. And it is repeated for certainties sake. Gods power and truth is joyned with his word: It ever hath its effect, Isaiah 55.11. and 45.23. Ezek.12.25.

the heart melteth] See Isaiah 13.7,8. and 19.1. Psa.22.24.

the knees] With terrour, as Isaiah 13.7,8. Dan.5.6.

the faces of them] See Joel 2.6. before they were full stout, strong, haughty; but now the case should be clean altered: an easie work of the hand of the Almighty.

V.11. *where is the dwelling of the Lions?*] What is become of *Nineveh*, the seat of such a powerful, terrible and violent Empire? The words of such as bemoan *Nineveh*, or mock her, and insult over her. They thought themselves all Lions, or Lionesses, old or young Lions, of that power and authority, as to over-power and over-rule all others; and as Lions they behaved themselves, to ravin and prey, to make and take spoil, and that without all fear of any: But now where are they, or their dwelling place, their walking or feeding place? Psa.37.10,35,36. and 103.16. All their fierceness should be gone, their ceasing to be men, and turning to be savage beasts, brought the rather this judgment upon them.

V.12 *Filled his holes with prey*] Laid up store of prey for after times, so greedy was he, and ravin us, and covetous.

V.13. *Behold*] The Prophet brings in God himself speaking, that they may attend the more, and his Word the better take.

I am against thee] God will awake, arise, and act his part. He takes upon himself the execution of all this vengeance upon *Nineveh*.

I will burn her Chariots] Chariots were much used in war, Exod. 14.7. Josh.11.4. and 17.16. Judg.4.3. 1 Sam.13.5. 1 Chron.18.4. and 19.7. 1 King.10.26. The meaning is, I will consume her Forces and war-like Power. Thus, as was said, God makes himself the author of all those judgments executed by the enemies against *Nineveh*.

in the smoak] Suddenly, so soon as my wrath begins onely to kindle. Or, into smoak: that is, utterly, even into nothing.

and the sword] There is an often change of person in this short peech, the better to express Gods wrath and rage thereby, as a man passion useth to do the like.

thy prey] Thy course and custome of preying and spoiling: or, The prey which thou hast already gotten, all thy wealth, and riches, and treasures, gathered up together by thy oppressions and violence.

and the voice of thy Messengers] Signifying the Heralds which were accustomed to proclaim war: or, Ambassadours imployed to forreign Nations. Some read, Of thy cheek-teeth, wherewith *Nineveh* was wont to bruise the bones of the poor. Others say, He seemeth to have an especial relation to *Rabshakeh* his blaspheming Embassage, 2 Kings 18.17,19.

CHAP. III.

Verse 1. *Woe to the bloody City*] Hebr. City of bloods, *Nineveh*, Ezek.24.9. Habakkuk 2.12. In this chapter are *Ninevehs* sins and Judgements chiefly, and others.

the prey departeth not] She never ceaseth to spoil and rob; these are causes of her ruine.

V.2. *The noise of a whip*] A scourge driving and lashing the Charet-horses of War; this expounds the woe, ver. 1. He sheweth how the Chaldeans shall hasten, and how courageous their horses shall be in beating the ground when they come against the Assyrians.

rattling of the wheels] Of the Charets of War, being swiftly driven, like to *Jehu's* march, 2 Kings 9.20.

V.3. *The horse-man*] Thus is the Tragedy represented of *Nineveh's* ruine, by the enemies dealings against her.

the bright sword, and the glittering spear] Hebr. The flame of the Sword, and the lightning of the Spear.

they stumble upon their corpses] All ways are so filled with them, that none can go, but he must stumble or tread on them, see Isa. 34. 3. Jer.33.5.

V.4. *wherefore dames*] That is, cunning devices, and fraudulent plots to draw in people, and to become Lords over them, as it were, by interest of state, as Whores use all enticing ways, all cunning crafts, and witch-crafts too, to inveigle and intangle lewd men. This word is often used in this sense among the Prophets, Isa.23.15, 17. Rev.17.2. and 18.3. And this may have relation to their idolatries, which are usually set forth by this metaphor of Whoredomes in all the Prophets, which sin they practised, Ezek.23.7. and propagated abroad, 2 Kings 16.10.

well-favoured harlot] Great and glorious was Nineveh, and the Assyrian Empire.

of witchcrafts.] This term may also be referred to the same sense, it being the custom of harlots to use sorceries and witch-crafts. It may also be understood in its proper sense, as Isaiah 47.9,12.

that selleth Nations] Under the colour of protection, favour, courtesie, and the like, she seiseth on Kingdomes and States, and doth subject Nations unto her. By her cunning artifices every way she so won and over-powred the Nations, that she ordered and disposed them, bought and sold them at her pleasure. And these practices of Princes, and States, which they call Policies, and justifie as necessary for the governing and maintaining of States, are here called Whores-crafts, and Witch-crafts. And yet they applaud themselves in them, which themselves will condemn and detest in the practices of private, honest, moral men; as if that were a vertue, and an high point of wisdome in a States-man, which is wicked and abominable in a private man, as to lye, flatter, and deceive, to swear and forswear, and the like.

V.5. *Behold*] See on Chap.2.13.

I will discover thy skirts] Isa.47.3. Ezek.16.37. Jer.13.22. I will expose thee to shame and slavery. A term taken from the injuries done by the souldiers to poor women which were taken prisoners in the war, Isaiah 47.2,3. Jer.13.22. Ezek. 16.37. I will pluck off that lustre and grandour, and garb, wherein now thou doest so much glory, and whereby thou makest thy self so esteemed and admired of others; I will strip thee of it, and leave thee stark naked.

V.6. *abominable filth*] All manner of filth, as they used to throw upon people that were publikely disgraced.

a gazing-stock] A wonderment, for my Justice upon thee; and an example for others to take heed by thee. See Numb.5.21. Deut.29. 24. 1 Kings 9.8. Jer.22.8. and 48.39. Ezek.5.15. and 14.8.

V.7. *Shall flee from thee*] Through detestation and horrour.

who will bemoan her?] Or, who can sufficiently bemoan her? Her ruine shall be so great, that no lamentation can equal it, no comforters can be sufficient for her, see Gen.37.35. Psa.77.2. Isa.22.4. Jer.31.15. Some conceive that *Nineveh* had made her self so odious to all by her tyranny, that all fled from her in her need, none would come to aid her, or comfort her, Lam.1.16. Psa.69.20.

V.8. *Art thou better then populous No?*] Or, Nourishing, Hebr. No *Amon*. A famous City of *Ægypt*, called in following Ages *Alexandria*; which it is likely had been greatly ruined before the Prophets time, not mentioned in Scripture, yet see Jer.46.25.

among the rivers, &c.] In *Ægypt*, where there were divers branches of *Nilus* cut out into channels, for otherwise *Alexandria* was not scituated by the River it self, but upon the Mediterranie Sea, neer the Island *Pharos*, where was that famous Tower with lights to

to direct the shipping to the Port, and the Lake *Mareotis* was on the South-side of it.

V.9. *Æthiopia*] It may seem the had been a free City, having all for confederates that are mentioned in this verse: of *Æthiopia*, see on Habak.3.7.

Put and Lubim] People of *Affrica*.

thy helpers] Hebr. In thy help; he turns his speech to *No*.

V.10. *Yet was she*] For all her strength in numbers of men and munitions, and confederates, and auxiliaries.

carried away] Her Inhabitants expelled, captivated, the City wasted. This must have been before the time of *Nahums* Prophecy, and serve as an example for *Nineveh* to look upon: this some think to have been done by one *Sabacus* King of *Æthiopia*, mentioned in *Herodotus*: Sure it is that it was afterward repaired, and again over-run by the Assyrians, and Chaldeans after, as appears in *Jeremy* and *Ezekiel*, and long after that re-built or repaired by *Alexander* the Great.

dashed in pieces] A cruelty which was used in Cities taken by force of arms, see Psa.137.4. Isa.13.6. Hos.13.16.

cast lots] For to part them as a prey, see Joel 3.3. Obad.v.11.

great men] Used as the base vulgar.

V.11. *Thou also*] Here he begins to apply the former example of Gods judgment upon *No*, or *Alexandria*, to *Nineveh*; Nothing can hinder God from dealing with *Nineveh*, as he did with *No*; he is the Judge of all the world, and ne is ever like himself, one and the same.

shalt be drunken] with the cups of Gods wrath, Jer. 25.15,17,27. Isa.51.17. Psa.75.8. Job 21.20. Psa.11.6. Apoc.14.10.

thou shalt be hid] For fear and shame, and brought to nothing.

seek] Forced so to do, but all in vain.

V.12. *Fig-trees*] Shall be easily taken by the enemies. An apt similitude.

V.13. *In the midst of thee*] In the sight of all, in the midst of thy Cities and strong holds.

women] Effeminate and weak, not able to endure the sight of the enemy: in their walled towns they should have weak and trembling hearts; God would strike them with terrour, see Deut.7.20. Levit. 26.16,17,36,37.

thy gates] All shall be opened to the enemies.

thy bars] Thine inclosures and defences, nothing can with-stand Gods hand.

V.14. *Draw thee waters*] Make all needful preparations and provisions for to hold out the siege, repairing the breaches of thy walls with bricks. An ironical kind of speech, as Nahum 2.1. Isa.8.9,10.

tread the mortar] To make bricks, to make and strengthen thy fortifications and defences, stones were not there in plenty; Bricks were the more used. See Exod.1.14. and 5.7.

V.15. *There shall the fire*] Namely, in those thy strong holds, so well repaired and fortified. No means of defence can any ways be used by thee, which shall be able any thing at all to avail thee against Gods judgment upon thee.

like the canker-worm] Even as those destroying creatures gnaw and spoil the plants suddenly; or, as they themselves are quickly destroyed in any place by fire, or rain, or tempest, and change of weather, or otherwise.

make thy self many] Another ironical or scoffing speech; like the former. All shall not help them.

V.16. *Thou hast multiplied thy Merchants*] Merchandise and Merchants were ever in great use and request. Great men and Princes were Merchants. As the Venetians at this day. See Apoc.18.23. Ezech.27.3,12, &c.21. Esay 23.8. Nineve had wonderfully multiplied them, as the stars in number; as the Canker-worms, and Locusts, which are very numerous, and they gloried greatly therein. But all this should not avail her.

the Canker-worm spoileth, and flyeth away], This is well known in the Canker-worms, Locusts, and Grasshoppers; they soon come and spoil fruits, and fields; and after soon flee away. See Joel 2. 25. And such shall your Merchants be, and their doings, both in their spoiling, and in their fleeing away; they shall stand thee in no stead, to help or defend thee.

spoileth] Or, spreadeth himself.

Ver.17. *Thy crowned*] Namely, the Princes, and great Lords, wearing Diadems and Wreaths, in token of dignity: or vassal and confederate Kings. Thy Keepers (and Guardians) saith the Vulgar Latin.

in the cold day] In cold weather, and in the night season.

but when the Sun ariseth] When their opportunity serveth.

they flee away] So should their Merchants, Princes, and Captains serve them, when they most needed them.

and their places] See on chap.2.11.

V.18. *Thy shepherds slumber*] Thus he derideth the King of *Assur*, and his confidence in his Counsellors and Peers, see Jer. 23.1. and 10.21. and 22.22. and 50.6. Ezek.14.2. They are not watchful enough to provide for the safety of Nineveh, Thy Heads, Governours, and Officers are dead, or astonished, and out of heart, Exod. 15.16. Psa.76.6. Thus he speaketh to the King of Assyria.

Nobles] Or valiant ones.

shall dwell in the dust] As Jer.51.30. lye down, and not be able to rise up against the enemies to help thee.

thy people is scattered] There shall be so great a dissipation of Nineveh, and the whole Empire, that there shall remain no hope of its recollection and restauration.

V.19. *There is no healing*] Hebr. Wrinckling or contracting: no piece of help or healing in the least degree. See Jer.8.22. and 46.11.

thy wound is grievous] Dolorous.

shall clap their hands] For joy to see thy tyranny overthrown, as Psa.47.1. Lam.2.15. and applauding Gods justice in it.

for upon whom hath not?] Meaning that there was no people to whom the Assyrians had not done hurt, none free from their tyranny and oppression.

continually] God then in patience forbore them long. And the Assyrians were the more inexcusable. And Gods people must not take offence at his patience, or at their own sufferings, but leave all to God, who best knoweth when and what is best to do.

ANNOTATIONS on the Book of the Prophet *HABAKKUK*.

THE ARGUMENT.

This Holy Prophet being in extreme grief that Gods own people should so abuse his patience, and run to the extremity of wickedness; he addresseth his serious and sad complaint to God, against such cruel and cursed practices; and then upon Gods answer turneth his speech to tell the Jews in Gods Name; That in the present Age wherein they lived, they should, (for the superlative sins of that stubborn and rebellious Nation against the Lord and his Law) see their Common-weal destroyed by the Chaldeans. Afterward, he falleth to wonder and admire that God would advance to height of dignity and Empire, a Nation so bitter, hasty, proud, violent, vicious, cruel, and infinitely covetous, as the Babylonians *were; suffering them to be Executioners of his judgments, and scourgers of his own people. And lest the Godly, seeing the vision of these horrible and lasting Troubles, should despair, this must be their comfort, that the just shall live by Faith. And therefore the Lord putteth the Prophet, and every Believer, upon the exercise of Faith and patience, the chiefest cordials in every calamity, strengthning the heart to stay for the effect of Gods Justice, both to free his people, and to punish the enemy; which punishment upon the* Chaldean *enemy, for their manifold grievous sins, the Prophet from God doth largely fore-tell. Lastly, the Prophet maketh a wonderful prayer, celebrating Gods mighty power in ancient deliverances, and terrible executions on Enemies in former times, desiring that in the midst of the yeares, God would revive his work, and in wrath remember mercy; and by Faith, he triumpheth even in the midst of desperate dangers and miseries, rejoycing in God, and expecting deliverance from them; and that the glorious God, who had shaken the* Canaanites, *would also shake the* Chaldeans, *& bring his people to walk on their high-places again. After he had done his prayer, he saith, To the chief singer on* Neginoth; *that is, sing this song with an infinite lustinesse and courage; for you shall see the power of God marvellous in* Babylon; *and then you shall return to* Jerusalem: *In this Book, the Prophet expostulateth with God,* Chap. 1. *complains of the* Chaldeans, *and their sins,* Chap. 2. *directeth his prayer to God,* Chap. 3.

CHAP.

CHAP. I.

The burden] A Prophecie, with expresse Commission of God, denouncing threatnings and curses, Isaiah 13.1. Nahum 1.1.

which Habakkuk] Of the notations of this name, and why it should be given him, as also, of his parentage and Tribe, of his life and death, there are uncertain guesses, and groundlesse traditions, but no certain verity; but the argument and matter of his Prophecie shewes, that most likely he lived in the dayes of *Josiah*, or his sons, chap.1. 5,6. and chap.2.8. and therefore that he is not that *Habakkuk* mentioned in the Apocryphal additions to *Daniel*.

did see] That is, received from God in a Prophetick vision, concerning whom is not here expressed, as usually it is in other Prophets, but it seems to be, first, against the Jewes and wicked men, and oppressors, whom God will punish by the Chaldeans: and after, more at large against the Chaldeans, whom God threatens to destroy for their manifold sins.

V.2. *How long*] It seems the Prophet before this had preached long, and had proof of the refractorinesse of the people, of their contumacy and obduration in their sins, and seeing now no hope of better, but that things rather grew worse and worse, he burning with the zeal of Gods glory, and hatred of their sins, with-draws himself from the people, and privately deals with God, and seeks remedy of him, complaining of their sins, and some way of Gods so long patience in tolerating of them, without redressing it: He doth not in cruelty so much provoke God to punish them, as he cryes to God to amend them; and in his function he must be true and faithful, as to the people, and their salvation, so to God and his glory.

shall I cry?] Lamenting, complaining, seeking to thee for some way of remedy and redresse?

and thou wilt not hear] By chastisements, or some way else, to amend their manners, and abate the deluge of sin, which still encreaseth through impunity, to thy dishonour.

cry out] He was much with God upon this point, somewhat like to the importunate widow; his righteous soul was vexed, as *Lots*, 2 Pet.2.8. Ps.2.119.136. and no doubt but this was the common complaint of all the godly at this time.

of violence] Either general against good men, or particular against the Prophet, Gen.6.11.

and thou wilt not save] And help, but holdest still thy peace, Psa. 50.21.

V.3. *why doest thou shew me*] Suffer them so to sin, and that in my sight, before my face: *Jeremy* was more passionate, too passionate, chap.15.10. and chap. 20.14. &c. see 1 Kings 19.4,10,14.

greivance] among them, whereby they violently grieve, vex, and spoild one another, and specially the wicked so grieve the godly.

raise up strife] As amongst themselves, one against another, so chiefly against those Prophets which reproved them: see Jer.11.18. &c. and 12.6. and 15.10. Hos.4.4. they could not, they would not endure their holy admonitions; see Prov.29.1.

V.4. *The law is slacked*] Neglected, trodden under foot, hath no authority or reverence among them, but is sleighted, contemned, cast behinde their backs: This shews that the Prophet is not thus passionate in any carnal respect, for any private and personal grievance, spoil or violence done to himself, but for the violation of Gods holy Law, and his honour thereby; the custome of wicked men is clean contrary.

judgment doth never go forth] All judgment and justice is oppressed and suppressed, Isa.59.4,6,7,9,14. none dare call for it, the wicked do so sway and domineer, and thy great patience, O Lord, causeth thy Law to be, as it were, disarmed of her terrour, and to be of no strength or authority with these wicked men, and also to be no more publikely used.

the wicked] Job 21.7. Jer.12.1.

doth compasse about] If any good man be left with any spark of righteousnesse in him, he dare not come abroad, or be seen; or if he do, the wicked presently beset him round about, and, as it were, besiege him, that he dare not oppose himself against them, and their doings, Psa.12.1,8. and 22.13. Isa.59.15. they so prevail by reason of their multitude, of their credit and power, that justice suffereth violence, and is not exercised with liberty and righteousnesse.

wrong judgment proceedeth] Or, wrested judgment. All the course of publike justice is broken off, where remedy should be had, there the malady it self reigneth; the Tribunals and Judgment-seats are dens of thieves, instruments of oppression; see Psa.94.20. Amos 6. 3,12. and 5.7.

V.5. *Behold ye*] Gods answer to the former expostulation; Or, his answer in the mouth of his Prophet, fore-telling their speedy destruction; that God by the wonderful administration of his providence will beat back their violence, and repay it with another violence, the violent invasion of the Babylonians.

among the heathen] Seeing ye will not learn in Gods school, out of his sacred mouth.

and regard] Thus he would awaken their sleepy souls, by this repetition for their attention.

and wonder] Thus he would raise them up to admiration and marvellous astonishment, and that at the horribleness of the judgment following, seeing they would not be gently tutor'd in Gods School, but had now rendred themselves incorrigible, unfit, rable any longer to God or good men; and therefore it was high time now that such a judgment should fall upon them.

a work in your dayes] They had been often warned of Gods vengeance, but they put off the evil day, and Gods patience so lulled them in security, that they began to deride the Prophets, Isa.28.15. Jer.5.12,13. and contemn Gods judgments: they are told therefore that even in their dayes the judgment should come, it should be no longer delayed, see Joel 1.15. Ezek.7.5.&c.

ye will not believe] Ye would not believe my words, and my Prophets, neither shall ye believe this judgment; incredible to you was the one, and so incredible shall be the other, it shall exceed all belief: yet both shall prove true, and ye shall finde and feel this latter to be so, to your amazement and astonishment. This whole verse Saint *Paul* cites, Acts 13.41. yet with some variation, and somewhat following as may seem the translation of the LXX, even where it varies from the Hebrew text, as in the second word. And the Apostle makes use of it to his present purpose, and applies it to those judgments that should befall the Jews for their contempt of the Preaching of the Gospel in his time.

V.6. *Lo, I raise up the Chaldeans*] He begins to declare that incredible judgment, and nominates the very thing in particular, he dwells no more upon Generals, the Chaldeans are the men that should fight under his Banner, by his secret instinct, and be his executioners of this judgment.

that bitter and hasty nation] See Isa.5.26.&c. God that can bring light out of darknesse, and good out of evil, can make good use of the sins of men, use them to a good end, to the accomplishment of his just judgments.

which shall march through the breadth] *Heb.* breadths, so terrible shall they be, and without fear spread over all the land; nothing shall withstand them, Jer.15.38.

V.7. *Their judgment, &c.*] Or, from them shall proceed the judgment of these, and the captivity of these. They shall receive no Law, nor assistance from any; their reason and lust is their will, and execution is in their power. Or, from the Chaldeans shall the judgement and captivity of those sinful Jews proceed; and so they shall be payed in their kinde, with violence for their violence.

dignity] Or exultation, or deportation and captivity; or burden, as some translate the word.

V.8. *swifter*] Though the Chaldeans be far off, yet speedily and swiftly shall they come.

Leopards] See Hosea 13.7. Jer.5.6.

fiercer] *Heb.* sharp.

evening wolves] That want their prey all the day, and are so at that time the more fierce and ravenous. See Zeph.3.3. Jer.5.6. Psal. 104.20. Jer.39.5. Ezech.22.27.

spread themselves] Being many and numerous.

as the Eagle] Jer.4.13. and 48.40. Lam.4.19. Dan.7.4. 2 Sam.1. 23. Job 9.26.

V.9. *for violence*] Or the prey, see that chap.1.2.

their faces] Or, the supping up of their faces, &c. Or, their faces shall look toward the East. *Heb.* The opposition of their faces towards the East they shall overthrow, and dissipate all whatsoever shall come against them, as this tempestuous winde doth. See Jonah 4.8.

as the sand] See Gen.22.17. Josh 11.4. This similitude is often used in Scripture.

V.10. *And they*] *Heb.* he; the King *Nebuchadnezzar*.

at the Kings] To wit, at the Kings of the Jewish people, as King Zedekiah, 2 Kings 25.10. And at their confederate Kings and Princes, 2 Kings 25.6.7.

heap dust] Make Mounts and Rampiers. Peradventure he meaneth to shew the easinesse of the conquest, as if the Chaldeans should do it as it were in a pastime, as little children do make trenches and forts in their dirt. Thus the Prophet leaves them no hope of escaping, that they might thereby be humbled, and repent, or else lefe the more inexcusable.

V.11. *Then*] When *Nebuchadnezzars* greatnesse is come to the height.

shall his minde] *Heb.* Winde; that is, his felicity.

change] He shall be drunk with his victories, felicity, and prosperity, that shall so alter and change him, as to deprive him of that seeming modesty, and reasonable carriage, which he used before, and put him up above mortality. Or, he shall leave off foreign expeditions, and further conquests; think rather to enjoy the felicity he had already atchieved. But his felicity shall then also change, Dan. 4. 30. Thus the Prophet begins to comfort the Elect and faithful ones among his people, with fore-telling the issue and down-fall of this their mighty and mortal enemy, that so they may hope for an end of their miseries procured by him.

offend] Thus his prosperity should lift him up to make way for his down-fall. Thus Gods secret providence, and judgements do worke.

imputing,

imputing, &c.] Thus sacrilegiously robbing God of his honour, and ascribing his victories, even over the Jews, and their God, unto his idols, which provokes God to take his own, and his peoples cause into his own hands, to his ruine, Jer.25.14. And thus inconstant will that potency be which is set upon the vanity of idols, whereby the Prophet comforteth the faithful, that God will also destroy the Babylonians abusing this victory, and becoming proud and insolent, attributing the praise hereof to their idols. See the five first Chapters of *Daniel*.

V.12. *Art not thou from everlasting?*] The Prophets words to God, in his own name, and in the name of the godly, triumphing in God, and gloriously boasting, as it were in, and by their faith in him, and in the assurance that he is their God by Covenant; and therefore they shall be safe and be happy, notwithstanding all these sharp chastisements. The interrogation is stronger then a single asseveration. And he converts his speech to God, not to wicked men. It were in vain to contend with them. But then best may we oppose their blasphemies, and courageously contend with them, when we first make good this Covenant between God and us, and firm our faith in it. Then may we out-brave their carnal boastings with our spiritual boastings and rejoycings.

from everlasting the Lord our God?] Eternal in thy self: and for many ages of old by Covenant our God. Thus they remember themselves of the gracious Covenant, not newly made with them, but four hundred years before their ancestours came out of Egypt. And they have found in all ages and generations how faithfully God hath still kept his Covenant: And by this they strengthen their faith in their present extremities.

mine holyone?] The only sacred Deity which I adore; him whom I only acknowledge to be holy amongst all other gods, which are but impure idols that pollute the soul. And I one of thy holy ones, by thy gracious adoption; and so under thy safe and blessed protection.

we shall not die] Thus he and they raise up themselves as Conquerours over these calamities. They are under Gods tuition, therefore they cannot perish. Gods defence, and their safety, are things that cannot be separated. All the defence that all the world can give, cannot give this assurance. But they know that death it selfe shall not destroy them, 1 Cor.15.54.&c. but be their out-gate to perfect felicity. And Gods Church shall ever be preserved in this world by his power; the gates of hell shall not prevail against it. Thy Church cannot perish seeing it is joyned to thee, who art everlasting, by a covenant, which importeth communication of grace, life and glory. See Psalm 102.28. and 118 17. Lam.5.19.20. Mat.22.32. Thus faith gloriously triumphs in the midst of afflictions, resting upon Gods Covenant of life, and quietly submitting to his chastisements in the mean time. Here the *Chaldee Paraphrase* substituteth these words instead of the former, holy in the works of faith, referring them to God.

thou hast ordained them for judgment] It is true that thou hast established that great Empire to punish thy Church, 2 Kings 19.25. Esay 10.5,6,7. but not to destroy it, as it endeavoureth to do by an extreme tyranny, contrary to thy nature and will: what the Chaldean doth in his time, it is by thy permission, and wise and holy secret providence and guidance we are not wholly left to his lust and pleasure. This holds up our hope against despair, and gives us light in this dark night of afflictions, and is our buckler against all tentations, that thou wilt order all for our good, for our chastisement, though in truth for his judgment.

mighty God] Hebr. rock, Deut. 32. 4. He and his Counsel change not in all the changes of the world, but remain firm and stable, as a Rock. In him is strength, Isa.26.4. and 28.16.

established] Hebr. founded, grounded him, for perseverance, and continuance in this to the end.

for correction] This is the end why God used so sharp a whip as the Chaldeans, yet did moderate it by his secret providence. All is not to destroy his people, but to correct them for their sins, and to amend them.

V.13. *Thou art of purer eyes*] The Prophet layes this down for a principle, as according with the nature of God. And this he makes his stay and prop in this conflict and tentation following: takes this for granted. So Jer.12 1. And this must curb his turbulent affection, so ready to expostulate the matter with God.

wherefore lookest thou?] Patiently, without punishing it? He doth not impiously deny Gods providence, as the man, Job 22. 13, 13,14. Psal.10.verse 11. and 73.11. and 94.7. He doth not ascribe all to fate, or fortune. He speaks as flesh and blood would prompt to him: he speaketh doubtingly, and conflictingly: he contests rather with himself, then with God, he complains rather of himself, then of God, still sticking to this principle of piety, That God governs the world, and that God and his justice cannot be divided asunder; he righteously governs it, though our blinde eyes cannot see it to be so, nor could he satisfie himself and his doubts therein.

treacherously?] Isaiah 21.2.

wicked] The Chaldeans, who are unjust in oppressing thy people, who never offended them, and are inordinate in the execution of thy judgments, which they do not regard; and are more wicked then those whom thou punishest by them. This stumbled the Prophet: He would fain be resolved in it. See Job 21.7. Psal.37.1. and 73.3. Jer.12.1.

V.14. *And makest men as the fishes*] Hast thou forsaken nations, and states, like fishes, and such like beasts, which are his that can first take them, and so as a prey devour one another? Thus he proceeds in his complaint, conflict, and expostulation, secretly wishing that God would stop these flood-gates of sin, and curb the rage of these outragious men.

V.15. *They take up*] The Chaldeans thus deal with all promiscuously, with good and bad alike, inhumanely with Gods people, as well as with others, violating all Laws by their unjust tyranny; yet in all this hesitation, and tentation, wherein he wrestles so strongly, he still makes his addresse to God for redresse and remedy: he acknowledgeth Gods hand in all this, and applies himself to God, to unloose these knots, to help him out of the briars of these perplexities, and his own foolish and absurd imaginations, that he might be able to see Gods straight steps in these crooked paths: his order in these confusions. Atheists and blasphemers do otherwise.

therefore they rejoyce] Glory in their mischiefs, triumph in their tyrannical exorbitances, and thou sufferest them. This was his wonderment and amazement.

V.16. *Therefore they sacrifice*] Instead of acknowledging all their greatnesse to come from God, and giving him thanks, and serving him, they attributed it to themselves, and to their industry, understanding, and valour. See Esay 10.7,13. and 45.4,5. and Chap. 37.24 &c. They sacrilegiously rob God of his honour, and would deifie themselves; they suffocate, stifle, and extinguish the right knowledge of God, and put themselves in his place, arrogating that to themselves which is only due to him. They pretend much to their idols, verse 11. yet in issue they reduce all to themselves. And must do so now in these dayes: Generals in wars magnifie themselves and their own parts, though for shew sake they appoint and solemnize Thanksgiving dayes to God. And private men in their own affairs are not free of this fault.

their portion is fat] Thus their prosperous successes do blow them up, and infatuate them, Prov.1.32.

V.17. *Shall they therefore*] Shall the Chaldean always do so? how long wilt thou suffer it? wilt thou, O Lord, suffer them, after so many faults and impieties, both against men, and against thee, to enjoy their oppressions, and endlessly continue in them?

empty their net] And spread it anew to take more preyes, that their successes past shall egge them on, and make them more eager for new exploits.

to slay the nations] See Jer. 25.9. Ezek. chap. 25. &c. And thou not stop them, but suffer them still to go unpunished. Hitherto his complaint and expostulation.

CHAP. II.

I will stand] *Heb.* I did stand. The Prophet was deep in doubts, swallowed up in a gulf of tentations, as if the world were ruled by chance, by fate, or by fortune, and no wise guided by Gods providence; and he could finde out no issue to rid himself out of this perplexity. But here he begins to recollect himself: And he speaks not in his own person only, but in the person of all the godly: he represents their like affections, and conditions. And he saith, I will stand; and after again, see me, importing his setled resolution, and constant purpose so to do. And the case did so require it, a case of so difficult inquisition, and so great consequence. The phrase is taken from watchers, which were in strong and guarded places, as Esay 21.6,7,8. The meaning is by prayers, meditations, and lifting up of my minde, I did desire of God some Prophetick Revelation, whereby I might be taught how to answer to that which profane and weak persons might oppose against Gods providence, which doth so far favour those wicked *Chaldeans*.

my watch] And after, tower or fenced place. He relates not to his Propheticall Office, nor yet to the Word of God immediately, but to the recesse of his own careful and anxious minde, to bethink himself, and cast about every way; and he settles upon that which followes.

and will watch] This is his Resolve. He will be attent, he will be as a watchman or scout; and that is a vigilant and careful office: He must be quiet, and silent, and watch when others sleep, and not disturbing any without great cause: And he must be perseverant, without wearying. See Isaiah 21.6,7,8.

to see] And hear: All his senses must be imployed, and all little enough in this case.

what he will say] Not what the adversaries will object in this case, and calumniate; They will be open mouthed enough; nor what the world will say, what will be the dictate of carnal reason, the sense and censure of flesh and blood, the speculations and imaginations of mans brain, the judgment of his heart. Nor what Satan will suggest. All these will multiply distractions, and heap up confusions in the soul. And they that yeeld up themselves to them, undoubtedly and worthily perish in them. But I will see what he will say, Psal.8.5,8. I will rise up above the world, I will renounce all the judgment of man, I will break through these snares of Satan,

and

And in my minde resolve to see what God will say unto me, in this point. He and his Word shall be all in all unto me. And indeed this is the only way, there is no other remedy to these tentations; this is the way we must fight against them. Gods Word will be as a ladder, as wings, to raise us up aloft above the world, that from such an height we may the better discern and judge of the passages here below. Let that obtain its authority with us, and we wholly depend upon it, and this will suffice us abundantly; nothing better for us then so to do.

unto me] Or, in me. Or, God would speak unto me; namely, by inward revelation. See Hos. 1. 2. that I might answer to the people in Gods words.

and what I shall answer] Then I can, and not till then. When I have heard the voice of God in his Word, I shall be then and thereby sufficiently instructed what to answer in this intricate perplexity.

when I am reproved] Or, when I am argued with. *Heb.* Upon my reproof or arguing. And also upon that denunciation, Chap. 1. 5. &c. These reproofs are the assaults of Satan, the blasphemous speeches of wicked men, and our turbulent passions that rise up in us, and are our own Tempters. The sum of all is, That no judgment can be made of Gods providence in the government of the world, but by the light and verdict of God in his Word. Unlesse we subject our selves wholly to him, rashnesse and arrogancy will blinde us, and lead us into the ditch. See Psalm 73. 17.

V. 2. *And the Lord answered me*] Gods answer to the last expostulation and complaint. God in time will not fail to answer and succour his thus waiting on him.

write] This relates to his Prophetical Office, and is for the use of the Church, and the edification of it.

the vision] Even that admonition which hereafter follows; and that sentence against the Chaldean, which from thence is denounced against him for his sins, to the end of the Chapter; which sentence is satisfactory to the Prophets greivance and complaint in the latter part of the former Chapter. Yet some upon weaker grounds extend and expound the meaning thus; I have not yet taken away the gift of Prophecie from my people, by which I will cause you to know not only such accidents as do trouble them, but also what shall happen until Christs coming, which is called the end of the time of the Law. See Dan. 10. 14. Or thus, The matter of this vision is not to take effect presently, but in Gods due time.

plain upon tables] See Esay 8. 1. &c. and 30. 8. 2s Deut. 27. 8. in great Characters, that at the first view with one blench of the eye a runner may read it. So plainly must this be written, that there might remain no doubt or difficulty in the meaning and truth of the vision: and the matter of it be the more memorable, remarkable, and regardable.

V. 3. *yet for an appointed time*] We must wait and hope: God will try and exercise our faith and patience. We are too hasty and hot upon the execution and accomplishment. But God must have liberty lest him to delay and defer it to his own time, and we must depend upon his power and pleasure.

but at the end it shall speak] It shall be sure, though slow, experience shall prove it: mean while we must not mistrust the truth of it.

though you tarry] And yet in the end of the verse it will not tarry. The meaning is, though it seem to tarry in our hasty expectations, and God seem slow, yet it doth not tarry at Gods time, nor is he slack, Heb. 10 37. 2 Pet. 3. 9. we must not tye God to our rules, nor regulate him by our moody passions, but give that honour to his Word & promises as absolutely to rest in them, knowing Truth it self will be sure to compleat the truth of them. And this indeed is the true nature of Faith. We have need of patience, Heb. 10. 36. we must not cast away our hope.

surely come] Heb. 10. 37.

V. 4. *Behold his soul*] He is not right and upright, who lifts up himself, and seeks to shift some other way; to strengthen himself and gain safety and security by some other means. He shall misse his end, and be broken in his enterprise; he shall never be safe and quiet; he doth but torment himself in vain. The LXX and Heb. 10. 38. thus; My Soul shall have no pleasure in him: wherein the Apostle is rather an Expositor, then a Translator, not tying himself to the termes of a Translation.

But the just shall live by his Faith] This faith in God, his Word, and promise is the only true Port and Haven wherein he may safely and securely anchor himself, against all the storms and tempests formerly mentioned. See Esay 30. 7, 15. and 7. 4. and 28. 12. It is not the inherent fidelity and integrity of his own heart and conscience that doth it; but his faith in God, emptying himself of all mundane means, helps, and strengths, and trusting only by his faith to the faith of God in his Word and promises; This man shall live by it, and live too eternally, for otherwise all the blessings of this life were but poor things in themselves, if they related but to this short life only: but these blessings are pledges and pawns of eternal life to the faithful. This text is famously alledged in the New Testament, Rom. 1. 17. Gal. 3. 11. Heb. 10 38. S. *Paul* extends the meaning from this life to eternal life, and argues from eternal life to justification, because they two are things ever conjoyned, never separated; and that both are freely by faith, without the works of the Law. He proves there is no justification by the Law, or our works of the Law. And therefore it must be revealed in the Gospel, and be by Gods sole mercy, and so by faith believing it: as he proves out of this testimony of Habakkuk. And in the Epistle to the Hebrews we are exhorted not to cast away our confidence of heaven, and of our reward there, but patiently expect the receiving of it, for as much as the just in this world do live by faith, which shall cease when fruition comes in stead of it. And thus in this verse the Prophet opposeth the fact of the proud hypocrite, to the act and office of the just in those troublous times. Some make the former part of the verse to relate to Nebuchadnezzars person, and his listing up himself, Dan. 4. 30. And others render the sense of the whole verse thus; The remedies against these calamities of the Church, is not to seek out places to secure themselves from Gods hand, as the Jews did, when they went into Ægypt, and other places, and there perished, nor much lesse to separate themselves from the Communion of the Church by Apostacy: these are only damnable errours of carnal sense, which God reproveth. But good souls having no other help, shall by a lively faith in God be maintained in the true spiritual life, which is the conjunction with God, and the feeling of his graces; and shall be defended from any thing which may hurt their salvation.

his faith] The particle his is omitted in the Apostles citations, Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.

V. 5. *yea also*] Or how much more.

he] The Babylonian, of whom he complained, Chap. 1. 12. &c. He shall be punished; and so the Prophets greivance satisfied, and God be seen justly to govern the world.

transgresseth by wine] The Babylonians sins for which he is sentenced; drunkennesse, pride, and insatiablenesse: Or he is drunk with pride, and insatiablenesse. Others thus; If I blame my people, that think to save themselves by their cunning, how much more shall I condemn the Babylonians, who drowned in pleasures, and made drunk with prosperity, do boldly contemn my threatnings? he seemeth to have relation to *Belshazzars* drinking feasts, Dan. 5. Or to the taking of Babylon in a night of great dissoluteness, Isai. 21. 5 Jer. 51. 39.

who enlargeth his desire as hell] Prov. 27. 20. and 30. 16. The Babylonian hath been inflamed with an unstatiable desire and ambition. See Esay 5. 14.

but gathereth to him all Nations] Bringeth them into his subjection, and maketh a prey of their goods, Isai. 10. 13.

V. 6. *shall not all these*] People whom he gathered and heaped to himself. Here his punishment begins, and not in the former verse.

take up a parable] They shall taunt him with tart and bitter jests and scoffs, mock him, deride him. See Esay 14. 4. Jer. 24. 9. 2 Chr. 7. 20. Such Taunts are lawful where the case and cause deserves it.

and say] It is in the singular number, he shall say, rather the Taunter, or happily the just man that lives by his faith, ver 4. And thus Faith triumphs afore-hand; the nature of it being such as is described, Heb. 11. 1.

woe to him] Or, Ho he, which best agreeth with a scoff. The many sins of the Babylonians, are reckoned up again, their unstatiable ambition, covetousnesse, bloodinesse, tyranny, inhumanity, riot, luxury, idolatry; as the causes of Gods judgments against them.

that increaseth] Conquering unjustly, and spoiling other nations, that he had no right to.

How long] Signifying that all the world shall wish the destruction of Tyrants; And that mean while they are endured with much grief and uksomnesse, as the troublers of the world, the perverters of all order and justice, by their ambition, covetousnesse, and oppression. And nature it self dictates so much unto them, that they cannot still continue so to do, it must have an end. And all this though we see it, and say it of others, yet we cannot see it, and say it, in, and of our selves, in cases that are alike, so blinde are we at home, though quick-sighted in other mens sins.

thick clay] Namely, with earthly riches, the desire of which is the soule ensnaring, or a burden which overcometh and smothereth him alive. See 1 Tim. 6. 9, 10. They burden him, and make him a burden to himself.

V. 7. *shall they not rise up?*] That is, the Medes and Persians, that should destroy the Babylonians, Jer. 50. and 51. Esay 13. 14, 21. Chapters. The interrogation adds to the undoubted certainty of it.

suddenly] Though they thought themselves so safe and sure, that no sudden mischief could possibly befall them, but that they might timely withstand it.

bite thee] A phrase taken from hunting dogs.

V. 8. *Because thou hast spoiled*] Another cause of Gods just judgement upon the Babylonians: and that by way of retaliation: See Esay 33. 1. Jer. 25. 12, 14. Mat. 7. 2. Apoc. 13. 10.

all the remnant] Among the nations which thou hast spoiled; or the remnant of the nations which thou hast not touched.

blood] Heb. bloods: implying multitudes of bloody actions.

and for the violence of the land] Or, oppressing the land, ver. 17. the violent oppression thou didst bring upon all the world.

of the city] Babylon, that used the violence, or Jerusalem specially; and other Cities that suffered and indured the violence.

God the just Judge of the world, will in his time take due vengeance on all such men, on all such Kingdoms. Psal. 94. 1.

V. 9. *wo to him that coveteth*] Or, gaineth an evil gain, Jer. 22. 13.

Another cause of the judgement.

to his house] To encrease and establish his estate, so that he might be out of all danger: so to enrich and settle himself, and his posterity. But this evil covetousnesse, and wealth so evil gotten, shall prove evil and pernicious to him, and his house; as the next verse doth further avow.

his nest on high] Thus wealth pusts up with pride, and security; They make their riches their strong Castle. See Psal. 49. 5. 6. and 52. 7. Prov. 13. 8.

delivered from the power of evill] Heb. palm of the hand; alluding to that, Gen. 11. 4. Thus riches do intoxicate him.

V. 10. *Consulted shame to thy house*] In stead of advancing and setting it up, see Prov. 11. 28. and 22. 16. Eccl. 5 13, 13, 14. He speaks here to the Babylonians; signifying that he, and so the covetous man in generall should thus speed; The glory they hoped for, God shall turn to their shame: Their consultations, and agitations, and machinations, wherein they were so active and industrious, day and night, shall have no better end.

by cutting off so many people] Though the Babylonian by this means thought to gather wealth, to raise his name, to become glorious, being so victorious; and that it was impossible it should prove otherwise; yet for all this his hopes should be frustrated and he should reap shame in the end.

sinned against thy soul] God shall return the evil upon thine own head. Thus wicked men hurt themselves most in hurting others.

V. 11. *For the stone shall*] as it were to witnesse that thou hast built thy house with violence and rapine.

and the beame] Or, piece, or fastning. Heb. The fragment: or fastening in brick wherewith they ordinarily built their houses in Babylon, with timber among it; Gen. 11. 3. Others the mortes; which comes almost to the same sense.

answer it] or, witnesse against it: He may seem to allude to Responsories; as in Quires, and Musick; so the stone and timber shall answer one another, every part of the building accord, and bear concord in this, that it was built in blood; and that wo and shame shall be to him therefore.

V. 12. *wo to him*] This may be the cry and answer of these senseless creatures: when the Prophets of God, and God himself by their cries, admonitions and threatnings could not be heard. See Luk. 19. 40.

with blood] Heb. bloods. See Jer. 22. 13. Ezech. 24. 9. Nahum 3. 1. Covetous cruel men suck the blood of the poor by their oppressions.

V. 13. *Is it not*] Who can make any question but that the ruine of Babylon, to the foundation, and increase of which, so many nations, for so many ages, had contributed their labour, is a singular work of Gods vengeance. And that it is a righteous judgement of God, that such a people should so toyle, tire, weare and weary themselves, for their vain and worldly greatnesse, and should so perish in it, and with it. God will have his turne; his hand shall be in it; that such men as will so labour to be rich, with an evil conscience, shall lose the fruit of their labour, though they had all the world on their side.

in the very fire] Jer. 51. 58.

V. 14. *For the earth shall be full with the knowledge of the glory of the Lord*] Or, by knowing the glory of the Lord, by the just and powerfull punishment of his enemies. Gods glory was clouded and darkened before, when his people, holy City, and Temple, were destroyed by the Babylonians: the knowledge of him, and his glory was then obscured and lay hid. But when he shall destroy Babylon, and take vengeance on it, for his people's sake; then shall the knowledge of him, and of his glory be openly known, and fully manifested. Psalm. 9. 16. Then it shall be clearly seen that he governs the world; and is the just judge of it Psal. 58. 11. and 9, 8. That place Isaiah, 11. 9. mentioneth the knowledge of God in general, omitting this particular of his glory: And that hath reference to the abounding knowledge of God in the dayes of the Gospel, more then in the time of the Law, whereof, See Jer. 31. 34. Joel 2. 28. 1 John 2. 27. Heb. 8. 11.

as the waters] Most abundantly. See Esay 48. 18. and 8, 7, 8.

V. 15. *wo*] Another cause of Gods judgement upon Babylon.

to him] To the King, or Kings of Babylon, speaking of the Empire.

that giveth his neighbour] His fellow Kings, or neighbour Princes and confederates.

drink] In such manner as follows. The whole speech is metaphorical, or allegorical.

that puttest thy bottle to him] This may be understood in the proper sense, of the dissoluteness of the Babylonian courtsin the which they did filthy and dishonest acts. Or, rather figuratively of the dishonest practices, by which the Babylonian drew in other Princes and Nations for to joyn with him in his wars, upon hopes of sharing in the victories, spoiles, and prey, or upon other fair pretences bringing them to the same desires with him. Some translate it, not bottle; but thy heat, or thy wrath, or anger.

and makest him drunk also] With the like covetous and ambitious desires.

that thou mayest look on their nakednesse] Fail them in the end, and spoil them, and bring them into ignominious slavery.

V. 16. *Thou art filled with shame for glory*] Or, more with shame, then with glory; abusing thy glory to thy shame. Or, exposing others to shame, to augment they glory; not much heading their shame, that they have sustained, for thy sake, so it may serve to the furtherance of thy glory.

drink thou also] Of the cup of Gods wrath, Jer. 25. 26, 27. Beare thou the same judgements.

uncovered] Be a shameful spectacle, uncircumcision was counted opprobrious among the Jews.

strung] A term taken from drunkards feasts; which do spoil the most adorned, and beautifull places. The meaning is, Gods judgements shall carry thee into most unworthy and infamous acts, Jer. 51. 57.

V. 17. *For the violence of Lebanon*] As he that fellith trees in a wood, is often-times crushed by them: so thy oppression and violence will cause thy ruin. See Esay 14. 8. Ezek. 31. 16. Or, rather thine enemies shall hunt, pursue, and take thee, as the hunters in Lebanon with all eagernesse and violence hunt the wilde beasts. So that the violence which the Babylonians used against the Jews, and Jury should be requited with like violence used by their enemies against them. The meaning of the words is obscure. Of Lebanon. See on Zechary 11. 1.

and the spoil of beasts which made them afraid] This likewise is obscure, and subject to various senses. The most likely is this, That as oft times wolves and other ravening beasts, are surprized in the greatest heat of their slaughter; which blindeth them; and they terrified thereupon; so the like shall happen to thee.

violence of the land, &c.] See on verse 8.

V. 18. *what*] Here is another cause of Gods judgements upon Babylon: and withall a close intimation that all these judgements denounced against Babylon shall come, not from vain images, and imaginary deities of the Heathens; as their Nemesis, or Astræa; But from the true Jehovah, the Lord God of the Jews, dwelling in his holy Temple.

profiteth] A scoff at the Chaldeans vain confidence in their idol. It profiteth neither it self, nor its worshippers; But fills them, and deludes them, with a false expectation of help by it.

that the maker thereof] What deity can the maker and graver bring to such materials? what deity can arise from the handy-craft of man? He can grave the mettle, wood, or stone; but cannot change the nature of them. It is still but a graven image, and no more.

teacher of lies] Idols are so called, Jer. 10. 8. 14. Zach. 10. 2. because that according to the opinion of Idolaters, they are remembrances, and visible documents of an invisible deity: and in the mean time, they cause mans minde to go astray from the true and saving knowledge of God revealed in his word: imprinting false opinions of God in him; bringing him down to sensible things; and not raising him up to spirituall ones. See Isaiah 44. 10, 20. Men herein so bewitch and blinde themselves with false and foolish imaginations; as if purposely they meant to deny their own reason and understanding; their prejudicate opinion, false fancy, and meere illusion, must prevaile against it. See Isaiah 40. 18, 19, 20, 21. and 44. 18, 19, 20. yet Papists call them Lay-mens books.

the maker of the work] *Heb.* the fashioner of his fashion.

trusteth therein] A prodigious errour, a stupendious stupidity, to give divine worship, to put trust, and affiance for help, and succour, in the workmanship of his own hands. Ps. 115. 8. and 135. 18. Je. 10. 14.

dumb idols] It is but metal, flock, or stone still; it cannot speak; the work-man with all his skill cannot change the nature of the stuffe and matter, whereon he works. Psalm 115. 5. and 135. 15, 16, 17. Jer. 10. 6.

V. 19. *wo*] He sharply enveighs against this blockishnesse in man to have such conceits of blocks; as if any divine vertue lay hidden in them. It is but wood, but stone still, for all that.

Arise] To helpme. See 1 Kings 18. 27. Thus prayer proper to God, they exhibit to idols.

it shall teach] That is, counsell and direct thee. Though otherwise it be a teacher of lies, yet it self shall suffice to teach thee this, that it is dumb and senseless. There needs no other; there can be no better teacher. But they are bad scholars, their superstition sets them a madding.

Behold] Calls them to consider; to shew themselves men; and to see the grosse cozenage of Satan.

laid over] Foolish idolaters think the better of their idols, if they be finely garnished. Papists have finer cloathes for their images on their greatest festivals.

no breath] See what they are within. Psalm 135. 17. Look to that.

V. 20. *But the Lord*] Opposing the true God, and the worship due to him, to those false Idols, and the trust put in them. Having overthrown the errour, he then establisheth the truth.

is in his holy Temple] Not included in images: neither was there any image made of him in his Temple. But such manner of worship in types and ceremonies, as his holy Word and Law warranted and prescribed; expressly forbidding images, Psal. 11. 4. Deut. 4. 12.

The meaning is, He liveth and reigneth in heaven, in glory; and is present in grace and Spirit in his Temple: and it is fitting that all the world should submit to him, in all humility. Thus he sheweth the Churches happines and duty in these troublous times; by meditation, of Gods presence, and glory; thereby comfortably to expect deliverance in his time, and mean-while to possess their souls in patience.

let all the earth] *Heb.* Be silent all the earth before him, Zeph. 1. 7. Zech. 2. 13. Though all men rage against him, yet he can soon silence them. Psal. 2. 1. 2. 3. 4 5. The Jews therefore should fear nothing; for all the fury of their enemies; but know they are safe under his protection; and in silence submit to his power, and judgements; and subject themselves to him in patience, and obedience.

CHAP. III.

Verse 1. A *Prayer*] He prayes himself; and instructs his people to pray unto God; and so herein prescribes them a form of Prayer: set forms not unlawfull. Herein he sets forth Gods glorious greatness, and wonderfull acts; against his enemies, and for his Church. Whereupon he concludes with the triumph of his faith in the midst and height of all afflictions.

of Habakkuk] For himself, and the people; for them it was penned; that thereby they might preserve and exercise their faith and piety, in the times of their captivity and misery; and not fall away to Heathenish superstitions.

upon Sigionoth] Or, according to variable songs, or tunes, or Musicall instruments, called in *Hebrew*, *Sigionoth*, The meaning of this term is not certainly known. See Psal. 7. 1. *Heb.* wandering or ignorances.

V. 2. *O Lord, I have heard thy speech*] *Heb.* Thy report, or, thy hearing. Namely, thy voyce in the precedent prophecie concerning the ruin of the people, and the ruin of Babylon.

and was afraid] At the threatnings of such grivous judgements. See Esay 19. 16. Amos 3. 8. This is a signe of humiliation and penitency: as not to fear Gods threatnings in his word, is a sign of Atheisme and Infidelity.

revive thy work] Or, preserve alive. Continue thy Church, and thy work of grace in thy Church. See Esay 45. 11. Though they seem destinated to death and destruction, yet revive the state and being of thy Church and people. And this he calls Gods work in a singular and eminent way. Esay 60. 21. and 61. 3. The works of his wisdom, mercy, goodnesse, is more seen in his Church; then in the creation of all the world besides

in the midst of years] During the seventy yeers of captivity; which is the midst of years between two equal compasses of 490, so many being before the 70 from *Samuel* to *Saul* the first king, and so many after the 70 till Christs death and resurrection who is the Prophet, Priest, and King eternal of his Church. Thus fome. Though others much rather forbear that partition of the midst of years, between two four hundred and nineties, as lesse warrantable: contenting themselves which this, that when the yeers draw neer, as *Aquila* hath it; in a fit time of his appointment; even in the midst of those troubles and years of troubles (in the captivity specially) God would preserve alive his Church, & revive his work of grace in it; and not take it away, as it were in the flower of her age, coming on towards maturity at the coming of Christ. LXX very corruptly thus, in the midst of two beasts; whence the erroneous opinion sprang, That our Saviour was born between an ox and an asse.

make known] To thy Church, and others, by thy word, and works; Let it be actually seen, that it is thy work; and leave not off thy work in the midst, before thou hast brought it to perfection.

in wrath] Thou art justly angry for our sins, Thus he maketh confession: And yet this wrath relates rather to the sins, then to the persons of his faithfull people; and shews rather their sense and apprehension; the his affectiõ, who corrects them as a father for their good.

remember mercie] Thus he falls to prayer. And pleads only mercie and free grace; according to his own merciful promises in his gracious covenant. And thus he reconciles together these two contrairies, wrath and mercie. A famous sentence, and useful is this against tentations to despair.

V. 3. *God came*] Deut. 33. 2. Judg. 5. 4. Psalm 68, 8. He describes the glorious bringing in of Gods people into the land of Canaan under *Joshua*: inferring thereby, that as God had miraculously brought his people into that countrey; so he might bring them in again; notwithstanding all lets and hinderances.

from Teman] This word signifieth the south; and a place in Edom, which was upon the south part of Jury, Amos 1. 12. within whose territories lay a great part of that wildernesse through which the people passed, Judg. 5. 4.

Paran] Mention is made in Scripture of the plain, mount, and wildernesse of Paran. It likewise is on the south coast of Judea. Here *Ismael* dwelt, Gen. 21. 21. And *Hadad* took it in his way when he fled from *Solomon* into Egypt, 1 Kings 11. 18. It is neer mount Seir, Gen. 14. 6. And the third station from Mount Sinai, Numb. 12. 16. and 33. 16, 17. Whence is that Deut. 33. 2. The Lord came from Sinai, and rose up from Seir unto them, he shined forth from mount Paran, and he came with ten thousands of Saints; from his right hand went a fiery Law for them. To which text the Prophet here alludes. Kadesh was in the edge of it; whence *Moses* sent the spies, Num. 13. 26. And *David* sent to *Nabal*, 1 Sam. 25. 1. 4, 5. The Prophet here mentions the famous history of Gods glorious manifestation of himself, and giving his law to the Jews, and taking them into his covenant and care at mount Sinai; to confirm thereby the faith of his people, that they should still be safe under his protection. And that he who did such famous things for their ancestours, would still be mindfull of his Covenant then so gloriously made, and not suffer them to perish in the midst of their calamities amongst their enemies. See Judg. 5. 4, 5.

Selah] See on Psalm 3. 2. and 9. 16. Some make it a note of perpetuity, some of verity, some of musick and melodie, for the elevation of the voice.

His glory covered the Heavens] He insisteth upon this famous history at large; that they should call it to their minds in their extremest miseries; and thereby assure themselves that God would not forget, what then he had so graciously and gloriously done of old for them; and not once imagine that he would now utterly forsake them.

ful of his praise] Of his noble acts, worthy to be praised in all ages, and at all times. Others, of his brightnesse.

V. 4. *As the light*] Of the sun or moon. See Job 31. 26. Esay 30. 26.

horns out of his hand] Or, bright beams out of his side. Whereby is meant a power omnipotent, that was joyned with his brightnesse; which was hid to the rest of the world, but was revealed, and yet but in part, in mount Sinai to his people.

hiding of his power] Or laying up of it. There his secret power lay hid. As Psal. 31. 19. yet in some kinde hid from the world. *Aquila* and *Symmachus*, thus; and he put an hiding.

V. 5. *Before him*] These scourges went before him, and behinde him; as his officers and executioners of his vengeance, where and how he pleased, whithersoever he went. And this he applies to his present purpose; Gods arming himself for vengeance on his enemies; and for the defence and salvation of his people, vers. 12, 13. See Psal. 18. 7, 8c.

burning coals] Or, burning diseases. The Devil saith the *Trent* translation.

at his feet] As his progresse, when he went forth.

V. 6. *He stood*] He openly shewed himself, as a man doth standing upon his feet.

and measured the earth] Some thus, He stood as it were in the frontier, to mete out the countrey of Canaan, for his people, Exod. 15. 17. Others extend it to all the world; as being the supreme king of all the earth, to mete out, and distribute it to whom and what nations he will, Acts 17. 26. He shewed then his right and power so to do, as being the Creator of all.

And drove asunder the nations] The Canaanites, say some. See Exod. 15. 15. Josh. 2. 9. and 5. 1. Others thus; such a power of God then appeared, as was able to shake all the world.

and the everlasting mountains] All worldly heights, which seemed immutable melted before him.

perpetuall hills] Which have never changed either place or form, since their creation. See upon Gen. 49. 26. Deut. 33. 15. some understand here the the Canaanites that where the inhabitants of mountainous and hilly Palestine; so restraining the words to the present point in hand. By all this the Prophet would lift up the hearts of the faithful to this affiance; that the same hand and power of God would be seen for their deliverance, which their fore-fathers had experience of in days of old.

his wayes are everlasting] To him onely belongeth to move everlastingly in the actual exercise of his power, to do whatsoever he pleaseth; either in an ordinary way, or in an extraordinary, strange, and wonderful manner, for the preservation of his Church and people.

V. 7. *I saw the tents*] That is, all the neighbouring nations; as the Arabians dwelling in tents, were terrified at the peoples passage through the wilderness. See Exod. 15. 14, 15. Num. 22. 3, 4. Josh. 2. 9, 10, 11. Others think he hath relation to the discomfiture of *Cushan-Rishathaim* by *Othniel*, Judges 3. 10. And of the Midianites by *Gideon*, Judg. 7. 21, 22. And thus also, by recording these other histories of Gods deliverances of his people; the Prophet would persuade them that God is still the same and will be ever like himself, in keeping his covenant, and saving his people; and therefore that in their greatest extremities, yet they never should despair; but lift up their heads, by cherishing their faith and hope in so great and good a God.

Cushan] Or Ethiopia: so named of *Cush* the eldest son of *Cham*, or *Ham*. This lay most-what between Arabia, and Egypt? Rich with *Topaz*, ad other merchandise, Job 28. 19. *Zera* their king came against Asa, with an army of a thousand thousand, and three hundred (thousand) Chariots, 2 Chron. 14. 9. *Tirhakah* their king comes up against *Sennacherib*, 2 Kings 14. 9. The Assyrian first, and the Babylonian after subdue them, Esay 20. 3. Ezek. 30. 5. *Ebedmelech* the Ethiopian helped, *Jeremie*, Chap 38, and 39. And the Eunuch which was treasurer to *Candace*, the Queen of Ethiopia, was baptized by *Philip*, Acts 8. some understand some of the former texts of Ethiopia beyond

beyond Egypt, south of Egypt, called now *Prester Johns* countrey, and that *Zera Tirhakah*, and *Candace* reigned there.

in affliction] Or, under affliction, Or vanity.

the curtains of the Land of Midian] This land was thus named from Midian, the son of Abraham, by Keturah, Gen. 25. 1, 2, 4. and 1 Chr. 1. 32, 33. It lay between Judea and Egypt, and had for its borderers the Ishmaelites, (the posterity of *Abraham* by *Hagar*;) the Edomites, and Amalekites, both which came of *Esau*, And the Moabites which came of *Lot*. It abounded with Dromedaries, and exercised Merchandise. *Hadad* king of Edom smote them, Gen. 36. 35. In the time of *Moses*, he fled thither, served there, and married *Taspenoah* the daughter of *Jethro*, or *Hobab*, a Prince and Priest of Midian, son of *Reuel*. Here was Mount Sinai, and the burning bush. Yet the Elders of Midian joyned to the Moabites against the Israelites, in the wilderness, Numb. 22. And for beguiling them in the matter of *Peor*, and in the matter of *Cozbi*, the daughter of a Prince of Midian, upon the counsel of *Balaam*, *Joshua* by *Moses*'s command slew five Kings of Midian, and wofully destroyed the nation, Numb. 31. And the land was given to the Tribe of Reuben, Josh 13. 21. In the time of the Judges, *Gideon* delivered the Israelites out of their hands, and slew the two Princes, *Oreb*, and *Zeeb*, and *Zebah* and *Zalmunna*, the two Kings of Midian, Judg. 6. 7, and 8 Chapters, whence is that Psalm 83. 9. and Esay 9. 4.

V. 8. *was the Lord displeased against thee rivers?*] The Red Sea, and Jordan, when he divided them? The interrogation adds weight; that is, was nothing lesse then so, that such a displeasure and anger had been against all sense.

thou didst ride] As a General, marching in the head of his army, and so didst use all the elements as instruments for the destruction of thine enemies. The meaning is, that God was not angry with the waters of the Red Sea, nor Jordan; but that by this means he would destroy his enemies, and deliver his Church, Psalm 114. 5. In issue, thus; Every time that thou hast shewed thy self, as it were in battel array, it hath alwayes been for the deliverance of thy people. These were testimonies of thy grace and favour towards thy Church and people, to deliver them out of extreme dangers, and to provide for their safety. And therefore, from those examples his people now being their posterity, and within the same covenant, may have strong hope and expectation of sufficient help and deliverance in like times of need.

thy Chariots of Salvation] Or, thy Chariots were Salvation.

V. 9. *Thy bow*] A figurative term, taken from that in those countreyes the Archers did use to carry their bows in certain cases, and it signified that Gods power was manifested, himself armed for war against his Churches enemies, and for their defence, which should still hearten his people to expect his aid in the greatest dangers. Some translate thus; By thy Bowe the channel (of the waters) was made naked, or bare, that is open to be seen.

oaths of the tribes] For the promises which by oaths thou hast confirmed to the Tribes. For he had not only made a Covenant with *Abraham*, but renewed it with his posterities, that the posterity might as well trust to it, as the Patriarchs themselves, they being alike interessed in it. Others by oaths understand, terrible curses and threatnings against the enemies.

thy word] Firm and irrevocable; Thy word given and passed for it, as we say, faid, and done, no place left for any doubting.

Selah] See on verse 3. and Psalm 3. 3.

Thou didst cleave the earth with rivers] Or, thou didst cleave the rivers of the earth. *A Poetical hyperbole.* That is, thou didst cleave the earth, and causedst waters and streams to come forth every where. Relating chiefly to that, Exod. 17. 6. 1 Cor. 10. 4.

V. 10. *The mountains*] Psalm 114. 4, 5, 6, 7, 8. In all the elements God sets marks of his fatherly love and care for his people; that nothing should hinder, but all further the passage of his people.

the over-flowing of the waters] Thou poureedst down from heaven a strange and fierce rain, Psalm 77. 17. This hath chief relation to the waters of the Red Sea, and Jordan; they passed by, and hindred not the Israelites to passe through them.

The deep uttered his voice] A Poetical representation, as if the sea had required mercy and pardon of God, feeling it self strucken by his hand; Or rather, the sea made a noise, when it lift up his waves on high, and divided it self to make walls and banks, that the people might go through between them on foot, and testified, as it were, by voice and sign the readinesse of its obedience to God, for his people to passe through it.

V. 11. *The Sun and Moon*] This refers to that which was done by *Joshuah*, Joshua 10. 12, 13. Or it may be a continuation of the foregoing rep. cetation.

stood still] Otherwise more then wonderful is the swift motion of that great body of the Sun.

at the light of the, &c.] Or thine arrowes walked in the light: Some thus; As the light of the Sun so standing and shining; thy arrows, those hail-stones, Joshua 10. verse 11. and those speares, and weapons of thy people, went apace among, and against thine and their enemies. Others refer this to the pillar of fire, that went among the Israelites; though not so likely, or fuitable to the words; Nay, rather the Sun and Moon stood still, as amazed to see, & give way to Gods warning for his people against the enemies.

arrowes they went] Joshua 10. 11. Namely, of thy delightings.

V. 12. *Thou didst march through the land*] Of Canaan. Here now follows what God did for them in the Land.

in indignation, &c.] In indignation and anger against the Canaanites and Amorites, and all the enemies, God did march against them, tread them down under their feet, as the mire in the streets, and thrash them, as with flails. Thus God did it. They got those wonderful victories against those war-like Nations, not with their sword, or their bow, but by the arm of the Lord, Josh. 24. 12. Psalm 44. 3. As the promise was, Exod. 23. 23, 27, 28. Deut. 7. 20. See the like, Isaiah 41. 2.

Ver. 13. *Thou wentest forth for the salvation of thy people*] Here he shews the direct end of those his former great and glorious doings, even the salvation of his people. And so this is appliable to his people now; his people, by the same free grace of choice and adoption.

for salvation] Repeated the second time, as the thing principally, or only intended, by all those miracles and wonderful dealings. And therefore the faithful now have no cause to despond or despair; having so many monuments and documents of his faithful covenant and Love.

with thine Anointed] Or, of thine Anointed. Expounding thus, that thou mightest redeem Christ from death, by his resurrection. Or, for thine Anointed, Jesus Christ. So the sixth Greek edition. However, Christ the ground of the Covenant, and of Gods Love to his people, and care of their salvation. God in and through the person of the Mediator did all those former great things for them. In a subordinate way this may be understood of *Moses* and *Aaron*, or *Joshua*, persons consecrated by God, to be instruments of his peoples deliverances and victories. See Psalm 77. 20. Isaiah 63. 11. Signifying yet that there is no saluation but by Christ, typified by those anointed ones. Some stretch this to *David*, and his time: as that also which followeth.

Thou woundedst the head] Thou destroyedst *Pharaoh*, King of that wicked countrey, Egypt with all his army, even as a man wounded in the head, or an house which was overthrown to the very ground, or from the top to the bottom: so thou hast destroyed the enemies. There was no Power, no Potentates that were not overthrown in favour of his people.

by discovering] *Hebr.* Making naked: from bottom to top, utterly rooting out the enemies.

Selah] See on verse 3.

Ver. 14. *Thou didst strike through with his staves*] Causing his enterprise, and the preparation which he made to follow thy people, to: the occasion of his own ruine, striking him through with his own weapons. As *Pharaohs* pursuit was the occasion of his own fall, Exod. 14. Or, as the Midianites set their swords one against another, Judg. 7. 22.

the head of his villages] Namely, of all the Land of Egypt, (and Canaan also, as some think) inhabited, as the most part of Affrick is in Castles, and Villages. See Isaiah 18. 2. striking through the several Provinces, even to the Hamlets, and Villages, so as no place or corner was left safe and free. Some translate thus, Thou hast cursed his Scepters, and the head of his Villages, meaning of the enemies.

they came out as a whirl winde] *Heb.* were tempestuous, when the enemies set on thus furiously, ragingly.

to scatter me] Thus the Prophet takes upon himself the person of the people of God.

their rejoycing was] As coming not to fight, or battel, but to take the spoil, and prey.

as to devour the poor secretly] To swallow up them that were so poor in strength, not able to resist them, but seeking rather to hide themselves from them; Being far from any relief, or assistance. A term taken from high-way robbers, Psalm 10. 8. when all humane help failed them, God from heaven defended them: And so his power was the more evidenced thereby.

Ver. 15. *Thou didst walk through the sea*] Or, thou didst tread upon the sea.

with thine horses] Whereby are meant the Winds, or the clouds, as Psalm 104. 3. Or, the Hosts of Angels, who are Gods horsmen, Psalm 68. 17. Or rather this refers and relates to that miraculous passage through the red sea, a miracle so memorable, and oft to be recorded, sufficient to fix their faith on Gods power, for their future deliverance.

heap] Or mud.

Ver. 16. *I heard*] The denunciation of thy horrible judgments upon thy people, so different from those thy ancient deliverances, hath quite dismayed me. This takes up again that verse 2.

quivered at the voice] Not of thy glorious judgments upon the enemies of thy people formerly recounted, but of thy fearful threatnings against thy own people. See chap. 1.

rottennesse] My spirit is graven, and consumed therewith; various expressions how deeply he was affected, and afflicted at Gods threatned judgements and vengeance against his people for their invincible obstinacy in their sins. How should the sinners themselves have trembled?

that I might rest in the day of trouble] The faithful can never have true rest, except they feel before the weight of Gods judgements: they fear before trouble, that they may be quiet when it comes. Others thus, hearing that I must rest satisfied in the day of trouble; that it will not be prevented, but will certainly come, and I must be contented therewith.

when he cometh up] The Chaldean against Judea.

invade them with troops] Or cut them in pieces, cut them off. 2 Kings 24.2,3. Sec. and 25.1.

V.17. *Although the fig-tree*] The conclusion of this Prayer, wherein in his own example, and for a pattern to the faithful, he elegantly sets forth the triumph of his faith, in and over all these most sad and fearful calamities.

shall not blossome] He sets forth at large the grievousnesse of the judgments impendent. All fruits shall fail, all cattel shall be cut off, famine and sword shall devoure all, the Land shall be waste. See the Lamentations of *Jeremiah* throughout.

V.18. *yet I will rejoyce in the Lord*] For all that, yet there is matter enough of joy in the Lord. The faithful both may be, and will be, not only patient as *Aaron*, Levit. 10.3, and *Eli*, 1 Sam.3.18, and *Job*, chap.1.21. and *David*, 1 Sam.30 6. 2 Sam.16.10. Psal.39.9. But will rejoyce also in these tribulations, Rom 5.3. Acts 5.41. Heb. 10 34. James 1. verse 2. Rom.8.35. &c. Knowing they come from a loving Father, and work together for their good, Heb. 12.6,7,8. Apoc.3.19. 2 Cor. 4. 17. The Prophet declareth wherein standeth the comfort and Joy of the faithful, though they fee never so great afflictions prepared, namely, in Gods most certain promises of deliverance, ch.2 4. This is the triumph of Faith. See Psal.46.

in the God of my salvation] Here is the firm faith and anchor-hold of the godly, and a cause more then sufficient of their joy, against all the miseries of the Lord, and malice of Satan. Psal. 3.5, 6. and 27.1.

Ver. 19. *The Lord*] He seeks not his comfort and incouragement elsewhere; He needs not, Gen.15.1. Psal.16.5 6. Lam.3.24,34.

like hindes feet] He will at last do his people that favour, as to let them scape, and save themselves in the Church under Gods protection; as the Hinde hunted and followed by Hunts-men, retireth into her covert, See 2 Sam 22 34. Psal.18.33.

mine high places] See Isaiah 33.16. and 58.14. Deuteronomy 32. 13.

To the chief singer on my stringed instruments] See Psal.4. 1. The chief singer upon the instruments of musick shall have occasion to praise God publikely in the Church, for this great deliverance of his Church. Yea, and I will sing this also on my stringed instruments, even in the midst of these calamities.

stringed instruments] *Hebr.* Neginneth.

ANNOTATIONS on the Book of the Prophet *ZEPHANIAH.*

THE ARGUMENT.

Zephaniah the prophet doth threaten Jerusalem *and* Judah *with utter desolation; and that for their notorious sins, which therewithal he chargeth upon them. Then he exhorts them to Repentance to prevent the judgements, before the decree bring forth, and the fierce anger of God come upon them. And he warnes them of it by denouncing Gods judgements upon many of their neighbouring Nations and enemies, whom he names, to serve for examples to them; and to serve also for their comfort, in that many of them are thus plagued of God for their wrongs done against his people. And after taking up, again a sharp reproof of the sins of* Jerusalem, *of her Princes, Prophets, and Priests, and their impudent obstinacy in them notwithstanding the examples of judgements upon others; He yet concludes with a Promise of deliverance and restauration at the last; bidding them to wait for it, and his great and gracious dealings in it against their enemies, and for his remnant, and to sing and rejoyce at it, as serving but for a Type of the glorious Promises of Evangelical Blessings in Christ. Generally thus; He threatneth, in* Chap. 1. *Exhorteth,* Chap. 2. *And after a reproof, he comforteth,* Chap. 3.

CHAP. I.

Zephaniah] Of the Notation of his Name; of his Tribe, Life, and Death, there is no certainty.

in the dayes of Josiah] This shews his time, that he was co-ataneous to the Prophet *Jeremiah*, and a little before the Babylonish captivity: and so hath the last place among the small Prophets that preached before the captivity. It is not expressed that he preached after the dayes of *Josiah*, as *Jeremiah* did, chap 1.3. But it seems he began after the Reformation by *Josiah*, verse 4. and 7. concerning whom, and what he preached, appears in the argument formerly set down.

the son of Amon] The pious son of an impious father. And haply to intimate, why the Prophet and the good King could so little prevail with this people for Reformation; they being so long hardened in the customes of sin under the reigns of *Amon*, and *Manasseh*.

V.2. *I will utterly consume*] Hebr. *By taking away I will make an end.* A threatning of the countryes desolation by the Chaldeans. Either he began with doctrine and exhortation before, or seeing and well knowing the for-lorn estate of the people in sin, notwithstanding all that good *Josiah* could do for their reformation; He joynes with *Jeremiah*, even to begin thus roughly, to threaten & thunder against them for their sins: And notwithstanding their invincible wickednesse, yet neither the good King, nor he desert their station, or slack their pains: but faithfully discharge their duties and functions, in their several places.

all things] He specifies the several sorts and kindes in the next verse.

the land] *Heb. The face of the land.*

V.3. *man*] The wicked man: for him only he mentions in all the judgments following throughout the Chapter. See ch.2. ver.3.

and beast] And he adds the fowls, and fishes. A kinde of amplification very frequent amongst the Prophets. See Jer. 4. 25. and 12. 4. Hos.4.3. This to some seems unreasonable: see Ezec. 18.20. But we are not rashly to judge of Gods judgements. And these creatures were made for the use of man, Psal.8. Why may not God justly punish man in taking them away? The Apostle tells us, they do suffer in a kinde for the sin of man, Rom.8.19,20,21,22. But then if these plague-tokens of Gods anger be thus set, and appear upon these creatures for the sin of man, what burning wrath abides the sinners themselves;

and the stumbling blocks with the wicked] Or, idols, the idols and all the objects and instruments of idolatry, by which men were induced to sin, even to their own ruine. See Deut.7.25. Ezek. 14. 3,7. Hab.2.18. some thus; that the rubbish and remainders it self shall not escape this vengeance. Others, that the consuming of these creatures in this manner shall be a stumbling block to the wicked, they shall take scandal and offence at it; they reading the words thus, *And they shall be stumbling blocks to the wicked.*

cut off man] This repeated here, and prosecuted in the verses following, as being the main intent of the Prophet, and the cause and occasion of Gods anger upon the other creatures.

V.4. *I will also stretch out my hand*] This phase expresseth Gods more then ordinary manner of dealing in wondrous judgments. See Exod. 3.20. and 7. 5. and 15. 12. Deut. 4.34 Esay 5.25. and 14. 27. and 25. 11. This should have startled these sinners so much the more.

upon Judah] The Kingdome of Israel and Samaria were now destroyed and captivated. And Judah escaping them, thought it self now safe and secure, yet that the old not serve their turn.

Jerusalem] That holy City, that thought her self so safe, as being the seat of the Kingdome of *David*, and of Gods worship, having in her the Temple, Ark, Altar; yet all this was but vain confidence. Her inhabitants were those wicked men, verse 2.

the remnant of Baal] That which remained since *Josiahs* reformation, 2 Kings 23.3,4,5. which they had kept so close, that he could not spy out. This Prophecie then was after *Josiah's* reformation. Thus they dotted on, and acted idolatry closely, when they durst not do it publikely, for fear of the good King; he having destroyed the means and monuments of idolatry out of the Temple, and all open known places. Of *Baal*, see on Hosea 13. 1.

Chemarims] Which were an order of superstitious Priests, appointed to minister in the service of *Baal*, and were as his peculiar Chaplins, read 2 Kings 23.5. Hos.10.5. They were somewhat like to Monks or Anchorites in former times. Though *Josiah* put them down, 2 Kings 23.5, 20. yet some would remain. So hard it is to make a through reformation, which should make Magistrates and Ministers so much the more diligent therein.

with the Priests] Idolatrous Priests, Jer.8.1,2. 1 Kings 12. 32. and 13. 2, 33. and 2 Kings 17. 32. Or Levitical Priests, but corrupted by idolatry: 2 Kings 13. 8, 9. or by a wicked life. Zeph. 3.4.

V.5. *And them that worship*] Here he chargeth the whole people, who were so far from gratefully and joyfully imbracing the reformation by *Josiah*, that they would not be brought from their idolatrous worshippings.

the host of heaven] Sun, Moon, and Stars. They sinned not only in *Baal*, but multiplied other idolatries. In these heavenly bodies for their excellencies, Heathens thought some Deity to be in them. The Sun was accounted God. The Persians worshipped him. The Sun or Moon called the Queen of Heaven. God forewarns the Jews of this idolatry, Deut.4.19. See Job 31. 26,27. yet see how they fell into it, 2 Kings 23.11. Jer. 19. 13. and 7. 18. and 8.2. and 44.17,19,25.

upon the house-tops] See 2 Kings 23.12. Jer. 19. 13. And so upon hills, and generally the places of their idol-worship were called high-places, as 2 Kings 12. 3. Belike grossly imagining that those places were nigher heaven, and that their gods might the sooner fee their care in serving of them.

that worship, and that swear by the Lord] This singly considered in it self is commanded, Matth. 4. 10. 2 Kings 17.36. And swearing is a kinde of his worship, Deuteronomy 6. 13. and 10. 20. Isaiah 45.23. and 65.16. Thereby we acknowledge an omniscience, and omni-potency, which are proper to God, calling him in an oath, to witnesse, and to revenge.

by the Lord] Or, to the Lord. This comprehendeth the whole profession of true Religion, Psal. 63.11. Isa.19 8. and 45.23. Some think that swearing to the Lord may have relation to the renewing the Covenant by *Josiah*, 2 Kings 22.3.

and that swear by Malcham] *Milcom*, or *Molech*. This was the idol and abomination of the Ammonites, 1 Kings 11.7. 2 Kings 23. 10,13. and Jer.49.3. So called likely, because they reputed him as their King, *Molech* signifying a King. See Amos 5. 26. and the Ammonitations there, and 1.15. Jer 49.3. Now to swear by idols was expressly to bidden, Josh 23.7. Jer. 5.7. and 12. 16. Amos 8. 14. This were to impart divine worship to them. But here is their further sin, they would joya these two together. They would joyn light and darknesse together, God, and *Belial*; the Temple of God, and idols. This was death in the pot. They would not seem clean to renounce the true God, and his Worship, but would add thereunto, and mix therewith this idol-worship; yea, they would worship God in this idolatrous way, as the Israelites did, and as Papists dos they pretend, and haply intend this way to worship the true God, but he counts it abomination, when any part of his worship is imparted to idols or images, they would divide the worship, some to God, some to idols; as the pretending Mother would have the Child divided, but God will have all, or none at all. They devise will-worships out of their own brains, without and against his Word and Law; but obedience to his Will and Word is the thing which he absolutely requires, without any warping to the left hand, or to the right: see Hos.4.15. 2 Kings 17.33,34,41.

V.6. *And them that are turned back*] Treacherous Apostates.

not sought the Lord] Proud contemners of him: He and his worship was easie to be found, if they would have sought and inquired thereafter, as being clearly set forth in his Law: but they willingly and maliciously blinded themselves, fought to extinguish all true piety, and to bury his spiritual worship in and under their own outward superstitions, active in the one, and dead in the other. And such men chiefly are those forefaid idolaters, and their like.

V.7. *Hold thy peace*] Zechariah 2.13. Let every one in humility adore Gods Judgements, without any murmuring or contradiction, Psalm 39.9. Or thus, Thou idolater think not to plead thy cause, or help thy self by any thing thou canst say or do, the matter is at an end: Do thou now prepare thy self to undergo the doom and judgement. See on Hab.1.20. The Prophet then tells them, that he doth not seek to terrifie them in vain, they were not to despise the judgment threatned, experience would soon school them in the contrary.

at the presence of the Lord] In whose presence all things are naked, and lye open, Heb.4.13,12.

is at hand] The execution is in hand, and at hand: It is but a foolish fancy to hope for delayes, or to think to put it off: No way left but speedily to prevent it with serious repentance, or quietly and patiently to submit and undergo it, This day began at the death of *Josiah*.

hath prepared a sacrifice] Differing from their sacrifices, wherein they so much trusted. This is more just in it self, and more pleasing to God, Isa.1.24. Jer. 46.10. A great slaughter, as it were, to prepare a banquet which he intends to make for the Chaldeans, who are, as it were, Guests: Or, for the Fowls of the air, and for the ravening Beasts, as Isa.34.6 Jer.46 10. Ezek.39.17. Revel.19.17.

he hath bid his guests] *Hebr.* sanctified, or prepared; the Ægyptians first, the Babylonians most, 2 Kings 23,24.25. Chapters. These prophane enemies then must the Jewes acknowledge to be, as it were, the Lords Priests and Sacrificers, to slay and devour them for their sins, that were by Gods Covenant and Calling, an holy and Royal Priesthood to him: See Isa 61.6. 1 Pet.2.5,9.

V.8. *In the day*] ver.9,10,11,15,16,18.

punish] *Heb.* Visit upon; see Exod 32.34. Levit.18. 25. Isaiah 13.11.

the Princes] Not the vulgar fort only, but the great ones, Princes and Peers, which think themselves exempt, and out of reach, and abuse their place and power, and instead of governing their inferiours, are ill examples unto them, and so do most hurt; for *Magnates* are *Magnetes*: these shall not go unpunished.

and the Kings children] see this executed, Jer. 39 6.

clothed with Strange apparel] Courtiers, Matth. 11. 8. Gallants and others, which did imitate the strange apparel of other Nations, to win their favour thereby, and to appear glorious in the eyes of all others: read Ezek. 23. 12, 14, 15. sumptuous men, such as *Dives*, Luke 16.19 and those proud Dames, whose Wardrobe is inventoried, Isa.3.16.&c.

V.9. *That leap on the threshold*] This was indeed a very frequent superstition amongst the heathen idolaters; upon many occasions: as 1 Sam.5.5. 1 Kings 18,36. But because that agreeth not with this place, it seemeth to be a proverbial kinde of speech, to signifie great men Officers, who by an absolute power went into other mens houses, and insolingly preyed upon the poor, spoiled and abused them at their pleasure. See Hos.5.10.

violence and deceit] The two wayes of undoing and oppressing the poore, for their Lords advantage, Jeremy 5. 27. Micah 6. 10.

V.10. *There shall be the noise*] *Heb.* Voice: signifying, that all the parts and out-sides of the City of *Jerusalem* should be full of out-cryes and clamours, by reason of the Chaldeans, who should assault it on all sides: See Jer.39.3.

from the fish gate] The City *Jerusalem* is thought to consist of three Townes, whereof one belonged to the Tribe of *Judah*, viz. the South Town, and was won by *David*, and called his City, 2 Sam. 5. 6,9 &c. The other common to *Judah* and *Benjamin*, and the third to *Benjamin* only, wherein were the Castle or Tower aforesaid: See on Judges 1. 8. This Fish-gate seems to belong to the City of *David*: of this Gate, see 2 Chron. 33. 14. Nehem 3.3. This may seem to be called the first Gate, Zech. 14.10. to make a difference between it and this second Gate.

the second] This seemsto denotate the other Town of *Jerusalem*, 2 King.22.14.

from the hills] As the hills of *Gareb* and *Goath* on the North and West-side of *Jerusalem*, where the Fort and Temple was, and the Dung-gate on that side of the City where it did seem the Chaldeans did also endeavour to force the City: see Jer.31.39. and Neh. 3.13. and 12.31.

V.11. *Maktesh*] Or rather the low place: This is meant of the street of the Merchants, which was lower then the rest of the place about it, in the hollow of the three Townes; and was between the sheep-gate, and the gate of *Ephraim*: and where also were the Gold-smiths & Apothecaries, Nehemiah 3.8,31. Those might think themselves the safest there, being within the bosome of the whole City, yet that should nothing avail them: On all parts, in all places, Jerusalem should be full of out-cries, and howlings: being taken by the Chaldeans: no place should be left for any refuge or escaping.

merchant people] The word also beares an allusion to the Canaanite; and may intimate that they, or their Merchants were no better then the Canaanites, nor more to be regarded.

bear silver] Hereby is signified the rich trading, which was in that place, to which money was carried in great burdens. But their riches and cain, likely gotten, as Merchants much do, not the fairest way, should not now avail them, verse 18. See Isaiah 2.20. and 13. 17. Ezek.7.19. Prov.11.4.

V.12. *search Jerusalem with candles*] I will search out their sins most narrowly, that their closest sins shall not escape me, and I will punish them as throughly. God seeth all things; but this is spoken after the manner of men, the better to expresse what is needfull for us to know. Or, I will cause the Chaldeans to seek out the most hidden things that be in Jerusalem, and that most exactly, As Luke 15. 8.

settled on their lees] *Hebr. curdled, or thickened.* A phrase taken from such liquors as grow thick, when being poured out of one vessel into another, they stand long, Jer.48.11. To signifie, either the gathering together of riches in Jerusalem, which for many yeares before had not been taken, nor pillaged; And their drunken delight in them, and carelesse supine negligence, which they had contracted by them: Or the stupidity and carnal security of the inhabitants, stiffly sticking in their sins, boldly scorning God and men.

that say in their heart] This expounds the former words. Though they are ashamed to say it openly, yet such are the thoughts, resonings, and resolutions of their hearts. See Psalm 10. verse 11. 13. and 14. 1. and 53. 1. and 35. 19. Ecclesiastes 2. 1, 3, 15.

The

The Lord will not.] This is in issue plain Atheisme, to deny him to be the Governour and Judge of the world, or to heed mens affairs; This makes him a meer idol. And this opens the sluce and flood-gate to let in a sea of sinne; drownes all conscience, and sense of right or wrong, good or evil. This is a devilish sinne; and that in Gods own people: no marvail then if God be so fierce and furious against them.

V. 13. *Therefore their goods*] All shall easily fall into the enemies hands.

not inhabit them] Deut. 28. 30, 39. Amos 5. 11. See the Annotations there.

V. 14. *The great day of the Lord*] The grievousnesse of the judgement is here more largely set forth; and God asserted to be the Author of it. And good is it to see and consider Gods hand in all judgements and punishments; and well to weigh the terriblenesse of them.

is near] This is much and often pressed against the foolishnesse of those that would still put off the evil day. Though they could see no signes of it yet appearing or approching; yet it could and would come, as lightnings; as Matth. 24. 27.

the voice] The Chaldeans shall come so suddenly, that the first news that shall be heard of it, shall be the terrible eyes of the tumult of the Captains and Souldiers, being already at the gate. Or the noise, of that fearfull day of the Lord is very near.

the mighty man] Who now boasts of his might and strength. Now the Prophets cry to them, and they will not hear: But then the Scene shall be changed. As Proverbs 1. 20 ——— 29. Micah. 3. verse 4. Even the mightly, shall cry mightily Jer. 6. 26.

V. 15. *That day is a day of wrath,*] Strong expressions of Gods vengeance. Not good for man tosleight or extenuate the weight of his wrath. See Jeremiah 30. 6, 7. Joel 1. 15. and 2. 11. Amos 5. 18. and the Annotations there. All this makes against the vain confidence of the profane contemners of God: Against those who have so long abused his patience. He will now make bare his arm, and make known the power of his wrath. See Esay 33. verse 14. Deut. 4. verse 24. Malachi 3. verse 2. As also against those whose Hypocrisie is their Religion and Sanctity; and yet willingly delude themselves to think God in a sort tyed to them; and so sooth up themselves in a pleasing hope of pardon: They shall now finde and feel the wofull experience of the contrary.

V. 16. *Against the fenced Cities*] They hoped by these to make good a defensive war. But these should not be able to shelter or succour them.

high towers] Or, Angles which are the places of the City most fortified; and built usually upon corners of the walls. See chap. 3. vers. 6. No way left but by speedy and hearty Repentance to prevent all this.

V. 17. *And I will bring distresse*] To assure them still that God was the General all in the armies of their enemies.

like blinde men] They shall be amazed and unprovided of counsell and advice; no more knowing what they do, or how to escape, then blinde men. As Genesis 19. 11.

against the Lord] The quarrell is the Lords; the quarrell of his Covenant. The enemies are but his instruments.

as dust] In moft abundant and base manner.

as dung] See Psalm 83. 10. Esay 5. 25. Jer. 9. 22.

V. 18. *Neither their silver*] See on verse 11. Mountains of gold and silver shall not stop the current of his justice.

devoured by the fire of his jealousie] Chap. 3. 8. Fire devours all before it; the more matter, the greater flame. All their hopes should fail them, and be as the spides web; as the brooks of Teman; as the reed of Egypt. See Ezech. 36. 5. Prov. 8. 34.

CHAP. II.

Verse 1. G*ather your selves together*] All your assemblies whereby you shall endeavour to defend your selves, shall be but like great bundles of stalks and flax, to be consumed altogether by the fire of Gods wrath, Chap. 1. 18. for preventing whereof hee exhorteth them to other manner of Assemblies; for humiliation and repentance, Joel 1. 14. and 2. 15. Or thus, Gather your selves together in Assemblies to examine your selves, and your sins, to mourn and repent; as 1 Sam. 7. vers. 6. search your selves, recollect your selves, your thoughts, wayes, and works; your sleeto, and present danger; sift and fan your selves, Matthew 3. 2. 10. 12. A seasonable exhortation to repentance to prevent the execution of the judgements, So that God thunders in threatnings; but it is that he might spare his hand in the execution. In his threatnings he shewes the more care of us, and the more mercie towards us. And he doubles the exhortation to drive it home.

not desired] Or, not desirous, not desirable; not as *Daniel* was, Chap. 9. 23. and to verse 11. not worthy to be desired: This the more sets out the freenesse, and greatnesse of his unwearied mercie, that deals thus with such a nation. See Deut. Chap. 9. and Jer. 3. 4. A great comfort to the sinfull sons of men.

V. 2. *Before the decree bring forth*] This verse may be joyned with the next, thus; Before Gods decree against his people be put in execution, you believers shall flie to his grace; by prayer and conversion. Or rather relating to the former verse, the nation not desired thus; Gods threatnings by his Prophets are not words of course, words of winde; but things decreed; yet so as they are but in breeding, (a pregnant similitude is this) as the fruit in the wombe; yet there is hope and remedie, yet he holds his hands; yet the birth and bringing forth may be prevented. And this [*before*] is thrice taken up in this verse, to make them look to it in time; to lay hold on the acceptable time; before the door of mercy be shut. See 2 Corinth. 6. vers. 2. Matthew 25. 10.

the day passe as the chaff] The day come that shall fann and winnow you as the chaff; do ye therefore fist fann your selves: the day wherein the chaff shall be scattered; and ye as chaff, by the blast of the Lords anger, shall soon and suddenly be dispersed; as Thistle-downe upon the mountains. See Esay 17. 13. and 40. 24. Psalm 83. 13.

come upon you] And again repeated. For come it will; though for a time delayed; a time to wait for your repentance. Rom. 2. 4. Esay 30. 18.

V. 3. *Seek ye*] Thrice repeated in this verse. To shew the earnestnesse of the Prophet; and the necessity of the duty incumbent on them.

the Lord] His will, pleasure, favour.

all ye meek of the earth] He knew, and saw the most did not so: as Isaiah 1. verse 5. The most still the worst: yet the Prophet not discouraged thereby in his calling. He knew there was still an holy seed. He turns himself to this small Remnant. As in a case somewhat like, Jeremie 5. vers. 4, 5. These must not look after the multitude: That were to harden, and hearten them in their sinnes: They must doe otherwise. The meeke is a Title which is ordinarily given to good men, Psalm 25. verse 9. and 37. 11. Matthew 5. verse 5. He counsels and exhorts them for their good. See 1 Pet. 5. verse 6. They are men flexible; specially upon chastisements; Jeremie 31. verse 18, 19. The wicked are otherwise, even hardened by them; Jeremie 6. verse 29, 30.

which have wrought his judgement] Which have framed your lives according to the righteous judgements and statutes of his Law; which have lived uprightly and godly according as he prescribeth by his word.

seek righteousnesse] Even these meek godly ones, must persist and persevere, must increase in so well doing. We are imperfect all, and lyable to the Lords corrections; the best must increase in goodnesse; and specially when Gods judgements are impendent. And thus they must seek the Lord in righteousnesse, not in ceremonious superstitions; as the manner of Papists and hypocrites is. They must go on as they began, in the reall points of righteousnesse and meeknesse.

it maybe] This notes rather a difficulty, then a doubt; and that rather in the thing it self, then in the love of God. And this the more commends Gods grace and mercie towards his; whiles in the same word he thunders still against the wicked. See Exodus 32. 30. Joshuah 14. 12. 1 Samuel 14. 6. Joel 2. 14. Jonah 3. 9. Amos 5. 15.

hid] Saved and defended under the wing of his protection; or more gently dealt withall. See Ezekiel 9. verse 6. Esay 27. verse 7, 8. Hab. 3. verse 2. Jeremie 10. 24. and 30. 11. Job. 23. 6. Ezra 9. 13.

V. 4. *For Gaza*] Gaza with her towns and villages, was a Citie, and Lordship of the Philistines, 1 Sam. 6. 17. alotted to the tribe of Judah, Joshuah 15. 47. yet Anakims left in it, Joshuah 11. 22. Judah took it, after *Joshuahs* dayes, Judges 1. 18. yet it seems soon after lost it. *Samson* went thither when the Philistines had re-gained it; and upon his shoulders carried away the doors, posts, bars of the gate of the Citie, Judges 16. 1. 3. He was after bound and imprisoned there, and did grinde in the mill; and it seemes there pulled down the house upon the Philistines and died, verses 25. 30. It was nigh Hebron, Judges 16. 3. And it seemes there was an house of Dagon there. *Pharaoh* smote it, Jeremie 47. 1. And *Hezekiah* in his time, 2 Kings 18. 8. And *Nebuchadnezzar* after; Jeremie 25. 20. and 47. 4, 5. Zecharie 9. 5. And in the New Testament, neer unto it *Philip* baptized the Eunuch, Acts 8. 26. By the examples of the judgements of God upon Gaza and the neighbouring Nations that hereafter follow, which were to be inflicted upon them before Jerusalems overthrow, The Jews are moved to repentance. Or, as some take it, this is a consolation to the Church, that God will revenge their wrongs upon these nations, and utterly destroy the Philistines, and all other enemies of the Church, without hope of being restored; but he will preserve some seed and remainder of his people to re-establish them in the appointed time. And therefore every one should endeavour to be of that blessed number.

shall be forsaken] The word alludes to the name of Gaza. And the like allusion is used to the names of the places following. It was laid waste in manner formerly shewed.

Askelon] Another of the five Cities and Lordships of the Philistines. See 1 Sam. 6. 17. alotted to Judah. And though gained after *Joshuahs*

Joshuahs death; yet soon lost again. *Samson* went thither, and slew thirty Philistines to compasse so many changes of raiment, Judges 14. 19. It was made a desolation, most-what as Gaza was, See Jer. 25. 20, and 47. 5, 7. Amos 1. 8. Zech. 9. 5.

Asdod] Another of the five Cities and Lordships. There *Dagons* head and hands were cut off before the Ark of the Lord, 1 Sam. 5. 14. *Uzziah* took it, 2 Chron. 26. 6. and *Tartan* under the king of Assyria. In other things the case of it was, as that of Gaza, and Ashkelon, See Joshuah 11. 22. and 15. 46, 47. Jer. 25. 20. Amos 1. 8. and 3. 9. Zech. 9. 6. This likely is that Azotus, Acts 8. 40.

at the noon-day] Openly. The citie forced and taken by assault and storming; and the inhabitants led into captivity.

Ekron] Another of the five Cities and Lordships; Gath is omitted. From Ekron the Ark was sent to Beth-shemesh, 1 Sam. 5. 10. and 6. 16. *Beelzebub* was their god, 2 Kings. 1 *Samuel*, and *Saul* afflicted them. They were in the same state, and did undergoe the same changes and conditions, as the former cities did. See Joshuah 13. 3. and 15. 45, 46. Judg. 1. 18. All these were neighbour-cities; and lay between the Tribe of Judah most, and the mid-land West sea.

of the sea coast] Verse 6. Where the Philistines land was, 1 Sam. 30. 14. 16. Ezek. 25. 16.

Cherethites] They lay between the Amalekites, and the south part of Judah, and of the Philistines, 1 Sam. 30. 14. Ezek. 25. 16. These are usually coupled with the *Pelethites*; Both sorts being valiant men like the Prætorian souldiers; and seem to be chosen by *David* for his guard, and *Benajah* was captain over them. See 2 Sam. 8. 18. and 15. 18. and 20. 17. 1 Kings 1. 38.

the word] As formerly against his own people. Ye shall not go free for your wrongs done to my people. The Prophet, and the people were to assuage their sorrowes with this consideration of Gods plaguing their enemies.

Canaan the land of the Philistines] Of which the Philistines were a-part. But unjustly possessed by them, Josh. 13. 3. See Gen. 10. 14. 19. Of the Philistines, see on Zech 9. 6.

V. 6. *Sea coast*] Verse 5. Waste and void of culture; and fit only for sheep and shepherds.

V. 7. *Remnant of the house of Judah*] Remnant, that should flee into neighbour-countreyes, and so escape from being carried into exile and captivity; and so might more easily and speedily return again. Of these God will have a care, for all their paucity. A seed and remnant he will still preserve, to be his flock; and he will provide for their secure feeding; even in the countreyes, and by the ruines of their enemies. Some thus; He sheweth why God would destroy their enemies, because their countrey might be a resting place for his Church, at their returne from Babylon. Some apply this, and the last words of the ninth verse, to the Jewes possessing of those places; in this sense, that they should belong to the Church, and be joyned unto it in the spirituall kingdome of Christ.

for the Lord their God, &c.] Or, when, &c. Thus he mitigates their wofull sorrows with this salve of their returne, as Nahum. 1. 12. His grace and mercy should over-power all obstacles and impediments that might stand in the way of their returne. Let them but patiently waie Gods own time for it.

V. 8. *I have heard*] Now he comes from the Philistines to the second example, *viz.* of the Moabites, and Ammonites. These were borderers on the south, and south-east part of Judea.

the reproach of Moab] See on Amos 2. 1. God took notice of it, though they though not so.

the revilings of the children of Ammon] See on Amos 1. 13. Though these two nations came of *Lot Abrahams* Nephew, yet were they ever bitter enemies against their kinsmen the Jews, Jer. 48. 27. Ezek. 25. 3. Whence is that, Deut. 23. 3, 4.

and magnified themselves against their border] These nations presumed to take from the Jewes that countrey which the Lord had given them. Jeremi. 48 and 49. 1. See Deut. 38. 8. and 27. 17. God peculiarly assigned to *Abraham*, and his posteritie the land of Canaan. They would repeal Gods decree.

V. 9. *Therefore, as I live, saith the Lord of hosts, the God of Israel*] He not onely hears and sees, but he revengeth also; and he swears he will; to assure his people of it; and to shew that he is provoked to wrath, by their reproaches and revilings of his people, whose God he avows himself to be; and a God of power to defend them, and avenge himself and them, of his and their enemies.

Moab shall be as Sodom] Esay 15 and 14 Chapters. Jer. 48. Ezek. 25. 8. Amos 2. 1.

Ammon] Jer. 49. 1. &c. Ezek. 25. 2. &c. Amos 1. 13.

breeding of nettles and salt-pits] Waste and barren. See the like expressions, Esay 5. verse 6. and 34. 13. Prov. 24. 31. And Judg. 9. 45. Ezek. 47. 11.

the residue] And he addes the remnant. See on verse 7.

V. 10. *This*] This is an explication of that verse 8.

for their pride] Esay 16. 6. Jer. 48. 29. Their pride should have this fall, Prov. 16. 18. and 11. 2, and 18. 12.

against the people] Thus tender is God of his people; their reproaches thus take with him. They need not fear that in their calamities he doth or will forsake them, Isaiah 43. 2.

V. 11. *The Lord will be terrible unto them*] To the Moabites, and Ammonites; however now they sleight him, and his people too.

famish] Make lean, shall melt away like fatnesse.

all the gods of the earth] Taking away their worshippers, and their sacrifices; that name and fame which now they have, in the trust which the idolaters put in them.

and men shall worship him] Gods rising glory shall cloud them. The chief end of all these terrible judgements shall be to root out those peoples Idolatries, and to cause the true God alone to be worshipped. Which hath been accomplished under Christ Jesus.

all the Ilesof the heathen] Far Countries, especially beyond the Sea. So greatly shall Gods glory appear in the reduction and restauration of his people; and avenging them of their enemies, that the fame of it shall spread abroad to the out-most Nations, and cause them to give glory to him; to the sleighting of their own idols. And this makes way to that which follows.

V. 12. *Ye Ethiopians*] Likely the Ethiopians neer Moab; and Ammon. Some take it for the Ethiopians beyond Egypt; and make here an argument thus, if the Ethiopians so far off, much more Moab, and Ammon, that were nigh at hand.

North] Assyria, and Nineve, were North of Judea.

V. 13. *Assyria*] Esay 10. 5. 12. Ezech. 31. 3. Nahum 1. 8. & 2. 10. & 3. 15. See on Hos. 7. 11.

Nineve] See on Nahum. 1. 1. And on Jonah 1 verse 2. The destruction of Ninive, and the Assyrian Empire, happened, as is thought, in the time of Jehoiachim. after Zephaniahs prophecies. See Nahums prophecie.

a desolation] As is largly set forth in the next verse.

V. 14. *And flocks*] The building of *Ctesiphont* is thought to have occasioned this utter ruin, as Authours report it. Here are various and vehement expressions of the dreadfull face of her desolations; Thus God staines all worldly glorie.

Cormorant] See Esay 13. 21. 22, & 14. 23. chap. 34. 11, 13, 14, 15. Apoc. 18. 2.

lodge in the upper lintels] Or, knops. Or, Chapiters. See upon Amos 9. 1.

for he shall uncover] Or, when he hath uncovered. Her roofe, and all her timber-work being burnt down, there shall remain nothing but walls of ruined houses.

V. 15. *This is the rejoycing City*] So Populous, and pleasant before, now left to this desolation, to these inhabitants. The Jewes then should patiently bear their miseries when God would thus avenge them, 1 Thess. 1 6, 7. He prizeth them far above other Nations, Esay 43. 3. Ninève, rejoycing so much of her strength and prosperity, should be thus made waste; and Gods people delivered.

I am] Esay 47. 8. 10. Apoc. 18. 7. Like cases to this. But for all this the Jews were ready ways to doubt of her future ruin. Pride did swell her up, and made her as the swelling in a wall, which portends the downfall of it. See on verse 10. Kingdoms must not glory too much in their own potency; but be sensible how subject they are to mutability and change, and make their main dependency upon God, and his favorable protection.

how is she] Men should wonder at it, as a thing almost incredible. But God would deal wonderoufly against her.

shall hiss, and wag his head] In scorn, horrour, and disdain, 1 Kings 9. 8. 9. Job 27. 23. Jer. 19. 8. and 49. 17. and 50. 13. Lamentations 2. 15, 16. Ezechiel 27. 36. She should be an ignominious spectacle to all people. Thus deer to God is the salvation of his people: now and ever. And thus dolefull the state of the enemies thereof is, and shall be to the end of the world. See it in the downfall of spirituall Babylon, Apoc. 18.

CHAP. III.

Verse 1. W*O*] The Prophet returns to Jerusalem; And threatens and thunders wo against it; against the sinfull forlorn body of the people. And adds Promises full of consolation to the holy Remnant.

to her that is filthy and polluted] Or, gluttonous. *Heb. Craw. Or crop.* The same word is used, Levit. 1. 16. Jerusalem is thus here stiled. For all that she is so oft called the holy city, Psalm 15. 1. Jere. 48. 2. and 52. 1. Yet she is thus changed; as Esay 1. 21, Jer. 2. 21, 23. Polluted, for all her ceremonious washings, cleansings, purifyings, polluting Gods pure and Spiritual worship.

oppressing City] That is, Jerusalem. Oppressing by force and fraude; breaking the second Table of the Law; a well as the first. The Trent Translation is usually fo erroneous, as neither here, nor elswhere, do we use to mention it. See Levit. 19. 13. Deut. 28. verse 29. Jer. 21. 12. Ezech. 22. 29.

V. 2. *She obeyed not the voyce*] Namely, Gods voyce, calling her to repentance, by his servants. Here begins the enumeration of her sins, the causes of Gods wrath. She yeelded not docility, and submission thereunto, Gods voyce and word had not its due power and authority with her. And this was the root of her rebellion. See Nehem. 9. 26. Jerem. 2. 27.

received not correction] Or, instruction. Verse 7. Neither by Reprehensions, nor Punishments: They were incorrigible. And thus evilly it was with a people protesting themselves to be the people of God, See Psal. 50. 17. Prov. 5. 12. Jer. 2. 30. & 5. 3. & 7. 28. & 32. 33. and 35. 13.

she

ther asked not] Diffidence and Incredulity. Another title and in her origin. She trusted in man, in the reed of Egypt, in her own ways, wisdome, riches, and strength, in vanity, lies, falshood, rather then in the Lord. See Jer.17.5,6,7,8. 2 Chron.20.17,20.

drew not nee] He tyed himself by Covenant to her. And in that not on gave her his law and ordinances, only desiring her to cleave to him. Deut.10.20. and 13.4. Yet she fell from him, and Apostatized, estranged her self from him more and more, shunned him; like a wilde beast the would not be tamed and managed by him.

to her God] As he offered and tyed himself to her, and she made a profession of him in words, though in works she denied him so to be. A more honourable title for her then the now deserved.

V.3. *Her Princes*] He comes now from the body of the people, to the Heads of them, to the King and Courtiers, to the Princes and Peers.

are roaring Lions] Prov.28.15. Micah 3.9,10,11. Ezech.22.27.

her Judges are evening wolves] Jer.5. ver.6. Ezech.22.27. Hab.1. 8. Psalm 104. 20. Enraged then with hunger for want of prey all day. And if the Governours and heads were thus, what then were the body of the common people?

the bones till, &c.] Or leave not, which are even raging with hunger, being so greedy that they eat up bones and all, and that speedily, presently, such is their voracity.

the morrow] Or, *in the morning*.

V.4. *Her Prophets*] As the Princes, so the Prophets and Priests were. See Jer.23.11. &c. Ezech. 22.25,26. and 34.2. &c. Hosea 9. 7,8.

light and treacherous persons] Or bold, in feigning prophecies of their own inventions, uttering them, and boldly maintaining of them. Unmeet things were these for men in their places.

her Priests] Gives them the Titles they were known by, though they deserved them not. The more was their shame appearing by these titles. The like title gives we to undeserving persons.

the sanctuary] Gods Temple, and the service of it; and so all sanctity, whatsoever was holy.

violence to the Law] Ezech. 22.26. The Tribe of Levi was by Gods gracious providence dispersed to teach it, Gen.49.7. Compared with Deut.33.10. See Levit.10. ver.11. 2 Chron. 30.22. and chap. 17.7. &c. Yet see how they degenerated here. And so Malachy 2.4-10. And Chap. 1.6. &c. And thus deeply and freely the Prophet chargeth the Prophets and Priests ordained by God in their offices, that they overthrew and destroyed the Law by their evil examples, and corrupt doctrines, wresting the Law: we see then Church-men may erre, and are to be reproved. And alike boldly he dealt against the Princes; neither are they exempted from the Prophets rebukes and condemnation. And he speaks against them all, he opposeth his single self against all their multitudes. But where then was Gods Church upon earth, when the common people, the Heads in the Common-wealth, the Prophets and Priest in the Church were thus corrupted among the Jewes? yet God preserved his Remnant, his holy seed, Esay 65.8. The faithful still do and must continue faithful for all that; as Elias, 1 King.19.14. and Joshua resolved, Josh. 24. 15.

V.5. *The just Lord is in the midst thereof*] The Hypocrites brag'd much of this, of his being and dwelling amongst them, in his Temple and Ordinances, and of his Word and Promise to that end, Jer.7 4. Psalm 132. 13,14. The Prophet grants it, but to a far other end then they made an account and use of it. He is in the midst of them, a just Lord, nigh at hand, and ready to revenge their sins.

he will not do iniquity] He will not deny his justice, his nature, for their sakes; he will not subscribe to their iniquities, though he winke at them a while, yet he will not be like them; he will not do iniquity. God who hath chosen Jerusalem for the place of his residence, and manifestation in the world, cannot in justice suffer these sins to escape punishment. This indeed should make the people not to do iniquity, because the Lord among them is just. But if they do, he is just, and hath just causes to punish them.

Every morning] *Heb. morning by morning*. As Exod. 16. 21. That is, every day, even in the morning (which seems to have been the ordinary time for the Prophets preaching) he doth denounce to them his judgments to come, and represents unto them those which he had already executed upon other Nations, to call his people to repentance. See 2 Chron.36 15,16. Jer.7.13. and 11.7. and 25.3,4. &c. 29.19. and 32.33,35,15. he will speedily get upon the bench, and proceed in judgment against them.

he faileth not] For his part, both to admonish and reprove them, and also to correct and chastise them, Esay 5. 4. He still useth both the word, and the rod.

but] Matt.23.37. Jer.5.3. Esay 9.13. For all that, they are still forlorn and desperate, See Jer.6.15. and 8.12.

V.6. *I have cut off the Nations*] By the destruction of other Nations he sheweth, that the Jews should have learned to fear God, and that God intended so much in making these Nations to be examples to them. This should have been a schooling to them.

Nations] Not one, but many. He gave them many Examples one after another.

their towers] *Heb. Corners*. See Chap.1.16. Because Towers were set in corners of City walls. The *Hebrew* word may also be taken for *Princes and Lords*, Judg.20.2. 1 Sam. 14. 38. He sets forth the greivousnesse of these judgements upon these nations, the rather to move his people thereby to repent. These were not common judgements, nor common examples, but extraordinary.

that none passeth by] See Esay 33.8 and 34.10. and 60.15. Jer.51.43

V.7. *I said*] I looked, I expected; as Esay 5. 4. Wherefore when I looked? Luke 13.6. Nor, but that God is omni-scient: all things are present with him, he knoweth mans heart, and his thoughts long before: He is never frustrate or disappointed in his expectation. But he speaks here improperly, takes upon him the person of a man, speaks after the manner of men, as men would do in this case, the better to express the justnesse of his expectation; and the inexcusablenesse of these sinful Jews, what man would not expect as much in the like case? This then relates not to Gods secret knowledge and counsel, but to the nature of the thing itself.

surely thou wilt fear me] Learn by their examples, and by the Prophets often pressing and applying of them. And great reason for this assurance, when our neighbours house is on fire, we fear. By other mens harmes we learn to beware. And yet more, Judgement doth use to begin at the house of God, 1 Per. 4. 17. Yet here it is otherwise. And these Heathen Nations had lesse light, and were lesse guilty. And if it were thus done to the green-tree, what will be done to the dry? And if a Father beat his servant before his childe for a fault greivously, and to warn the childe, if he will take no warning, what may he expect?

thou wilt receive instruction] Else we kick against the pricks. And else it were stupendious stupidity, prodigious obstinacy, like that Esay 1.5. Jer.6.28,29,30. They are past all hope.

so their dwelling should not] So, upon her repentance, so long, and so many wayes expected, she should have been spared; God was ready to to do, however they deserved otherwise; Or if chastised, yet but sparingly at most, Esay 27.7,8. God changeth or retracts here nothing of his unchangeable will, but shews the constancy of it, that he was reconcilable upon their change and repentance, thus; Though I brought Jerusalem into great miseries, by reason of their sins, yet will I save Jerusalem from final ruine, if so be she will be converted.

but they rose early] He was slow to punishment, but they speedy to provoke him, and hasten on the punishment, they instantly and incessantly corrupted themselves, and all their wayes more and more; They were most earnest and ready to do wickedly, notwithstanding Gods judgements, Isai.1.5.

V.8. *Therefore wait ye upon me*] Some take this as spoken to the wicked Jewes, thus; I have hitherto wooed you, born patiently, and dealt mildly with you. But now, seeing all is in vain, I will send Prophets no more, I will not word it with you any more: Expect me to come armed against you, to be amongst you as a salvage Bore, or Bear, your last end is come upon you. Others, as spoken to the godly remnant, the faithful among them, thus; do ye at least-wise patiently bear the calamities coming, and fix your affiance and waiting upon me, who will destroy all these Nations your enemies, ver.8. And after gather in all people, and convert them to me, that together with you they may call upon my name, and serve me, ver. 9. 10.

rise up to the prey] As the Lion rouzeth up himself to the prey.

for my determination is] My right, my decree.

to pour] See Jer.6.11. Lam.2.4. and 4.11. Esay 42.25.

for all the earth] And then surely the Jewes among them. Others thus; when first this whole land of the Jewes hath been devoured.

with the fire of my jealousie] Chap.1.18. Deut.29.20. Psalm 79.5. Ezech.16.38.

V.9. *For then*] Then, after those judgements executed, and sin punished.

will I turn] This seemes spoken to the holy remnant, for their consolation in the midst of all these calamities. As his threatnings are directed to the body of the wicked.

to the people] Gentiles, as well as Jewes, as after appears. So that no fear for all those judgements, but God will still have his Church.

a pure language] *Heb. lip*. This seems to reach to the time of the Messias, when the face of the earth shall be changed, by the conversion of the Gentiles, and by their sanctification in heart and tongue. See Esay 18, 19 Chapters. By communicating my Spirit unto them, I will change them in the spirit of their minde; that being purified by faith, in word and work, they shall purely serve me.

call upon the name of the Lord] Prayer is a peculiar gift and grace of God, a special part of his worship and service. The Prayer of all Heathens, and all wicked men, is not true Prayer.

with one consent] *Heb. with one shoulder*. A phrase taken from oxen, which are yoaked together. See Zech.7.11. Jer.32.39. 1 Tim. 2.8. Seeking and studying to help and assist one another in Gods service. See Esay 2. verse 3. Psalm 122. 1. Zech.8.20,21,22,23. Jer. 31.6. Matth.11. verse 12.

V.10. *From beyond the rivers of Æthiopia*] This seems to be understood of Ethiopia beyond Egypt. Of Ethiopia, see on Habakkuk 3.7. This Ethiopia hath two very great rivers; And hence *Nilus* comes. Meroe is it, or part of it, or adjoyning to it: thus Geographers differ. See *Strabo*, book 17. and *Pliny* in his natural History, book 5. chap 9 *Zera* in the time of *Asa*: and *Tirhakah*, in the time of *Sennacherib*; and *Candace* mentioned, Acts 8. are thought to have reigned here. See Esay 18. 1,2.

my suppliants] Some understand by this the Gentiles to be called and converted: thus, even by the farthermost countrys, which have least knowledge of me, and of my grace, will I be served and worshipped. See Isaiah 18.7. Acts 8. 27. Others, of the dispersed Jews: that they shall return to their land, and there worship the Lord: and make one body with the converted Gentiles.

the daughter of my dispersed] This most properly agrees to the Jewes, though some stretch it to the Elect, as well Gentiles, as Jewes, dispersed throughout the world.

shall bring mine offering] Describes Gods Spiritual Worship by these legal ceremonies then in use, as other Prophets also use to do.

V.11. *In that day*] The happy state of the Church in that day is here set forth: in that the wicked shall be taken away out of the midst of them; and themselves shall be holy and happy.

shalt thou not be ashamed for all thy doings] O my Church, I will take away that ignominy from thee, under which thou hast suffered for the shameful evils done in thee, whereby the very name of Jews is become odious and reproachful. The shamelesse evil-doers I will purge out of thee, and take them away. This stands well with that Rom.6.21. Jer.31.19.

wherein thou hast transgressed against me] When there are but a few godly left, and mixed among multitudes of grievous sinners, they lye under the imputation of the common infamy and reproach with the rest, as if alike faulty with them. We call a City and Nation sinful, as Isa.1.4 where the most so over cloud the few that are godly therein, that they lie hid, as it were, and buried among them, that they appear not.

for then I will take away] Then, by my foresaid heavy judgements, I will take them away, that thou shall not be ashamed for al their ill doings, cleanse thee of them, as chaffe with a fan, and leave thee as pure Wheat, Mat.3.12. & Chap.13.30. Mal.3.18. & 4.1,2.

that rejoyce in thy pride] Pride themselves to be the only people of God; had commonly in their mouths that, Jer. 7. 4. Exod.19.6. no other Temple of Gods worship in the world, they the only people, God had no Church without them, smoothing up themselves, and thickering their sins under this pretext, as if thereupon they might live and do as they list.

haughty because of my holy mountain] Haughty in their pride, puffed up with it, swollen big, because of my Temple, and their many prerogatives by it, Psalm 48.2,3. and 46. 4, 5. and 68. 16. Esay 8. 18. and 27. 13.

V.12. *I will also leave*] God will still leave a remnant, preserve his Church.

an afflicted and poor people] This is many times the state of Gods Church, God tames his Church by the Crosse.

and they shall trust] This should comfort them against their paucity, and the destruction of the rest; They shall be holy, as gold purified in the fire; They shall trust in God, rest and rely only upon him, and his grace, and not trust to that proud and vain boasting of the haughty hypocrites: They shall faithfully serve him, and be freed of that shame which by reason of those transgressors formerly lay upon them. Some more largely expound the verse thus, Out of the carnal and rejected Israel, and out of lost mankinde, will I deliver mine Elect, and Believers, which are poor and wretched in the worlds esteem. See Esay 14.32. Zech.11.11. & 13.9.

V.13. *The remnant*] Though few, yet not to be the lesse esteemed, Luke 14.32. And the purging of the Church, whereby they were brought to this paucity, is a matter of great worth and moment, to have the transgressors taken away that abused and profaned Gods holy Name.

shall not do iniquity] Perfection not intended: but integrity and sincerity.

nor speak lies] Instanceth in one kinde for all the rest, verse 9. See James 1.26. and 3.2. 1 Per.3.10. Apoc.14.5. & 21.27. & 22.15.

None shall make them afraid] Safety and security is promised, temporal blessings. See Levit.26 6. Jer. 46. 27. Job 11. 19. yet this is promised not so much simply and absolutely, as comparatively and conditionally, as all temporal blessings are. Some more largely extend the meaning of the verse thus, The true believers chosen out of all the world, being regenerated by the Holy Ghost, shall live in purity, sincerity, and innocency, like Christs true sheep, fed by the word of truth, and kept safe under his protection, without any other devices or cunning.

V.14. *Sing*] The Prophet exhorts this holy and happy Church to rejoyce and prade God for these his spiritual blessings. He after doubles and trebles the exhortation, because it is hard in the black night of calamities, to spy out the light of comfort; and this appearing but afar off. And yet it is necessary for our present supposes, and meet that we should be thus affected at Godsmercies, and be answerable in joy, and thanks and praise thereunto.

O daughter of Zion] Esay 12. 5,6. and 54.1. and 25.9. and 66. 10. Jer 31.7. Habak.3.18.

V.15. *hath taken away thy judgments*] That is, the punishments and visitations for thy sins; & consequently thy sins, the causers of them.

thine enemies] As the Assyrians, Chaldeans, Egyptians, and other nations. They were but as rods in Gods hand, Isa.10.5,7.

the King of Israel] The Lord God, and Jesus Christ the King of his Church, Psalm 149.2. Isaiah 44.6. Zech.9.9.

in the midst of thee] Sometimes he stands afar off, Psal.10.1. & 22. 1. Ezek.8 6. But here in the midst of thee, present and ready to bless, protect, and defend thee under the shadow of his wings, and in the power and grace of his Spirit, to comfort and strengthen thee, Ezek.39.29.

evil any more] Jer.23.4. Amos 9.15.

V.16. *It shall be said*] By way of common congratulation of all.

Fear thou not] Afore they were in fears and troubles, but now the case was changed, See Esay 10.24. and 35.3,4. and 40.9. and 41.10. 14. Jer.46.27.

Let not thine hand be slack] Or, faint, be not discouraged, strengthen thy self in faith, and in perseverance, in all the duties of thy calling, not fearing any thing which may happen to thee; not fleek, without vigor and agility 5. As fear makes them but active rather in well-doing.

V.17. *The Lord thy God*] The reason of that in the former ver. He will not be slack or idle, but able and active to save thee.

he will rejoyce over thee with joy] These expressions concerning God are taken from men, to make known his mind unto us. Words full of comfort to the Church, shewing the infinite pitie of Gods tender love and condescension to us, Psa.103.11,13. Esay 49. 15. And all little enough to raise up our faith, hope, and love in him. The blessings here, and in the former verse took their rise at their return from Babylon, but are carried on to Christs first and second coming.

he will rest in his love] *Heb. will be silent*.

He will joy] His delight shall be in thee, in loving thee, and in doing thee good, Jer 32.41. Ezek.20.40.

V.18. *that are sorrowful for the solemn assembly*] For the loss and want of these solemn assemblies, upon the Sabbaths, and other feasts, and times of Gods worship. These they most highly prized, and joyed in; and the want of them was their sorrow and lamentation. See Psal.42.8 & 84.& 137. Lam.1.4.& 2.6,7,8.& 4.1.& 5.18. And the more, because the adversaries in their exile mocked at their Sabbaths, Lam.1.7.

who are of thee] Thy true and genuine children, as John 1.47. This sorrow for the lack of Gods holy ordinances, and want of his worship, is a sure sign of a true childe and member of the Church.

the reproach] *Hebr. the burden upon it was reproach*.

a burden] As Psalm 42.3.10.

V.19. *at that time*] My appointed time. Not so soon haply as your hasty desires would have it, to whom speed is lis, seems a delay. But I know mine own time best, ye must stand upon your tower and watch, and patiently wait for it.

I will undo] Think not this impossible to be effected, all obstacles I will remove, all thy persecutors I will persecute. See Esay 10.25,26.

save her] I will deliver the Church, who now is afflicted, as Micah 4 6,7.

that halteth] Ezek.34.16. Micah 4.7. Even the weakest, and unable sit to help her self, Ezek. 37. This restauration shall be like a resurrection from the dead.

get them praise and fame] *Heb. I will set them for a praise*, I will make them celebrious and famous, and that even in the lands, and in the mouths of their enemies that had reproached them; yea, a praise to himself, Jer.13.11. and 33.9. Esay 61.7.

in every land] As among the Assyrians, Chaldeans, and Græcians, which did mock them, and put them to shame.

where they have been put to shame] *Heb. Of their shame*.

V.20. *will I bring you again*] See Nehem.1.9. Zech.10. 8, 9, 10. Micah 4.6. into your country, which is the type of the Church. But he will gather your enemies as sheaves into the floor, Mic. 4.12,13.

a name and praise] See on verse 19. Repeats it for their assurance, because in the eye of flesh and blood it was a thing so incredible, Esay 60.15,18. and 61.7. and 62.7.

captivities] Plurally. They were so greatly dispersed and scattered, as if there had been many and many captivities. See Esther 8. verse 9. and 9.2.

before your eyes] They should be eye-witnesses of so great a restauration and glorious salvation.

ANNOTATIONS on the Book of the Prophet HAGGAI.

THE ARGUMENT.

AFter the seventy yeers Captivity, fore-told by Ieremiah, were expired; and the Iewes were returned from Babylon; and yet the Temple for many yeers un-built; God raised up some Prophets, among the rest, Haggai and Zechariah, to exhort them to re-edifie the Temple, and to re-establish his pure worship. Haggai sharply reproveth them for regarding their private commodities, more then the publick good; building their own Houses, with neglecting the Lords House; and sheweth, that the plague of famine sent amongst them, was a just recompence of their grosse ingratitude in omitting that work, to effect which, God mightily wrought their deliverance from Babel. Yet if they will up and build, God would be with them, with his Word and Spirit. And albeit that House they builded were far lesse stately then the former built by Solomon, and nothing in comparison in their eyes, who had seen both; and for which many were grieved; the Prophet comforteth them, and all the Elect, in assurance that the glory of this latter House should be greater then the glory of the former: For Zerubbabel the signet, that is, Christ (who was to come of Zerubbabel) should be born and come into their re-edified Temple, and by his presence advance it to greater glory then ever the former had; who by the Father is appointed king of his Church yea, King of kings: and Lord of lords; and who also should shake the Heaven and the earth: the Heaven of Iewish ceremonies, and earth of profane Empire, by setting up his Kingdom in spiritual worship: bringing all Nations under his Power: and subverting all power contrary to his. Haggai expoundeth Daniels sevens, that the Iewes should build a Temple, Chap. 1. that Christ the desire of all Nations, should come into it: and so, by his presence there, make that Temple more glorious then Solomons, Chap. 2. His whole Prophecie is within the compasse of somewhat lesse then four moneths. And was upon four several dayes within that time: Namely in the second year of Darius, moneth six. day first, Chap. 1. 1. and day. 24. Chap. 1. 13. 15. And moneth 7. day 21. Chap. 2. 1. And moneth 9. day 24. Chap. 2. 10. 18. 20.

CHAP. I.

IN the second yeer of Darius] Ezra 4. 24. and 5. 1. Zech. 1. 1. who was the son of *Hystaspis*, and the third King of the Persians, as the most, and best think. Others take him to be *Darius Nothus*, the sixt King of the Persians, that succeeded *Artaxerxes Longimanus*, being his base son, and was father of *Artaxerxes Mnemon*. See Annotations on Dan. 9. 25. This man whether the sixth King, or rather the third, knew that Gods wrath was upon his predecessors for hindring the building of the Temple. In his second, the Temple is taken in hand again, and finished in his sixth, Ezra 4.24.& 6. 15.

sixth moneth] See the end of the Argument of the Book.

the word of the Lord] Whose Embassadour and Messenger *Haggai*, is v. 13.

by Haggai] *Hebr.* By the hand of *Haggai*, Ezra 5. 1.

to Zerubbabel] Whose Chaldee name is thought to be *Sheshbazzar*, Ezra 1.8, 11.& 5.14, 16. Of *Zerubbabel* see Neh. 12.47. Hag. 2.4, 23. Zech. 4.6, 7, 9, 10.

the son of Shealtiel] So v. 12, 14 &1.2, 23. Ezra 3.2.8.& 5.1.& 12.1. Mat. 1.12. Luk. 3.27. yet he seems to be the son of *Pedaiah*, 1 Chron. 3.17, 18, 19. and grand-child of *Shealtiel* or *Selathiel*: Grand-children are sometimes called by the names of sons in Scriptures, and one man sometimes by two names.

governour of Judah] So v. 14.& 2, 21. Or, Captain of the people of the Iews, by the King of *Persia*, after their return out of captivity, likely called the *Tirshatha*, Ezra 2. 63. as *Nehemiah* is called, Neh. 8. v. 9. & c. 10. 1. Thus though the Kingdome was gone, Ezek. 21. 26, 27. yet the government remained in that Tribe, according to the prophetical promise, Gen 49. 10.

and to Iosshua] The high Priest, Zech. 3. 1.

son of Iosedeck] Or, *Iehozadak*, which *Iehozadak* went into captivity, 1 Chron. 6. 15. His father *Seraiah* the high Priest being slain by *Nebuchadnezzar* at *Riblah*, 2 Kings 25. 18, 21.

the high priest] So v. 12.& 14.& 2.2. Zech. 3. 1. 8. he was the twenty fourth in number from *Aaron*, 1 Chron. 6. 3, --- 16. These two, both Governour and high Priest, were good men, yet needed incitation and encouragement; and the Prophet is directed to them, as being by their places and persons the best Directors to the people. Some make them to be very longlived

V. 2. *Thus speaketh*] Here is his warrant; he brings nothing of his own.

this people say] They were but a parcel that came in respect of the rest that stayed behinde; yet these that were forward to come, were backward in the building of the Temple: the fault is laid upon the people.

The time is not come] Some think the seventy yeers of captivity not ended till now. But that is a grosse errour, Ezra 1. 1. Dan 9. 1, 2. Isa. 44. 28. This indeed is the excuse of the Iews, arising out of diffidence and difficulties, pretending, no doubt, the many inhibitions of the former Kings of *Persia*, against the building of the Temple, Ezra 4. v. 5, 6, 7, 8. 21---25. Neither yet that they had heard any thing from the new King *Darius* to warrant them to build, so that they feared they might be charged by their enemies with rebellion against the King, if they should fet upon the work without his leave and authority; and that they had formerly begun to build too soon, and were inhibited for their haste, Ezra 3.8. with chap. 4. 1. 5. And having already the Altar for sacrifices, they might now well enough build their own houses, and expect a fitter time to build the Lords Temple more sumptuously: and as if by those fees, which had been an hinderance to them, God had shewed that he would have the work put off till another time. Yet all this frees them not of their carnal affection to their own ease, & of the neglect and contempt of Gods worship; in that they sate down so quietly and contentedly so long a time under these interdicts, without due labouring to have them removed.

V. 4. *Is it time for you?*] The Prophets reproof of that pretence, verse 2. A sharp pointed reproof by the interrogation.

O ye] Silly worms; ye ungratefull wretches; ye so lately and graciously delivered from exile; and brought back into your own countrey; and that for this very end, as appears in *Cyrus* his own Edict, Ezra 1. verse 2.

to dwell, &c.] To dwell and delight your selves in your seeled houses; to adorne them; to be thus addicted to your own private commodities, and pleasures, and to be so ungratefull to God, as not to let him have his House, but to let it lie waste: shewing thus, that they sought not onely their necessities, but their very pleasures before Gods honour. *David* did otherwise, Psal. 132. 2. --- 6. 2 Sam. 7. 2. Let not us be so ungrateful for our deliverance from our spiritual captivity under the Romish Babylon, as not to build up an house and spiritual Temple to God in our soules.

V. 5. *Consider your ways*] *Hebr. Set your hearts on your ways.* Deceive not your selves, but weigh the matter better, ponder and seriously consider, verse 7. and 2. 15. 18. See Ezek. 40. 4. and 44. 5. Dan. 6. 14. and 10. 12. weigh your ways, your works: your thoughts, ingratitude, and profanenesse: your carelesnesse, wherby you have provoked my judgement: weigh Gods works and dealings with you hereupon, 1 Cor. 11. 31.

V. 6. *ye have sown much*] Deut. 28. 38. Mich. 6. 14, 15. Consider the plagues of God upon you, for preferring your policies, and carnal desires, to his Religion; and because ye seek not him first of all. If God, and his Word, and Authority prevail not: not the Prophets sent by him, yet let experience, the Mistresse of fools, school you.

ye eat, &c.] These things come not by chance, but Gods hand and curse is upon you, and all your affairs. God promised to multiply these earthly blessings upon them at their return, Hos. 2. 21, 22. and by the general promises in his Law, Deut. 28. 3, 4, 5, 8. But now he denies them the fruit of the earth, or else denies his blessings, on them, takes away the natural vigour and strength from his ordinary blessings, chap. 2. 16.

he that earneth wages] You have not reaped any profit or benefit by all your labours; see Zech. 8. 10.

with holes] *Hebr. pierced through.* A Proverbial kind of speech: thus Gods malediction and curse was upon all their ways, and the works

works of their hands, Deut. 28. 16, 17, 18, 20. and Chap. 1. 1. 17. See Amos 4. 6, &c. All this should have been a warning to them; a sufficient warning of Gods anger against them for this very cause.

V. 7. *Consider*] See on v. 5. lee Phil. 3. 1.

V. 8. *Goe up to the mountain*] God comes, as it were, with sword in his hand, to punish your contradition and contempt: the end of his punishing is, to turn your carelesse slacknesse into an industrious diligence; meaning that they should leave off their own Commodities, and go up to the mountain, and go forward with the building of Gods Temple, in the setting forth of his Religion.

and build the house] God is so earnest for the Temple, because besides the exercises of piety in it, and many promises made to it, it had in many things relation to Christ, and to the Temple of God in heaven.

and I will take pleasure in it] That is, I will hear your prayers according to my promise, and be propitious to you and your services therein: See Zeph. 3. 17. Tit 2. 14. 1 King. 8. 29. & 9. 3. The cover of the Ark had the name of the Propitiatory.

and I will be glorified] In my services there, and I will shew my glorious power and goodnesse in blessing you and your affairs, and in defending you, and will give you cause to honour and serve me, and my enemies to fear me, 1 Sam 2. 30.

V. 9. *Ye looked for much*] You hoped for a great harvest, by reason of the great likelihood that was of it; but your hopes were vain, ye were eager after much, but had little; God cursed their blessings and expectations, as Mal. 2. 2. & 3. 10, 11. They were pinched and pined away in their wants, because they detrauded God of his due worship.

blew upon it] Or, *Bowit away*: As the winde scatters the chaff and thistle-down; as ye do snuff and puff at my services, Mal. 1. 13. so I blast your own endeavours and acquisitions.

why] Not that he doubts, but that they might not doubt of the cause wherefore they should be monitors sufficient to themselves: but this implies and argues a stupidity and blockishness in them.

because of mine house] Here is the cause.

And ye run] Eagerly pursue your own private ends and affairs. Every one is most careful of building his own house, and looking to his own particular businesses: run after them: and are so slow for my house, and worship. This shews their little care of serving God.

V. 10. *Therefore the heaven*] Levit. 26. 19. Deut. 28. 23. Heaven, and Earth, by their dew, and fruits, heed not mans sustenance: but God useth them as his ordinary instruments, whereby to provide for the sustenance and relief, or for the punishment of man.

V. 11. *And I called for a drought*] See Jer. 14. 3, 4. He brings droughts, and rain: He restrains, and pours out his bottles of the clouds at his pleasure. As he dealt with *Gideons* fleece, Judg. 6. 37. 40. See 1 King. 17. 1. 2 King. 8. 1.

V. 12. *Then Zerubbabel, &c.*] His Ambassage had its effect. These two Heads were good men; and good Leaders to the rest, who were the more willing to follow so good guides.

obeyed] And went freely about the re-edifying of the Temple, Ezra 5. 2.

the voice] He insists the longer upon this: the more to assert the authority of his calling. And some-what the rather, because they had wanted Prophets a-while before.

and the words of Haggai] He distinguisheth not between Gods Word, and his, as if he brought any thing more or lesse then Gods Word: but between the Author and Minister of the same word. As in that, The sword of the Lord, and of Gideon, Judg. 7. 20. And the people believed God, and his servant Moses, Exo. 14. 31. And so Act. 15. 18. And not as some Papists would thence collect, that God thereby leaves some part and power to his Church, to add of their own, beside & beyond the warrant of his word: Against that wherewith he shutsup all, Apoc. 22. 18, 19. See Deut. 5. 32. So often repeated, and 1 Cor. 1. 13.

God had sent him] God is heard in the voice of his Messengers, when he speaketh so by the mouth of man.

and the people did fear before the Lord] At the word of the Prophet, as if God had appeared to them face to face, and spoken to them, mouth to mouth.

V. 13. *Then spake*] This seems to be on the 24 day of the sixth moneth, verf. 15. till when they continued building, for the space of about three weeks. But then likely at the discouragement given by *Tatnai* and others, Ezra 5. 3. they began to faint; whereupon this encouragement and promise is renewed. Or else, these 23 days passed since that v. 1. before they could unanimously fit & prepare themselves to the building; and now began first to set upon it. And yet the foundation of the Temple is said to be laid on the 24th day of the 9 moneth, Chap. 2. 18. It may be, then finished, not then began to be laid. An I he animates them the second time, that their alacrity might increase in the work, by this promise thus renewed.

the Lords messenger] Or Angel. Not that he was so by nature, but by office, Mal. 2. 7. He asserts the right and authority of his calling; requires reverence and obedience to be yielded to him, not as a private man, but as Iehovah's Messenger and Ambassador.

I am with you] God offers and promises his help. Without his assistance, all is vain; Psal. 127. 1, 2. But his help is all-sufficient; as if he should say, ye shall go through with it, notwithstanding any obstructions and opposition whatsoever. See Exod. 3. 12. & 4. 11, 12, 15. Matth. 28. 20. 2 Cor. 12. 9.

V. 14. *And the Lord stirred up*] A fresh, to go on in the work: which declareth that men are unapt and dull to serve the Lord; neither can they obey his word, or his messengers, before God reform their hearts, and give them new spirits, *John* 6. 44. The word and all outward Ordinances are in vain, unlesse God cloath them with his power, and fill them with his Spirit, 1 Cor. 3. 7. he subdues us unto him, and makes us docible and pliant, by the secret instinct of his Spirit. He gives to us, and freely works in us by his grace both to will and to do, to endeavour and persevere, Phil. 1. 29. and 2. 13. yet he pleaseth to work ordinarily, by his Word, and Ordinances: And therefore on them we are to attend; or rather on him in them. The first rise of new life, and saving grace is not in our natural powers and strength, in our dead estate in sin: but meerly in his purpose and pleasure, Rom. 9. 16.

of Zerubbabel] See on ver. 1. The highest powers are not exempt; but the Prince and the High Priest himself, submits and subjects to the Prophet.

and did work] Jam. 1. 25. I. hn 13. 17. and finished it with speed, Ezra 4. 24. & 6. 15.

V. 15. *In the twenty fourth day, &c.*] Twenty three dayes being now past since that, ver. 1. See *Annotations* on verf. 13. yet some conceive this to be the day, that they first began to set upon the work. See also Chap. 2. 18.

CHAP. II.

IN the seventh moneth in the twenty first day] That is, 27 dayes since the second message, Chap. 1. 15. and 51 dayes since the first message, Chap. 1. 1. in the second year of *Darius* his reign, chap. 1. 1. see the end of the argument of this Book.

by the Prophet Haggai] Heb. *By the hand of the Prophet Haggai.*

V. 2. *speak now*] See on Chap. 1. 1.

residue of the people] But a remnant or small number of them did then return. Another number after with Ezra, Ezra 7, 8 Chap. And yet multitudes behinde, as appears in the Book of Esther. So flow they were to return, so little zeal and piety was in them.

V. 3. *who is left*] Here he meets with a new tentation that hindered them in the building. Satan will cast in the way of wel-doing more rubs then one. The former was their neglect and contempt of Gods worship, preferring their own covetous desires, and carnal pleasures before it. Here is pretended a Religious zeal of Gods glory; thus *Solomons* Temple was glorious: And the promises of the Prophets, *Isaiah, Ieremiah, Ezekiel*, are, That the second Temple to be built after the return should be rather more glorious. But that which they began now to build was far inferiour. And therefore sure they were not in the right way, but should desist from going on in this building. Thus cunning a crafts-master is Satan.

that saw] *Haggai* by the judgment of all Commentators spake of men that had seen the former Temple, in age of discretion. See Ezra 3. 12.

as nothing?] In comparison of *Solomons* Temple, Ezra 3. 12. So then; and so here now; Their present proceedings were like those poor beginnings. A much-like tentation is now a-dayes, when some forsake the Church because of that high perfection, which they require, but do not see in it. They insist upon that Ephef. 5. 27. They fancy a new world here wherein the Church must be thus glorious; and otherwise they will separate, & break the unity of the Church, and forsake the Assemblies. See Zech. 4. 10.

V. 4. *Yet now be strong*] We see how needful it is often to renew exhortations and encouragements, Iosh. 1. 6. 7. 9. & 13. 6. Deut. 31. 6, 7. Ezra 10. 4. Isai. 35. 3, 4. Zech. 8. 9 13. we must simply and manfully obey God, and his Word; and so exercise and inure our hope as patiently to expect Gods own time to fulfil what he hath promised; though the effect of them do not yet answer our present desires.

and work] That is, go forward in building the Temple.

I am with you] He graciously repeats it again. See on chap. 1. 13. This shews that this strength is to be sought of God. The promise of his presence is to be joyned to the Precept. The Precept of it selfe shews not what we are able to do, but what we are bound to do: and the Promise directs us to whom, and where we are to seek for strength to do it.

V. 5. *According to the word*] Some would understand this of that eternal Word, Joh. 1. 1, 2, 3, 4. 1 John 1. 1, 2. Prov. 8. 22. And so that 2 Sam. 7. 21. And these would deduce from this verse a testimony for the Trinity of persons. But this seems more accute then sound. The plain meaning appears in the words following.

I covenanted with you] According to my promise made at that time with your fathers, & you in them. So that here in effect he promiseth no new thingbut will perform what he promised of old. He calls them back to the ancient covenant, as to the fountain, whence all particular promises, as rivolets, do flow: as the manner of the Prophets is to do. God redemed not their Fathers, to cast off the children, but to continue his grace in them to the end: which end is made up in Christ. Seeing then they were to hope for, & expect the accomplishment of that felicity, which God by his covenant had

promised

promised them; either God and the Covenant should fail and disappoint them, or else they must cheerfully go on in the work to build the Temple.

my Spi it remaineth] My power to strengthen you, and carry you on against all tentations, and obstructions; my Spirit of grace, light, vertue, and holinesse. See Isaiah 43.11. Neh.9.20.

V.6. *For thus saith*] This sentence depends upon the foresaid Covenant: And thereupon it begins with a particle causal.

yet once] This one, and once onely, repetition of the Covenant shall be needful, and the Renovation and confirmation of it by the Gospel.

it is a little while] Some refer it thus, to the time, that God will soon change the face of things to the better, they must give place to patience for a while. Some to the present state of things, and case of the Temple, that though this Temple be not so glorious, yet that is but a little matter, let them not judge of it by the present view and shew, but cast the eye of their minde to that hidden glory not yet appearing, but in time shall. Those magnificent promises and Prophecies touching the Temple of God, and the Kingdome of *David*, though neither appeared now in any lustre, yet in their time should have their due and full accomplishment. Others refer it to the Covenant of God, and his dealing then with his people when he brought them out of Egypt; That though that was great and wonderful, yet but little to this, to his bringing of Christ, to his coming, and the Administration of his Gospel. Compare Rom. 8. 3. and 2 Cor.3.6,7. and Hebr.7.19. with 2 Cor.3.6,18. Hebr. 8. ver. 9. &c. Jer.31.30.&c. Ezek.36.26.&c. This one onely renewing of my Covenant by the Gospel of Christ shall be needful. That Covenant with you, when ye came out of Egypt, was not available. And to this meaning it seems the Apostle bends, in alleaging this place, Heb.12.26.

and I will shake the heavens]He shook the earth, when he brought them out of Egypt, and Babylon. But now he will do something greater then that. As if he shou d say, rest not upon these poor and weak beginnings, the day of small things, but consider rather how great the Lords power is. He hath done much formerly for the deliverance and restauration of his people: He will do greater things; he will shake heaven, and earth, and all, rather then your enemies, or any thing else should hinder him in his time from that full and glorious restauration of his Church, whereof the Prophets so much Prophecied. In the coming of Christ, and the preaching and administration of the Gospel, the power of God doth much more illustriously appear, then formerly it did; He now speaks from heaven unto us, and that by his own Son, Hebr.1.1,2. and 2.2,3,4. and 12.25. Some expresse the sense thus, not much differing; As formerly when I gave my Law, I appeared in terrible Majesty; so in the Messias his time, I will manifest the mighty power of my Spirit, by the preaching of the Gospel; from whence shall follow great commotions, to the ruining of the devils Kingdome, and constituting of Christs, by removing of the leaven of ceremonies under the Law, by calling and gathering together all mine Elect. See Joel 3.16. Hebr.12.26,27.

V.7. *And I will shake all Nations*] By the power of my Spirit, and the preaching of my Gospel. I have the minds of all mortals in my hand, to turn as pleaseth me. And this shaking, if not perhaps taken litterally, like that Matth.24.6,7.and verse 22. of this chapter, seems to import a super-natural concussion of their minds, whereby he drawes and drives his Elect into the Sheep-fold of Christ. Great is our natural averssesse, obstinacy, and hatred against the spiritual Kingdome of Christ. God shakes the will, and subdues, and changeth it, and then we willingly follow Christ, and receive his yoak.

And the desire of all Nations shall come] Namely, *Christ*, desired of the faithful in all Nations. Though some, not so well, understand this of the elect of all Nations, the desirable ones among them. Or, their desires all shall be to come; they of all Nations with all their desires shall come.

And I will fill this House with glory] By Christs bodily presence, Or by the glory that the accession of the Gentiles shall bring unto it; ver. 9. See Isaiah 66. 11, 12, 22. Or thus, to the like effect. This re-edified Temple shall be honored with Christs bodily presence; and the spiritual Temple, which is the Church, shall be honoured by my presence in Spirit, and by the abundance of my graces, by the light of my Word, and vertue of my Spirit.

V.8. *The silver is mine*] If I pleased, it were an easie matter for me to beautifie this Temple with precious ornaments like unto the first; for all silver and gold is in my power, and at my disposal; but I do prepare endlesse glory, far greater then that, for it, when the full time is come.

V.9. *The glory of this latter*] He sixeth upon this conclusion, and relates principally to the excellency of the gifts and saving graces of the spirit that should then abound in the dayes of the Gospel. See on Joel 2. 28. The Lord by his Prophet here hath no reference to *Herods* new Temple, more large, sumptuous, and magnificent, then that of *Solomon*, if the story of it be true. Such outward splendour dazles the eyes of the minde, and by the cunning of Satan withdraws men by such carnal and grosse imaginations, from the due regard and esteem of those heavenly spiritual ornaments of the Temple, which God here aims at. The Disciples and Apostles themselves were too much led aside that way, Mark 13. 1. Acts 1. 6. and reflect too much in an earthly Temple, and Kingdome.

I will give peace] Peace and prosperity, but chiefly the preaching and enjoying of spiritual peace, Phil.4 7. founded upon the reconciliation of men with God through Christ, who is our peace, and did thew himself in this house. All shall be after a-while, when Christ shall bring with him the fulnesse of glory, when God the Father in the person of his Son shall appear therein.

V.10. *In the twenty fourth day of the ninth moneth*] Sixty three dayes since the last message, in the 1 verse of this chapter. And all that follows relates to this, verse 18. and 20. so the beginning and ending of *Haggai's* Prophecie, or of Gods Word, and speaking to him, is contained within the compasse of little more then one quarter of an year, *viz.* of three monethes, and three weeks, and three dayes, or one hundred fourteen dayes. See the end of the argument of the Book.

V.11. *Ask now the Priests*] Whose office was to teach the Law, Levit.10.10,11. Deut.33. 10, Mal. 2.7. Matth. 8. 4. And to whom it belonged to answer in doubtful cases, and concerning questions of the Law. Ask them this question, concerning this ceremony.

Concerning the Law] It was not in their power and pleasure to answer what and how they list; They were tied to the Law, Isaiah 8.20. Deut.17.11. and 21.5. and 24.8. Ezek.44.24. All authority in the Church must be subjected to, and regulated by this rule.

V.12. *If one bear, &c.*] The first question: whether shall it be holy that is so touched? or the person that bears that holy flesh, or piece of a sacrifice, be holy thereby?

Shall] Not thus; shall the holy flesh so touching become profaned thereby?

No] A right answer. For that holy flesh or sacrifice was not ordained by God to that end, by the touch of it to hallow that which before was common and prophane. Sacrifices and their flesh were ordained to another end and use.

V.13. *If one that is unclean, &c.*]If a person legally unclean shall touch any thing that is not unclean, shall it by that his touching of it become unclean legally?

it shall be unclean] A knowing and true answer, according to the ceremonial Law. See Levit. 15, and chap. 22. 5, 6. Numb. 19. 22. Hence is that saying of those proud hypocrites, Esay 65. 5.

V.14. *So is this people*] The Prophet applies the former doctrine, to his present purpose, even in the same manner, because this people is of an unclean conscience, all that they do in my outward worship is also unclean, Titus 1.15. Or thus; As by carrying or touching an hallowed thing according to the Levitical ceremonies, a man or the thing touched is not made holy thereby: but if a man that is Levitically unclean do touch them, they are made unholy thereby. So this people were not made holy by use of these holy ceremonies; but rather the holy ceremonies polluted by them, by reason of their personal uncleanneſſe. The issue and end of all is this; That they might see and be convinced hereby that all their ceremonious services of God, and all their actions are unholy, and defiled, unlesse they proceed from a pure and sincere affection of the heart, from persons purified by faith, and sanctification. From an impure fountain nothing can flow but what is impure; James 3. 11,12. 1 Tim.1.5. The fountain whence, and the end wherefore, determine the nature of our actions, and services. The very Heathen, both Poets, and Philosophers, saw and acknowledged, That the wicked nesse of the worshippers defiled the sacrifices, and services of their idols; and made them unacceptable.

Non bene calestes impia dextra colit.

offer there] Even upon that altar which they have built, Ezra 3. 2, 3. And so when they have built the Temple; they must chiefly look to this necessary admonition and doctrine; That they stick not in outward ceremonies, and Levitical services, and rest only in them; themselves mean-while being unholy: but that by them they rise up higher, principally to have a care of Gods spiritual service, and that he being a Spirit be served by them in spirit and truth.

V.15. *and now I pray you*] Verse 18. and Chap. 1. 5. He insists so much upon this point, because they were so much addicted to these earthly commodities; and therefore this argument likely would best work with them: and yet they were for all that so dull of apprehension, and so blinde, that they could or would not see these manifest things; Gods plain judgements upon them, upon the fruits of the earth, and the labours of their hands, for their neglect of *building Gods house*. He calls therefore upon them for consideration. And to consider, not any deep mysteries of religion; He speaks wisdome among them that are perfect, 1 Cor. 2. 6: but here he deals with carnal worldly men in a way suitable to their state and capacity, 1 Cor.3.1.

from before a stone] Namely, before there was any hand set to the work of re-building the Temple, interrupted for many years after their return from Babylon. See Ezra 3. 8. and 5. 2. the foundations laid, but then the building left off.

V. 16. since those dayes] Or that since, since you have discontinued building, and taken no care of my Temple; and have profaned my service, all your hopes of abundance and prosperity have failed you; and ye received a curse in stead of a blessing.

when one came] Usually they could guess neer upon the point. But now they were so far deceived, that they might easily discern thereby that Gods extraordinary hand was in it, and his malediction and curse lay upon their basket and store. Chap. 1. 9. Zech. 8. 10.

V. 17. *I smote you*] Or, that I smote you, that is, your fruits.

with blasting] Deut.28.22. 1 King.8.37. Amos 4.6. Gen.41.6.

and with hail] God used divers judgements, that they might have lesse cause to attribute them to fate, or fortune; to the stars, or any secondary causes.

yet ye turned not] God still hath his finger upon this sore. Complains of this; as here: so Esay 9.13. Jer. 3. 10. and 5.3. and 8. 5. Hos.7.10. Amos 4. 6. And he often requires the amendment of this fault; makes many promises to them if they will, Jer.3. 1.7.14. 22. And threatens if they will not, Jer.15.7.

V. 18. *from the four and twentieth day*] He is at it again, because of their dulness and blockishness. See on vers. 10. and on vers. 15. It seems then on this day they first began to build upon those old foundations laid, Ezra 3. See on Chap.1.13.15. It is our bounden duty diligently to mark and observe Gods judgements in, and upon the world; specially among his own people, the Church.

V. 19. *Is the seed yet in the barn?*] Either in the blade; or rather not yet sown, being the ninth moneth, about our *November*, in winter time, which agrees well with all that follows in the verse; when nothing yet appeared, and when between that and harvest time there might come and intervene blastings, and droughts, and wett, and vermine; as vers.17.

from this day will I bless you]Yet for all these casualties he foretels, now five monethes afore harvest; that from the time they began to build the Temple, God will bless them; albeit as yet the fruit was come forth, yet in the gathering they should have plenty: thus suddenly, and beyond their hope and expectation, God would turn their dearth to plenty, and abundantly bless them. This should be a signe and assurance to them; as that Judg.6.21.37. 1 Sam. 10. 2.8. And thus God by his temporal blessings gives encouragements to us for well doing. We have need of all helps: And godlinesse hath the promise both of this life, and that to come, 1 Tim.4.8.

V. 20. *And again*] The second time, on the same day. See on vers.10.

of the moneth] Namely, of the foresaid ninth moneth.

V. 21. *I will shake the heavens*] God by his Prophet now proceeds further to a gracious and spiritual promise & prophecy, which properly belongs to the kingdom of Christ. The sum is, That God will overcome all enemies, and remove all difficulties and obstructions, which Satan and all the world can possibly lay in his way when he comes to restore his Church, & constitute Christ the Head of it. Under the term of *shaking* here, God speaks not of his ordinary power and might; nor simply challengeth to himself the rule and command of heaven and earth: but he signifieth that he is in hand with some memorable work which shall astonish with wonder the minds of men, and be enough to shake heaven and earth. The beginning and preambles of it did but then appear when he brought his people back from Babylon; They were then in effect but in a weak, poor, and almost miserable estate: but the full end and perfection of this here spoken of, could not then be seen; It was afterwards to be effected. The Jews then at this time were to conceive more in their minds, then what they saw with their eyes; the time of their compleat Redemption was not yet come.

V. 22. *And I will overthrow*] Nothing shall stand in his way.

the throne of kingdoms] All power and height, contrary to Christs kingdome, which I have established for ever, over all the world. Others thus, there shall be no let or hinderance when God will make this wonderful restitution of his Church, but he will rather overthrow, destroy, and bring down all crowns, kingdoms, nations, strengths, then that his Church shall remain in that low and base estate.

by the sword of his brother] Hereby is signified the conflicts of the kingdoms of the world, stirred up one against another by Gods providence and judgement, Matth. 24.7.

V. 23. *In that day*] Of that glorious restauration of my Church Here is the reason of that former wonderous action of God.

will I take thee O Zerubbabel]Plain it is that this was not performed in the person of *Zerubbabel*; or but very poorly, as in the type. In his person is Christ designed, as under many like figures in the old Testament.

as a signet] Account thee precious. The meaning is, I will appoint Christ, who shall come forth of thee according to the flesh, Luke 3. 27. and whose figure thou art, Zech. 4. 12. to be my sacred King, whom I will inviolably keep by me, and love, which is the signification of this proverbial terme, of making and keeping as a signet, Cant.8.6. Jer.22.24. See Isai.42.1. And by and under him I will make up this glorious restauration of my Church. By the power of the Gospel, and the breath of Christs mouth; 2 Cor.10.5. 2 Thes.2.8. I will make a change, and renew all things in Christ, of whom *Zerubbabel* here is a figure: for in the Messias his times, not onely the earth and earthly Emperours were shaken, but also the Heavens, or the old Ceremonies, that signed and typified out the doctrine of the Kingdom; that such as should not be shaken might be settled, Heb.12.26. I will shake other Kingdoms, to establish this eternal Kingdom: Heaven and earth shall yeeld reverence to this Kingdom of Christ. And surely his coming brought, and wrought a wonderful change; made, as it were a new creation: He reconciles all things in heaven and earth, Col.1.20. He overcame the devil, brought life and immortality to light, and gave out such documents and demonstrations of the grace and power of God, as might fill heaven and earth with wonder and astonishment; who could have imagined such a change?

for I have chosen thee] The free election, and sole goodnesse of God, in his free Covenant with mankind, and *Abraham*, and *David*, establishing in him as the type, this eternal and spiritual kingdom; and as the ground and means of all, the choosing of Christ, is the reason of all this. Of this choosing of Christ, see 1 Chr.23.6. Isai.43.10. Mat.12.18. Luk. 23. 35. 1 Pet.2.4.6.

ANNOTATIONS on the Book of the Prophet *ZECHARIAH.*

THE ARGUMENT.

Zechariah was sent of the Lord to be Co-partner with Haggai, *to confirm the same doctrine, and to help on the worke of building the Temple, and satisfie Gods service. The Holy Ghost spake by* Haggai *in a plain way of preaching; but altereth his style in* Zechariah, *who hath many visions of high and mysterious meaning, whereby to set out the doctrines and prophecies he was to declare: How marvellously the Son of God, Head of the Church interceded with his Father; And had formerly saved his Church in all Tryals and Troubles, and punished her enemies. And being consulted about their present Fasting, He answers, that God requires good works and holinesse. And he shewes that their fasting should be turned to feasting and joy in the Lord, upon the promises of such mercies as they might hope for, being truly penitent, and constantly pious, as well in Temporals, until the* Messia; *as in Spiritual ones, after his coming. Whose coming is plainly and particularly specified; as also his Death and Passion; his Kingdom and Priesthood; the coming of the Spirit; the power & spreading of the Gospel; the calling of the Gentiles, and establishing of his universal Church. But the carnal and unbelieving Jews, unthankful to God, and enemies to his Christ, would cause the desolation of their Citie and Nation by the Romans; and for killing the Lord of Life, they should be cast off from the Covenant of Grace, until the appointed time for their conversion.*

To open some difficulties of this Prophet, and to make him more easie, observe that Zechariah *telleth; Christ is an Angel and* Jehovah, *whom Angels attend, Chaldeans chiefly, had been horns to push and scatter* Judah, Israel, *and* Jerusalem: *Persians were Carpenters to fray them, and to beat down their strength; that scattered* Judah *might come to their*

their countrey again, Chap. 1. Jerusalem *shall be builded*; *that Christ is a fiery wall to his Church*; *and that* Jerusalem, *the Church under Christ, shall be inhabited as Towns without walls*; *& so in the number to come toit would be incompassable*, Chap. 2. Joshua *the High Priest was a Type of Jesus, the true High Priest of his Church*, Chap. 3. *The golden Candlestick hath two Olives, which stand before the Lord of the whole Earth, signifying the Church supplied with sufficient Graces: whence all which filled with Grace testifie and bear witnesse to the Truth, are for number termed two, as* Apoc. 11. 3, 4. Chap. 4. *The Ephah, and woman, shew the sinfulnesse of Babel*, Chap. 5. *By four chariots coming out of mountains of brass, and horses of divers colours, are meant Gods armies, and attendance of Angels, diligently running up and down the earth, and executing his commands. Mountains of Brass are signes of the most powerful and unsearchable providence; from whose secret, most firme and inevitable counsels and decrees do proceed: Horses represent swiftness and speed: Divers colours, divers sorts of administrations for* Judah *at home, and yet in* Babel *to comfort and keep them, lest they should seem cast off. So that in God we see Fore-sight, Power, and Readinesse to help and keep them wheresoever they are, Angels being his Ministring Spirits, for their good, who are Heirs of salvation*, Heb. 1. 14. *and for to plague their enemies. And so* Persians, *who had conquered the* Babylonians, (*as they of* Babel *had mastered the* Assyrians, *who had formerly brought under them the* Syrians) *should be plagued by* Javan, *that is Greeks: And then after* Javan, *that is*, Ezekiels Gog-magog, *in two Kingdoms*, Syria *and* Ægypt, *the* Seleucidæ *and* Lagidæ, *should be plagued by the Romans for their wrong done to* Judah: *the pride of* Assyria *should be brought down, and the sceptes of* Ægypt *depart away*, Chap. 6. & 10. Babel *had been as a pit without water, whence God had brought up* Israel, *prisoners of hope, calling on the rest to return*, Chap. 9. *Christ the King of his Church will come lowly, riding upon an Asse*, Chap. 9. *yet strengthening his people to tread down their enemies*, Chap. 10. *shall be sold for thirty pieces of silver: and breaks his Shepherds staves of Beauty and Bands*, Chap. 11. *shall be pierced: and they that do it shall mourn when they consider it. See* Acts 2. 37. Apoc. 1. 7. Chap. 12. *He the Shepherd shall be smitten: and the Apostles, the sheep, shall be scattered*, Chap. 13. *And* Jerusalem *shall be destroyed: the Lords feet standing on Mount* Olivet *to see it done. On Mount* Olivet *Christ told the same thing to his Disciples*, Matth. 24. 34. *There he was taken by the Jewes, who brought him to his death: and there about forty years after the death of Christ, will the Lord stand, not as an adversary to, but as an helper of the* Romans, *to revenge his Sons blood, by destroying the Jewes Citie, Temple, and Nation. And lastly, a new* Jerusalem *shall be built, whither all Nations shall come from year to year, to worship the King, the Lord of hosts, and to keep the feast of Tabernacles: and as* Isaiah *also foretold*, Isay 66. 23. *from one new Moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord. And this could not be properly at* Jerusalem, *but in every place, where God was purely worshipped under the* Messiah. *This is the sum of* Zechariah, *He prophecied (as* Haggai *did) in the reigne of* Darius, (*in whose sixth yeare the Temple was builded and finished*, Ezra 6. 15.)

He prophecied in this Darius.

- *his*
  - *second year*
    - *eighth moneth*, Chap. 1. 1.
    - *eleventh moneth*, 24 *day*, Chap. 1. 7.
  - *fourth year*, 9th *moneth*, 4th *day*, Chap. 7. &c.
- *He speaks in*
  - *Types, partly*
    - Hortatorie
      - *Generally to all the people*, Chap. 1. & 2.
      - *Specially, to*
        - *Joshua*, Chap. 3.
        - *Zerubbabel*, Chap. 4.
    - Monitorie, *Concerning false prophets*, Chap. 5.
    - Consolatorie, *Concerning Christ*, Chap. 6.
  - *Plain speech, Handling their State.*
    - *Present, in answering the Question of their Fastings*; Chap. 7, & 8.
    - *Future*;
      - *Under Christ*
        - *Incarnate*, Chap. 9. & 10
        - *Crucified*, Chap. 11, 12, 13.
      - *After Christ*, Chap. 14.

CHAP. I.

I *N the eighth moneth*] Haggai began in the sixth moneth; Hag. 1. 1. See Ezra 5. 1. When as the Jewswere in ill state through famine, and the work of the Temple but newly taken in hand.

in the second yeare of Darius] See in Hag. 1. 1. For the other dayes, and years of the Prophecie of Zechariah, when they fell out, see on verf. 7. and Chap. 7. verf. 1.

came the word] To him as a Prophet, to preach it to the people. And this phrase and expression is common among the Prophets.

unto Zechariah] This is most likely to be that Zecharias mentioned, Mat. 23. 35. Luk. 11. 51. Though his death, and the manner of it, be not recorded in the Old Testament; he being contemporary with the last Prophet, and his fathers name the same here and there; and the Temple built in his dayes, Ezra. 6. 14. Whereas that Zecharias, 2 Chron. 24. 20, 21. was the son of Jehoiada the Priest, and was slain by the command of Joash King of Judah, many ages before this Prophets time.

the son of Iddo] Ezra 5. 1. & 6. 14. Not that Iddo the Seer and Prophet, 2 Chr. 9. 29. and 12. 15. and 13. 22. For this lived many ages after that time.

the Prophet] This relates not to Iddo, but to Zechariah.

V. 2. *The Lord hath been fore displeased*] Heb. *with displeasure displeased.*

with your fathers] He speaks not of forraign Nations, but calls them home to domestical examples; and seeks to affright them with Gods judgments, that they should not provoke him as their Fathers had done, whom he so grievously punished, Heb. 10. 30. Of this fore displeasure the Babylonish captivity was an history sufficient. The intendment of this narrative follows in the next verse.

V. 3. *Thus saith the Lord of hosts*] This name is thrice taken up in this verse, to add the more force to his doctrine and exhortation; to gain it the more entrance into their hearts: as giving them thereby well to know with whom they had to deal.

turn ye unto me] Turn from your sins. They did not build the Temple; they had strange wives; they were grown secure and careless; notwithstanding all their plagues in the Babylonish captivity, they had little Religion or piety left among them. Now God exhorts them to repent, to turn from their sins to him, as Mal. 3. 7. Thus God seeks and sues first, and would prevent them by his grace; and he would have his former fore displeasure to school them to it. They and their fathers had sufficiently tasted thereof; Their sense and experience should learn them better obedience, and to make better use of Gods rods and punishments, Heb. 10. 30. And thus should Gods judgments upon our fathers, or us, work with us, else God complains the more, as Amos 4. 6, &c. and we are left inexcusable the more. But the question is, can we our selves, of our selves, turn unto God? Answer, God requires nothing of us, but what natural reason it self doth tell us that he justly demands, and we in duty ought to perform. But if all this were now in our own power, then the grace and assistance of the Holy Ghost were in vain and superfluous. The use of the Law in such like precepts, and exhortations, is not to shew us our own strength, power, and ability, but our disability; to shew us our duty; to reveal sin, and increase it, to work wrath, to be our Schoolmaster to whip us to Christ; to make us look out abroad for a Physician; to seek strength and help else-where.

cation of it, and a seal of the certainty and truth of it. The particulars follow after.

by night] The usual time for visions. Yet some apply this to imply the obscurity of the vision; as also the myrtle-trees, a black or dark wood, and a shady tree; and likewise the bottom, or profound and deep place. But we must not too particularly allegorize or descant upon each syllable in this vision; and then the general meaning will be plain enough. The place of this vision where it was, is not set down: yet it appears that *Zechariah* was now in Jerusalem, Chap. 6. 10, 11. Ezra 5. 1. and 6. 14. though likely this vision might seem to him to be in Babylon.

a man riding] The Son of God appearing in humane shape; as Chap. 3. 1. Captain of the Lords host, Josh. 5. 14. in likenesse of an horseman, ready appointed to make out for his; who as Archangel, Jude 9. and captain of their host or chief, sends the Angels, and they give him an account, verf. 11. He is called an Angel, verf. 9. 11, 13, 14. 19. and the Lord, verf. 20. and he stands hard by the Prophet, verf. 10.

upon a red horse] Why red? in the same sense that this colour is given to his garments, Isa. 63. 1, 2, 3, &c. and to the Angels horse, Rev. 6. 4. Some interpret it to be of a fiery colour, to signifie Gods fiery anger against the enemies of his people, the execution of which he came to tell the Prophet of.

Among the Myrtle-trees] Which represents the Church, composed of low and weak plants, but holy and precious ones, as the Myrtle-tree is, Rev. 1. 13. See Neh 8. 15. Isai 41. 19. and 55. 13.

in the bottom] By this property of the Myrtle-tree that delighteth in valleys, and sea-shores, and rivers sides, is signified the lowly and abject condition of the Church in this world; and particularly the subjection it was then in under the Persian Empire.

behinde him] That is, behind the man riding on the red horse, as attendants, captains, and scouts.

red horses] With horsemen upon them which were created Angels, Ministers, and Warriors under their head. See Psal. 68. 17. and 34. 7. Job 1. 6. and 2. 1. Now by these colours, it seems, may be understood the Angels several services; the red ones for punishment, the white ones for grace, and the speckled ones for chastisement in visitation.

speckled] *Or bay.* Some by these understand the various estate of the people of the Jews, mixed of gladnesse and sadnesse, as it then stood.

V. 9. *The Angel*] The same as was among the Myrtle-trees, namely, the Son of God, who appeared in this vision in both these qualities, of Head of the Church on horse-back, and of her Prophet in shape of an Angel, verf. 13, 14. 19.

V. 10. *These are they*] Angels whom God pleaseth to use as his Ministers.

whom the Lord hath sent] God the Father hath sent them by me, the Word of God, and revealer of his will to all his creatures, and the mediator of his Church. The Lord sits not idle in the heavens, but sends, and sees, and orders the affairs of man-kind; useth these as his Messengers, Posts, Curritors, Scouts.

to walk too and fro] Diligent in their employment, Heb. 1. 14. and so is Satan in his sinful way: Job 1. 7. and 2. 2. 1 Pet. 5. 8.

through the earth] The whole earth, to search and see the state of all heathen nations, as well as of the Church, and to make relation to God of it. Not yet that God omni-scient is ignorant of any thing, Heb. 4. 13. or needeth the ministry of Angels, as Kings on earth do need the service of their officers and attendants; But that he pleaseth to use them as witnesses and Ministers of his will; And here taking upon him the person of man, the more familiarly thereby to impart his minde unto us; and to assure us of his care of humane affairs; and to shadow out thereby in some sort the greatnesse of his Majestie, by the example of earthly Kings, whose glory is in the multitude and magnificence of their attendants.

V. 11. *And they answered*] So ready are the Angels un-askt to answer the minde of Christ, and to give account of their service and employment.

we have walked] An example of obedience, Matt. 6. 10.

all the earth sitteth still] All other nations, the Eastern people, and all other countreys about Judea, are in peace and prosperity: onely thy people cannot recover themselves of their late calamitie.

is at rest] Or is inhabited.

V. 12. *The Angel of the Lord*] Namely, the Son of God, who is Intercessor to the Father for the safety of the Church. This shews the tendency of the vision, whence is easie to gather the whole sum of it.

How long?] A complaint in prayer. As is usual in prayers. So Psalm 6. 3. and 13. 1, 2. and 74. 10. and 79. 5. and 90. 13. The Saints on earth out of the infirmity of the flesh, oft complain of Gods cunctation and delay in sending succour; their pre-properous zeal sometimes pours out their cares, and exonerates their griefs and sorrows into the bosom of God; yet with submission to the will of God. The wicked do it with murmuring and repining. The Angel of the Covenant here doth it in most holy manner. As likewise Matth. 26. 39. 42. 44. Heb. 5. 7. He doubts not here, but urgeth the accomplishment of the promise.

Mercie

Mercy] This is the true plea of prayer: And the thing that must over-sway the Churches sins.

these seventy years] Jer. 25. 12. and 29.10. Dan.9.2. of the captivity, as Zach 7.5. according to the foresaid Prophecie of *Jeremy*: the ruines of which lasted yet, though the people were set at liberty long before. They which make the seventy years to be but now ended, at this very time, do thereby make the complaint and grievance to be unjust. Some indeed observe two seventies, reckoning one from the first of *Nebuchadnezzar*, or fourth of *Jehoiakim*, to the first of *Cyrus*, or *Darius* the Mede, upon the taking of Babylon. The other from the destruction of the City and Temple of Jerusalem in the eleventh of *Zedekiah*, to this second year of *Darius Hystaspis*. But the former in all probability and reason is here related unto, as being the principal. Here we see the Angel alledgeth Gods promise, as the ground of his prayer. And so the godly use in prayer to alledge unto God the Promises he hath made them. They prescribe not any thing to God, or limit the Holy One of Israel; but produce his Word as their warrant, and trust to his truth in his promises. And indeed this is the basis of our faith and hope in prayer. But childlihly hence do the Papists gather, that we may, and must pray to Angels. There is indeed a holy kind of Association between Angels and us, in our Head Christ, John 1. 51. They are ministring spirits for us, and our Patrons in a kinde, if we will so call them; and by their ministery to God, seek to comfort us the more, in assurance of his care over us. The servant of *Elizæus* was much animated when he saw the mountain full of horses and Chariets of fire round about his Master, 2 King.6.17. But this is no warrant for us to pray to them. And yet more childishly do they make a leap from Angels, to Saints departed, for our praying to them. God alone must be prayed unto, it is his proper service. And so here the Angel of the Covenant, our Mediator prayes to him.

V.13. *The Angel that talked with me*] This is the man that riding upon the red horse stood among the Myrtle trees, ver.8.9. The Angels, Cursitors, or Scouts, make their report to him, Ver. 11. He prays and complains to the Lord, ver. 12. And the Lord here verse 13. answers him: whereupon he gives a charge and command to the Prophet to proclaim Gods merciful promises to Jerusalem, and Zion, and the Cities of Judah, ver.14,15,16,17. including his sore displeasure against their enemies.

with good words] With such promises as tended to the relief of the present miseries they were in. This seems to allude to that, Esay 40.1,2. These words of comfortable promises, of his propensity and kindnesse towards them, must suffice to support their patience and hope, and animate them to go on in the building. It seems the Prophets former objurgation, ver.2,7. took some good effect; and thereupon this consolation follows. After their long time of sadnesse for their desperate evils, now the fit time of gladnesse and comfort was come, Psalm 102.13.

V.14. *Cry thou*] With courage, alacrity, and boldnesse; with a loud voice, See Esay 30.7. and 58.1. Matth.3.3. Luke 8.8.

I am jealous] The sum of those good and comfortable words, vers 13. which were given to the Angel for the use and behalf of the people. God speaks of himself, as usually in Scripture, in the person of a man, of a dear loving husband, Chap.8.1. Joel.2. 18. See Exod. 34. 14. Esay 9. 7. Though for a time God defer his help and comfort from his Church, yet this declareth that he loveth them still most dearly, as a most merciful father his children, or an husband his wife; and when it is expedient for them, his help is ever ready. And this should stop our over-hasty wishes, and be our stay and support in the mean time.

V.15. *Very sore displeased*] He meets with an objection, and answers that doubt and complaint, why the Nations of the earth were so quiet and at rest, and Gods people only in affliction. He shews their rest, and ease, and prosperity, was but a cursed one, as all such is which flows not from the love and favour of God; we must wait a while, and look to the end of it, Psal.37.1. &c. And we shall see enough of Gods sore displeasure in it. See Mal. 1. 4. Nahum 1. verse 2. They shall in the end pay dearly for their ease and jollity, Ezech. 25.

but a little displeased] I was willing to punish my people by their means, and absolutely resolved so to do, Jer. 14. 11. and 15. 1. Ezech. 14.14. But yet with a moderation, a little time, besitting the end, which was to correct them; and according to my mercy toward them, remembring my Covenant toward the remnant, though the body of the for-lorn and desperate sinners were destroyed.

and they helped] The instruments which I have made use of therein, have added their rage, and the excesses of their cruelty thereunto, not containing themselves within the limits of my revealed will, though they could not go beyond my secret permission. See Isa.47.6. Psal.69.26. God had his bridle in their jaws. And he speaks not so much of what they did, as with what cruel minde, and to what destructive end they did it.

V.16. *I am returned*] I went away and hid me from it, in my anger, Hos.5.15. But now I make an end of my chastisements, and am come again with many comforts, and tender mercies to relieve it.

with mercies] Gods mercies are the fountain and foundation of all our hopes, the remedy of our miseries, most necessary to be tendered to, and pondered by the faithful, to cheer up their souls, and support them in the midst of their infirmities and calamities.

My house shall be built in it] Now the acts of comfort do come in, and flow from his mercies. For indeed his mercies, and reconcilliation are the only cause of building his house, and preserving his Church in the world, for their sins deserve it should be rooted out yet out of Gods mercies it shall be built, notwithstanding all the opposition of all the enemies. See Ezra 4.5. and 6. Chapters.

a line shall be] That is, her buildings shall be re-edified, and made up again, Hag.1.13. Neh.3.4. and 6. Chapters.

V.17. *Cry yet saying*,] ver.14. now the second time.

my Cities] He extends the promise to other Cities of Judea besides Jerusalem, not this only of Jerusalem, but others also round about, of inferiour note, Neh. 3.

through prosperity] *Heb. good.* That is plentiful increase of men, cattel, and all manner of fruits of the earth, as Chapter 2.4.

shall yet be spread abroad] Enlarged, multiplied; yea, and laden, pressed, burdened with plenty and prosperity. Notwithstanding the mean and poor estate which the whole country is now in, it shall be replenished with such abundance, that your places and presses shall be full and run over, as vessels and fountains that have more then they can hold, as Prov.5.16. See Esay 49. 18. &c. and ch. 54.1,2,3.

Yet] This particle is used four times in this verse. To note the stability of the promise, and assurance of performance. Notwithstanding all, and all manner of lets and hinderances, interruptions, and discouragement, past and present, yet God will carry on, and now accomplish his work.

comfort Zion] Shall confirm and renew the right and privledge which he had granted her, of being the place of his residence. See Isaiah 14.1. Zechariah 2.12. Esay 49 23. and 40.1.

choose Jerusalem] Speaks not here of eternal election, Rom.11. 29. But of their temporal estate, and being in the world, chiefly of their condition in outward respects, differing so much from what formerly it was; not yet excluding his inward and spiritual blessings. Thus God rejects, and chooseth again, Jer.3.8. and 31.37. Lam.3.31. When we turn our selves from God, and hetorne his face from us, we can think no other but that we are cast off, Jer.33. 24. Hos 9.17. Upon their conversion, God is said to choose them again, and return with his blessings to them.

V.18. *Then I lift mine eyes*] Another vision, or part of the former, clear of it self.

four horns] Signifying the Churches enemies, which she hath, and shall ever have in the world. We must not think it a strange thing to see it so now. They as horns shall push at her, and bouse her. See Psal.22.21. Jer.49.25. 1 King.22.11. These four respect not the four Monarchies, but their present enemies, and neighbouring Nations compassing them about on the four corners of the world, viz. The Syrians, Assyrians, Babylonians and Persians, from the North; the Ammonites and Moabites from the East, the Idomites, and Egyptians from the South, and the Philistines from the West. All which appears in Jeremy and Ezechiel. Some conceive these horns to be iron horns, such say they, as warriours did wear upon their helmets: See 2 Chro.18.10. However, sit workmen are brought in to break them.

V.19. *what be these?*] What do these signifie? what is meant by them? the Prophet is desirous to learn, and reaps the fruit of his desire, a ready information.

V.20. *And the Lord shewed me*] The Angel that talked still with the Prophet is here called the Lord Jehovah. Christ our Mediator is God, the Son of God. He here executes his office of Mediation, neither ever was, nor can be the Church without him. Through him the Head, are the godly all joyned to God, and reconciled to him; neither can they be any other ways.

four carpenters] These Carpenters or Smiths, as 1 Sam.13.19. Are a figure of the instruments, which ruined those enemies that persecuted the Church, and declare that no enemies horn is so strong, but God hath an hammer to break it in pieces. Gods remedy is ready at hand, and as many remedies as there are maladies. He can make her enemies ruine one another, to work her deliverance. Let this consolation adde patience to the Church, as knowing that the gates of hell shall never prevail against her. But though she be a little flock, yet she shall be preserved amidst many heards of roaring Lions, and ravening Wolves.

V.21. *So that no man*] So that they have easily brought it to passe to scatter Judah, seeing none had power to resist them.

to fray them] See that in Judg.7.19 --22. And that 2 King.7.6,7. A Panick fear. See likewise that, 2 Sam.5.24. And that 2 King. 19. 7,9.

to cast out] So to fray them, as to cast them out, and eject them, not only out of the land of Judah, and their tyrannical possession, and oppression of it, but also out of their own lands and dominions.

CHAP. II.

Verse 1. I *Lift up mine eyes again*] In a vision. And this much makes to the same purpose as the former did, and serves to confirm it. Looking upon the present state and face of things, as they now stood, the restauration of Jerusalem, according to the many glorious promises made thereof, was a thing very hard to be believed. This other vision is therefore afforded, to strengthen it. And we are admonished to lift up our eyes in vision spiritually to view, and consider of it.

a man] A created Angel, in the shape, not substance of a man. Thus God deals the more familiarly to converse and communicate his minde to man. Some understand this of the Son of God in humane shape.

with a measuring line] See Ezech.40.3. and 47.3.

V.2. *whither goest thou?*] Attention, and diligent inquisition is to be learned by the example of the Prophet. So Act.8.34.& 16.30.

to measure Jerusalem] Whose building was promised, Chap.1.16. An I this is the main end of this vision, now that the foure horns by the four carpenters were scattered, and the hinderances of building it, removed.

to see] That the builders, whom God the Master-builder will use in it, may see the due measures of it.

V.3. *The Angel that talked with me went forth*] Chap.1.9, 14, 19. It seems towards Zechariah who stood somewhat afar off, verse 4. Christ drew neerer, the better to speak unto me, happily if the other Angel had not profered his service to Christ.

and another Angel] A created Angel. Their prompt and profered obedience. See on Chap.1.11.

V.4. *Run*,] So Christ saith to the created Angel: He that was the Son of God, commanded the other, who was but a creature, to expound the vision of the line to the Prophet.

young man] Zechariah. He seems then to be born in Babylon; and not to live there till his old age, as some have imagined: but that he came thence a young man, being such now in Jerusalem or Judah, in the second year of Darius, Chap.1.7. Or, this may happily relate to his mean condition, in comparison of the Angels among whom now he did converse.

saying] Here is Gods care of his Church in using and imploying his Angels thus in the Ministery and service of it. And Gods readinesse to grant the requests of his people, and to instruct them when they desire to learn.

Jerusalem shall be inhabited as towns without walls] Jerusalem had been a famous City, made up of three towns, famoused by heathen Writers among the chiefest Cities of the East. See Lam.1.1.& 1. 15. & 4 12. Now it lay yet in ruines. And after this, upon the re-building of the walls by *Nehemiah*, much ado there was to get it inhabited, Neh.7.4.& 11.1,2. but a few returned from the Babylonish captivity, they saw themselves far from what the glorious promises of the Prophets have told: Hereupon they might sit down in sadnesse, if not sink in despair. God here by his Angel and Prophet meets with this fore tentation, renews the glorious promise fully, tells them no walls shall be able to contain so great multitudes; the Angel may leave off his measuring, and measuring-line, Isa.49.19,20,21,22. And they should not measure things by what they saw, but what they were yet to hope for, not tie up those promises to so short time, but yet wait a while: The number of those that shall come thither shall be so great, that it will be impossible to compasse the City with walls large enough. Figurative terms, to signifie chiefly the infinite number of Believers which shall be called into the Church, by the preaching of the Gospel, Ch.1.17. And thus this vision setteth forth the great and marvellous enlargement of the Church under the Messias. See Isa 54 2,3. & 60 4 11. & 49. 20, 21. There is then one measure of *Jerusalem* before God, though another now in the eyes of men.

V.5. *A wall of fire*] She shall be safe and secure, though without stone-walls and bulwarks, towers and fortifications, ditches and trenches; God will be a wall of fire, that is, an impregnable wall and defence, which none can passe through, Isa.26.1. & 60.18. to secure her, and confound her enemies.

The glory in the midst of her] My presence in Spirit, grace and power, shall make it glorious; as the residence of a King is glory to the Royal City, or as formerly in the desert, the glory of God thewed it self in the signs of the pillar, and of the cloud, Isa.60.19. Though now never so few, never so poor and in-glorious, yet then in me alone shall her glory be.

ho, ho] Most of the Jewes returned not out of the Babylonish captivity, but stayed behind, preferring their ease, their planting and commodities there, before the returning into a vast desolate country, attended with many troubles and dangers, forgetting thus the land of promise, and making themselves little better then the Heathens, such was their contempt of God and his worship, and their ingratitude for their freedom and deliverance. Here therefore they are reproached for so doing, and earnestly called upon to return from thence; and by this figure all the Elect are exhorted to leave the world, and the corruptions thereof, to come into Christs Church.

and flee from the land] Isa.48.20.& 52. 11. Jer. 50. 8. & 51. 6, 45. Rev.18.4. and from the evils present and to come, that shall betide them that abide there.

for I have spread you] *Babylon* cannot be your country, nor a blessed and holy abode for you, seeing I sent you thither to exile and punishment, where you were cooped up, as birds in a cage, or persons in a prison; wherefore when I set you at liberty, freely to fly away, as a bird in the open air, make use of my benefits; and doubt not, but as my justice punished you, so my mercy can repair you; he that gave the wound can heal it, and can bring you again; you may trust his power and goodnesse, if you let not slip this acceptable time, and that the gate of Grace against you.

V.7. *Deliver thy self, O Zion*] Come forth speedily, see Jer.51. 6, 45. Act. 2. 40. else the fault shall be wholly in thee, having those means afforded thee: Remember *Zion*, Psal.137.1,3,4,5,6. It is Gods rest and dwelling place, Psal. 132. 14. 1 King. 6. 13. and why should the living Stones of Gods spiritual *Zion* remain still in *Babylon*, as in another *Ægypt*? God grace when he reacheth out his hand to help us, is not to be rejected.

V.8. *For thus saith the Lord of Hosts*] These and the like words are very often repeated in this vision, for the more assurance and confirmation of the several things contained in it.

after the glory] Concise words and general, wrapt up in some obscurity. Some thus; After the Jewes glory, or glorying over the Gentiles shall cease, then, &c. Some rather thus; After the glory of God now already begun to be shewed, in the bringing back the people from the captivity, God will not give over, nor make an end, till he perfect his work, build the Temple, and take such order with the heathen Nations, their enemies, that they shall not only not hinder and obstruct the building, but become a spoil and prey to their servants the Jewes: and thus he argues from the beginning, to the proceedings and perfection; as if he should say, You see now the beginning of the glory of Gods gracious dealing with you, he will go on, Psal. 138. 8. he will restrain the Nations from hindering of you, yea, they shall become a prey unto you; yet this glory which doth but glimmer now, shall not receive its full lustre till the coming of Christ, then shall that mentioned in the fifth verse, most gloriously shine and appear.

hath he sent me] These are the words of Christ delivered to *Zechary*, by that created Angel that went out to meet Christ, the Angel of the Covenant, with this charge and message from Christ, put in his mouth, v.3,4. They are the words of the Son of God speaking of his Father, God the Father sends his Son against these Nations.

Toucheth the apple of his eye] Of his own eye, hurts himself, puts out his own eyes, doth thrust his own sword through his own heart, or rather toucheth the apple of Gods eye, as the meaning is, Deut. 32.10. Psal. 17. 8. The eye is the tenderest part; we cannot endure to have it touched. So ye are so dear to God, that he can no more suffer your enemies to hurt you, then a man can abide to have his eyeball touched.

V.9. *I will shake mine hand*] Wherein there is a rod of iron to rule, and crush the heathen, your enemies, Psal. 2. 9. And this notes the facility of the work in Gods hand, he hath long hands, as the phrase is of Kings; and the shaking of his hand shall serve the turn. As Isaiah 8.17. His hisse is sufficient.

a spoil to their servants] They shall be your servants, as you have been theirs: a figure of the Churches victory over the world, which before had oppressed her, and kept her in bondage; for this cannot so well be applied to all that time between their return out of Babylon, and the coming of Christ, as to the time of the Gospel and Christ, wherein the heathen Nations submitted their necks to the yoak of Christ, and his spiritual Kingdome.

and ye shall know] Experimentally, and this experimental, practical knowledge is a thing distinguished in Scripture from a bare, literal, noetical, speculative knowledge, swimming in the brain only, and not sinking in the hearts; see Ps.9.10. Heb.10.34. Josh.23.14.

hath sent me] To declare, and perform these promises, as Mediatour and Protectour of the Church. The Son of God is sent by the Father to the good of the Church. See verf.11.

V.10. *Sing*] He brings them here, as it were, into present possession and fruition of the promise, sets and placeth it before their eyes, so to fasten the truth of it in their hearts: And bids them therefore sing and rejoyce, as if it were already done, for he will not begin that which he doth not resolve to carry on to perfection. Let them then for the present return from Babylon, and go on with the building of the Temple, and sing in the assurance of these promises. See Isaiah 12 6. and 54.1. and 66 10.

I come] Here Christ speaks, not God the Father, nor Angels, not the Prophet. Here he is called Jehovah, the true and only God; yet is sent by God as Mediatour, and so inferiour to God, in the Person of the Mediatour. He was now come already. But here is noted a progresse, and further procedure in his grace, far beyond the present.

and I will dwell] Typically in the Temple, and on the Mercy-Seat. But really and substantially when Christ came in the flesh who is *Immanuel*, God with us; in whom, as in a Temple, the fulnesse of the God-head did dwell bodily; Col. 2. 9. And he by his Spirit with his Church, to the end of the world, Matth.28.20. See Lev.26. 12. Ezek 37.27. 2 Cor.6.16,18.

V.11. *And many Nations*] The voluntary submission of the Gentiles, joyning themselves to the Church of God. Thus ratifying what many other Prophets had formerly fore-told in their times.

In that day] Namely, in the Churches re-establishment by the Messias, figured by the deliverance out of Babylon.

my people] As well as the natural Jew, according to the Law, Exod.12.49. shall make up one body of my Church and People.

dwell] See on verse 10.

Know] See on verse 9.

That the Lord of Hosts] Whose power and work no creature can obstruct or hinder.

unto thee] As formerly to the Nations, and against them, ver.8.9. so now to thee, His Embassie is directed to, and for his Church; to be Head, and Patron, of his own peculiar people.

V.12. *Inherit Judah his Portion*] Possesse and enjoy them: The Jews were his ancient inheritance, by his free and gracious Covenant with them, Deut.9.29. 1 King.8.51,53. Psal.74.2. Jer. 10. 16. Herein blessed were they, Psa.33.12. And God will not forget them, Psal.74.2.& 94.14. They seemed now to be cast off, lately expelled their inheritance, and land of promise, and yet now without Kingdom, Temple, and the worship of God, or scarce having a shadow of these. The Lord now takes off these discouragements, removes those obstacles by his gracious promises here; He shall inherit Judah now, and which makes this promise full, he shall inherit all his Elect which are the true spiritual Judah, and hold them for his proper and peculiar people, and as such which he shall love, govern, and preserve. See Exod.34.9.

In the holy Land] In Canaan now again, though for a time they were exiled out of it. And compleatly, in the Church of Christ, under the Gospel.

and shall choose Jerusalem again] This choice made of old, 1 King. 8.44,48. and 11.13. 2 King.23.27. after their rejection for a while, shall now be in a sort renewed before the eyes of the world. The current of his grace towards her, which was formerly stopt by her sinful courses, and interrupted, shall now flow freely again. See Chap.1.17. Isa.14.1.

V.13. *Be silent*] Thus he seals up the promises of this vision, statelyextolling Gods Power, that his people should not once doubt or fear their accomplishments. As thus, brag not, threaten not, thou adversary, dispute not, doubt not, O weak men, who may not compare their wisdom, or oppose their strength to Gods, who is able, and wel skilled, to bring to passe all his promises, against all oppositions and obstructions whatsoever. See Hab.2.20. Zeph.1.7. He insults in some sort over all the Churches enemies; Let them rage as they list, God will stop their mouths, and silence them.

For he is raised up] Awaked, as a man out of sleep, Ps.78.65. according to that exhortation, Isai.51.9. Raised up, to succour his Church, make good his promises, & over-power any opposition whatsoever.

Holy habitation] *Hebr. the habitation of his holinesse*; that is Heaven, as it is interpreted, Deut. 26.15. from whence God would now send help for his people. Or rather, the Temple, which was likewise Gods habitation, 1 Sam.2.29. and though now it were contemptible, Psal.101.14. not half built, yet was it holy. And thence God would arise, as out of a dream, and shew himself for the defence of his Church: and more fully then, when he shall come, as it were, out of his closet, publikely to govern his Church by his Gospel.

CHAP. III.

Verse 1. *Shewed me*] In a vision. The end whereof is to shew, that in the restauration of the Temple, and of the service of God, it was first of all necessary to have those persons which were to be imployed therein, reconciled to God, and cleansed from the pollution which they had gotten in Babylon. And that likewise the Church represented here by *Joshua* a chief Officer of it, should be re-admitted into Gods favour, to the end that the service which he should yeeld to him, might be accepted, which is figured by a form of *Joshua*, his being by the Lord absolved, and afterwards sanctified.

Joshua the High Priest] Or *Jeshuah*, or *Jeshua*. See Hag.1.1,12, 14. & 2. 2. Ezra 2. 2. & 3. 2, 8. & 5. 2. This chapter deals with the High Priest; the next, with *Zerubbabel*, the Prince.

standing] Like unto a man accused before a Judge, or, as some, ministring in his office.

before the Angel of the Lord] Before Jesus Christ, whose Type *Joshua* was, who is both Judge and Advocate, and Defender of those that believe in him, in this Judgement, 1 John 2.1.

and Satan standing at his right hand] That is, an adversary: the adversary, the malicious accuser of the faithful to God, against whom he complains, pretending to be zealous of having Justice done, though he be only moved through an envious and malignant rage, Rev 12.10. Psal.109.6. Job 1.6. and 2.1, 4. which act agreeth with his name in Hebrew in this place,

to resist him] Heb. *To be his adversary*; to frustrate his prayers and intercession, by interposing his most bitter accusation against him and the Jews: What this accusation was, appears plainly by the third and fourth verses; Satan still is the chief adversary of good & great men, of the Church, and all Gods people; so against *Job*, ch.1 9, and 2.ver.3,4. so against *David*, 2 Chr.21.1. he deals against chief men, as 1 King.22.31. Luke 22.31. see Ephes. 6.12. We must know Satan is the chief adversary against whom Gods Church and children have to deal; it is he that useth the rage of the world, the madnesse of the people to ruinate the Church; and this he doth in all ages.

V.2. *And the Lord said unto Satan*] Namely, the Son of God, who was called before Angel, before whom *Joshua* stood, he is ready at hand for the defence of his people.

the Lord rebuke thee] Not altogether unlike is that phrase Gen. 19.24. the meaning is, My everlasting Father rebuke and confound thee in this malicious opposition which thou makest against his servant, justifying and clearing him against thy accusation; see Jude 9. the same words spoke upon another occasion: This interpation is doubled, to shew the earnestnesse of affection to have it done, and to intimate the facility of the remedy which is in the Lord to do it; his increpation is sufficient to cub Satan, he unpoosteth him, and binden him at his pleasure, Apoc.20.

that hath chosen Jerusalem] Hereby is intimated and shewn the chief foundation and ground of the Churches absolution, here represented in *Joshuahs* person, which is, that God from all eternity hath out of his meer grace, without their merit, chosen his Elect to salvation, Rom.8.33. All assiance of salvation flowes from election. And the salvation of the Church was the thing intended by the former rebuke.

is not this a brand] A special and choice piece, purposely saved and reserved by God for his special use and service.

plucked out of the fire] Out of *Ur* of the Chaldees, out of the Babylonian fiery furnace; now God will not forsake his own work, but make the end as good as the beginning, and preserve the High Priest, and the High Priesthood, against all thy machinations, malicious oppositions and accusations. Or more largely thus; This man, and this small company which *Joshua* represents, is a reservation of my grace, which I have reserved out of my people, whom I have caused to passe through the fire of my judgments, Amos 4.11. see Rom. 11.5. and therefore towards him and them my decree of grace shall stand firm and invariable, why then goest thou about to resist him, and Gods known will concerning him and them?

V.3. *with filthy garments*] Or, vile garments; an ordinary sign of sin, as a white and clear garment is a sign of Christs righteousnesse put on by faith, and of the regeneration of the Spirit to newnesse of life. See Ezek.16.8,10. Rev.3.4,18. and 7.14. yet this seems to have a further relation to the present state and condition of the High Priest, his garments belonging to him as High Priest, and the High Priesthood it self, were but base and contempcible now, to what they were before the Babylonish captivity: And so all things else nothing answerable to their expectation raised up by the glorious promises of the Prophets formerly made. This Prophet is mainly sent to lift up their dejected minds, and to draw their eyes from the present face of things to expectation of better, from the day of small things, to the dayes of great and glorious things, which were not yet so soon, but to come hereafter.

and stood before the Angel] Christ did not abhor his presence, nor reject his service, so gracious is he to respect his Saints, notwithstanding their many infirmities, and to accept their obedience, though mingled and stained with much corruption.

V.4. *unto those that stood before him*] Namely, to the created Angels, his Ministers, Heb. 1.14. To shew that Christ who only hath power to forgive sins, and justifie the ungodly, he doth therein imploy the holy ministery for an instrument. See 2 Cor.5.18. Heb.1.14.

take away the filthy garments] In respect of the glorious garments and precious stones that the High Priest did wear before the captivity. And by this contemptible state the Prophet signifieth, that these small beginnings should be made excellent, when Christ shall make the full restitution of his Church.

Behold] See by this sign, as Jer.1.9.

I have caused thine iniquity] This hath relation to two spiritual effects: The one is, that by Christs satisfaction, sin is taken away from before the eyes of God, that it is not imputed to condemnation, though the corruption be not altogether blotted out in man, during this life. See Psal.32.1,2. The other is, that Christ his merit and righteousnesse is applied to the believer to life, and that by his Spirit he putteth on the new man in righteousnesse and holinesse, Gal.3.27. Col.3.10. In a larger sense; This may have relation likewise to the iniquities of the Jews, the cause of their present low and dejected estate in shame and misery; and yet that God in mercy will in his time relieve and redresse it.

V.5. *And I said*] Some understand this to be the speech of the Prophet *Zechary*: But it seems rather to continue the speech of the Angel of the Lord, Jesus Christ himself.

Let them set a fair Mytre] An ornament for the head of the High Priest, Exod.28.4. Levit.8.9. & 16.4. To shew that God besides his grace which was common to all the members of his Church, did also adorn him with the gifts of his Spirit, besitting his Priestly charge, that the dignity of the High Priesthood might be perfect; This was fulfilled in Christ, who was both Priest and King. In the general; God will have nothing wanting to the furnishing and adorning of his Priests with gifts, and graces fitting both their persons as private men, and their functions as publike officers.

Stood by] As it were to have his sentence put in execution presently. It was as soon done, as said. And hereby is signified Christs assistance to the work of the Ministery: As to that also seemeth to be referred his speaking *alone* in this place, to shew that he *alone* doth all the work, and doth all things in all men: and that

that he can alone pronounce the sentence, and comfort the soul by his Spirit.

V. 6. *Protested*] A court-term as in a contestation and plea of Law. To shew the matter here to be of more then ordinary weight and concernment As Gen.43.3.

V. 7. *If thou wilt*] His duty hereupon required; with a promise thereunto adjoyned. God tyes this duty to the Priests dignity. They are not advanced to live, and rule as they list; to assume to themselves above what is right and Law: But they are tied in obedience to God, and to his Laws, to live and rule under him, according to it. Deut.17.11. to walk in the wayes of his Commandements according to the Moral Law.

Keep my charge] Or, *Ordinance*. All things belonging to the charge of Gods House, and office of the High Priest. In a word, the Priests dignity, and duty, is not to be separated from Gods Word and Worship. God doth not resigne his soveraignty to any mortal man: departs not with any thing of his right: but onely makes men his Ministers, that he alone may rule and govern his Church, by their means and Ministry.

Then thou shalt also judge my house] And rule in my Temple, and regulate the inferiour priests in their several charges and functions, and over-see them that they do their duties: Then I will keep thee in thy Priestly degree, and honour, Heb. 5.4. Of which office the two chief parts were, the government in Ecclesiastical businesses, concerning the worship of God, according as it is set down in the Law, Deut.17.11,2 Chr.19.11. And the chief and continual ministry of holy things. Of his office in civil affairs. See Deut.17.

Keep my courts] The courts of the Priests and People, being accounted part of the Temple; over all which the High Priest was the chief over-seer.

and I will give thee] Here is *Joshuahs* gracious reward after his faithful service, 1 Sam.2.30.

places to walke] Heb. *walks*: Happily alluding to the walks and galleries about the Temple.

Among these] Not onely among the faithful ones in the holy assemblies on earth, where also the Angels are, 1 Cor.11.10. But also and chiefly among these, ver.4,5. as it were pointing to them; that is, after all this I will gather thee up into my heavenly glory with mine Angels, to be among the Seraphims, and glorious Angels; the likenesse of which thou beholdest here in this vision, Mat. 22.30. Luk.20.36. Heb.12.22. Implying, all things contrary to befal to the Priests that should be false to their functions and offices.

V.8. *Hear now*] Calls for attention, as to a thing very memorable. Now the Lord of hosts comes to shew, that all this done hitherto to *Joshua*, was but Typical, and a shadow of that main substantial thing, which should hereafter follow. And therefore still these poor beginnings, should not make them despair in the expectation of those many glorious *promises* made by the Prophets, of the state of the Church after the return; for they should in their due time obtain their full accomplishment. And therefore here he comes now from the shadow, to the substance; from the Type to the Anti-type; even to him, for whose sake, and by whose means, Priesthood, Temple, People, and all should be restored and preserved. Entring here into a Prophetical enarration touching the Messias.

Thou and thy fellows] Thy friends, the rest of the Priests, the whole College of them; who though inferiour in office, and under his inspection, yet were fellows in most services, and in their degree Types of Christ too.

that sit before thee] In assemblies and meetings, as Assessors before the President. The High Priest, and the rest of the Priests were specially concerned in this ensuing prophecie. Others were not so capable to hear it, or make use of it; they were so drowned in a carnal apprehension of the Promises.

for they are men wondred at] And here is a reason why they alone are spoken to. They are men, not seeking signes and wonders, as Matth.12.38. or fore-telling signes and wonders, as Deut.13.1. or as true Prophets did, induced with the gift; nor themselves appointed by God for signes and wonders, as *Esay* and his two sons, *Shear-jashub*, and *Maher-shalal-hash-baz* were, Esay 8.3. But they are men wondered at, not in an honourable way, but in an opprobrious way; as Psalm 71.7. as the Papists wonder at us; and the wicked at the godly, 1 Pet.4.4. Isa.59.15.

Behold] Another note of attention, proceeding from the wondrous prophecie.

I] I, the Lord of Hosts, God the Father.

will bring forth] Now the Priest-hood is mean and despicable; and will be worse afterwards, as appears in the dayes of the *Maccabees*, of *Herod*, and in Christs time. But I will mend all, fulfill my promises, and bring forth, suddenly and unexpectedly, for the manner of it,

My servant] Though a Son by nature, yet a servant, by office of Mediation for our sake. So Isa.42.1. & 49.3. & 53.11. Matth.12.18. Phil 2.7. I will send my Son into the world, who shall take upon him the form of a servant, to accomplish the work of Redemption.

The branch] So called likewise, Chap.6.12. Isa. 4.2. and 11. 1. Jer.23.5. All which places are understood of Christ. And so called; Because out of the dead and withered stock of *Davids* house, he sprang forth on a sudden, like a branch, or Cyens out of a dry tree; Though that family then was obscure, and all the glorious branches cut off, even to the stumps, as Dan.4.15. yet a remainder there was, and sap enough therein, which in due time should sprout forth into this glorious Branch, the last & great ornament of that Princely family. God in most unlikely times, and by most unlikely means, can bring his purpoles to passe.

V.9. *For behold*] Yet another note of attention in this so weighty a matter, for he insists upon the same point, under another Metaphor.

the stone] The foundation and corner-stone of the Church, and its building: that precious stone. See Isa.28.16. Psal.118.22. Dan. 2.34,35. Mat.21.42. Acts 4.11. Rom.9.33. 1 Pet. 2.4,8. This may note the firmnes of Christ, & of the Church built on him, Mat.16.8.

that I have laid] Not to be laid by the industry of Artificers, but by Gods handy-work. So Isa.28.16. Psal. 118.23. Dan.2 34. meh at most are but his instruments.

before Joshua] In the Church; whereof he now hath the charge. And this alludes to the Temple now in building, whose foundation was now laid before *Joshua* and *Zerubbabel*.

upon one stone shall be seven eyes] Some take it passively: that all mens eyes shall look towards Christ. Others rather, that God shall cast his most perfect care, and use his most absolute providence on him, and over him, as Chap.4.10. and put upon him the fulnesse of all grace, the Spirit without measure, Isa. 11.2. and furnish him with all absolute sufficiency of wisdome and counsel, not onely to lay a foundation, but also to build up his Church, and to rule it in the best order. He shall be all eye himselfe; and an eye to enlighten and illuminate his Church, and people. The eyes of my Providence, 2 Chr.16.9. which is infinite and universal, here signified by the number of seven, chap.4.10. shall be always fixed upon Christ, to maintain, favour, and cause him to prosper in his kingdom, that by his most perfect knowledg and providence he may translate and accomplish his office and administration according to my will. See Isa.42.6. and 49.8, and 51.16.

Behold] Yet for more attention to this mystery.

I will engrave] Words of God the Father, who hath appointed his Son to be Mediator, & hath conferred upon his humane nature, all the gifts of his Spirit, for to perform it. See Dan.3.34,44. Heb. 9.11. Joh.1.16.& 3.34. Col.1.19. & 2.9. Though it shall be a stone rejected by the builders, Act. 4.11. yet God will work upon it all perfection of excellencies; as Ps.45.7. An allusion this is to the graved carved stones of the Temple; whose costly workmanship did in some sort shadow out the excellencies of Christs endowments But yet these do so far exceed the other, as God is a more cunning worker, then man. The very engraving of Christs wounds upon his body was an excellent workmanship of God. And all this, that he might communicate and impart all to the use and benefit of his Church.

remove the iniquity] Guilt, stain, & punishment. This is the fountain and foundation of all ensuing blessings. Till then no true blessing can come. And the removing of this, is the removing of all lets and obstacles out of the way. Some thus; as in *Joshua*, newly made fit to undertake the Priesthood again, I have sanctified all my Church: So by one only oblation of my Son, who was eternally consecrated High Priest, I will purge all the sins of my Church. See Heb.9.12. and 10.12,14.

of that land] Of the Church typified by the Land of Canaan. To the inhabitants whereof pardon is now promised.

in one day] Suddenly; and by one all-sufficient sacrifice once offered, in opposition to the legal sacrifices every day repeated. See Heb.7.27. and 9.26,28. and 10.10.

V. 10. *In that day*] In that season of time, when that day shall come, and from that day.

shall ye call] This may intimate love and charity, in calling and converting others.

under the vine] These trees have broad leaves, and yeeld a cool shade, pleasant in those hot countreys, and therefore under them they had their arbours, wherein they made their banquetings, & invitations of their neighbours, in the times of publike peace, and security of the state, 1 King.4.24,25. The meaning here is; They shall be secure; there shall be no need of fenced places for refuge in danger; There shall be no enemy; none shall make them afraid. And this promise belonging to the whole kingdome of Christ, it may be extended to the Spiritual peace of Gods Church & children, which they enjoy with God, though the reconciliation made by Christ. See Hag.2.9. Mic.4.4. Isa.2.4. Hos.2.18.

CHAP. IV.

Vers. 1. *And the Angel*] See on Chap. 1.9.

came again] It seems from *Joshua*, ch.3. to the Prophet. And here he multiplies vision upon vision, without intermission. And this without the Prophets seeking: neither was he in case now to seek it, as the next words shew; but freely prevents him with his grace: and shews his care of his Church, though man no wife appear: and omits nothing available for the strengthening of the faith of his people, against all their present doubts and difficulties, and to assure them of the present building of the Temple, and of the future glorious restauration of his Church.

and waked me] It may be there was some little space of time

between

between these visions; during which time the Prophet in his extasie was as it were asleep. Or he was drowzy, and dull through the infirmities of his flesh if not astonished with admiration at the continuation and greatnesse of the former vision: He was without any action or motion of the spirit in him. And if the Prophet needed this rouzing up, how much more do we?

V.2. *what seest thou?*] This present vision then was shewed him before this question was asked him. But he had not so duely heeded it, if he weary and distracted thoughts had not been thus raised up to fresh and fuller attention. And thus the Angel leads him on by degrees, to learn of him that which he might afterwards faithfully deliver to the Prince and People.

a candlestick] Now begins the vision it self. The Church in Scripture is compared to a candlestick, as Apoc. 1. 20. By allusion to the candlestick in the Tabernacle, Exod.25. And the ten in the Temple, 1 King.7.49. 2 Chron.4 7. The Church is the light of the world.

all of gold] Such was that in the Tabernacle, and the ten in the Temple, all beaten work of pure and perfect gold. And such also were all the utensils and instruments belonging to them. The silver candlesticks mentioned, 1 Chron.28.15. were such as were used by the Priests and Levites in the Court, and carried up and down in their hands. This notes the preciousnesse of the Church, and the purity of it in doctrine, worship and manners, as pure gold without mixture of baser metals, not that God regards gold, but that men thereby might be raised to an higher esteem of spiritual mysteries therein represented.

with a bowl] *Heb. with her bowl.* This is the oil-vessel, or cruet; but not a little one: a Chrismatory, which through the two golden pipes received into it self the golden liquor, or oil, from the two olive-branches, verse 12. Some fouly mistake this for an eighth lamp.

upon the top of it] Upon, or above the top, or shaft, or body of the candlestick.

and his seven Lamps thereon] Above the bowl, high-most of all, and this is repeated in the last words of the verse.

and seven pipes to the seven lamps] *Heb. seven and seven, or seven several pipes to the lamps, &c.* Or each lamp had seven pipes, say some, which you must imagine to be in the bottom of the bowl, to distribute the oil to each lamp, to convey it to the match or weeks of the several lamps.

V.3. *And two olive-trees by it*] Likely the trees by the candlestick, and the two branches above the bowl. The berries whereof dropped down oil into the bowl continually, to feed the lamps, and keep them burning, verse 2. Vainly then are they imagined by some to be embossed, and wrought upon the bowl, and to be of gold it self, only fashioned like to olive-trees.

one upon the right, &c.] The candlestick and bowl in the midst betwixt them.

V.4. *what are these?*] The Prophet having related the vision, is answer to the Angels demand, now asks of the Angel the meaning of it; not only what the two olive-trees, but all the whole vision meaneth. Though he looked, beheld, related it punctually, yet he could not tell the meaning of it. The difficulty should not make us cast it off, or despair, but whet our diligence to make us the more seriously and sedulously search after it, and inquire.

V.5. *Knowest thou not what these be?*] This is spoken, not to much to reprove, or reproach his ignorance, as to enflame the Prophets desire to know the truth of it.

No,] A free and ingenuous confession. Our pride commonly makes us ashamed, not of our ignorance, but of confessing it: But surely if the Prophet were ignorant of the tendency of this vision, how much more we? It is good for us to know and acknowledge our own ignorance.

My Lord] Thus he calls this Angel the Lord. See on Chap. 1. 9. And thus humbles himself to honour him.

V.6. *Then he answered*] Such confessions of our own insufficiencies, such inquisitions after knowledge, and the means of it; such humble docilenesse and desires want not their fruit, and Gods blessings upon them. Here now he is taught, and thus brought to it by degrees, to heighten his esteem of the vision, and to make him the more attentive to it. And the same use we must make of it. If it had been over-facile, it might have been the sooner sleighted.

This is the word of the Lord] The particulars of the vision are not so much insisted upon, as the main scope of it. Neither are we to insist too much upon each particular of the candlestick, his bowl, his lamps, his pipes, &c. It sufficeth in general to understand thereby the Church, and the various gifts and graces of Gods Spirit abundantly supplied unto it, that it shall shine as the light of the world, and the light of it shall never be extinguished. But rest we in the Angels own interpretation, which is made touching the main scope.

unto Zerubbabel] See on Hag. 1.1. This vision is especially directed to *Zerubbabel*, the Captain of Gods people, and so a Type of Christ, their eternal King, to strengthen him in his charge of Political head of the people, as the other vision was for *Joshua*, the Ecclesiastical head.

not by might] Or army; I have caused thee to see in this figure, that the subsistence of my Church is not in the same kinde as that of worldly Empires, in force of armes and power, but in a lively internal action of my Spirit. Wherefore be not dismayed in thy minde, O *Zerubbabel*, if wordly strength go fail thee, my Spirit and power shall supply all, as well for the re-establishing of the material Temple, as for the spiritual conduct and preservation of the Church. See Hosea 1.7.

nor by power] By no humane force or policy, one or other.

but by my Spirit] My power, providence, and gracious favour.

saith the Lord of Hosts] Who is therefore able of himself, without other helps, to do all things: which opposition between mans help and Gods, is not generally to be taken, as if mans were never subordinate; but with reference to the Jewes opinion, who imagined in this present case, that when outward means lack, all must go to the rack, or that man can do somewhat without God, or at least must do as much as he. Thus then have we shortly the sum and substance of this vision. That as the making and maintaining of this candlestick, and his lamps, was without the art and cunning of man, by means super-natural; so Gods Spirit without it, if need were and above all humane helps, should suffice for the re-edification, and preservation of the material Temple, and true Church. And therefore they, (and so we) without all anxiety, were so to fix their faith upon God alone, as to rest and relie wholly upon the sufficiency of his grace and help, though no outward hope appeared.

V.7. *Who art thou O great Mountain?*] The Empires which oppresse the Church, though they be great as Mountaines, yet shall they be beaten down by the stone, Dan.2.34,35,44,45. which is Christ figured by *Zerubbabel*. See on Chap.14.10. Or rather, to apply it to the present time, and state of affairs; the present enemies shall not be able to hinder, as they have done, Ezra 4. the small and little strength of *Zerubbabel*, and the Jewes from building my Temple: But by the power of my Spirit they shall be levelled before *Zerubbabel*. The weak beginnings of the Jewes, and the strong oppositions of many and mighty enemies, made them fear their return had been in vain, and they deceived or deluded thereby, the event nothing answering their expectations and hopes. Thus Satan endeavoured to break off the building. But the Lord tells them, there shall be no obstacle, how great soever, which he will not remove. And this is expressed by an interrogative Apostrophe to the enemy, and that full of scorn and insultation against the enemy, and contempt of his mightinesse, who in his own eyes, and the Jewes, was a great mountain inaccessible, unpassible, easily overlooking and over-topping the low and poor estate of the Jewes. See it in the case of the walls of the City, Nehem 4.1,2,3. But yet what are they, when they oppose God, and his servants armed with his power?

a plain] As smooth without resistance, and as easie to passe over, as a levelled plain, and even Champian. If the interrogation be put after *Zerubbabel*, as some do, yet the sense is the same. And this is a great comfort to the Church in all ages.

and he shall bring forth] It shall be shown to the world at the appointed time, and exalted above all wordly greatnesse, Dan.2.35. Or, more punctually, now, will they, nil they, maugre all their might and malice, *Zerubbabel* shall finish and perfect this present building of my Temple, Ezra 5.5.

the head-stone] The foundation-stone had been laid long before, Ezra 3.10,11,12. Some count upon 104 years since, some upon 46. But the most likely is about 14 from the first of *Cyrus*, or *Darius Medus*, to this second of *Darius Hystaspis*. The interruptions that interposed we finde, Ezra 4.4,24. yet now he shall lay, or cause to be laid in open view, the corner-stone, or front-stone, or top-stone, which finisheth the building. See Psalm 118 22. Ephes.2.20. Haply here is an allusion to that custome, when at the foundation, and finishing of great publike buildings, the chief Magistrate is present at the laying of the first, and last stone; and it may be, doth it himselfe.

with shouting] Acclamations, and joyful out-cries. Some extend the words to a more general meaning, thus; The Angels, the faithful, and all creatures shall rejoyce at Christs Kingdome, established in the world; and shall desire God the Father to heap all manner of blessings and happinesse upon it. See Psalm 116.26. Or, they shall acknowledge and preach, that the Father hath laid up in him all the treasures of his grace, and gifts of his Spirit, John 1. 16. yet this hath rather a more immediate reference to the joyful acclamations of the people at the finishing of the building of the material Temple by *Zerubbabel*.

Grace, grace unto it] Applauding it, as men do at Theatres, in harvest, and other like publike occasions, as they did, Ezra 3. 11. wishing and praying all happinesse and prosperity to abide with it, that this Temple and building may long stand and flourish, and that as his favour and grace, not their proper strength, built and stablished it, so the same his grace may maintain and preserve it. And thus the faithful should pray with one voice, and heart, earnestly and constantly for the prosperity of Gods Church, Psalm 122.6.&c. and 51.18. and 87.7.

Ver. 8. *the word of the Lord*] Jehovah, the Angel that still spake

spake with him, the Angel of the Covenant. See on Chap. 1.9.

V.9. *The hands of Zerubbabel*] God used his hands in laying the foundation; This was a well known truth to all, Ezra 3.8,10.and 5.16.

His hands shall also finish it] This shall be as certain also, as the other is certain. God will carry this building on, and will not forsake the work of his own hands. Psal. 138. 8. Though some seemed to despair of it, yet *Zerubbabel* should have and enjoy his hearts desire, and finish it, Chap.8 6. Ezra 6.14,15.

and thou] The Prophet, or *Zerubbabel*.

shalt know] See on Chap.1.9,11. Experience should prove it, and make it good. And seeing that the Lord verse 8. is he that saith, that the Lord had sent him. Some hence would conclude that there are here two Persons, the one the Son who is sent, and the other the Father that sendeth him, both one, only and everlasting God, Isai. 48.16. Zech.2.8. see the like speech, Gen 14.14.

V.10. *For who hath despised the day of small things?*] Who? not one, nor a few, nor unknown; but the body of the people, Hag. 2 verse 3. They had a mis-believing, mis-giving heart; fearing, if not despairing, that these poor and small beginnings would have no good ending, would come to naught, and be their scorn. As those ancient men wept therefore, Ezra 3.12. The Angel doth rebuke and reproach them for this their pusillanimity, and dejected, ungrateful, un-believing, malignant spirits; as if God were not able to make good his word, and carry on these weak beginnings to the desired greatnesse and lustre. These small beginnings serve for the tryall of their faith, and the more magnifying of his power. He makes the little stone grow to a great mountain, filling the whole earth, Dan. 2.35. And thus Christ himself should spring out of the withered stock of Jesse, and come forth of little-Beth-lehem, and out of the low estate of the lowly Virgin; and be despised, without form or beauty desirable. See that Neh 4.2,3. and that Job 26.14.

For they shall rejoyce] Or, *but*; or *sith the seven eyes of the Lord shall rejoyce*, notwithstanding all their disdain and diffidence, all their unworthinesse, yet they shall see what they looked not for; they shall one day have occasion to rejoyce, seeing the work perfected. For God out of meanest principles raiseth matters of greatest moment. See Ezra 6.6——13. The singular comfort of the Church in all ages, and at this very day.

and shall see the plummet] *Heb. Stone of Tinne.* He seems to mean the little line with a plummet to it, of Tinne, as we usually do now of Lead, which wall-builders do use to level their work with, their perpendicular. And last, they should see the other stone, verse 9.

in the hand of Zerubbabel] He commanding, over-seeing, and directing their work, busily at times imploying himself in ordering of stones to be laid level, square, and perpendicular; Thus carrying on the building to perfection.

with these seven] These relate not to the seven lamps of the candlestick, or to any number of Angels, whom God useth as Ministers in his provident government of the world: But to those seven eyes of that stone, Chap. 3.9. the eyes of the Lord, as the next words shew.

which run to and fro, &c.] 2 Chron.16.9. He perfectly knows all things, in all quarters and corners of the world. All men and Angels too, are ignorant, and come short of this knowledge; many mysteries are hid from the Angels, & revealed to them, only as their employment requires. But God is omni-scient, nothing can fal out at any hand to hinder the perfecting of his work, which he tore-sees not, and therefore they may rest secure without any fear, upon his watchful providence, that he will see the building of his Temple now in hand, to be perfected. His providence shall as a soveraign Architect over-see this work, whose director *Zerubbabel* is, to blesse it and accomplish it.

V.11. *Then answered I and said unto him, what are*] The Prophet desires still, by degrees, to profit more in the knowledge of this sacred vision; of that last part mentioned, verse 3.

V.12. *these two olive-branches*] These not mentioned before, are more taken notice of now; bigger besske, and more remarkable then the other branches; from which two the oil dropped. The word seems by its signification to liken them to ears of corn, because they seem to be full of olive-berries, as these are of grains.

which through] *Heb. By the hand.*

the two golden pipes] Neither were these mentioned before. These conveighed the oil from the branches or berries into the bowl. The former seven pipes conveighed the oil out of the bowl into the lamps.

empty] Or, *empty out of themselves* oil into *the gold.*

the golden oil] Heb. the gold: namely, the pure yellow oil that did shine like gold.

V.13. *Knowest thou not, &c.*] See on verse 5. This is our wisdome to be ever learning all our dayes.

V.14. *these are the two anointed ones*] Or sons of the oil. Thus interpreting both parts of his question, in one answer: yet there is much doubt who these two are. Not surely *Enoch* and *Elias*, Apoc. 11. but if persons, then either Christ, and the Comforter; or Christ in his two Natures, or two offices of King and Priest; or more literally, *Joshua* and *Zerubbabel*, as Types of him. Or we may safely understand them of the influxes, and anointings, and graces of Gods Spirit; which from God are continually poured on the Church, and the chief officers of it, through Christ by pipes, that is, such means as he best pleaseth, 1 John 2.20.

that stand by the Lord of the whole earth] Or before, chap.6.5. These graces are and abide in Christ in all fulnesse; and out of him flow forth upon the Church in such a measure as best is every part: so as the lamps never want sufficiency of oil to maintain them burning. Some understand the answer to be concerning the olive-trees, and not concerning the olive-*branches*. However the one is easily understood by the other, by comparison and proportion.

CHAP. V.

Verse 1. *Then I turned*] Thus distinguishing this vision from the former, and intimating some small distance of time to have passed betwixt them.

and lifted up mine eyes and looked] God inwardly had moved him hereunto, and so prepared and fitted him to receive this heavenly Oracle.

a flying Roll] Or book of paper, parchment, or other stuff: not written as ours are in several leaves, but according to the customes of those times, in one large scroll, which was wrapped up together, like the web upon the pin. See Psalm 40.7. Jer. 36. 2. Luke 4. 17. Ezek.2.9,10. This seems to have appeared in the air unfolded and spread abroad, flying and fleeting along swiftly, as a bird ready to seize on its prey.

V.2. *what seest thou?*] See on Chap.4.2.

the length thereof] The length and breadth of huge bulk and bignesse, equal to the measures of the porch of the Temple, 1 King. 6.3. as if coming forth from thence, able to contain all the peoples sins, and Gods judgements written in this Roll, implying the greatnesse, the weight, and long-lastingnesse of them: as the flying doth the swift execution of them.

cubits] See on Ezek.40.5.

V.3. *this is the curse*] Written in this Roll. Though in the former visions were revelations of Gods favour and mercies to this people, and he for his election-sake did purpose to establish his Church among them, and restore their state again. Yet he gives them to understand that he favoured not their grosse and grievous sins; but would severely punish them for the present; and if they grew more rank and ripe in rebellion, he would preserve his Church, but utterly subvert them, when they had filled up the measure of their iniquity. Or rather, as some others; Though they justly suffered for their sins, yet he comforts them with this, that God would at length put an end to their evils, and bear away their sinnes, the causers of them, and cast their wickednesse out of his Church, and confine it, as it were, into exile and banishment.

that goes forth over the whole earth] Ready to be executed, and to seize upon all the lands of Judah and Israel, upon the grosse and grievous sinners therein, in every part and corner of it, no place being free.

for every one that stealeth] He instanceth in some grosse sinnes, against which this curse is threatned. They had other sins. This here of theft is against the second Table of the Law: yet sacrilege also may be here included.

shall be cut off] Targum thus: Every one that stealeth, and lieth, is punished by it. The vulgar Latine, shall be judged. And so the LXX ἐκδικηθήσεται.

on this side, according to it] Or, every one of this people that stealeth, holdeth himself guiltless, as it doth. That is, as the rest of the earth doth, are as impudent in maintaining their sins, as the rest of the earth is; as the Heathen man doth, as any in the world doth. Others thus; every one that stealeth being written on this side of the book or roll, shall be cut off, according to it, to the contents of it; The plainer and easier sense and meaning is; on this side of the land, or whole earth; as the former expression is; no place or person shall be exempted or spared from the punishment.

according to it] That is, according to that curse, in the Roll.

shall be cut off] Punished, or destroyed.

and every one that sweareth] Swearing, and for-swearing, a grosse sin against the first Table. Not these two sins, or sinners, are here in themselves, or in their punishments equalized or compared: but rather that all sins against both Tables are comprehended here under these two kinds, and that one shall be punished as well as the other.

shall be] See the Annotations on all the same words next aforegoing. The sum is, every one shall receive his reward and punishment, according to his sins, according to the curse in the roll, be he who he will be, and in what place of the land soever he shall be, it shall finde him out, and cut him off; none shall escape Gods Tribunal. And therefore the Jewes now should not think it strange, if for their grosse sins they were so roughly handled.

V.4. *I will bring it forth*] God will see his own law executed. He will be owned as the authour of these curses and punishments.

it shall enter into the house] In vain shall they seek to hide themselves

selves from it, or strengthen themselves against it. It shall fly in, and break in upon them, even there where they think themselves most secure.

falsly by my name] Swearing in truth, and by Gods Name, when upon a lawful cause, we are lawfully called thereunto, is a service of God, and honoring of his name. See in Zeph.1.5. But perjury is a damnable sin. See Levit.19 20. Mal.3.5. 1 Tim.1.10.

and it shall remain] It shall continue, reside, and dwell there, with him, and his family, in the midst of his house, not in any out-corner of it. He shall neither keep it out, nor drive it out, so long as your sin remaineth un-repented, or un-reformed, but the Judgment that hath seized on his person or family, shall remain on himself, or them.

with the Timber] Leave no rubbish it self behinde, but utterly consume them, and their whole estates, which they have got together by stealth and rapine, sacrilege and perjury, no relique or piece of it shall remain, for terrible is God in his Judgments. Heb.10.31.

V.5. *Then the Angel*] See on chap.2. verse 3. This is another vision, or another part of the vision continued.

lift up now thine eyes] Happily he was somewhat dejected with fear at the vision of the curse flying abroad, and durst not so freely and boldly look and lift up his eyes. And then this is to embolden and animate him. However, it calls upon him for further attention and advertency.

that goeth forth] That appeareth again to thee in vision.

V.6. *What is it?*] He sees some what moving, but knows not well what it is. See on chap.1.9.19.11.

this is an Ephah] See on Ezech.45.10,11. and on Exod.16.16. It may here be taken for any great measure that measureth dry things, not liquid. See Deut.25.14. This may be a figure of the just measure of Gods judgments. Or for a measure and compasse limiting and bounding in the Jewes afflictions by their enemies, or their sins and wickednesse rather, as appears in the eighth verse.

this is their resemblance through all the earth] It seems that the Angel turned to that apparition of the Lord, which did represent his providence, and shewed it to the Prophet. *Or this is their eye.* Some understand it of the eye of the three Persons of the most holy Trinity, as Gen.1.26,3,22. and 11.7. Esay 6.1. By this resemblance, or eye, is meant Gods universal providence, chap. 3.9. and 4. 10. and 9.1,2. 1 Chr.16.9. which is president over his judgements, and sees in the Church the whole bulk and body of wicked men. Others thus, This resembles them, and their wickednesse bounded in and circumscribed by Gods all-knowing, and all-disposing providence, who sees how every ones sins fill up the Common measure. To conceive, that the Ephah should import a resemblance of them in their unrighteous dealing, in buying and selling suits not so well with the scope of the Text.

V.7. *lift up*] Or, *brought.*

a talent of lead] Or, *weighty piece.* The woman sitting in the Ephah, is sin, or the whole bundle of sinners, which by little and little filleth up the measure: and the same woman thrown into the midst of it, is sin beaten down, the talent of lead is the innovezbleneffe, firmnesse, and weight of Gods Decree, keeping sin in, and under. A talent properly taken weighs 120 or 125 pounds, reckoning 12 ounces to the pound. Others make this to be the sacred talent, and the common talent to be but half so much. See on Exod. 25.39. Here it may be taken for a great piece, or masse of lead, made broad and flat, to cover the Ephah, or Bushel. This weight of lead was lift up, or brought, and hung over the Ephah.

a woman] Cast into, and confined within the Ephah.

V.8. *This is wickednesse*] A type of the wickednesse and sins of the people of the Jews, the state up before, here she is taken and thrown down in it; all power to resist and defend her self, being taken away.

and he cast the weight of lead] He covered the Ephah close and sure, with a broad weight of lead, which she should not be able to remove, being shut up there fast and sure, as in a strong prison, to wait what shall be done with her, as Josh.10.18. Dan.6.17. Mat.27. 66.

V.9. *Two women*] A figure, say some, of Gods two properties, Namely, Mercy towards his, and Justice towards his enemies, wherewith he transferreth upon these last, to wit, his enemies, the judgments by which he had punished his own people, which is done with admirable celerity. Others think the two women to have reference to the Church of the Jewes, in their two Acts of reformation, at two several times, specially in ejecting the out-landish wives, and their children, Ezra 9 and 10 chapters, and Nehem.13. Both which acts were done with speed, and publikely by open sentence, and execution. But rather by these two may be understood the instruments and means only in general, for the lifting up, and bearing away of this Ephah with the wicked woman in it, and weighty cover upon it. And this is sufficient for the plain and literal meaning of the words.

and the winde was in their wings, &c.] All this makes for the speedy execution of this transportation. Wings large and great, like the wings of a Stork. And they were helped forward with the winde, which bare them up, and drove them on apace, like a bird that flies before the winde.

lift up] Mount up with it aloft into the air, to carry it away.

whither do these bear the Ephah?] A needful question, that carries with it the main tendency and importment of this vision. As the answer hereunto will declare.

V.11. *To build it an house in the Land of Shinar*] This is the key opening the issue and intendment of this vision, which is to bear away wickednesse, and afflictions, and judgements for sin onely by consequence, from Judah; to banish it out of the Church for ever, according to those promises, Esay 52.1. and 35.8. Joel 3.17. See Zech.14.21. Apoc.21.27. and 22.15. Ezech.43.7. and 37.23. &c. and 14.11. And to build it an house, that is, to appoint a place of continual abode, as in a setled dwelling. Thus is the phrase used, Jer.29.5,28. A mansion place for wickednesse, out of the Church, from amongst Gods holy people.

in the land of Shinar] To wit, Babylon, Gen. 10. 10. and 11. 2. Whereby are meant all Gods and the Churches wicked and cruell enemies; as 1 Sam.24.13. Apoc.22.11. Let wickednesse remain amongst the wicked, as in its proper element: And plagues and punishments for sin likewise.

and it shall be established] Hereby is shewn the irrevocable eternity of the continuance of the wicked, opposite to the determined and short-lasting chastisements of the Church, figured before by the flying roll. Or rather hereby is shewed the fixed residence and settlement both of wickednesse, and its punishment, where it shall remain, namely, out of the Church, amongst Gods and the Churches enemies, setled there, as an house upon its foundation, or a pillar strongly fixed upon a firm Base. The issue then and main purport of this vision is this: not a fearful fore-shewing of the utter rejection of the Jews, and final extirpation of them out of their Land, by the Remans, after the death of our Saviour, as some would: But rather a consolation to them, That God in favour would put an end to their evils, and carry away wickednesse, the cause of all their evils far out of the land of his elect and holy people, that they should be freed from it, the guilt, power, and dominion of it; and the miseries procured by it, and that wickednesse and the evil fruits of it, should be removed, and be placed, fixed, and abide out of the Church in its own place, even among the enemies of the Church, the cruel, and bloody Babylonians.

CHAP. VI.

Verse 1. *And I turned*] Here we have Gods fore-care, power, and speed, by his Angels, in divers sorts, for Judah at home, and in Babel yet remaining: And this in another vision, after some small distance of time inter-vening and the Prophets diligent advertency preceding: He delivering herein nothing of his own, but what he received from heaven.

four Charets] Not without their drivers, or Coach-men. Some hereby understand the four Gospels, some the four Monarchies, the Assyrian or Babylonian, the Persian, the Grecian, the Roman. But what follows in the Text concerning these four Charets can hardly comply with the former opinions. Hereby rather are signified, as it were, four squadrons of Angels, going forth at Gods command through the earth, and executing his will for the good of his people, and against their enemies. And this seems best to agree with the Angels own interpretation, verse 5. &c. See Chap.1.8. And thus hereby are set forth the various changes of things which fell out, not only in Judea, but also in Chaldea and other places, and Nations, as they had reference to the state and affairs of Gods people the Jewes.

from between two mountains] Some make this an allusion to the custome of those times, of running Races with Charets, where the Horses and Charets stood ready for the course, inclosed within barred Lists, from whence upon the sign given they loosed. But further, by the two mountains others understand Heaven, the high and firm habitation of Angels, opened, and, as it were, clefe in two, to give way for the coming out of these spirits. And yet more, by the mountains he seemeth to mean the eternal counsel, and unsearchable providence of God, whereby he hath from before all Eternity decreed what shall come to passe.

of brasse] Or, steel, his providence, counsels, and decrees are hidden and secret, till they come forth. And they are most firm, stable, impregnable, immutable in themselves, like unto un-removeable mountains of brasse, or steel: neither Satan, nor all the world can alter, or hinder them. So far off is it, that God should fore-see and decree the event of things to come only conditionally, and dependently upon the contingent issue and pleasure of mans free will, Mat 10.29,30.

V.2. *Red horses*] Or of a bloody, or fiery colour. The horses may signifie the swiftnesse and speedinesse of the executions of Gods Decrees. The diversity of the colours may haply serve for distinction sake only, to know one Charet from another, without further significations; or if we make them significant, we must make them relate to the Church, and the several states of it. Yet we must not be too precise and peremptory therein. Red horses then may be a sign of the execution of wrath, Chap.1.8. Apoc.6.4.

black horses] A sign of execution of death, Revel.6.5.

V.3. *white horses*] See upon Chap 1.8.

grizled] Spotted with white spots, like hail-stones upon bay-colour, as *Jacobs* spotted sheep, Gen.30.39. and 31.10.

Bay] *Or strong. Heb. strong, or strengthened.* To wit, by God for the execution of his will, and so may be as a common Epithete to all these horses; as is perceived by the eighth verse.

V.4. *what are these my Lord?*] See on Chap.4.4. still we must shake off sluggishnesse, and shew our selves attentive, and desirous to learn. And so we shall not want our with, or fail of obtaining it.

V.5. *These are the four spirits of the heavens*] Or *winds*. Four principal Angels, as it were Commanders of Squadrons, if not four Squadrons, who are sent from God by his secret instinct and impulse, into all the quarters of the world, and from thence repair again into his presence. God so abounds in means and ministers to execute his will.

from standing before] Who stand in the presence of God, waiting his commands, ready to go forth in the speedy execution of his eternal counsels and decrees, as it is most plain, Job 1.6. and 2.1. 2 King.22.19. Dan.7.10. and above, Zech 1.10. Matth. 18.10. Heb. 1.14. so that *chance and fortune* have no place in humane affairs: And men, and Angels, and all secondary causes stand, and go forth, move and work in their several spheres, and according to their kindes, from, and under the Lord, and ruler of all the earth, of all the world.

V.6. *The black horses which are therein*] A verse obscure and difficult. Some render the words and meaning thus; They that are in that Charet, meaning the red horses in the first Charet; and so they make the red, black, and white horses to go into the North countrey. Others conceive the red horses, and first Charet to be here omitted; as already too well known of the Jewes in Judea, by their sad and woful experience, there. Or if meant of Babylon, then omitted because the Chaldean Empire was overthrown, and so their race was run. These black horses were the second Charet, as shadows of blacknesse, darknesse, and dismal effects.

North-countrey] Signifying the grievous executions of Gods judgments done upon the Babylonians, northward to Judea, verse 8. and that out of his care of, and over his people, the Jews yet remaining in Babylon, lest they there might grow into despair of Gods minding them any more for good, but that he altogether neglected and rejected them.

and the white go forth after them] The white horses in the third Charet, go forth at Gods direction, and upon his imployment, after the former horses and Charet, into the North-countrey likewise, for the comfort and consolation of the Jewes yet remaining there. So that these are Angels of safety and of peace, which did accompany the destroyers of Babylon to deliver Gods Church which was there, and to provide for, and to procure their good.

and the grizled] In the fourth Charet, called also bay, or strong, vert.3,7.

toward the South countrey] Some understand this of Judea, south from Babylon: That they went to it for the service and behoof of the Jews now in their own land. Others, of Egypt, south from Judea, that their punishment should be tempered with some mercy, which should not be done to the Babylonians.

V.7. *and the bay*] Not differing from the grizled. Some would have it, imagining both to draw together in the fourth Charet, and now to be severed, the grizled to the south, and the bay throughout all the earth, what then shall become of the Charet? but they are, as was said, the same: their course might vary.

and sought to go] Thus are they at Gods appointment. Yea, even wicked men, and Satan himself. See on ver.5. Gods secret, and infinite wisdome and providence, rules, and over-rules all.

through the earth] Some understand this of all the earth, as Job 1.7. and 2.2. as if they desired to make, as it were, a general visitation of the world, and to punish other people, which have not any communion with the Church. Others, of the earth, and land of Judea only; as if they desired their imployment might be in, and for that land, and over and among that people only for their good.

and he said] This Angel that talked with me, ver. 4, 5. the head of the Angels, Chap.1.8. the Angel of the Covenant, Mal.3.1. the mighty God, Esay 9.6. His commission, and their obedience follows, Mat.18.10. and 6.10.

V.8. *Then cried he upon me*] Called on me with a loud voice; to breed more attention to this, as the main scope and intendment of the vision; and the only point and part of interpretation which the Angel pleaseth to give. And no marvel then, if the other parts and parcels of the vision remain obscure, and subject to various apprehensions, and constructions.

have quieted my spirit in the North-countrey] Have perfectly executed their charge and given me satisfaction, either satisfying me in my revenge upon the Chaldeans, for the wrongs done to my people, as Esay 1.24. or by working upon my people yet remaining there, to reducing them to penitency and piety, as thereby rendering me pacified and appeased towards them, not minded utterly to cast them off, but really to be reconciled with them, and entreated by them; an effect and fruit whereof seems to be that Return of the people made with Ezra, Chap.7. and 8. and thus God honours the Ange's in this their ministery and service under him.

V.9. *And the word of the Lord*] This which follows seems to have a dependance upon the last words immediately going before. For it seems to be a narrative of the publike profession of the Religion, which the godly Jews remaining yet behinde in Babylon did make, by their messengers sent to them in Jerusalem; and again of that testimony and approbation which God did publikely give to them for it, by assigning them crowns of gold and silver for a memorial and monument for them in the Temple of the Lord; with promises annexed of the Kingdome of Christ.

V.10. *Take*] The aim of all this action is to shew, that as *Joshua* and *Zerubbabel*, restorers of the Church which was at that time, were each one for their several part, in their several office, figures of the Messias; so Christ should for ever enjoy the two offices of King and Priest: which he shal enter into possession of, by his death & passion.

of them of the captivity] Which are now returned thence, now in the second year of *Darius*, and the eleventh moneth, Chap. 1. 7.

even of Heldai] Called Helem, ver.14. It is not certainly known who these three were. But it is very likely they were some heads of the people, who were induced by Zechariah, or much rather came from Babylon purposely to make this offering of gold and silver, which was now thus bestowed in making these crowns which were to remain in the Temple for a remembrance of this solemn promise which God had made of the Messiah, and of their interest in him, and right to his Temple.

which are come from Babylon] Either as private men, religiously bringing their own free-will-offering to the house of God, and the building of it; or as publike Ambassadors in the name of the other godly Jews in Babylon, to make known their profession, and zeale, and to bring their gifts.

and come thou the same day] That these men came from Babylon to Jerusalem. No delay was here to be used, no time fore-slowed in so sacred and solemn an action.

and go into the house of Josiah] Who seemes to be called Hen, ver.14. Some make him to be a *Treasurer* for the Temple, who received the oblations that were made for the building, or repairing of it; see Ezra 2.69. And so the Prophet must go thither, with those three afore-said, to receive gold and silver of them in the Treasurers house, whither they would bring it. Others conceive him to be some *Gold-smith*, or Founder dwelling in Jerusalem, who should make the Crowns after-mentioned. But the former words of this verse, and those verse 14. make him rather to be a *fourth person*, that came with the three former. And from him also the Prophet was to receive a part of this offering.

V.11. *Then take silver and gold*] Of Heldai, and the rest, of their offerings, which they brought from Babylon.

and make crowns] Likely two, one of gold, another of silver, and not one very great one, of gold and silver mixt.

and set them] Therefore more then one.

upon the head of Joshua] Not both together, but one after another, in all likelihood. And both upon the head of Joshua the High Priest. Not one upon his head, and another upon the head of Zerubbabel the Prince, we read of the Myre of the High Priest. And also we finde these words, Exod.39.30. And they made the plate of the holy Crown (of the High-Priest) of pure gold, and wrote upon it, Holinesse to the Lord. However, here are the two Crowns set upon the head of Joshua only. And this by an act of extraordinary use and dispensation, to represent at this time the union and conjunction of both Offices, and Dignities of Priesthood and Kingdome in one person. And though the execution of both offices was not to be performed by Joshua, who was a Priest after the order of Aaron, and the Kingly office was invested in the house and linage of David; yet this solemn kinde of inauguration and coronation of Joshua served for an extraordinary representation, to shadow, as in a special type, what should really come to passe in the person of the Messias, who was that true Melchisedech, both King and Priest, an High-Priest after the order of Melchisedech; see Gen.14.18. Psal.110.4. Heb.5. verse 6. 10. and 6. 20. and 7.1,2,3,4,10,11,15,21. That incroachment which the High-Priests made upon the Kingly office, after this time, especially in the daies of the Maccabees, however they might pretend a necessity for it, in those times, or fetch a seeming colour for it from hence, yet it was in it self no lesse then an unwarrantable usurpation. The Kingly dignity was now more over-turned then the Priesthood, Ezek.21.26,27. And therefore also the Crowns are here set upon the head of Joshua rather then of Zerubbabel.

V.12. *And speak unto him saying*] Now follows the exposition of the type, the signification of these ceremonies which the Prophet declares in a speech he makes unto Joshua, after that he had set the Crowns upon his head, shewing him whereat this solemnity aimed; and that this honour was in him but typical, which should be really accomplished in the Messias, of whom he was herein but a figure.

behold, the man] See in Joshua thus adorned with Priestly, and Princely Ensigns, a plain similitude and representation of the Messias hoped, and looked for by all that expect salvation in Israel. A Type of Christ who shall appear in the flesh, at the appointed time, in whom shall be verified that which is shewen and confirmed unto the Church by this action.

whose name is the Branch] See on Chap.3.8.

he shall grow up out of his place] Or, branch up from under him, like a plant that sprouts up, and grows by vertue of its living root; even so shall Christ, by vertue of himselfe, without any humane means, advance his kingdom. Or, he shall grow up from under himself; that is to say, by secret ways, without any humane shew, as Isa.11.1. Or this may allude and relate to the place and City of Nazareth, where he was brought up. See Matth.2.23.

and he shall build the Temple of the Lord] And this repeated again in the next words; to shew the weight of the matter; and to meet with their diffidence, and difficulty in believing it. He shall build the material Temple; which not Joshua's, nor Zerubbabels skill and strength could finish, without the aid, and protection of Christ, Chap. 4. 6. And the Spiritual Temple, the Church, far more excellent then the material, that should Christ rear up upon himself by the power of his Spirit, in his Prophets, and Ministers of the Gospel; Heb. 3. 3. Mat. 16. 18. 1 Cor. 3. 9. 1 Pet. 2. 5. And this Temple and House seem to be meant, Hag. 2. 9. and by that large description, Ezek. 40. 41. 42 Chapters.

V. 13. *And he shall bear the glory*] Not thou Joshua, albeit now thou art crowned with these crowns. The dignity, and honour of the Church is onely in the Head Jesus Christ; and from him communicated to the members. Again the Jews were now to look for no such outward pomp and splendor, either in the Prince or Priest, as they had before the Captivity. And they must not be dismayed or discouraged at it. All things were abased, that they might the more eagerly look after the Messias; the brightnesse of the glory, and the excellency of Honour: In whom, though not in outward appearance should meet all perfection of both dignities, which either the Priests or Kings had. Both which were now almost laid in the dust: But Christ should lift them up again; and shall sit and rule upon his Throne.

and he shall be a Priest upon his Throne] Here is the substance of Joshua's ceremonious inauguration, and the manner how Christ should bear the Glory; that is, by the glorious conjunction of two supreme dignities in his most excellent person; the Kingdom, and the Priest-hood; that expressed in the former clause, this in the latter. Here is no mention of the Prophetical office of Christ, which it may be, is but an Appendix of his Priest-hood. See Ps. 110. 4. Heb.3.1. & 9.14.

and the counsel of peace shall be between them both] Not between Joshua and Zerubbabel; nor between Joshua and Jesus Christ, the type and anti-type; Though both these true; yet not truly here meant. But between both Priest-hood, and kingdom in Christ. They both should joyntly effect and produce this peace in, and towards the Church; even peace and reconciliation with God; together with safety and deliverance from all our spiritual enemies: which is the benefit we obtain by Christs Sacrifice, and soveraign authority, Ephes.1.13, &c. He shall work, and bring, and preach peace, both to those in Judea, and those afar off, reconciling both to God in one body, by his crosse. Others expresse it thus; that these two offices and properties shall for ever be united together in Christ, and shall perfectly agree one with the other, though they seem to be very different; the one being to execute Justice, in commanding, and punishing, the other of mercy, to expiate, and pardon; that he may be obeyed when he commands, Psal. 130. 4. Having put men into Gods favour, to make them receive the spirit of peace, in and through Christ, who is our peace, the Prince of Peace, purchasing it by his Priest-hood, and maintaining it by his Kingdom. And all the prophetical and glorious promise, is to comfort Joshua, Zerubbabel, and the people, against all the present discouragements that were before their eyes. They saw how mean and miserable they were, what poor beginnings they had; what enemies on all sides rose up; how unlikely their state was and unanswerable to those glorious promises, which the Prophets formerly had made: Here therefore God calls them by his Prophet, from what they saw now, to what they were yet to hope for hereafter; even a full and glorious accomplishment; but not in that manner nor yet so soon, as they rashly, and over-hastily expected: looking to have all those promises fulfilled in one day.

V. 14. *And the crowns shall be to Helem*] It is likely that Helem and Hen were the same as were called Heldai and Josiah, vers. 10. As hath been said.

for a memorial] After thou hast thus prophecied of Christ, setting these two material crowns upon the head of Joshua, lay them up again in the Temple, in the names of these four men, peradventure with some inscription of their names, for a publique monument and remembrance, either of their liberality, and piety, in offering gold and silver unto Christ, and for the Temple; or of their incredulity, and hardnesse of heart, who would not believe the promises without such a visible assurance: or of the Typical coronation of Joshua, that the crowns, as they were set upon his head, for to signifie the Messiah: so should they be hung up in the Temple, to put all spectators in minde of what was promised: and to be expected shortly: or to be a testimony and confirmation of Gods favourable acceptance of all such as should come from afar to worship in the Temple: and joyn themselves to the people of God, whether from Babylon, as these Jews here named, or else where from among the Gentiles, as is inferred in the next verse. A memorial, some what like that, Josh.22.27,28.

in the Temple of the Lord] Kept in some treasury, and cabinet, or rather hung up in open view among other costly donaries, and Anathematacs of the Temple, which might be after the finishing of the Temple.

V. 15. *And they that are far off shall come*] The Jews in Babylon and dispersed in the Persian Empire; and which is more, the Gentiles in all parts; These shall come, and be an accession to Gods people, Isa 57.19. & chap. 60. and chap. 66. 18, 19. Acts 2.39. and chap. 22.21.

And build in the temple of the Lord] Help forward the present building of the material Temple; by their pains, or by their purse. This help should the Jews at home receive from those afar off, both from their brethren the Jews in Babylon, and else-where, among whom many out of zeale to Religion, and Gods House, did after the example of *Hildia*, and the rest, either bring, or send their Gifts: and also from the Gentiles, who though not then converted to the Jewish religion, did nevertheleste, moved by Gods Spirit, greatly further the re-edification of the Temple. Thus had *Cyrus* done formerly, Ezra 1.4,6,7. *Darius* at this time, Ezra 6. 8. And *Artaxerxes*, and his Counsellors, when *Ezra* came up afterwards; Ezra 7.15.16.20,21,22. and chap. 8. 25. This was more then was done in building of *Solomons* Temple. And this makes for their present encouragement to goe on in the Building, notwithstanding all difficulties and disheartnings to the contrary: what humane Histories record that *Herod* did to this Temple, was many Ages after this time, but yet the full meaning of this Text, stretcheth further to the building of Gods spiritual Temple, the Church of Christ under the Gospel; when both Jews and Gentiles, both neer and far off, distant, as in place, so in Religion and affection, did come and convert, and as living stones build up the true Temple, whereof Christ was the foundation, 1 Pet.2.4. Ephes.2.13,17.

and ye shall know] See on chap.2.9,11. & on chap.4.9. this should be a justification of *Zecharias* calling, that he was a true Prophet sent by God to them, with Gods Word in his mouth; specially when Jews then living, to whom he was sent, should speedily see and know by experience; and find the present help in building the Temple, which they should have from such as they little looked for it at their hands: and the Almighty power of the Lord of Hosts should confirm them in this belief, whose power nothing can withstand.

and this shall come to passe, if, &c.] Their distrust and disobedience might hinder a while, and delay further the building of the Temple, as it had done all the while hitherto; but it should no wise hinder the coming of Christ, and building of his spiritual Temple: For the councils and decrees of God depend not upon the contingent and arbitrary pleasures of men, Rom.3.3. yet the good and benefit of this prophetical promise, should not reach the people of the Jews to their comfort, if they did not comply with the condition here propounded, and yeeld the obedience of faith and life to the voice of the Lord in the mouth of his Prophets. Some fo render the words, as to make the condition it self here mentioned to be the thing first promised, and the building thereafter, and thereupon to be performed and accomplished.

CHAP. VII.

Vers. 1. *And it came to passe*] This and the next Chapter is no vision, as hitherto hath been; but the Answer which the Prophet from God gives to a question propounded by Ambassadors, purposely sent for a resolution in a scruple, and case of conscience, touching Fasting: The Prophet intermixing with all sundry excellent instructions, consolations and promises unto the people.

in the fourth year] Chap.1.1,7. were both in the second yeer, this in the fourth yeer.

Of Darius] See on Hag.1.1.

that the word of the Lord] See on Chap.1.1.

in the fourth day of the ninth moneth, even in Chisleu] Chisleu begins with the new Moon in our *November*: they begin their moneths full with their new Moons, and this date of time is about two years and one moneth since the first time that the Word of the Lord came to *Zechariah*, and one yeer nine moneths and ten dayes since the latter time mentioned, chap.1.7, and two years two moneths and twenty nine dayes before the Temple was finished, Ezra 6.15.

V. 2. *When they had sent*] Either these two here named had sent Messengers, or rather these two were sent as Ambassadors by the Jews that were returned, and resident in *Judea*; or rather by the Jews yet remaining in *Babylon*, though the case and question did much alike concern them both; their journey was long, troublesome, and chargeable.

unto the house of God] The House or Temple was now about half builded.

Sherezar] Two choice men that were the chiefe and principal personages in this honourable employment and Embassie. We need not

not here trouble our selves with the erroneous translation of the seventy, or of that copy of it which now we have.

and their men] Their train of Attendants and Assistants, as is used in such an Embassage, for the more grace and honour of it.

to pray before the Lord] Heb. *To intreat the face of the Lord*: They prayed no doubt in *Babylon*, and that with their faces no doubt toward *Jerusalem*, and the Temple, as *Daniel* did, Dan. 6. 10. when both City and Temple lay in ruines. But this was a solemn prayer *before* the Lord, in that place of prayer, whereunto God had vouchsafed special promises, 1 Kings 8. 28, 29, 30. 48. And to these prayers no doubt were Sacrifices annexed; Sacrifices being as the appurtenances to prayer in that place, and prayer ever the chief, 1 Sam. 13. 12. And though the Temple was not yet finished, the Altar for Sacrifices was long before, Ezra 3 2, 3. And most likely it is, that Gifts and Oblations likewise they brought with them, as those, chap.6. vers. 10, 11, 14.

V. 3. *And to speak*] In a scruple of minde, and case of conscience, to ask a resolution, desirous thus to know, that they might accordingly practice and obey.

unto the Priests] To whom it belonged to teach the Law, Deut. 17.8.---14. Mal.2.7. Jer.18.18. This due reverence they yeeld to them.

which were in the house of the Lord of hosts] Attended on the service there, and also did dwell within the circuits and courts of the Temple: hence is that Esay 2.3. Mic. 4.2.

and to the Prophets] Extraordinary, as *Haggai*, *Zechariah*, and *Malachy*, if he then lived, and to the ordinary Prophets also: the residence of *Haggai* and *Zechariah* there, should have been a strong motive to the Jews in *Babylon* for their return.

Should I weep] Meaning Fast, as vers.5. Weeping is so annexed to Fasting, that our Saviour useth the words of mourning and fasting indifferently to signifie the same thing, Mat. 9.15. And where Saint *Matthew* sets down the word mourn, in that place the other Evangelists put for it fast, Mark 2.9. Luk.5.34. Of this weeping at fastings, see Joel 2.12,13. Judg.20.26. 1 Sam.7.6. Psal.69.10. Ezra 10.1. How contrary is this to our practice in fasting? and much more to the Doctrine of popish fasting?

In the fifth moneth] They had likewise other days of fasting, see vers.5. & chap.8. 19. but this was the chief, because then both City and Temple were burnt, Jer.52.12,13. They doubted not the lawfulnesse of its first institution, and the keeping and celebrating of it hitherto, being ordained by the publick and common consent of the Church of the Jews; as likewise the feasts of *Purim* were in the days of *Esther*; though the like authority for Fasts and Feasts upon the like grounds, is by some denyed now to the power and authority of the Church: but their question and scruple now was touching the continuation of it thus; Are we in conscience bound to keep the solemn Fast appointed to be in the fifth Moneth, by reason of the destruction of the Temple which happened at that time, 2 King.25.8, 9. now that is in re-edifying, and Gods service to be restored, Ezra 6.15. seeing the keeping of it is not commanded in the Law of God? See Malac.3.14. They would not take upon them to end it now of themselves, and forbear it hereafter, without the consent and authority of the Church at *Jerusalem*, to prevent any schism, and to preserve unity therein between them both. The day of that fifth moneth is set down to be the tenth day, Jer.52.12. three dayes after that *Nebuzaradan* came unto the City, 2 King.25.8.

separating my self] From feasts, company of women, gay apparel, musick, & all other carnal delights, see ch.12.12,13, 14. 1 Cor. 7.5. Joel 2.16. Jona.3.6. 2 Sam.13.20. Esth.5.1. Dan.6.10. & 10.3. And addicting my self to more strict holinesse on that solemn day; for separation from all pollution of sin in those extraordinary days of fasting, was a thing more then ordinarily looked unto.

these so many yeers] In the captivity and since the 70 years of captivity began 11 years before the burning of the Temple, See Ezek. 40 1. & chap.33.21. And the number of years since the end of the captivity till this time of building the Temple, are by divers diversly reckoned: see *Annot.* on Dan.9.25. by all afore-going it appears, that the Jews remaining in *Babylon* were not grosse contemners of God and his Religion, but though it was their great fault to abide there, and their great ingratitude too, when God in mercy had made open the way for their return, yet there remained in them many sparks of piety, and they could not but be displeased in themselves for that their sin, though they did not presently amend it; and therefore they stood in need, as of reproof and rebuke for their sin, so of exhortation and instigation to repent and return.

V. 4. *Then came the word of the Lord*] vers.1. & 6.9. and 4.8. and ch. 1.1,7. Hag.1.1,3. Zeph.1.1. Mic.1.1. Jonah 1.1. and so usually.

V. 5. *Speak unto all the people*] Comprehending both those that fasted, and those that were sent unto; As the cause was common, so the answer was publike, and to all. And indeed the whole subject and substance of the Sermon following, is more directed to all the people, then to the Ambassadors; and contains matter of more concernment then that point of fasting came unto.

and to the Priests] For likely they were both of the people and of the Priests, which doubted, as touching this controversie; besides them which yet remained in Chaldea, and reasoned of it, as of one of the points of their religion.

fasted and mourned] Both joyned together, Esay 58. 5. See on vers. 2.

and seventh moneth] This other fast was appointed for the death of *Gedeliah*, which happened in this moneth, 2 King. 25 25. Jer.41. 1, &c. whereupon followed the total dispersion of the remainder of the people, and desolation of the land.

those seventy years] See on verse 3. and on Chap. 1.12.

unto me, even to me] A vehement interrogation for a vehement denial; seconded with an emphatical repetition and appealing to their own consciences. They did not in such a manner, with such affections, ends, and exercises, as God requires; with repentance and amendment, which God expects. But they went no further then the outward ceremonie; fondly conceiving; as if God would be pacified and pleased with such outward rites, & bodily exercises; and therefore they glory in themselves for so doing; and expostulate the matter with God, as wee see, Esay 58.3. Thus pleasing and satisfying themselves in their carnal humours, and not heeding him who is a Spirit, and must be served in spirit and truth. Should I then, should I approve of such a fasting as done to me? was it not onely out of a carnal feeling of your evils and miseries? Hos.7.14.

V. 6. *Did not ye eat for your selves?*] As ye fasted, so ye fasted; and neither for me or my glory, as you should, according to that rule, 1 Cor.10.31. but to content your own fancies. And such abstaining or not abstaining makes nothing to the service of God, 1 Cor.8.8. yea, in your mirth and rejoycing you have not regarded me, to yeeld me honour and thanks for my benefits, Hos. 2.13. and 9.4. now the answer to the foresaid question is referred to this point; your fast might be sanctified by piety and devotion; but you had better to omit it, then prophane it, as you do; and instead of your ceremonies, endeavour your selves to serve God internally; by means of which I will change these your doleful dayes, into days of feasting, and giving thanks for my benefits, Chap.8.19.

V. 7. *Should ye not hear*] Ye busie your selves about trifles, you curiously er quire of this fasting, as if it were the prime part and principal point of Religion, and mean-while live in grosse sins, and neglect main duties. This is the corrupt nature and condition of hypocrites especially; They will strain a gnat, and swallow a camel. The Prophet therefore having to deal with such for their better conviction, calls them back to the main point; touching them to the quick, appealing to, and charging their own consciences, for the reality and truth of what he now tels them.

the words] Or, are not these the words. Hath not God sufficiently declared his will concerning these external actions, and specially concerning a fast, proponed through wickednesse, Esay 58. 3,4. and concerning the main duties of repentance, holinesse, and righteousnesse required in your lives.

hath cryed] Openly, plainly, and vehemently, as Esay 58. 1.

by the former Prophets] Heb. *by the hand of, &c.* This asserts his authority; he accords with the former Prophets, and insists as they did upon the same main duties; he brings no new thing. And this doubles their crime; that they would not be warned and schooled by the example of their fathers, and what befel them; but still shut their eyes, and stop their ears against those lessons by the former Prophets, so plainly and powerfully preached to them. They still exhorted to repentance, and obedience; and threatned destruction for rebellion: you should have obeyed Gods command by them. But where is this? And neglecting it, all your fasting is to no purpose: you do but dally so with God, and delude your selves.

when Jerusalem was inhabited] Or, on foot: or in its former state. Inhabited, not thinly, and poorly, as now; but populously.

and the cities thereof] Throughout all the land likewise, were in prosperity, and flourishing.

the south of the plain] Or the South, and the plain. See Josh. 15 Chapter, and Jer. 17.26. and 32.44. Places, it seems, much inhabited formerly; and after, for their sins, much wasted. The Prophets cryed out against their sinful courses then, but there was no amendment; and therefore ruine came upon them. And should ye not now hear and heed the words of those Prophets, and not run the same race of sin as formerly was done.

V. 8. *And the word*] See on vers. 4.

V. 9. *Execute*] Having reproached them for their disobedience in general, in not heatkning to the words of the former Prophets, which was the thing that God looked for, more then their fastings: & for want of which God rejected their ceremonious fasts; He comes now to presse them with particulars; He fets before them the special words and commandments of God, by the former Prophets, whereunto God required obedience, vers. 9, 10. And their fathers refusing to obey, vers. 11, 12. And Gods punishing them for it, vers. 13, 14. And thus in their Fathers example, hee lets them see what themselves are, and what they should likewise expect, if they amended not.

true judgement] Heb. *Judge judgement of truth*. He sheweth that they did not fast with a sincere heart, but for hypocrisie; and that it was not done of a pure religion, because that they lacked these offices of charity, which should have declared that they were godly; Mat.

23.23. Micah 6.8. Judgement of truth is when and where equity and right is onely regarded, without any respect had, to favour, fear, hatred, bribes, accepting of persons, or the like. And the charge is for the Judges. And thus he begins with the duties of the second Table; as is usual in the Prophets, having to deal with an hypocritical people: not but that our duties to God in the first Table are of far more esteem; but that herein Hypocrites can best dissemble what is their inward man; whereas the duties of the second Table put them upon a visible and palpable trial in the eyes of the world. So that examination and conviction will here soonest appear.

and shew mercy] This is the duty of every man to his brother; not onely to abstain from doing him any wrong, but to use kinde and favourable dealing towards him.

and compassions] So to do, out of the bowels of a tender affectionate love to our brethren.

V. 10. *And oppresse not the widow*] Break not over where the hedge is lowest; do no wrong there especially, where we have most ease and advantage to do it, by reason of their weaknesse, and inability to save themselves harmlesse, or to resist, and offend us. And therefore God in his Law gives charge for often, and takes so great care of these persons, Exod. 22.21,22. Esay 1.17,23. Jerem. 5.28. Deut.10.18. & 14.29. and 24.17,19. and 27.19.

imagine evil] The inward thought of the heart is root and beginning of all outward violence, and wrong; And therefore is to be looked to in the first place, that this be kept pure and undefiled, as in the sight of God, as Ephes. 6.5,6. See Micah 2.1. Prov.21.2. and 6. 14.18. and 4.23. and 23.26.

V. 11. *But they refused to hearken*] A wilful disobedience, obstinate stubbornnesse, and intractablenesse, Chap. 1. 4. See 2 Chron. 33. 10. Ezek. 3. 7. Deut. 28.15. and 30. 17. Great is the evil and danger of this.

and pulled away the shoulder] Heb. *they gave a back sliding shoulder*. And would not carry the Lords burden, which was sweet and easie; but would bear their own, which was heavy, and grievous to the flesh; thinking to merit thereby: which similitude is taken from yoked oxen, which shrink at the yoke, and are unwilling to draw, Neh.9.29. Hosea 4.16. Or as he that should carry a burden, but pulls away his shoulder, and lets it fall. The case is otherwise, Zeph. 3 9.

and stopped their ears] Heb. *made heavy*. An argument of extream contempt, and hatred of the speaker, for the hearer to stop his ears at him. See Esay 6.10.

V. 12. *As an adamant stone*] See Ezek.11.19. and 36.26. Job 41. 24. Ezek.3.9. Harder then the nether mill-stone. They heightened their heart to a malicious stubbornnesse by continual opposition to all means of amendment; that they could no more be wrought upon to receive any impression of remorse, or reformation, then the diamond, flint, hardest rock, or stone could be engraven by the tool of the artificer. See 1 Sam. 6. 6. Jer. 17. 1. and 6. 28,29.

lest they should hear the law] As Psal.58.4,5. The Law of Moses was the sacred rule of obedience; and obedience ever requited to it; seconded with all promises and threatnings, Deut. 27. 26. and chap.28. Levit.26.

in his spirit] Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them, as Acts 7.51.

by the former Prophets] Heb. *By the hand of, &c.* The power and majestie of the high Spirit of God shined forth in them, and their doctrine; which rendered the people the more inexcusable.

therefore there came a great wrath] A great punishment, the effect of great anger and displeasure. And the greatnesse of Gods wrath doth evince the greatnesse of their sins; for God is just. And both these should have been warning sufficient to the people to whom *Zechariah* now preacheth; that they should not now dally with God, and serve him with shadows and ceremonies, but seriously repent and amend.

V. 13. *Therefore it is come to passe*] By a just and equal retaliation, when there was now no other remedy, 2 Chron. 36.16.

that as he cryed] An admirable mercy of God, that he should deigne to invite man, to call and cry upon him, for his good and salvation; sending his Prophets early and late. See Ezek.18.23,32. Jer.13.27. Esay 65.2.

and they would not hear] An height of impiety in man: And much charged upon sinners in Scripture. They would not hear to obey his voice, and reform their manners.

So they cried] Jer.2.27. Judg.10.10,15. Isa. 26. 16. Hos. 5.15. in their calamities, for help and succour.

And I would not hear] A most just retaliation: As they were deaf to God, so he to them, Job 27.9. Prov.1.28. Isa.1.15. and 59.2. and 65.12. Jer.11.11. and 14.12. Micah. 23. 4. He would not relieve and comfort them; but left them helpless in the hand of their enemies. And this is the great wrath of God indeed. See Jer.15.1.

V. 12. *But I scattered them*] Not onely drove them into exile; but therein scattered and dispersed them.

with a whirl-winde] Violently and suddenly; as with a strong storm and Tempest. See Job 21.18. Isa.17.13.

among all the Nations] Of the four quarters of the heavens: See Ezek.5.2. among the Assyrians, Egyptians, Edomites, Moabites, &c.

whom they knew not] So remote and far off, that they knew not them, or their language; had not heard of them; strangers to the Jews in affection and religion.

Thus the land was desolate] The mark of Gods vengeance laid upon the land itself, Gods own land, because they had defiled it. And to fulfil the threatnings, Lev.26.32,33,34,35. 2 Chron.36.21.

after them] After they have been carried away out of it: after the murder of *Gedaliah*; when all the remainder of the people, men, women, and children, fled into Egypt, Jer.43.6.

That no man passed through] We read not that any Colonies were lent by the king of Babylon to plant in the Jews room, as was done by the Assyrian, in Samaria and Israel, 2 King. 17. Neither that any neighbouring Nation came in to possesse and inhabit it; nor yet that at the return of the Jews, any were displaced to make them room, either by force, or fair means. But God in his judgement and providence, kept it waste and empty, ready for them at their return; See Isa.60.15. Ezek.33.28. See the like of Babylon, Jer.50.13. & 51.43. and that Zeph.3.6.

for they laid] God in his justice, and the Jews by their sins, Psal. 107.34. Dan.9. 16. the sins of the Jews wasted their own land more then the armies of the Babylonians.

the pleasant land] Heb. *land of desire*, meaning Judea. See Psal. 106.24. Jer.3.19. Isa.62.3,4. God had made it as his Paradise, enriched it with all plenty, and pleasure; and above all, with his presence and residence in his City, and Temple: But they by their sins laid all desolate, Lam.1.1. & 2.15. & 4 12. and 2.1,6,7. and 4. 1. 6. and 5.18.

CHAP. VIII.

Vers. 1. A*Gain the word*] It appeareth by verse 19 that this is a continuation of Gods answer to the question concerning the said Fasts; And it mainly contains a *consolation* by many comfortable Promises against all such discouragements as caused them to distrust the good successe of things.

V. 2. *I was jealous for Zion*] Chap. 1. 14. Some take this to be Gods zeal for Zion, his great and ardent height of love to her; and thence arising his great fury and wrath against her enemies; that he will be her defender, and avenger of them. Others rather understand it of his jealousie for her. Now Jealousie is a mixt passion in a husband, consisting as of a most tender love to his wife, and care of her, and his own honour, so of a most furious rage, and revenge, upon just, or evil suspition of false dealings, where this is suspected or known to be violated. And both these are compised in this verse.

with great jealousie] I loved my city with a singular love, so that I could not abide that any should do her any injury. Or, as some apply it to the particular and present occasion, lest she should sin by keeping these fasts, in an evil manner.

And I was] Or, have been.

Jealous for her] Or, of her, or over her.

with great fury] Punishing her for her breach of faith, and playing the harlot, with rejection, and banishment out of her country. This seems best to sute with that which follows: though that also be a truth, of Gods fury against the enemies of his Church, whom he punisheth for the love he beareth to his Church.

V. 3. *Thus, saith the Lord*] This is repeated seven times in the nine first verses of this chapter; and seven times more in the rest of this chapter. And all this to strengthen their faith against distrust; because the things here promised and spoken are so strange and difficult, yea, seem to be impossible, incredible in their eyes, verl.6. want of faith to Gods Word is a destructive sin, dishonourable to God, pernicious to man, 1 John 5.10. John 3.18.

I am returned unto Zion] Here the decree is put for the thing it self, or the beginning for the perfecting of it: before God was gone away from *Zion*, Ezek. 10 & 11 chap. he left it waste as a prophane place, there was no Temple, Altar, Sacrifice, Priest, People, Service, City there, God was absent; now he returns to *Zion*, to his Church and people there, returns in mercy, grace and favour, he is reconciled to them.

and will dwell, &c.] Not stay a-while, as Jer. 14. but abide still, reside and inhabit there, chap. 2.10. see Exod.25.8. 1 King 6. 13. 2 Chr.6.18. Psalm 68.16. and 132. 13, 14. so that she shall not need to fear the threats of their enemies, and scoffes at their weak beginnings, like those Nehem.4.3. Gods presence shall be her sure help, Ps.46.5. and he will make it the setled place of his glory and worship.

shall be called a city of truth] She had been false and faithlesse, Isa.1.21. Jer.2.20,21. and therefore cast off: but now she should be called a City of truth, not only passively, because God should truly perform all his promises towards her, & verifie them in her; but also and rather actively, because of her verity & fidelity with men, and chiefly for her sincerity in Gods Worship, professing, preaching and maintaining it, Isa.1.26. A faithful City, observing faith and loyalty towards God, in cleaving constantly to his sincere Worship; whereas all other Cities in the world abroad were full of errours, superstitions, and abominable idolatries; see that Isa.26.1. & 60.14, 18. Ezek. 48.35.

the holy mountain] They prophaned and polluted it before, Mal. 1.7,11,12. but now it should be called holy, because of the holy Temple thereon re-edified, and the holy Worship of God therein re-established; see Jer.31.23. Isa.4.2. Obad.16.17. Joel 3.17. Dan.9. 16, 20. Isa.27.13. & 56.7. & 62.12. & 65.25 & 66.20. Gods dwelling in the midst of his people, is to make them holy.

V. 4. *There shall yet old men*] I will blesse the Inhabitants of *Jerusalem* with peace, and health, and long life: A figure of the spiritual blessings of the Church, as Isa. 65.20, 22. though now they were few in number, and by reason of wars, and other troubles, not likely to live long, and to encrease to any great multitudes, or to live in peace; yet God promiseth they shall do both: the streets now desolate and un-frequented, should be re-peopled; they that were now young, should live till decrepit old age, they should die, not by strength of War, but by length of years, being kept safe under Gods protection, & blessed by his dwelling in the midst of them.

his staffe in his hand] A sign of a peaceable and prosperous estate, wherein men are not cut off untimely by wars, and such like calamities; see 1 Sam 2.31. Lam.2.20,21,22. & 5.11,12,13,14.

for very age] Heb. *for multitude of days*. This was evidently seen in *Zerubbabel, Joshua, Ezra, Nehemiah*, & others, as some conceive.

V. 5. *Full of boyes and girles*] A sign of fruitfulnesse and encrease, as Exod.1.7. Jer.3.17. Esay 60.22. and 65.20,22.

playing] A signe of peace and security, after the fashion of children in Towns peaceably inhabited: In time of war and common calamity, it is otherwise.

V. 6. *If it be marvellous*] Or hard, difficult, incredible. This promise at o-first seemed strange to the Jewes, the present state of things being considered; God therefore by way of prevention, confirms his promise, by an argument from his power opposed to their incredulity; what is impossible with man, is possible with God: and he sheweth so, wherein our faith standeth, and whereupon we must fix it; not upon our sense or reason: he checks this conceit; is it meet to measure God by our selves? to include his power within the compasse of our brains? No, we must trust to his truth and power, who can and will perform that which he hath promised, though it seeme never so impossible to man, Gen. 18. 14. Luk.1.37. and 18.27. Rom. 4.17,22.

of the remnant of this people] They seeing themselves so small a remnant, were discouraged, and grew distrustful hereupon: And yet this might have strengthened their faith, That seeing this small remnant had returned beyond all hope, by Gods power and pleasure, therefore this might serve to help their hope for the time to come.

in these dayes] The consideration of the present state of things at this time stood in their light, and darkned the eye of their faith: but they were to raise up themselves above that; true faith is the evidence of things not seen, Heb.11.1.

V. 7. *I will save my people*] God sets forth his own power to help forward their faith; see Isa.43.1,1,12,13. & 48.15. and 66.9. Exod. 6. vers.7.

from the East-country] Gods promise of re-collecting the dispersed Jewes, and restoring them to their own home: though they were never so much dispersed and scattered, yet that should not hinder the accomplishment of his promise.

and from the west-country] Heb. *The Country of the going down of the Sun*. They were most carrid into *Babylon*, and those Eastern Countries; yet into other parts also: and by East and West here, are meant all quarters of the world: see ch.2.6. Ps.113.3. Mal.1.11. Psal. 50.1. This may be applied mystically to the Church.

V. 8. *And they shall dwell*] The Jews with whom *Zechariah* had now to deal, mist-trusted all things; they feared they had returned to *Jerusalem* but too soon, out of too much zeal, the present face of things promised so little good to come: But God by his Prophet tells them here, That they should see by the event, that things should fall out otherwise; The remnant of the dispersion should return, come to them, and dwell there, Chap. 2. 4. That decree, Hos.9.3. should now be reversed, Ezek.36.10,11.18. and 37.25. Jer. 23.8. Isa.44.26.

My people] Gods free and gracious Covenant, the fountain of all his favours, which seemed for their sins to be broke off for a time, and the memory of it buried; yet God would not forget, but renew and revive again; consisting in a mutual stipulation, for subjection in them, and protection in him. See Jer.13.11. and 24.7. and 30. 22. and 31.33. and 32.37,38. besides many other places.

in truth, and in righteousnesse] Faithfully performing my promise which I have made to them in my Covenant; and enlarging my bounty towards them; which is often signified by the word righteousnesse. See Hos.2.19. Or, in truth, on my side, Isa. 65.16. and in righteousnesse on theirs; Isa 60.21. and 61.11. and 65.25. and 46.13.

V. 9. *Let your hands be strong*] Hag. 2. 4. Let neither respect of your private commodities, neither counsel of others, nor feare of enemies, discourage you in the going forward with the building of the Temple; but let both hearts and hands joyn in setting forwards all things belonging to the service of God, and good of the State. This exhortation he presseth with much variety, and force of argument, to the sixteenth verse. See Josh. 1. 6.7.9.18. and 23.6. Ezra 10.4. Isa.35.3,4.

ye that hear in these dayes these words] There is a force in these demonstrative words to be observed: ye present, now living, in these hopefule dayes; and yet hear and have these gracious words of promises, to be strong in heart and hand.

by the mouth of the Prophets] Haggai, and Zechariah, who at this time prophecied to the Jewes, Ezra 5. 2.

which were in the day that the foundation] It was but about two years since they now had began to *build*, Ezra. 5.2. And yet in that short time, God often called upon them, & encouraged them by his Prophets; and therefore the more blame and shame for them if they did not go on in the *building*, being so daily stired up to it. If we make the words of laying the foundation to relate to that, Ezra. 3. 8. Yet thence to this fourth year of *Darius Hystaspis*, are not many years, but about twelve. But they who understand this fourth year to be of *Darius Notus*, the seventh Persian Monarch after *Cyrus*, do finde the years intervening to be 108. And the cupon are much puzzled about the long age of Zerubbabel, Josiuta, Ezra, and Nehemiah, Haggai, and Zechariah, who yet is called a young man, chap. 2. 4. all of them living then, and now; Ezra and Nehemiah, we are sure long after.

that the Temple might be built] This is the main thing urged by the Prophets, then, and now. And therefore they must strenuously and courageously go on with the work, and hold to it; notwithstanding all obstructions; and overcome all difficulties, and tentations to the contrary. Gods Word in the mouth of his Prophets is a sufficient ground, and warrant for them, so to do.

V. 10. *For before these dayes*] While the *building* was neglected, *there was no hire*] Or, the hire of man became nothing, &c. Mens, and beasts labour, was in vain, by reason of the curse which I laid upon your carelessnesse in reforing my service, Hag. 1. 6,10. and 2.15,16,17. Mal.3.10,11. He mindes them of this judgement of famine (as we have need to be often minded in the like case) That they should not dare to go on to provoke the Lord any further in so sinful doing.

any peace] At home, or abroad, in City, or countrey, but wars, and dangers from enemies round about them; who by incursions, and invasions, did vex, disquiet, prey, and spoil them; so that there was no safety for travellers, or any body. A second judgement.

because of the affliction] Brought on them by the enemies: who wrought them much mischief. And these were their neighbours, the Samaritans, Ammonites, and other old enemies.

for I set all men] Seditions, and civil contentions, grudgings, partakings, factions, whereby they were im-bittered one against another; as Esay 9.20,21. A third judgement. And here is Gods hand in these punishments. See on Amos 4. 6. Here is more then a bare permission; and yet God holy therein, and free, making use of their rage, to execute his judgements, which they intended not. His hidden counsel, and purpose, his secret motion herein, appertain not to them, nor excuse them their sin.

V. 11. *But now*] Seeing you have cheerfully gone on to the re-edifying of my Temple; though I am without shadow or change, Jam.1.17. Yet my actions shall change their nature towards you.

I will not] Be angry, as formerly; nor punish you. When our sins cease, Gods anger ceaseth.

V. 12. *For the seed shall be prosperous*] Heb. *of peace*. I will set down the true occasions, and means, of a true and perfect peace, and will cause it to increase and multiply. See Psal. 72. 3. ye shall be free from enemies; all in peace. Or rather, Their seed shall prosper; They shall peaceably sow; & no floods, or storms, or any hurtful thing, shall annoy their fruits, and harvest. And this best agrees with that which followeth.

the vine] Joel 2.22. Hag.2.19. Hos.2.21,22. Husbandmen shall enjoy the benefit of Gods favours, and reap the fruit of their labors; abundance of encrease, a plentiful crop; through the kindly and seasonable showers that God will send: upon whose blessing in these things we must wholly depend, Mat.6.11.

and I will cause the remnant] God himself will put them in possession; and though they were a poor remnant, yet they should enjoy it quietly in spight of all their enemies.

V. 13. *As ye were a curse*] A form of execration and cursing: As thus; God do to me, or thee, as he hath done to the Jews; Or, God make thee like a Jew; or the like. Making their calamity a pattern for any fearful imprecation. See Deut.28.37. Jer.24.9. & 29. 18.22. and 42.18. Psal.83.11. and 102.8. Thus it was with them, They were odious, and detestable to all. When they bewayed their impiety and ingratitude in not keeping the Temple; they were fearful examples of Gods horrible wrath.

O house of Judah, and house of Israel] Some make the latter only an explication of the former, as in Psal.14.7. and 76.1. See Isa.48. 1. & 46.13. But rather we may distinctly understand them of both kingdoms: for some of the ten Tribes also did return, Hos. 1.11. Jer.3. 18. Ezek. 37. As a remnant did escape and return of them that fled into Ægypt. Compare Jer. 42. 16,17. with Chap. 44. 28. Divers of the ten Tribes remained in the land after their general captivity. See 2 Chr.30.5,6.18.11. and chap.34.33. And these being captived with them of Judah afterwards, might with them return. That general dispersion through 127 Provinces in the Persian Em-

pire, Esth.1.1. with Chap.3.8. & Ch.8.v.9. argues a kind of union of Judah and Israel; which might produce a joyn: return of some of both. See Jer.33.7.

shall be a blessing] A form to be used in blessing of others. As the like, Ruth 4.11,12. See Zeph.3.20.

fear not] Cast no doubt, mistrust not your own weakness, nor your enemies strength; but go on in the work, and be confident of Gods aid; and he by his power will overcome all impediments, and cleer all obstructions.

V. 14. *As I thought to punish you*] This, and the next verse makes a cleerer explication of what was formerly said. And here is first Gods thought and purpose to punish their sins. Sin ever provokes God to wrath and punishment.

when your fathers] At that time when your fathers so sinned: not punishing the children for the fathers provocations.

and I repented not] I changed not my minde, because they changed not their manners; but this they got by their obstinacy in sin, that I became inflexible, incxorable, in rigour to punish them; when they made war against me, I armed my selfe for vengeance against them; I did as I fore-thought and fore-threatned, Psal.18.26. And the Jews had found by experience that thus far God was as good as his word.

V. 15. *So again have I thought*] Here is Gods purpose to shew mercy unto them. He changeth not in himselfe; but in his actions towards the several conditions of the sons of men: and he changeth their hearts, when he will do well unto them.

fear ye not] That I will fail of my promise. I will surely bring to passe what I intended for your good. And therefore go on in your *building*, and expect that which yet appears not; even a full restitution, a plenary instauration.

V. 16. *These are the things*] As God will be merciful, so they must be dutiful. Gods promises are conditional; and in his own, he mercifully works the condition it self. And he here tels them what the duties are. They must not only build the Temple, and look to Gods ceremonious worship, and the observation of it; but they must chiefly look to Gods Moral Law, to perform the main duties of it; Matth.9.13.

Speak ye] He instanceth in some particulars: under them comprehending the rest.

Every man the truth] Ephes.4.15. Psal.15.2. Prov.12.19. See Isa. 59.14,15. Hos.4.1.

to his neighbour] Who he is, see Luke 10.36.

Execute the judgement of truth and peace] Heb. *Judge truth, and the judgement of peace.* Chap.7.9, 10. And herein deale candidly and sincerely: not fraudulently and deceitfully: as corrupt Judges will seek to put on fair glosses and pretences to cover, and colour, and cunningly to hide their false judgements: judge truly according to the rule of the Law, and according to true and right informations, in matters of Fact.

and peace] To compose the quarrels and differences between private men; and so preserve the publike peace. Whereas wrong judgements breed more quarrels, to the disturbance of peace.

in your gates] In the places of justice, which were in those times in the entrance of the gates of the citie, Amos 5.12.15. See Amost. on Amos 5.10. These places should be as sanctuaries of justice, and cities of refuge to the oppressed.

V. 17. *Imagine evil*] The thoughts and heart are to be holy and charitable. They are the fountain: and God heeds most, and examines them. And his Law is spiritual, contrary to the corrupt glosses of the Pharisees, justly taxed by our Saviour, Matth. 5. See Zech 7.10. If the Jews do add the moral duties to the building of the Temple, then God will be gracious and bountiful unto them.

and love no false oath] Chap.5.8. Psal. 15.4. and 24.4. Ezek. 17.verf.18,19. Jer.5.1. Joh.9.19.

things that I hate] And them that do them, Psal. 5.5. & 11.5. See Prov.6.16. Jer.12.8.

V. 18. *And the word*] See on verf. 1.

V. 19. *The fast*] After all those more material things formerly premised, he now comes to the final decision of the main question concerning the fasting proposed, chap.7.3. The answer now is soon made: If you would build my House, and not imagine evil, to oppresse one another; but execute mercy and truth; then I will perform my gracious promises made to you, and abundantly blesse you: And then this question falls of it selfe; your Fasts shall be turned into Feasts; such shall the change of your state and condition be.

of the fourth moneth] Appointed for a remembrance of the taking of Jerusalem by the Chaldeans, which was in this moneth, the ninth day, Jer.39.2. & 52.6,7. 2 King. 25.3.

and the Fast of the fifth] For the burning of the Temple, the tenth day of that moneth, that is, three dayes after *Nebuzaradan* came into the citie, 2 King.25.8. Jer.52.12,13. See on Zech.12.5.

Fast of the seventh] For the death of *Gedaliah*, Jer. 41. 1, &c. Zech. 7.5.

Fast of the tenth] For the siege laid before Jerusalem, Jer.52.4. 2 King.25.1. in the tenth day. These fasts are not blamed here, as unwarrantably undertaken,

joy and gladnesse] And therefore no more fit to be times of fasts, joy and sorrow, as light and darknesse, expel one another.

and cheerful Feasts] Heb. *solemn or set-times of feasts.* Your solemn feasts appointed by God in his law; and interrupted, and left off all the time of your captivity, shall now be revived, and celebrated by you, as ye began, Ezra 3.v.4.

therefore] An injunction, to be sure to observe that which God most required, and they most neglected; if they would hope and have those good things come to passe.

Love the truth] The substance of Religion; in obedience to God, and charity to our Neighbour: and heed not so much those outward ceremonies, and bodily exercises. And love is required to truth, Rom.12.9. Amos 5.15. Psal.119.20. 40.47.97.131.

and peace] Peaceable dealings; the judgement of peace, ver. 16. Not quarrelling for old customes. And this will bring you peace with God, and prosperity in the world. Look to these.

V. 20. *Thus saith the Lord of hosts*] To bring credit and authority to the ensuing prophecie; The matter of it being so incredible to them, who for the present saw all things in so poor and despicable a condition, that they half repented that they were returned; as the Jewes in the wilderness, after their coming out of Egypt; and thinking themselves deluded, were rather minded to return into Babylon again. Scarce possible was it for them in this case to believe these, and the like glorious *promises*, as Hag.2.9 This preface therefore was most necessary for them.

it shall yet come to passe] Yet hereafter, though there be so unlikely an appearance for the present. He amplifies the former joy, by adding Evangelical promises, concerning the spiritual Kingdom of Christ; and the great and eager confluence and accesse of the Gentiles to it, and the glory of the Jewes by it.

come people] See on Mic.4.1,2. come and be converted; and joyn themselves to the Church.

many cities] Many, and great cities of the Gentiles for all their greatnesse, yet shall they submit and subject themselves.

V. 21. *Let us go*] In going let us go. See on Esay 2. verf. 3. and on Mic.4.2. The zeal of converts to convert others. See Psal.122.1. and 95.1,2. Jer.31.6.

speedily] Or, continually: Heb. *going.*

to pray] Heb. *To entreat the face of the Lord.* See on Chap.7.2. and on Zeph.2.verf.3. Amos 5.v.4,6. Hos.5.15. Prayer is the chief part, and duty of Gods worship; taken for the whole. And they seek him, as most desirous to finde him and his favour; to know him and his will; that they may obey him and it, as their onely guide and aim, Psal.119.105.

I will go also] Every one was as forward to serve God himself, as he was desirous for another to do it. That is true zealous charity which never leaveth others behinde, nor thrusteth others before it. Not like that of the Pharisees, Matth.23.4.

V. 22. *Yea, many people, and strong nations*] Not a few poor ones; but many and mighty, potent and populous. Esay 66.8. 12. 20.23. & 49.19,20,21,22. & 54.1,2,3. & 60.3,4,5,11,12.

in Jerusalem] Typically; because at this time Gods Worship being onely there, all converts were to resort thither. So that this Temple now in building, should become in a kinde common to the Gentiles; a Temple also for them and their use. Not yet that they should keep and observe the Levitical sacrifices and services there; But because the word of the Lord should go forth from Jerusalem, which being now the onely Church of God; and therefore so often taken for a type of Christs Church under the Gospel, should be the mother Church, whence the Gospel should proceed, Isa.2.v.3 Psal. 110.2. See the like, Esay 66.23. & Zech.14.16.

V. 23. *Ten men shall take hold*] Ten men taken for many; as Gen. 31.41. Lev.26.26. Job 19.3. In the dayes of publication of the Gospel, they who are now so averse, such enemies, shall become thus eager and earnest, to embrace the Gospel. There shall be no need of arms, and co-action to enforce them; they shall be such a willing people, Ps 110.3. They shall come on thus, and come in with this unity, unanimity, consent, humility, and fervency.

out of all languages of the nations] We see no language or nation excepted. So largely shall the kingdome of Christ, and the Gospel spread. See Ch.2.11. Esay 66.18. Dan.7.14. Apoc.5.9. & 7.2. Psal.9.8. Acts 10.35. Though they shall not understand one anothers language, yet they shall agree in this one understanding, by Gods sacred and secret instinct and motion of his Spirit, and shall speak this language of Canaan, Isa.19.18.

of the skirt of him that is a Jew] Ten men, of one Jew; whom they so hated and scorned before; yet now they should take no scorn to cleave unto them, to humble & submit unto them, to learn of them, and become their disciples, hang upon them, and run after them, as little children do when they catch hold on their mothers garments, Esay 55.5. Thus they flocked to *Paul*, and the other Apostles, Gal.4.15. And indeed to the Jewes was the Gospel first preached; and the next by the Jewes to the Gentiles, Acts 13.46. And the believing Jewes thought not now themselves disparaged, nor their glory eclipsed by the accesse of the Gentiles; but rather gloried in it, as justly they might. And thus was the old prophecie fulfilled, Gen. 9.27.

we will goe with you] In the worship and service of the true God. And the reason follows.

for we have heard] By your preaching, Rom. 10. 17.

that God is with you] Rightly known and worshipped, onely among you Jews, or in the Church; but not among us, who are ignorant idolatrous Gentiles. Therefore they thus catch hold of them, use the help and ministery of men, to seek and finde God among them, vers. 22. See 1 Cor. 14. 25. Great and glorious was this prerogative of the Jews, which afterwards they lost by their infidelity.

CHAP. IX.

Verse 1. *The burden*] Here begins the third main Sermon of *Zechariah*; & continues to the end of the eleventh Chapter. And contains a prophecie, 1 against the enemies of the Jews to the 9 verse. Secondly, of the coming of Christ, and of his kingdome, and the blessings of it; to the 12 Chap. And thirdly of the destruction of Jerusalem, and the rejection of the Jews for their rejecting of Christ. Chap. 11.

The burden of the word of the Lord] His burdensome word. A prophecie of heavy and sad, great and grievous threatnings and curses: A prophecie of threatnings and curses against the bordering enemies of Gods people. See Esay 13. 1. Jer.13.33. which burden they should not be able to shake off from their shoulders.

in the land] Or, upon, against the land.

of Hadrach] Not cel-where in Scripture mentioned. Some say without any proof, that it was an idol of the Syrians, which represented the Sun. And that the Prophet calleth that countrey or some part of it by the name of the idol: as Esay 8.8. is Immanuels land, and the like Jer. 48 46. and Hos.10.5. Others understand onely by this, the countreyes bordering round about Judea; taking the word to be a Syriack word of that signification: which language was in use with the nations here threatned. The like, they say, is Isa. 14. 1. Jer. 25.36, & c 51 41. But rather it seems to be the name, not of a man, but of some city, neer to *Damascus* and *Hamath*; or of some particular region in Syria.

and Damascus] See on Amos 1.3. See Esay 8.4. and 17. 1. Jer. 4. 23.

shall be the rest thereof] These threatnings shall fall, and be executed upon Damascus; this burden shall fix and rest there, as in its place of residence; settle there till it consumes them. It shall not be like a sudden storm, soon gone; but as in Esay 9.8. and Psal. 125. 3. it shall fix and maintain its station in that royal city of the Syrians; they shall not be able to shake the burden of it from off their shoulders, or any way to escape it.

when the eyes of man] *Heb. for the Lords eye is upon man*, as on all the Tribes of Israel. He giveth a reason why the burden and words of the Prophet were directed to the Heathen nations: namely, because Gods providence doth not govern his people alone, but the whole world; for God had an eye upon all men. See Ch.3.9. & 4. 10. & 5.6. Gen.18.25. But with lesse straining we may understand it of the eyes of man, and that not of all mankind, or the Gentiles: but of the Jews, of all the tribes of Israel; when the eyes of that people, as of one man shall unanimously look up towards the Lord, for aid & help against their enemies; & they convert, as their eyes; so their heart to him by true repentance, Then shall the burden some word of the Lord light and lie upon their enemies.

all the tribes of Israel] An explication of the last word afore-going.

toward the Lord] And not toward idols, or images.

V. 2. *And Hamath*] See on Amos 6.2,3 Some take this to be Antiochia.

shall border thereby] *Heb. And he also shall border Hamath thereby.* Meaning, that eye of Providence shall limit, that is, shall stay the course of the power, conquests and enterprises of Hamath, chief city of Syria. See Esay 7.8,9. Jer. 49.23. Or rather thus; Hamath shall share in the burden, bear a part in the punishment. At Riblah in Hamath, much cruelty had been exercised upon the Jews; and the Syrians generally had been their cruel enemies, God now will be the avenger of his people against them. To interpret this of the Hamathites conversion, is far from the Prophets meaning, and tenour of the context.

Tyrus] See on Amos 91. 10.

and Zidon] Called great Sidon or Zidon, Josh. 11.8. An ancient and famous City, named likely of Sidon the eldest Son of Canaan, Gen. 10. 15. Of great Traffick and Merchandize, lying on the Western Ocean, North North-East from Tyre nigh to Zebulon Gen. 49.13. allotted to Asher, but they got not the possession of it, Judg. 1.31, & 3 3. But the Sidonians oppressed the Israelites, Judg. 10. 12. And had been lately a pricking briar to the house of Israel; Ezech. 28 24. we read of kings of Zidon, Jer. 25.22. & 27.3. subdued by Nebuchadnezzar. Ahab married Jezebel the daughter of Ethbaal, King of the Zidonians; 1 King. 16.31. Astoreth, or Astaroth was their Goddesse, 1 King. 11. 5. Sarepta was neer it, Luke 4. 26. Our Saviour went aside into those parts; Matt. 15. 21. And from those parts they came to our Saviour, Mat. 3. 8. Luke 6. 17. Paul in his voyage to Rome touched there, Act 27.3. And they make peace with Herod, Acts 2. 20.

thought it be very wise] In worldly wisdom, which is attributed to the Tyrians, Ezek. 28. 3, 4, 5, 12, 17. The singular number here may be distributively applyed to each of them, Merchants are wise, and cunning: upon which those Cities founded their greatnesse. They were enemies to the Jews, proud, insolent and cruel to them, in the time of the desolation of their state. And therefore God here threatens revenge, wh ch they should not escape for all their wisdom. Job 5. 11, 13. These words have the touch of an Ironical mock, as that Ezek.28. 3.

V. 3. *And Tyrus did build her selfe*] Made warlike fortifications, It was called the strong City Tyre, Josh. 19.29. The strong hold of Tyre. 2 Sam. 24.7.

and heaped up silver] Money, the other sinew of war, and this heaped up in all abundance. See 1 Kin.10.27. Which abundance of treasure it was not hard for the Tyrians to gather together; considering the long, and great trade, which all nations of the world used there; as is largely described, Ezek. 27. So that Tyre thought her selfe impregnable.

V.4. *Behold, the Lord*] Neither her wit, wealth, or strength should avail her against the Lord; or save her from ruin. The Lord will scatter her wealth, and impoverish her. And though she be seated in an Island in the sea, and be never so powerfull by sea, and shippings; yet the Lord will smite her power in the sea, Prov. 21. 30. Esay 29. 16.

devoured with fire] That is consumed, a Metaphor from ravenous beasts. Though Tyrus was seated in the midst of the waters, yet shall she be devoured with fire: it God kindle the flame, nothing shall quench it.

V. 5. *Ashkelon*] See on Zeph. 2. 4.

shall see it, and fear] This, and the following Cities of the Philistines, who dwelt along the sea-coast, south-ward of Tyre and Sidon: from whence this storm was next to come upon them; who also evermore had been the Jews bitter enemies, and still were after their return from Babylon, they shall see the destruction of Hadrach, Damascus, Hamath, Tyre, and Zidon, and fear the like to fall upon them. As it did most of all by Alexander the Great.

Gaza] See on Zeph. 2. 4.

Ekron] See on Zeph. 2. 4.

for her expectation shall be ashamed] She ashamed of it; being deceived and destitute of such succour and help as she looked for, from her potent, but then impoverished friends, which could not save themselves, much lesse others. Specially they were astonished when they saw Tyre fall.

and the king shall perish from Gaza] The Governours, and Government, the state, and liberty of their Common-wealth, shall be over-thrown.

and Ashkelon shall not be inhabited] The inhabitants being wasted by war, or carried captive, it shall be dis-peopled and desolate.

V. 6. *And a Bastard*] Not their legitimate King or Governour; But a mingled multitude of strange nations gathered together, as bastards in a family; which intrude upon others rights, or if any of *Ashdod* remain, they shall be but as strangers there without a certaine seat of abode; as pilgrims are in a forraign soil.

Ashdod] See on Zeph. 2. 4.

and I will cut off the pride of the Philistines] Their wealth, strength, and all other things that made them swell with pride and insolency against their poor neighbours the Jews. In the time between the Jews return out of the Babylonian captivity, and the coming of our Saviour, the Philistines were throughly plagued; partly by Alexander the Great and his successors, the Seleucidæ and Lagidæ, and partly by the Jews in the times of the Maccabees, and before, as Histories doe record, see ch. 2. 9. Obad.20. Zeph.2.4. For further knowledge of the Philistines, so much mentioned in Scripture, we finde this: that they came of Cham. Gen. 10.6,13,14. They inhabited the west border of Canaan, adjoyning to the Mediterranean sea, and maintained still their possessions there, though it were given most to the tribe of Judah, Josh. 15. In Abrahams, and Isaacs time, Abimelech was king of Gerar, one of their Cities. In the times of the Judges, they were divided into five Lordships, Judg. 3.3 And so in the beginning of Samuels time, 1 Sam.6.16,17. They oppressed Israel in the dayes of Sampson, Eli, Saul, Jehoram, Ahaz. They took the ark of God in battell, and placed it in the Temple of Dagon their Idol. They slew Saul, and Jonathan. They were slain in great numbers by Sampson, Samuel overcomes them; once occasioned by Jonathan, 1 Sam.13,14. chapters, another by Davids slaying of Goliath, 1 Sam. 27. After Sauls death; though David had formerly fled to Achish, King of Gath, for shelter against Saul, first in danger there, 1 Sam. 21. And a second time, upon better security, 1 Sam. 27. Yet being now king, he overcomes them in four battels, wherein four Giants the brethren of Goliath of Gath were slain, 2 Sam. 21. 15--22. Afterwards Uzziah, and Hezekiah preval over them. And after, they were overcome by the Egyptians; and by the Babylonians.

V.7. *His blood out of his mouth*] *Heb.* Bloods. I will make that they shall no more devour my people like beasts, wolves, lyons.

his abominations] That is, abominable, spoiles, murders, cruel-

ties, rapines, these their favourite like meat and drink to sinners, they hold them fast, and are as unwilling to part with them, as to have meat pulled out of their mouthes.

from between his teeth] Yet God will give his people deliverance from their bloody enemies, and rescue them from being a bloody prey unto them, when in their imagination they had swallowed them up.

but he that remaineth] That little remainder of my people which escaped from the enemies violence.

even he shall be for our God] Even that poor, ignoble, and contemptible remnant of the Jewes, shall be for our God, shall be in his care, protection, favour, and in his account.

and he shall be as a Governour in Judah] Not onely of highest rank, and chiefest esteem with God, as Governours are in a Common-wealth; but also he shall be free, and have command and rule over others, albeit he had been now a long time a servant himself. Others thus, Though not suitable to the words and context, I will take away, and pardon his sins: And the remainder of them, according to the election of grace, shall be, as it were, en-denizened among my people, and shall be honourable among them. So making this to be an Evangelical Promise of the Calling of the Gentiles: as many such like there are. And these also understand the Ekronites here to be promised to become as the Jebusite Araunah, 2 Sam. 24.16. Who was of honourable account among the people of God.

and Ekron as a Jebusite] A slave, and tributary, and one appointed to destruction: as the Jebusites, 2 Sam. 5.v.6. And the rest of the Canaanites were.

V. 8. *And I will en-camp*] Gods protection of his people, Ch. 2. 5. They are un-able for their own defence: Gods power is all sufficient for them; He will encamp round about them. Not as Esay 29. 3. But as those, Gen. 32.1, 2. 2 Kin. 6.17. Psal. 34.7.

about my house] The Temple, and Church; for the sake whereof the state is preserved. It is usually called Gods House, and the House of the Lord; the holy and beautiful house, Esay 64.11. The House of his glory, Esay 60.7.

because of the army] Of the enemy, to oppose it; and shield his Church. Psal. 3.1, 3, 6 & 27.1, 2, 3.

because of him that passeth by] The enemy ranging up and down, passing to and fro, with his armies. This may have reference to the invasions and incursions of the Seleucidæ, and Lagidæ, among others.

because of him that returneth] Again, and again, with fresh onsets, against my House and people. Though the enemies be numerous in armies, obstinate in malicious cruelties, and often recruit their forces, yet God will be a sure shield, and safe-guard unto them, Psal. 17.9, 11, 12, 13, & 18. 1, 3.

and no oppressour] They shall no more be tyrannized over, nor exacted upon; as they have been heretofore. Formerly even children had been their oppressions, Esay 3. 12. And their enemies had been as Pharaohs task-masters over them, Esay 64. 10, 11, 12. But hereafter it should be far otherwise, Esay 54.14. and 49. 26. and 60. 17, 18. This hath its full verification in the spiritual state of the Church under the Gospel.

for now have I seen with mine eyes] God seeth all from all eternity. But in Scripture phrase, when he doth not shew forth that he taketh such notice of things as we apprehend, he is said, not to see, to shut his eyes, to sleep, to forget. And so on the contrary. Here he saith, he hath taken good notice how unworthily, and vilely, and intolerably his Church hath been dealt with all by her enemies, as Exod. 2. 25. But now I have seen, and will avenge her; I have turned my favourable countenance toward her, and have taken her into my protection, and this out of my good pleasure, because it seemed good so in mine eyes, I will reveal my power to do her good.

V. 9. *Rejoyce*] A Prophecie of Christs coming, of his Kingdome, and of the benefits of it. And thus the Prophet shews by what means, and from whom, all comfort, and the full accomplishment of the former glorious promises was to be expected. This prophecie hath in it much difficulty.

greatly] And again, shout for joy. And that even in the midst of all your present discouragements, and miseries. Here is matter enough of all joy, Christ is the Churches joy lolely and wholly, Esay 45. 25. John 12. 15, it is there, fear not; not any thing whatsoever, Psal. 27.1, 3. See John 11. v. 13.

O daughter of Zion] And again, of Jerusalem: meaning the true and universal Church of Christ, and all the children of God.

behold] As ever and anon in Scripture, chiefly now, in this chiefest cause, Mat. 13. 16, 17. Luke. 2.30. Joh. 8 56.

thy king] Thy promised, expected king, Psal 2.6. Esay 32. 1. Jer. 23.5. and 30. 9. Ezech. 37. 22, 24. Hos. 3.5. Matth. 2. 2. Luke 23.2. Joh. 12.13. and 18.37. and 19.19. A king of the family of David, that shall raise up all, make good all. Neither could they expect the promised blessings otherwise, but according to the tenor of them, in and by the person of the Messias. And this should animate them to constancy, and hope, in the midst of their miseries.

cometh] In the flesh. He tells this, not as a matter of news unto them, he was so often promised, unlesse it be in the speed, and manner of his coming. He is now upon the ways. Esay 62. 11.

unto thee] He and his coming, is wholly for thee; for thy good, not for his own sake, his own glory, as is the coming of earthly Kings.

he is just and having salvation] Or, *saving him self*, Esay 11.2, 3, 4, 5. and 9.6, 7. Exod. 23. 21. having justice, and salvation for his Church, and bringing justification and salvation to his Church, Matth. 1.21. Joh. 17.19. Indeed he saved himself from death by his own power, Acts 2.24. Rom. 1.4. but this was for the use of his Church.

lowly] In outward estate poor, mean, afflicted Esay 52.14. in minde and heart, meek, humble. Matt. 12. 19, 20. A King quite of another condition then the magnificent and proud Monarchs of the world are. Joh. 18. 36. And who shall save his Church and children, not by arms and warlike force, but by spiritual and divine power.

and riding upon an asse] Not carried in a triumphant chariot, or on some stately courier, or on a mule; as the fashion was of Kings before, and then, 1 King. 1.33. specially in greater solemnities, entring into their royal cities: But on an asse, a poor, and silly beast. It is true, Princes and great men did ride on asses. Judg 5.10. and 10. 4. and 12.14. 2 Sam. 17.23. and 19.26. But these no doubt were bred up and fitted for the saddle, and set out with stately furniture. This was altogether otherwise, used to toyl and drudgery. Matth. 21.5. ὑποζύγιον.

and upon a colt] This expounds the former words, that Christ rode upon the colt; a young wild colt, whereon never man sate. Thus Mark 11.2, 4, 5, 7. Luk. 19. 30, 33, 35. John 12. 14, 15. And herein, as there was a neglect of all curiosity, and ornament, so was there some demonstration also of Christs power over the untamed creature: that our Saviour did ride, first on the Dam, and after on the colt; having a reference to Jew, and Gentile; is but a needlesse conjecture. Indeed the sense here in the Prophet may be, or seem to be metaphorical and figurative; yet it hinders not but Christ might exhibit this visible figure, and simplar, of the Prophets meaning in this place. A like may that be. Psal. 22.18. The sun is, a Prophecie of Christs coming in the flesh, who is the everlasting king of his Church, from whom all former benefits proceeded, and were spiritually in him fully heaped up, and from him heaped upon his Church; and all not by worldly strength and power; but by vertue of his everlasting righteousnesse: by which he hath acquired salvation to his Church; whereof his royal, and withal most humble entrance into Jerusalem was figure.

V. 10. *And I will cut off the chariot*] He declares more plainly, what he had shadowed out before in Christs person, touching the nature of his kingdome: that it should not be managed by earthly means, and human helps, but by spiritual. The Messiah shall bring to the Church a true and eternal spiritual peace: whence there shall not be any more preparing for war, Psal. 46. 10. Esay 2.4. Hos. 2.18. Or, by his onely power, without any humane means, he shall save, and defend his people, Hos. 1.7. Micah. 5. 10. 2 Cor. 10.4, 5, 6. The Jews then were not to think as vainly they did that the Messias should be a worldly Emperour, and that all nations should become subjects to the Jewish Crown. Earthly warlike weapons should be of no force, or use, to erect and enlarge *Christs Kingdome*; Being indeed a Spiritual Empire over mens hearts and consciences.

peace unto the heathen] To the Gentiles he shall speak peaceably, as Psal. 85.8. & 28. 3. By publishing the Gospel of reconciliation. See Act. 10.34, 35. Ephes. 2. 17. And Peaceably he shall be heard, and obeyed: His word and Gospel of peace shall suffice and avail: no force shall be needfull to be used to erect, and enlarge his dominion.

and his dominion shall be] Under the figure of the country of Israel, confined by these ancient bounds, he noteth the large extent of the universal Church.

from sea to sea] Psal. 72. 8. From the red or Arabian sea, to the Syrian North sea; from South to North.

from the river to, &c.] From Euphrates, to the utmost bounds of Judea the mid-land sea, from East to West. See Deut. 1.7. Josh. 1.4. Psal. 2.8. Exod. 23.31. Deut. 11.24. The utmost borders of the holy land are sometimes put for the utmost quarters of the world, as Psal. 89.12. and 107.3.

V. 11. *As*] The benefits which the Jewes had, and should have, by the Messias. The same Messiah, by vertue of the same blood, wherewith he hath reconciled man-kind to God, and obtained everlasting salvation for them, hath also been the author of thy deliverance from Babylon, and of all other ensuing benefits. And thus he confirms, and amplifies, that Spiritual deliverance, which was to come by the Gospel of Christ, by that recent and late deliverance which he vouchsafed his people out of Babylon.

for thee also] Thee Zion, and Jerusalem; in the feminine gender. Christ here speaks to her, not the Prophet to Christ, as Papists would tear the text, and foist in other words besides, to fetch in, and frame hence their *Limbus Patrum*: choosing to mangle the text to their minde, and to cry out upon it, as many wayes corrupt, rather then

then their fancied *Limbus* should not finde some favour and footing here.

by the blood] Or, whose covenant is by blood. Namely, the blood of Christ, figured by the blood which was sprinkled upon the people, Exod. 24. 8. Psal. 74.20. Heb. 9.19. & 13.20. shadowed out in the blood of the sacrifices.

of thy Covenant] Gods Covenant, flowing freely from him, the author of it, and the Churches Covenant, as made for her, on her behalf, to her behoof.

I have sent forth] Though the Jews had often broken this Covenant on their part, and had been sorely punished for it, yet God for his part was always mindful of it, and by vertue of this Covenant, delivered them in their distresses, that he might perform to them the promise of the Messias, upon whom this Covenant was founded. See Levit. 26.42, 43, 44, 45. By vertue of it he vouchsafed to them that present manumission out of Babylon.

thy prisoners] Thy captives held in bondage and thraldome, as men in prison. See Esay 61.1.

out of the pit wherein is no water] Here is *Limbus Patrum*, say the Papists. But then surely their *Limbus* is not Abrahams bosom, which is a place of comfort, Luk. 17.25. Their's a place of horrour. Here plainly is meant the pit and prison of Babylon, the disconsolate and hard estate of the Jewes there, like to Jeremies in the dungeon, Jer. 38.6. Out of which for his Covenant sake he gave them a manumission.

V. 12. *Turn ye*] Ye distressed Jewes, that are prisoners in Babylon: or, ye that are already returned; or rather both. God speaks to the whole state of the Jewes: And not the Prophet to the Patriarchs, sticking fast in mire of *Limbo*, as Papists would fain have it.

to the strong hold] To Jerusalem, say some; though yet weak, both City, and Temple; yet a strong-hold, under the strong protection of God Almighty. O ye distressed Jewes in Babylon, return speedily to the strong hold of Jerusalem, the place of your habitation, secure under my safe-guard and protection, see Dan. 11. 31, 38. Others rather refer it to the Messias himself, and the turnings of their hearts and hopes to him. Indeed all other strong holds without him, shall be like fig-trees, with the first ripe figs that fall into the mouth of the eater, Nah. 3.12. and as Lam. 2.2, 5. But he is the strength of our salvation, our strong Tower, 1 Sam. 2.10. 2 Sam. 22.2, 3. Luke 1. 69. Esay 26.1.

Ye prisoners of hope] Expecting further freedome from such afflictions and dangers as encompasse you round about, under the strictnesse and burden whereof ye sigh, waiting for the redemption promised by the Messias, Luke 2.25, 38. Mar. 15 43. Others had cast off all hope, and were clean fallen away from God, and his Religion. Here again the Papists would fain be at the *Patriarchs* in *Limbo*.

even to day] When your state seemeth miserable, and deplorable. Some refer is to that day, verse 9.

do I declare] Make an open promise to you, and feare not to do, though now there be small appearance of it, but time shall try it, and your experience finde the truth of it.

that I will render double unto thee] Far greater felicity then the evils which they had suffered, or the goods which thou hast lost, Isa. 61.7. defence against the enemy, and such singular favours, moreover as should be double to all that ever their fore-fathers enjoyed in their most happy estate. See that, Hag. 2.9. And therefore they should take courage, and go on in building, and expect still with joyful hope, notwithstanding the present sad face of all things.

V. 13. *when I have bent Judah for me*] Here the Lord begins to declare, when, and how, he will render double felicity, two for one, unto her, when I have used Judah as my bow, and bent, and drawn it my self, as a weapon of war for me; so that God shall be the Agent and Authour; Judah but the instrument, in his hand. As in an other case God used the Assyrian, Esay 10.5, 15. The Jewes were a people odious in the world, and weak in themselves; yet God would thus make use of them for victories and revenge over his, and their enemies: Their power was from heaven; They had no cause to boast of their own prowesse and puissance. The Bow was an instrument much used in war. See verse 10. Gen. 48.22. Josh. 24.12. 2 Sam. 22.35. 1 Kings 22.34. 2 Kings 6.22. and 9.24. Psal. 44 6. and 46.9. Esay 41.2. Jer. 49.35. Ezek. 39.3. Hosea 1.5, 7. 2 Chron. 17.17. Neh. 4.13.

filled the bow with Ephraim] Psal. 78.9. Ephraim here may be taken for the ten Tribes, because in all likelihood many of them returned with the two. Or, for the same with Judah, by an elegancy of variety, as ver. 10. and in many other places; and so are no more but the Sons of Zion. These here are likened to the arrowes, see 1 Chron. 10.3. and 11.1. 2 Chron. 26.15. Psal. 127.4. Esay 5. 28. 1 Sam. 3.13. The meaning is, the armes and armies of the Jewes, should be Gods powerful instruments for destruction of the enemies.

and raised up thy sons O Zion] Awakened and put courage into the Jewes, to provide and stand for their defence, and the over-throw of their enemies. Here is an Emphatical Apostrophe to both Nations, shewing soveraign rule and power over both.

against thy sons O Greece] Of the Græcians we read, that they came of Javan the son of Japhet, Gen. 10. 2. Of Javan some derive the word Ionia signifying Greece. But clear it is in Scripture, that by Javan Greece is signified. They bought the Jewes slaves from them of Tyre and Sidon, Joel 3.6. And they used much merchandize with Tyre, as appears, Ezech. 27.13, 19. Xerxes carried out a huge army against them, but returned with his greater shame, Dan. 11.2. Here God will raise up the Jewes against them, against the two Kingdomes of the Seleucidæ, and Lagidæ which were possessed by great Alexanders Successors, who were Græcians. And herein no doubt a great eye is had to the Maccabees, and their Heroick acts in their time, as appears in the History of the Maccabees, and in Josephus. Of Greece, and Græcians in the New Testament we read, Act. 20.2. and 9.29. and 11.20. and 18.4. Rom. 1.14, 16. and 10. 12. 1 Cor. 1.22. Gal. 3.28.

as the sword] As a sharp sword in a strong mans hand, in a Giants hand, that can use it to purpose.

V. 14. *And the Lord*] Here the point of Gods power and proceeding of his warlike acting in his instruments, the Sons of Zion, against the enemies, is more clearly prosecuted.

shall be seen over them] Gods powerful protection of his people shall be apparent, like as when he shewed himself over the Israelites in the cloud, Exod. 14.19, 24. Others apply it to Gods powerful over-throw of the enemies of the Church; The Lord shall beyond the course and compasse of ordinary meanes, so marvellously assist his people by his power, that the over-throw of the enemies shall plainly appear to be his work, and the victory to be ascribed to him only. And see this in the History of the Maccabees: And this may have a spiritual relation to Christs spiritual Kingdome, to the defence of his own, and over-throw of his enemies therein.

and his arrow shall go forth as the lightening] 2 Sam. 22.15. Psal. 18.14. Luke 17.24. Psal. 97.4. Nahum 3.4. Swiftly, suddenly, and irresistibly. See also Jer. 50.14.

and the Lord God shall blow the trumpet] God himself shall be the Captain, and his thunder shall be as the sound of a trumpet to gather his forces together, and give a dreadful alarum to the enemies, See Jer. 10.13. 1 Thes. 4.16. Judg. 7.20.

and shall go] With his people against his enemies, as their General, and in the fore-front of the battels.

with whirl-winds of the South] This may not unfitly be interpreted of those tempests, wherewith God over-threw the Egyptians at the red sea, South-wards of Judea: which how dreadful they were, not onely in thunderings, lightenings, and horrible rain, but also in outragious windes. See Psal. 77.16, 17, 18. Exod. 15. 10. And this being joyned to the sound of the trumpet, it may seem to allude to those wonderous and terrible signes shewed on Mount Sinai, South likewise of Judea, and be like to that place, Hab. 3.3. Teman and Paran being neer Mount Sinai. Whirl-windes hurry and scatter here and there with irresistible violence. And such furious violence God would use against the enemies. This seems to relate to Gods Judgments upon the Greeks, Gog and Magog, and the Israelites victories over them. Read Ezek. Ch. 38. and 39. 2 Mac. 2.21, 22. and 5. 2, 3. and 10.28, 29, 30. and 11.8, 10. which shew that God manifest his powerful presence to these distressed in very extraordinary manner.

V. 15. *The Lord of Hosts shall defend them*] The deliverance of his people, and their victories over their enemies, figuratively set forth before, are here more plainly expressed. And God shall fight for, and defend, and protect his people, the sons of Zion, ver. 13. as ch. 12.8. 2 King. 19.34. Psal. 17. 8. Esay 31. 5. Read great Alexanders submission when he saw Jaddua the *H.P.* in his attire.

and they shall devoure] Their enemies, slay, and destroy them; eating, as it were, their flesh, and drinking their blood, not as Canibals, but as the next words expresse. Others thus; They shall eat, that is, quietly enjoy a peaceable and joyful possession, and use of their own wealth, & the enemies spoil, after their victories obtained.

and subdue with sling-stones] Or *subdue the stones of the sling*; subdue their enemies, and their regiments, and armies of Slingers, with force of Artillery, and weapons of war: A sling was a weapon then much used in wars: see Judges 20.16. 1 Sam. 17. 40, 49, 50. 1 Chron. 12 2. 2 Chron. 26.14. Job 41.28.

and they shall drink, and make a noyse, as through wine] Hereby is described the Jewes freenesse and courage in setting upon their enemies; see Psal. 78.65. Or, their joyful acclamations and festivities for the over-throw of their enemies, that they shall make a noise of gladnesse and praise therefore, as men use to do that are filled with wine, which maketh them merry and frolike: see Psal. 69.12. Esay 5.12. and 24.9. And herein is a plentiful use of the blessings of God allowed, but no in vitation to excesse, Deut. 12.18.

and they shall be filled like bowls] Or, *Shall fill both the bowls, &c.* Fill both the bowls and basins, and the hornes of the Altar with the blood of the Sacrifices of Peace and Thanksgiving, which they shall offer to God in great abundance for their victories obtained, and benefits received: see Chap. 14.20. 1 King. 7. 50. 2 Chron. 4.11. and see Exod. 27.2. and 29.12. Levit. 4. 30. and 7. 14. Some understand this of their being so filled with the blood of their enemies, as formerly expounded.

and as the corners of the Altar] Whereon the hornes of the brazen Altar of Burnt-Offerings stood, which were all be-sprinkled with

with the blood of the Sacrifices, Leviticus 1. 5, 11. and 3. 8.

V. 16. *And the Lord, &c.*] As ver. 15. Out of his singular love, and tend. regard towards them, with special reference to the Covenant which God entered into with the Jewes, in regard whereof God promiseth that they, as his peculiar people, shall be in his protection and chiefest care.

as the flock] Sheep whereof he will be the Shepherd, and save them, as a shepherd saves and defends his sheep, with all his might. See Am. 3. 12. John 10. verse 11. The rest of the world are but as herds of goats, or worse, as ravening wolves preying upon the Jewes.

of his people] Intimating his elect remnant, Psal. 77. 20.

for they shall be as the stones of a crown] Not as sling-stones, ver. 15. but as of a Regal Diadem, which is be-set with stones of great price. The Jewes should be as dear to God, as such a Crown is to a King. See Esay 62. 3. Prov. 9. 9. and 12. 4. Exod. 10. 6. Or as the stones of the Ephod, Exod. 28. 9. Or, as stones erected for Trophies, by reason of their great victories obtained over their enemies, as monuments thereof.

lifted up as an ensign] As a beacon, Jer. 6. 1. Or, as a Trophee or sign, and monument of victory, and as a standard of praise. See Esay 11. verse 12.

upon his land] See Deut. 11. verse 12.

V. 17. *For how great is his goodnesse*] A pathetical exclamation, wherein to the Prophet breaks, admiring the singular goodnesse of God towards his Church. The meaning is, the grace and the glory of God shall marvellously shew it self in the salvation of his, Ps. 84. 12. and 31. 19.

his beauty] In himself, and in his dealings towards his people. See Cant. 1. 16. and 5. 10. &c. Psalm 110. 3.

corn shall make, &c.] As God will preferve them, so he will provide for them, and supply them with abundant maintenance: They had been pinched with famine, Lam. 2. 20, 21. and since their return, Chap. 8. 10, 12. Hag. 1. 6, 9, 10, 11. and 2. 17. now God will afford such plentiful provision, as should make them who fainted before through scarcity and want, to be full of life, cheerfulnesse and mirth, and fill them with joy and thanksgiving; the blessings of God corporal and spiritual shall make his people fruitful, or eloquent in praise, as Isa. 57. 19. see Chap. 8. 11, 12. Hag. 2. 19.

the young men cheerful] Or, *grow*, or, *speak*, Psal. 104. 15.

and new wine the maids] Such plenty, as not only to suffice the old, that most need it; but also the younger sort, for their further pleasure.

CHAP. X.

Verse 1. *Ask ye of the Lord*] Notwithstanding the last words of promise for plenty, yet they for the present were pinched with scarcity, and so in a sort thought themselves deluded with the promise: The Prophet closely tells them that the fault is theirs; the blessing is ready prepared, but they keep it back by their infidelity; let them truly in prayer ask it of God, and he is ready to grant it, O ye Jewes which have now again settled your selves in the right way of serving God, since the re-edifying of the Temple, do but make your prayers to him, and he will hear you.

rain] A principal cause of fruitfulnesse, and enceease of the field, 2 Sam. 23. 4. Job 38. 27. Psal. 72. 6. this is a thing much expected and desired, Job 29. 23.

in the time of the later rain] See on Joel 2. 23. The first rain is to soften the ground for tilling and sowing, or rather after sowing, to bring the seed out of the ground; the later afterwards to make the grain full in the ear, Jer. 3. 3. In Jury seldome was there rain in Summer, and in Harvest it was counted an uncouth thing, 1 Sam. 12. 17. Prov. 26. 1.

so the Lord shall make, &c.] Deut. 28. 12. Job 5. 10. & 28. 25, 26. He is the father of the rain, he begets the drops of dew, Job 38. 28. he causeth the vapours to ascend from the ends of the earth; he makes the spreadings and ballancings of the clouds, he covereth the heaven with them, and prepareth rain for the earth; he makes a decree or law for the rain, he shakes out the bottles of heaven, he makes small the drop of waters which distill. He saith to the small rain, be thou on the earth; and to the great rain of his strength. These are the Scripture-expressions in this point; and this he promiseth and performeth, as his blessing to his people upon their obedience, Levit. 26. 4. Isa. 30. 23. Hos. 2. 21. And he threatens the with-holding of it, and executes it as his curse upon their disobedience, Jer. 3. 3. Amos 4. 7. Yea, he shuts the heaven, makes it to be brasse over their heads, he makes the rain of the land to be powder and dust, Deut. 28. 23, 24. see 1 King. 17. 1. Jer. 14. 1, 7. Amos 4. 7. Jer. 5. 24, 25.

bright clouds] Or, lightenings, signes and fore-runners of thunder and rain, Psal. 135. 7. Jer. 10. 13.

showers of rain] Plenty of it, to fill the earth with juice and moysture; see Chap. 8. 12. Hag. 1. 6, 9, 10, 11, and 2. 16, 19. to bring forth grasse for Cattel, and corn for the food of man.

V. 2. *For the idols*] Hebr. *Teraphim*. Of whom formerly they had asked help, and rain, instead of asking it of the Lord; see Isa. 19. 3. Judg. 10. 14. 1 King. 18. 27. Heb. 2. 10. The meaning is, Direct your prayers to God, who will really bless you; not to the Idols, who have always deceived you.

have spoken vanity] Have frustrated their hopes and expectations, done them hurt, and no help! And thus he derides the idolatrious course that they took, and labours to prevent them, least they should do the like again. Idols are Teachers of lies and vanities, Jer. 10. 8, 15. Heb. 2. 18. Isa. 41. 29. They cannot give rain, Jer. 14. 22. Their oracles and answers are false, the prayers made to them are vain.

and the diviners have seen a lie] Thus they left God, and relinquished their trust in the faithful promises of his aid and supply, and betook themselves to all shifts and unlawful means, how vain and ungodly soever, Jer. 2. 13. and 17. 13. and 18. 14, 15. and 27. 9, 15, 16. and 29. 8, 9. Psal. 73. 5. Isa. 44. 25. Diviners were severely forbidden in the Law, Deut. 18. 10, 11, 12. Levit. 20. 27. and the seeking to them, Isa. 8. 19. It was the common sin of the Heathens, Jer. 27. 9, 10. and Gods people were guilty of it, Jer. 29. 8, 9. Ezek. 13. 6, 7, 8, 9, 23. and 22. 28. and reforted to them in time of distresse.

false dreams] Pretending divine visions and revelations, Jer. 23. 25, 33. and 29. 8. and Deut. 13. 3. God promised, and performed a real mercy to his people in this way, Numb. 12. 6. Joel 2. 28. Act. 2. 17. But these were false pretenders, by delivering that which did arise out of their own idle heads, or was inspired by Satan, without all truth.

They comfort in vain] Job 13. 4. All that is gotten by it in the end, is but to finde themselves abused by Satans delusions.

they went their way as a flock] The Jewes went into the Babylonish captivity, as a flock of sheep, bleating without a shepherd. And this should be a sufficient warning to their posterity, not to walk now in their wayes, but by their harm to learn to avoid their sins, and to rest, and relie upon God onely for succour and supply; and not to shut the gate of his grace and mercy against them by their infidelity. The examples of Gods judgments are not to be forgotten; but we should advantage our selves by the memory and meditation of them.

no shepherd] Your Temporal and Ecclesiastical Governours have not performed their duties, but have been perverted, Jer. 23. 2. 11. Ezek. 34. 2. And this also caused their captivity.

V. 3. *Mine anger was kindled*] Hos. 8. 5. Nahum 1. 6. Ezek. 7. verse 8. This his anger against these persons, shewes his love to his people, and his care of their safety.

against the shepherds] Though the sheep were not blamelesse, but all guilty, none free; yet against the shepherds most, because they should have kept the sheep from straying, but did not; seducing them, rather, and as blinde guides leading them into the ditch.

shepherds] So he calls them, because of their office, and duties were such, though indeed they proved wolves rather.

punished] Heb. visited upon.

the goats] The cruel Governours which did oppresse she poore sheep, Ezek. 34. 16, 17. Others, the heads and great ones, upon whom God poured out his greatest vengeance, by meanes of the Chaldeans, Jer. 39. 6.

hath visited] With another manner of visiting, the goats in anger, his flock in favour.

his flock] Because his flock; respecting therein, not their present merit, but his meer grace, that his true choice of them should not prove to be in vain.

his goodly horse] See Job 30. 19, 26. Cant. 1. 9. Now that the Lord hath turned his favourable countenance towards his people, he hath endowed them with valour and strength, so that of sheep they are now become a great war-horse, with which the Lord will overcome and trample down his enemies. Which may in part be understood of the Maccabees victory, but most perfectly of the whole Churches victories over the world, and the devil. Others say, of all this strength and assistance in armes and victories, in the end of this verse, and in the two verses following, that God gave it to the enemies, out of his anger against the evil shepherds of his people:

V. 4. *Out of him*] Or, *from*. The meaning is, They shall be sufficiently safe-guarded, though weak in themselves; all their munitions and fortifications, all their defence shall come of him. He shall be instead of all unto them.

Corner] Of chief regard in building, or scaling tower; as Zeph. 1. 16.

Nail] That fasteneth the tents of war.

Battle-bowe] See 1 King. 22. 34. 2 King. 9. 24, 1 Chron. 5. 18, and 8 40. and 12. 2. Isaiah 5. 28. Amos 2. 15. Of the battel axe. See Jer. 51. 20. The sum is; on God dependeth all their strength, whether it be to bear up themselves, as corner-stones do bear up the building, or as nails do hold fast tents, or bear up things that are hung upon them, Isaiah 22. verse 23, 24. Or be it to defend themselves by open strength, which is meant by the bowe.

Every oppressour together] All manner of oppression done by other men, is also part of Gods providence. See Chap. 9. 8. Or rather thus; They shall prevail against their enemies, and oppresse their oppressours, and exact tribute of them, as victours do of them whom

whom they have subdued. This best suits with the context. And this we see partly verified in the history of the Maccabees: and more fully in and under the Kingdome of Christ in the dayes of the Gospel; the Prophet here comprehending in these *Promises* the whole end and intire redemption and deliverance of Gods Church and People, by and under the Messias. See Isaiah 51. 13.

V. 5. *And they shall be*] The Lord goes on largely to set forth, in all the rest of this Chapter, the *Promises* of his manifold mercies to his People.

as mighty men, &c.] to passe by the victorious conquests of Christians; This is most true in the Church Militant under the Crosse; thus triumphing over her enemies: God makes them rejoycing in hope, glorious in patience, and all heavenly graces, multiplying in numbers and power, even before the eyes of their furious enemies raging against them.

in the mire of the streets] Psalme 18. 42. 2 Samuel 22. 43. Micah 7. 10.

because the Lord is with them] Here is the sole and whole cause. So that they must arrogate nothing to themselves, nor trust to any power of their own; but depend all together on him.

the riders on horses] Or, *they shall make the riders on horses ashamed*: that is, the powerfull enemies, who are well appointed and provided for war. Yet some there are that understand all in this verse and the former, and the last words of the third verse, as spoken of the Chaldeans, formerly acted by God, and so inabled to subdue the Jews, and lead them away captives as a flock without a shepherd, because of his anger kindled against them for their sins.

V. 6. *And I will strengthen*] Nahum 1. 7. Esay 41. 10. and 42. 13. Psal. 89. 21, 22. Gods promises to his Church, the full accomplishment whereof pertains to the kingdom of Christ; so that the Jews were were not to rest, or reflect so much upon those poor beginnings which were present before their eyes; they came far short of the exceeding largenesse of Gods promises; but they were to advance their hopes and expectations to far more then what yet appeared, and to extend them to the coming of Christ when *all those glorious promises* should receive their full accomplishment.

the house of Judah] which is so weak.

The house of Joseph] Namely, the ten Tribes; the chiefe whereof was Ephraim, descended from Joseph, God will save them that were so lost from the kingdom of Judah first, and at the last by the Assyrians conquering and captiving them.

bring them again] Not one, but both; and so uniting them again.

to place them] And give them a fixed habitation in their own countrey.

for I have mercy] Here is the cause of his so gracious dealing with them, and the fountain of all his favour towards them; not their merits, but his mercy. Esay 48. 11.

as though I had not] He had formerly cast them off, according to their sense and apprehension of his dealings against them, and so in the opinion of others; Jer. 33. 24. though his minde and truth was constant towards them. See Esay 54. 5, 11. Jer. 31. 35, 36, 37. and 33. 20, 21, 25, 26.

for I am] He remained mindfull of his own free and gracious covenant with them; and so would still leave place for his mercy towards them, Chap. 8. 8. see Annotations there.

and will hear them] as v. 1. and c. 13. 9. Jer. 29. 12, 13. Thus exciting them to make their addresse to him by prayer; that so their prayers, and his promises, might accord in one; and suit to the same end.

V. 7. *And they of Ephraim*] See on Hos. 4. 17. They of the Ten tribes, the Israelites distinct from Judah; who had in a sort cut off themselves from the people of God, and were now cast off by God; yet they are herenamed, not Judah; and to them is this gracious promise made, Judahs return and restauration was more easily believed: But this of *Ephraim* almost incredible.

shall be like a mighty man] Each one like a Giant; though now so feeble, beaten down, and trodden under-foot. Much more should the Jews be such.

as through wine] Wine maketh glad the heart of man, Psal. 104. 15. makes them cheerfull and frolick. And this is allowed, though intemperance be forbidden. Cant. 5. 1. See Psal. 126. throughout. As there, so here. See on chap. 9. 15. They shall be scarce themselves for joy.

their children] Though not your selves presently, you must wait the time: not seek to prevent Gods time: but mean-while in patience and hope possesse your souls.

their heart shall rejoyce in the Lord] Here is true joy, and the cause of true joy. 1 Pet. 1. 8. Phil. 4. 4. The full accomplishment of these *Promises*, as hath been said, is in the Spiritual Kingdom of Christ.

V. 8. *I will hisse*] Doe it thus easily, as it were with a whistle of my mouth, though all the world should seek to hinder it: And thus doth he hisse for the enemies, and they come at his call, and obey his beck, Isa. 5. 26. & 7. 18. Here he will call them by his Gospel as from afar off, into his Church, see Esay 5. 16. & 7. 18.

and gather them] Though dispersed now never so far and wide, Jer. 32. 37.

for I have redeemed them] Or, For I will redeem them. I have begun it now, and I will not give it over till I bring it to perfection. Psal. 138. 8. In their affliction and dispersion they could hardly believe this: but as it is chap. 8. 6. & Jer. 32. 27. Christ the head of the Church, will gather all the members of his body to him, John 11. 52.

and they shall increase] Ezek. 36. ver. 37, 38. & 37. 26. & 36. 10, 11. Jer. 33. 22.

V. 9. *And I will sow them*] See Hos. 2. 23. Jer. 31. 27. Isaiah 60. 22. as seed multiplyeth sowen in rich soil.

among the people] Their dispersion is felse should turn to be a blessing. They should be among the people of all Nations, as Gods seed, to bring forth every where plentifull fruit unto him. And this should give contentment to their minde, and assuage the displeasure of their dispersion; in that God would bring thus light out of darknesse, good out of evil; as in that dispersion of *Levi*, Gen. 49. 7.

and they shall remember me in far countreys] I will scatter them abroad where I will preserve them, and their posterity, that they may spread my Name there, and my memoriall. Indeed the Jews were so sown among the people in far countreys; that where the Gospel was preached, there were found Synagogues of the Jews, which were the first in-lets, and receptacles of the Gospel; and opened the door to let in the Gentiles, to come in after.

and they shall live with their children] Be preserved there; and that for the end and use aforesaid; and in the time of their children, of their posterity, this should be performed. See on verse 7.

and turne again] Namely, from the spiritual Babylon, which is the world, and the kingdom of Satan, unto the true Jerusalem, and to the Land of Promise, which is the Church of Christ, as Hos. 1. 11. whereof their return from Babylon was a type and a figure. And though they returned not into their countrey, nor stirred a foot out of the places of their dispersions, yet their turning to the Gospel is accounted for it; and so called in the common language of the Prophets,

V. 10. *I will bring them again*] Isaiah 11. 11, 12. Jer. 16. 14, 15, &c. 23. 7, 8.

Out of the Land of Egypt, &c.] Though Egypt, and Assyria be far asunder, yet when God doth stretch out his hand; he can soon do it. See chap. 8. 7. Isaiah 43. 6. and 66. 20.

Of Gilead and Lebanon] Partly literally; more fully, Spiritually. See on verse 9. And see also on Obad. verse 19. and on chap. 11. 1.

shall not be found for them] In which signification that word is found, Josh. 17. 16. Numb. 11. 22. Judges 21. 14. A figurative amplification, for to set forth the innumerable multitude of the faithfull, as Isaiah 49. 20, &c. and 54. 2, 3.

V. 11. *passe through the sea with affliction*] Rebuking, smiting, afflicting it, as the next words make the exposition. He will miraculously deliver, and enlarge his Church. He alludeth to the deliverance of the people out of Egypt, when the Angel smote the floods, and rivers. See Isa. 11. 15. Psal. 106. 9. & 114. 3, 5. Nahum 1. 4. All difficulties and obstructions shall be removed that might hinder the propagation of the Gospel, and kingdome of Christ.

smite] See Esay 27. 12. 2 Kings 2. 8, 14. Exodus 7. 20, 25.

the river] *Nilus*, likely. See Esay 41. 15. & 44. 27. & 43. 16. & 51. 10, 11.

and the pride of Assyria] To wit, all the enemies represented by these two nations, which had oppressed the Church: They shall not be able to hinder the accomplishing of Gods promise for the propagation of his Church.

V. 12. *And I will strengthen them in the Lord*] verse 6. chap. 17. 5. 8. Esay 41. 13. & 41. 10. And therefore if they will rest and rely upon him, and expect from him what he hath promised, they shall be strong enough to resist, though all the world should rise up against them. Psal. 27. 1, 2, 3. & 3. 6. & 118. 6. & 56. 4. 11. & 46. 1, 2, 3.

and they shall walk] Micah 4. 5. In his obedience, and prosper under his power, and protection.

up and down in his name] Attending upon him, his word, and service, which he hath manifested unto them; and that in all security without any fear of all their enemies.

CHAP. XI.

verse 1. *Open*] A Prophecie of the horrible destruction of the Jews because they rejected Christ, and his Gospel. This was chiefly executed by the Romans. And this would serve to leave the obstinate sinners the more inexcusable; and to bear up the faithfull in that day of tentation, when this direfull judgement should come to be executed. Indeed this may seem not so consonant to all the former *prophecies*, but rather to crosse the gracious mercies contained in them. Yet this shews how things at last should fall out. As in Deut. 31. 16.--22. & chap. 32. So here; This should be their obstinate course, and malicious trade of sinning in the end, that God for all his propitious favours formerly vouchsafed to his people, should at last be driven to this extremity, to do this his strange work, and execute this dreadfull doom upon them. See Lam. 3. 33. Esay 28. 21.

thy doors] Lebanon seems to have had strong fortifications in it; besides the strong situation of the place, called the defenced forrest, verse 2. The doors of them should in a manner open themselves to the enemies. See Isay 45.1,2. Another kind of opening is that, Isay 60.11. Or thus; Because Lebanon was the confine of the Country on that side where the Romans made their chief in-rode or invasion, it is here brought in as opening the gates of Judea.

O Lebanon] Libanus or Lebanon was a great and famous mountain, and fruitfull forrest, on the north boundaries of Judea: looking westward towards the great Sea, toward Zidon, and Joppa, and eastward, toward Damascus of Syria: Inhabited of old by the Hivites, where it seems *Solomon* built a glorious house: all the vessels thereof were of pure gold; and he placed there 300 Targets of beaten gold. It abounded chiefly with Cedar-trees; wherefore *Solomon* built the Temple and other Houses; and the Tyrians made the Masts of ships. It was stored also with Fir-trees, and Almugim-trees. Much is spoken of the glory of it; many comparisons are taken from the beauty, flowers, smell, wine of it, in the Book of Canticles. The Assyrian Empire is likened to a Cedar in it. A most pleasant place; as Gilead was on the east-side of Jordan. This *Moses* mentions, and desired to see before he died. When the enemies invaded Judea, they gloried in the gaining of this mountain; wherein likely strong fortifications were; Isa.37.24. 2 Kin. 19.23. Conquering the land they had a special care of this mountain. *Asoph* was the keeper of it under the Persian Monarch, Neh. 2.8. And here Lebanon is spoken to, for to open her doors of strengths and munitions to let in the enemies, to burn up, and spoil Judea. The Prophets speaking thus to Lebanon, and these other places, hath a kind of emphasis and vehemency in it. *Josephus* records in his History that the Temple doors opened themselves before it was destroyed by *Titus*. But that makes nothing to this text.

that the fire] Of Gods wrath, and the fury of his instruments of vengeance.

may devour thy Cedars] This may be understood, either literally, because the Romans did almost destroy the whole forrest of Lebanon, to imploy the trees to the besieging of places; as Isa. 14.8. Or figuratively, for the most powerfull and flourishing city; or for the Peers and Potentates of Judea: as Isaiah 2. 13. Ezek.17.3.

V. 2. *Howl fir-trees*] If the noblest plants be spoiled, the inferiour ones must not look to be spared. Which may also be understood of the lesser cities and holds, which were about Jerusalem, or of the meaner sort of people.

mighty] Or, *Gallants*. They should not be able to save themselves from spoil.

Bashan] See on Micah 7.14.

for the forrest] Or defenced forrest. Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not think to hold out. No strength, fence, or defence, can withstand the power of Gods vengeance. Others understand by the forrest of the vintage, the promiscuous multitude of the meaner sort of people.

V. 3. *A voice*] He speaks of the dreadfull judgement to come, as present; for the certainty of it, and to affect them the more with it.

O ye howling] Not in way of repentance, but of lamentation, vexation, and sorrow. As Ezek.30.2. Hos.7.14. Isa. 52.5.

of the shepherds] Namely, of the Governours of Jerusalem, in Church and Common-wealth: who instead of being shepherds, to feed the people, were ravenous Lionesses, Ezek. 19.2,3. See Jer. 4.8,9. & 25.34,35,36.

for their glory is spoiled] Their glory and greatnesse, wherein they prided themselves, could not free them from that spoil and ruine which their sins merited at the revenging hand of Gods justice.

Young Lions] Many were in Judea: and most about the banks, woods, and wildernesses of Jordan. And these resemble those cruel oppressors that exercised bloody tyranny, under pretence of their authority, against the poor people.

for the pride of Jordan is spoiled] The shelter and succour of the Lions. And likely intimating hereby the proud and numerous company of the people, over whom they had tyrannized; likened here to the very over-flowing of Jordan: whereof see Josh.3.15. Jer.12.5. and 49.19.

V. 4. *Thus saith*] Thus follows the reason of this so severe dealing of God against them: because their wickednesse was incurable, themselves incorrigible. He would act the part of a carefull faithfull shepherd to them, so as no default should lie on his side: and yet their ingratitude, ungraciousnesse, incorrigblenesse would thereby so much the more appear: so as no more place would be left for pity, pardon, or mitigation.

My God] That is, God the Father to God the Son, the Eternal Shepherd of his Church, Heb. 13.20. 1 Pet. 5.4. To whom it is given of the Father, to govern, and to guard his people, oppressed by power, full and prophane ones, unto the time prefixed of their total dissipation, for their ingratitude.

Feed] Christ by himself, and by his Ministers, and under-shepherds. We must not restrain all this to the person of Christ alone. Zech 7.14.

the flock of the slaughter] The poor flock, v. 7. exposed and appointed as it were, to slaughter, to be bruised, as is set forth in the next words, v.5. This was true of the Jews, in the time, and age of this Prophet; but much more in the dayes of our Saviour.

V. 5. *whose possessions slay*] Namely, any one that hath any right over my people, either by conquest of war, or otherwise, as in the time of *Aristobulus* first, and second, of *Alexander, Hircanus, Antipater, Herod*, and the Romans.

and hold themselves not guilty] Of cruelty, or murder. They do it, and think they may lawfully do it, as it it were a lawfull prey: and are not punished for it. See Jer. 2. 3. and 50.7.

and they that sell them] Namely, they that make merchandize of them, as of poor slaves. See *Josephus* his Antiq.6.13.c.19.12.

blessed be the Lord] They do profanely boast of the power that God hath given them over his people; and of their selling of them, to enrich themselves with the price of their slavery, as of an expresse blessing. See Deut. 29.19. Hos. 12.8. And this is an usual form of speech, common even among Hypocrites, that will not be guilty and conscious to themselves of their unjust & unlawful gain.

and their own shepherds pity them not] Not only Wolves, and Lions, and thieves, did worry, and tear, and slay them; but their own shepherds did not so much as pity them. Painfull then was the state and condition of this poor flock. And yet in this so pitiless, and merciless condition, Christ took the care and charge of a shepherd over them: Isa.40.11. which mercie rejected by them, occasions the utter loathing and rejection of them: as followeth.

V. 6. *For I will no more pity*] O my Son do thou exercise this charge of shepherd over this people, during the prefixed time of my patience. But seeing thou shalt spend thy strength in vain, Isa.49.4. and they will not be under thy pastoral care and Government, but reject, and renounce thee, and it, what now should with-hold my judgement any longer? I will utterly destroy them for their rebellion and ingratitude.

the inhabitants of the land] The bulke and body of this people, excepting the poor flock of the slaughter. Or, as some take it, this may relate to those that slay, sell, and pity them not, in the former verse.

I will deliver the men every one, &c.] Heb. *make to be found* every one at the hand of his neighbour. He seemeth to signifie the frequent seditions, and civil intestine troubles of the Jews, wherein they should slaughter and consume one another: and specially about the time of their last desolation.

His King] Namely, *Antipater, Herod* the great, and chiefly the Roman Emperour, whom they then should have accepted for their king: rejecting my Son, John 19. 15.

and they shall smite the land] Intestine and forraign enemies shall utterly ruine it. Mich. 6.13. See Ezek.9.5. Isa.2.19.

I will not deliver] Not care for their ruine, but let them perish without remedy. Thus they shut upon themselves the door of mercy.

V. 7. *And I*] This is spoken not of *Zechariah*, but of Christ: of whom, verse 4.

will feed] Here he returns to his charge of feeding the flock: whereupon will follow, and the more appear, their ingratitude and rebellion: which will render them the more odious, and vile, and leave no place for pardon.

I will feed] Or, I fed.

the flock of slaughter] See on verse 4.

even you O poor] Or, verily the poor. Namely, my poor Church, and Jewish Nation, no way comparable in greatnesse and power to other Nations and Empires of the world: and brought very low by her calamities. See Isa. 14. 32. Zeph.3.12. Zech. 13.7. Or the poor and humble fort of them verse 11.

of the flock] These may seem to be distinct from the rest of the flock, as peculiarly fed, and singularly guided, folded, and cared for, by Christ.

Two staves] Or sheep-hooks, or shepherds staves. Other shepherds are content with one Staffe. But Christ surpassing all others in feeding and governing his flock, hath two. Some make the two staves a figure of them two wayes that Christ useth at all times in feeding of his Church: the one by guiding them lovingly by his Word and Spirit: the other by severely punishing them, by the cruel hand of their enemies. See Psal. 110. 2. and 2.9. and 89.32. See Micah 7.14. Psal. 23. 1,2,3,4.

Bands] Or, binders. Some, sticking close to the pricks or Hebrew vowels, which now we have, translate it, destroyers: and understand it according to the former exposition. Others translating it bands or binders, refer it to the binding and uniting together, both Judah and Israel, in our Saviours Pastoral charge, and the execution of it. See Mat. 10.5,6. And indeed our Saviour much preached, wrought miracles, conversed, and dwelt in Galilee, and among the ten Tribes, before the calling of the Gentiles, which sense best agrees with that v. 14.

and I fed the flock] There was no lack, no defect or default on my side. Hos.13.9. The greater sin, and blame and shame, was theirs: not to suffer themselves to be fed, and guided, and governed by such a shepherd.

V. 8. *Three shepherds*] Hereby he sheweth his care and diligence: he spared no pains and labour. As that Gen.31.40. He withstood all opposition, and molestations: removed all obstructions that lay in his way: would not endure bad shepherds: because they should consider his great love. By 3 shepherds understanding, not the 3 chief Empires which had tyrannized over Gods people, Jer. 6. 3. & 12.10. namely, of the Chaldeans, Persians, and Greeks whole, and parted: which were destroyed by the Son of God. Dan. 2. 45. Others much rather conceive our Saviour by three shepherds to understand many; Or as some will, aiming at those three Principal Sects, or Sorts among the Jews, in his time, the Pharisees, Sadducees, and Essenes. See Mat.3. 17. and 16.6,11,12. and 22. v. 23, 34. and 23. 13, &c. Acts.4,1. & 5.17. & 23.6,7,8. The Scribes also are much mentioned, and opposed by our Saviour. And of the Herodians we read likewise.

I cut off] Rejecting, confuting, and confounding them. And in stead of them, sending forth better shepherds, his twelve Apostles; and seventy Disciples.

in one moneth] In a short time; as Hos. 5.7. His own publike Ministery being but three years, and one half. And all this his care and pains serves to aggravate the crime of the Jewish people, in leaving and loathing him; and to justifie the merit of their direfull destruction.

And my soul loathed them] Heb. *was straitned for them*; estranged from them, imbittered against them; vexed at my peoples disloyalty, and ingratitude; as well as at those shepherds treachery.

and their soul also abhorred me] This the history of the Gospel sheweth. They rested not till they brought him to his death. This they rewarded his love, and recompenced his pains. See 2 Cor. 6. 11, 12.

V. 9. *Then said I*] He did not over-hastily proceed against them; but after all the precedure. As it is, Isaiah 5. 4, 5. Matth. 23. 37, 38.

I will not feed you] A representation of the rejection of the Jews for rejecting salvation offered them by the Messiah; as if he should say: I will not feed you, O ungratefull Jews; meaning the Gospel should be taken from them. Matth. 21.43. So that for their said sin, here follows the judgement. A grievous judgement, but not too severe for the merit of their sin. He would make proof of the utmost of his love, and care, before he would fall upon these extremities. But when for all that they came to scoffe at, and to loath God their Saviour, what remained, and what more justly, then this final resolution, and direful doom here set down? He resigns his pastoral office and care, and leaves them to themselves.

That that dieth] The shepherds part and duty is, to defend the flock from dogs, wolves, theeves, &c. But he that is freed of that charge, is not interessed or concerned therein; no blame is imputed to him, though the sheep miscarry, and perish an hundred times, and wayes. The flock rejecting the shepherd, may thank themselves for it. See Apoc. 22. 11. 1 Cor. 14. 38. Psal. 81. 11, 12. Ezek.3.27.

and let the rest] That were not cut off by forraign foes, and forces; or otherwise.

eat every one, &c. Heb. *a woman the flesh of her friend*, or fellow, or neighbour. This judgement openly appeared, when the neere; they were to destruction, by the Roman Army, without the walls of Jerusalem, the more fierce and furious they were within, in slaughtering one another by their deadly feudes and intestine seditions.

V. 10. *And I took*] A Type of the breaking off of this Pastoral office. As there is a use amongst men, to break in sunder the staff of their office, when their office ceaseth and endeth.

Even beauty] This first was broken; the beautiful order in Church, and Politie; by which formerly he governed them. Schismes, and Sects, and Heresies corrupted the purity of doctrine, marred the beautifull face of the Church; and the Common-wealth was in a broken estate, and deformed.

that I might break my covenant] The people oft-soones broke it on their part. Lev. 26.44. Deut.31.16,20. Judg.2.20. Jer.11.10. and 31. v. 32. But for all that, God never did, nor would breake it on his part totally. See Judg. 2.1. Psal. 89.34. Jer. 33. 20, 21. Ezech. 16. 60, 62, 63. And this covenant here may seem to relate more immediately to that peace which he had granted to his Church, that the should be no more assaulted, nor molested by any strange nation: which was verified from the Maccabees time, until a little before the comming of Christ.

with all the people] With the body of the 12 Tribes: yet he reserved an holy Remnant; as appears in the next words. See Rom. 11. 1.

V. 11. *And it was broken in that day*] dictum, factum. This came not to passe by *fate*, or *fortune*; but by the revenging, and secret hand of Gods providence; who after his so long patience, did in this manner execute his judgements upon them.

and so the poor of the flock] Those verse 7. the holy Remnant.

that waited upon me] Diligently, and duly observed me, and my ways, and works; waiting upon my words, and promises, and weighing my judgements: such as those Micah 7.7. see Lam.3.25,26. Jer. 14.22. Isay 64.4.

knew that it was, &c.] Though the rest; and most of the people knew not so much; who usually shut their eyes against Gods judgements, and the passages of his providence, and think not that such affaires are governed by the hand of God; yet some poor and mean people, the holy seed, know, and take to heart these things; and profit, and better themselves, in humiliation and repentance, by those judgements of God upon his Church.

word of the Lord] According to it, his word, and work. My elect which remained, of my people, who humbly believed my promises, and gave obedience to my commandments, my Disciples, and Apostles did acknowledge the time of my visitations; and that these wars moved by the Romans were effects of my providence, according to the ancient prophecies.

V. 12. *and I said unto them*] Here, to their horrible ingratitude, is added a flagitious crime of a most base and vile valuation of the unestimable rickes of Gods mercy in the Messiah, and his Ministery. This is brought in under the figure of a shepherd demanding his wages; and the returne and price which they pay him.

if ye think good] Heb. *if it be good in your eyes*. Christ seems here to speak as a man full of stomack, indignation, and disdain. And so should our stomack rise against sin.

give me my price] That ye value me, and my paines at. See 1 Tim 5. 17,18. Lev. 19.13. Deut. 24. 14,15. Mal.3.5. Jam. 5.4. Not that Christ is an hireling, Joh. 10. v. 11,12,13. But heedly to make way to convict them of their own unworthy, base, and villainous minded in this case.

and if not, forbear] As if he should say, I do not heed or regard it; whether yea, or no: I know your bad and base mindes sufficiently already; you will shew your selves most ungratefull wretches, and hereby it will appear so to all the world. See Ezech. 12.15. and 3.11,27.

so they weighed, &c.] He expected and deserved that as he gave himselfe to them, and for them; so they again should give up themselves to him, in all thankfullnesse, and holy obedience, as his peculiar people, and redeemed ones. 1 Cor.6.19,20. and 7.23. Mich.6.6,&c. But they requitedhim as followeth. Deut.32.6.

weighed] After they gave over exchanging one commoditie for another, and traded in silver, then they delivered it not by tale, but by weight, so Gen.23. 16 and 43. 21. Isay 55.2. Jer. 32.9. And shekel the common price of Silver, seems to come from *Schakal* to weigh.

30 *pieces of silver*] Thirty silverings; usually taken in Scripture for shekels: and the common shekel containing ten *gerahs*; (the sacred double,) and each *gerah* weighing 16 grains of barly, is so commonly taken to be the fourth part of an ounce of silver, with us one shilling three pence. And so thirty of them come to 37 shillings sixpence, set down for the price of the life of a servant, or slave. Exod.21.32. And this price they payed to Judas for the life of our Saviour, Mat. 26.15. the price of him that was valued whom they of the children of Israel did value, as the words are of Saint Mathew, c. 27. 9.

V. 13. *And the Lord said unto me*] God my Father, did so detest their flagitious, and hainous ingrattitude, that he gave me in charge that which followeth.

cast it unto the potter] God did abominate such their dealings: as he did abhor the price of a whore, Deut. 23.18. Micah 1. 7. He loathed it, as he did the ceremonious services of such vile sinners, Isay 1.13. and 66.3. And therefore he commands it to be cast away, to be cast to a potter, as fitter for a potter, and his use, then for such a Pastor, and his price. And thus by prophecy he foretheews what in time should come to passe; what figuratively is represented here, was visibly acted and accomplished upon the person of our Saviour, the great shepherd of his flock, 1 Pet. 5. 4. How this price came into the potters hand, for his field, upon the occasion of Judas his despaire and despite, we read Mat 27.3. 11.

a goodly price] Spoken thus in scorn and disdain, a lordid price, most unbeseeming the Majesty of God.

that I was prized at, &c.] Because that the injury done to my Son, redoundeth to me, who had before governed them by him, see Joh. 5. 23.

of them] The children of Israel, Mat. 27. 9. not of Heathen, barbarous nations: but his own people.

and I took] Thus God would have a visible monument to remain, and to be upon record, that the Jews in their time might see what scoene they acted; and how punctually they performed, what was so long afore prophecied; though then their own malice, and the God of this world blinded their eyes. How this prophecie is alledged out of Jeremy, see on Mat. 27. 9.

V. 14. *Then I cut asunder*] Of this other staff see before on v. 7. whether this staffe was broken before the demanding his price, and upon the relinquishing his pastoral charge, verse 9. together with the breaking of his staffe of Beauty; or not till now; is not so certain; neither is it much material.

that I might break the brother-hood, &c.] This shews that the meaning is not, that Christ would not onely not govern his people any more in mildnesse and clemencie, nor exercise his shepherdly severity in having corrections and visitations; as he had done in former times; but that he would altogether reject them; taking away

from the Jews according to the flesh, the title of being his Church, and his people: whereas before, Israel the people of God, and Judah, had been the same thing in name and in effect; and taking to himself the Israel, which is according to the Spirit, namely, all true believers; and rejecting the carnal Judah. But hereby more particularly is meant, that Judah, the two Tribes, and Israel the ten, should no more keep brother-hood together and be united as one among themselves in state and Government; but be broken asunder, and broken in pieces, dispersed, and scattered, without recovery. We read of their union promised, and lively represented by the joyning of two sticks, Ezek.37.16.--27. But that is understood either to precede this breach, or rather of the spiritual union of them both in the Church and kingdom of Christ, under the Gospel: And more specially of their general calling, when the fulnesse of the Gentiles is come in; intimated, Luk 21.24. 2 Cor. 3.16. and more fully expressed, Rom. 11.11,12, 15,23,24,25--32. And that hinders not the more literal sense of this text, and the preceding breach of brother-hood betwixt them, here mentioned,

V. 15. *unto me*] Namely, to *Zechariah*. Some understand it of Christ, as spoken to him.

of a foolish shepherd] Not unlike to that command to *Hosea*, Chap. 1. verse 2. After Christs two pastoral staves broken, there yet should remain some shew and shadow of a Pastoral charge and government among the Jews, wherewith they would please and sooth up themselves: As Papists do at this day in the like case: But it should be such as would appear to be not for edification but for destruction. They should be foolish shepherds; as those Hos. 9.7,8. Lam.2.14. shepherds fit for a foolish flock; such as those, Deut 32.6. Jer.5.21. Not wise for the good of the flock; but pernicious and destructive to them. These Shepherds thought themselves wise, but Christ calls them fools; Matthew 23.17. Luke 12.40.

V. 16. *For lo I will raise up*] God doth it for the sins of his people, to revenge the quarrel of his Covenant. Having relinquished his Pastoral office he will now raise up, not such shepherds as those, Jer. 23.4. and 3.15. But dogs, wolves, and beasts of prey; thieves and robbers to be their shepherds; Those John 10.1,10. As he did raise up evil against *David* out of his own house: and many adversaries against *Solomon*; and the Assyrians and Babylonians against the Jews; and gave them kings in his anger: so here he will raise up wolves shepherds to them. A representation of the peoples evil government by their own heads, Priests, Doctors, and others, into whose power the Lord delivered them for a punishment, because they had rejected Christ.

a shepherd in the land] A government which shall be uniforme in wickednesse and depravation, though it be administred by several persons which God had suffered to raise themselves to that dignity, and authority. This is the explication of the former Type or Hieroglyphick.

cut off] Or, *hidden*. Will not see, nor seek what is wanting.

the young one] That is more apt to be lost, and goe astray,

and tear their clawes in pieces] Exceeds in raveneus cruelties the very wilde beasts. Amos 3. 12. By these faults of the foolish shepherd we may gather what are the parts and duties of the wise and faithful shepherds.

V. 17. *woe to the idol shepheard*] He speaks to the whole company of them, as unto one man. He shews, that though God doth thus deservedly punish the Jews by this foolish shepheard; yet he shall not escape un-punished himself. The word here for idol signifieth a thing of nothing, of no worth, an empty, vain, vacant thing. The woe denounced here is often taken up in Scripture. See Jer. 10. 21. & 22. 22. & 23. 1. & 25. 34. & 50. 6. Ezek. 34. 2. John 10.12.

that leaveth the flock] John 10.12,13.

upon his arm] His strength and state which he seemeth to have, and wherein he flourisheth in the eyes of the world; it shall be clean dried up; it shall wither, decay, and dye: and the shamefulnesse of it appear to the world.

right eye] His understanding, knowledge, prudence, which he pretends to, and seems to have in the opinion of the world.

shall be utterly darkened] Ezek. 13. 23. Micah 3. 6,7. See Annotations there. The strength and knowledge of man are thus in the hands of God, to give & take away as he pleaseth. Under these two similitudes and expressions here, all kinds of punishments upon body & minde are comprehended. And they are here justly punished; for though God used them as instruments of his wrath and revenge upon his sinful people; yet they intended nothing lesse then to obey and do his will therein; Their own ambition, covetousnesse, and cruelty set them on work, to serve their own ends: And the allwise God can cause sinful men, and Satan himself to bring to passe his holy will and do his just work, though unwittingly, unwillingly, and wickedly on their part. Acts 4. 27,28. And yet God thus punishing the idol shepheard, doth shew thereby, that he retains still some care of this people for his elects sake, that small remnant, and holy seed, that was amongst them. The accomplishment of these threatnings, verse 16,17. we may read in *Josephus* his wars of the Jews, *Hegesippus* and others.

CHAP. XII.

Verse 1. *The burden of the word of the Lord*] This more generally is taken for a prophecie, or word of Gods inspiration: See on Chap. 9. 1. Jer. 23. 33- 39. Heb.1.1. More strictly and frequently for a burthensome prophecie, against either foreaign nations, enemies to the Church; as against Babylon, Moab, Damascus, Egypt, and others, as we read in the beginnings of the 13,15, 17, 19, 21.23, Chapters of Esay, or against the Jews themselves, as Esay 22. 1. Mal. 1.1.

for Israel] Both for, and against. For Israel concerning the victories which God giveth unto his Church, collected of Jews and Gentiles, which by the Apostles is called the Israel of God, Gal. 6.16. And so this is on the behalf of Israel. And a burden against the enemies of the Church of Christ under the Gospel. And it is all full of allegories, taken from the Church of the Jews, as being the type of the other, mainly setting forth Gods threatnings, and judgements against the enemies of his Church, and his manifold promises of blessings and benefits to be vouchsafed to her: and yet not altogether taking off the present intendement, and application of many things herein mentioned, to the present state and condition of the Church, and people of the Jews, in the Prophets time.

saith the Lord which stretcheth] This glorious description of God is often used by the Prophets. See Isay 42. 5. and 45.22. and 44.24, and 48.13. Jer. 10.12. and 51.15. Psalm 104.2, Job 9. 8. and 26.7. And this is of special use to confirm our faith in the belief of a thing promised by God, though it seem in it self, and to all our sense and reason, to be impossible. And such was the case here in hand. The Prophet therefore calls on them to consider the infinite power of God, in creating the heaven above, the earth beneath, and the Spirit of man that is invisible within him; to convict them thereby that they are not to measure his infinite power, by the poor scantling of their shallow, sense and reason: but firmly to believe that what he shall promise he is able to perform, Rom. 4. 17, 22.

V. 2. *Behold*] To make them to attend to the promise that would seem so incredible.

I will make Jerusalem] Though it be so poor a city now, without walls, and with few inhabitants, as appears in the Book of *Nehemiah*: and much more I will make my Church, where of Jerusalem is a type.

a cup of trembling unto all] Or, *slumber*, or *poison*. Jerusalem shall be as a soporiferous or poisonous potion, to her enemies. Some translate *a post of bruising*, whereon they shall bruise and breake themselves. My Church being set upon by her enemies, shall be an occasion that I will strike them with amazement, so that they shall not be able to bring their designes to any happy end: but shall be the causes of their own ruine. Esay 51.17, 22. Jer. 51.7.

when they shall be, &c. Or, *and also against Judah shall be, which shall be in siege against Jerusalem.*

in the siege] In the very instant that the enemies were ready to do their best and last endeavours.

both against Judah] Not that Judah should be against Jerusalem, as some would make it: but that God will be a protection, both to countrey, and to city, against the enemies besieging them.

V. 3. *And in that day*] Repeated vers. 4, 6, 8, 9, 11. and again, Chap. 13. 1, 2, 4. and Chap. 14. 4, 6, 8, 9, 13, 20, 21. This must needs be a famous day, and compasseth in it sundry great things of Gods manifold mercies to his Church, under the names of Judah and Jerusalem: of Christs death, and the cities destruction following thereupon, of Gods battel and fighting against the enemies of his people: of the conversion of the nations: punishment of the rest: restauration of the Jews: and glorious state of the Church of God.

will I make Jerusalem] God is the Agent for his Church, against her enemies.

a burdensome stone] Some Ancients observe, that this is taken from an exercise or game, which was frequent in dayes of old; namely, to take up a great round stone, to try ones strength, lifting it up from the ground, sometimes to their knees, sometimes to their navels, sometimes to their shoulders, and sometimes as high as their heads. At which sports sometimes they did grievously hurt themselves. The meaning is, the enemies of the Church shall strive and endeavour who shall be able to do her the most hurt: but the strongest and valiantest of them all shall be overcome. See Math. 21.44. She shall be too heavy for them; and their strengths too little for it.

shall be cut in pieces] They shall think to cut her off; but themselves shall be cut in pieces; they shall gain by such lifting at her, ruptures in their bodies, dislocations in their joynts; they shall be bruised to powder, broken, crushed, and cut in pieces, 1 Peter 2. 8.

though all the people of the earth] No humane force can prevail against her; for God is her founder, and defender. Chap. 10. 12 Psalm 46. 5. & 87. 1, 2. See Psalm 27. 3. and 3. 6.

V. 4. *every horse, &c.*] By horse and rider are meant all warlike

like strengths, Job 39. 19---26. By astonishment, madnesse, and blindnesse, are meant the many ways that God hath open, and secret, to confound their force and strength, to take from them skill and counsel; that they shall be amazed and mad. See Exod. 15.1. 2 King. 6. 18. Jer. 51. 21. vain are these helps against the Lord. Psal. 33. 17. & 76. 5, 6, 7. Prov. 21. 30, 31. Esay 31. 1. 3,4. Jer. 50. 37.

open mine eyes upon the house of Judah] I had formerly shut mine eyes against them for their sins, Psal. 31. 22. Esay 1.15. But now I will look to them, and care for them; mine eyes shall be upon them for good, as Esay 49.16. Jer.24.6. To assist and defend them against all their enemies.

V. 5. *And the governours of Judah*] Which before had many populous Cities, and mighty Armies.

shall say in their heart] Shall heartily be thus courageous and confident, as to say thus;

the inhabitants of Jerusalem] Though now without walls; and almost without inhabitants; yet even they.

shall be my strength] They alone, though never so few now: They, though the other cities of Judah want inhabitants to assist, Others put in a copulative; and understand both the governours of Judah, and inhabitants of Jerusalem, to be this heartily confident of their strength in their God; Translating thus, There is strength to me, and to the inhabitants, &c. But those which expound thus, *viz.* all the Governours of the Church shall hearten on the faithful to fight this good fight of faith, seem to recede too far from the literal meaning of the Text.

my strength] Every one of them for his part shall say so.

the Lord of hosts] Therefore able enough for strength, against all opposition.

their God] And therefore willing enough upon their true interest in him.

V. 6. *The governours of Judah*] Some thus, The Apostles, and Evangelists, by the preaching of the Gospel, shall instilate the whole world with perfections and assentions, Luk. 12.49. By the which in the end, the enemies shall come to ruine, and the Church shall be established. Others more likely, understand hereby onely in general the victories of the Churches Governours over all her enemies.

hearth of fire] Or furnace of fire, Obad. vers. 18. They, how weak soever now, shall then consume all their enemies before them; as fire doth.

among the wood] The enemies elsewhere are likened to fewel for the fire; to wax before the fire; to chaff, or stubble, or thistle-down before the winde, Job 21. 18. Esay 31.9. See Zech. 2.5.

they shall devour] Which aims not at an unstatable cruelty, and desire of revenge, in the governours of Judah: but at the utter destruction of the enemies, which they should bring upon themselves, by Gods just judgements, in the hands of his instruments.

all the people] Though never so many, and mighty. Marvellous

all the people] Though never so many, and mighty. Marvellous still, if not miraculous, shall the deliverance of the Church be, and we must not too anxiously be inquiring after the means, how, and we must not too anxiously be inquiring after the means, how, and how it may be, this way, or that way, so distrustfully distracting how it may be, this way, or that way, so distrustfully distracting our selves. Though we have no strength, nor see any, yet God is able.

in her own place] Chap.14.10. The enemies thought to root it up; that the place of it should know it no more. But God had chosen it for the place of his worship, till the coming of his Son, when, and not before, for the renouncing and crucifying of him, one stone should not be left upon a stone, Mat. 24.2. Luk.13.34,35.

V. 7. *The Lord also shall save*] He is sufficient, though all humane help fail. We may, and must rest and rely upon him onely.

the tents of Judah] Though they be but tents; not strong, and fenced cities; yet Gods sole protection shall be their sufficient safeguard.

first] Some thus; as at the first, as at the beginning; as when they dwelt in tents in the wildernesse, at their coming out of Egypt; or were but newly come into the land of Canaan: so by his sole power will he wondrously save and preserve them now. Others rather thus; That God shall save the exterior and weaker places first, before the approach and accesse of the enemies be made to Jerusalem, and that for the reason in the next words following, *viz.*

that the glory of the house of David] That the glory of the Regal family, and the Regal city, may have no cause or colour left to glory and boast, and magnifie themselves against Judah, that is, over and above the other weaker, and remoter parts of Judah; as if they had by their power and prowesse overcome the enemies, and saved Judah; as they were ever prone and prompt thus to ascribe the glory of victories, and the preservation and deliverance of Judah to themselves: But that by this course of Gods saving Judah first, and without them, they might see and throughly learn to ascribe all the glory of safety and preservation from enemies, not to themselves, but wholly to God alone: and so one member should not boast over another, or arrogate any thing to it self above another; but give all the praise to God onely, who without means, without the wealth, and strength of the royal race, and royal city, would thus save Judah first. The spiritual meaning, as some conceive, may seem to be this; that Christs salvation shall first be proffered to the poor and weak, like to the tents of those poor Jews, which lived in the fields, and were not comparable to Jerusalem, which was a royal and strong city, belonging to the house of David, and was the glory of the land. That is to say, the Kings, and great ones, shall be last converted, as the event did verifie it under the Gospel: To shew the prerogative of mean ones with God. See Jam.2.5. 1 Cor.1.16. The phrases here have reference to the type of the Jewish Kingdom and City.

V. 8. *Defend the inhabitants of Jerusalem*] Them also: after Judah. Defend them, be as a shield, and buckler to them, protect and safe-guard them, even them who leaving the Babylonish captivity, would come among all hazards, and difficulties, to inhabit the holy place of his worship. These are not secluded out of this Text: But they, though they be never so weak now, and unprovided of themselves; though all borderers be against them, and no help appears for them, yet they shall be defended, Gods arme shall make it self bare for them.

and he that is feeble among them] Or abject. Heb. *fallen*. The meaning is, the weak and feeble shall by Gods Spirit be strengthned, and confirmed in heroical and divine vertues. See Joel 3.10.

shall be as David] 1 Sam. 17. 8. yea, as David was in his Kingdome, excelling in all royal parts and endowments above all other Kings.

and the house of David] Not debased thereby, but advanced. That house must stand; as it is, Psal. 89. 35, 36, 37. Thence must come the Son of David, the fountain, and foundation of all their safety and salvation.

shall be as Gods] As Angels. See Psal.8.5. and 82.6. The same word is there used. Namely, the Princes of the blood-royal, who were also chief officers of the Crown, shall be such, so graced, so qualified, so esteemed. And this may have a reference to the Apostles, to whom should be given so much grace, majesty, authority, strength, and truth, that they should be respected as Gods, and Angels in the world, rather then men. See Gal. 4. 14. Act. 14. 11,12,13.

as the Angel of the Lord before them] The Angel of the Covenant. However the House of David was now, and should after be, in their eyes, and in the eyes of all men, in never so mean an account, and estimation, and contemptible condition, Esay 11.1. and 53. 1,2. Yet Christ the Son of David, and Son of God, springing thence, he and his Scepter should rule over all the world, and be glorious; and Jerusalem should be the Mother Church of all nations. See Psal. 2.8. & 110.1,2. Esay 2. vers. 3. This should be the glorious state of things then, how-ever the Jewes through their ingratitude and infidelity should be least sharers in it.

V. 9. *I will seek*] I will seriously set my self about it; carefully intend, and attend it.

to destroy all nations] Though never so many; and his people be never so weak.

that come] That shall enterprize, combine, conspire, to assail, assault, and prevail.

against Jerusalem] The type of the Church of Christ. For these glorious promises had not their due accomplishment in all that time which did run out from *Zechariah* his dayes, before the coming of Christ. Here then is the estate of the Church and Kingdome of Christ, assailed by enemies, defended by him.

V. 10. *And I will poure*] See Joel 2.28. and the *Annot.* there. This Prophecie had its accomplishment, partly upon our Saviours coming, Act. 2.24.17,18. Esay 44.3. Joh.7.38. And yet shall more fully, upon the last conversion of the Jews, Rom. 11.11---32.

the house, &c.] Typically representing the Church of Christ, and children of God.

the Spirit of grace, and of supplications] The presence, the operation, and the gifts of Christs Spirit, which is given through grace, and is the seal, and earnest of Gods grace in them; and doth alone produce in believers, holy and acceptable prayers, Rom. 8. 25,26. Some understand this of Gods gracious commiseration towards them; that he will pour out the bowels of his mercy and compassion upon them. And some understand, for supplications, lamentations, See Jer.31.9. which suits well with that which followeth. The sum is, Gods Spirit shall affect them with the sense of his mercies, and inwardly move them to bemoan themselves in penitent prayer before him, upon the sight of their sins, whereof formerly they had not been sensible.

and they shall look upon me] That is, they shall turn to me by faith. See Numb. 21. 8,9. They shall at last be think themselves aright of their sin, and Gods wrath; and lament, repent, convert and be saved.

whom they have pierced] See Psal.22.16. Matth.27.35. John 19. 34.37. Apoc.1.7. The LXX thus; They shall look unto me [as supplicants and adorers] in stead of that they (formerly) insulted over me. St. *John*, Chap. 19. 37. Apoc. 1. 7. leaves the LXX, and sticks to the Hebrew text. A visible monument hereof is upon record, in Christs person. The Jews did it, though by the hand of the Roman Souldier, who was but the instrument of their malice: And so they are said to crucifie Christ, Acts 2. 36. though they did it by

by the means of *Pilate*; whom in a manner they compelled thereunto, fore against his will.

and they shall mourn for him] They shall be exceedingly grieved for the mis-doing of their fore-fathers. See Jer. 3. 21. Acts 2. 37. And that they themselves had crucified him by their sins. Their repentance is here promised, and largely set forth, and sorrow and mourning is the beginning of it, 2 Cor. 7. 9, 10, 11. which must needs arise upon a true sight of sin, and through sense of Gods fierce wrath for it.

for his onely Son] Jer. 6. 26. Amos 8. 10 Jer. 31. 15. This expresseth the degree onely, the manner and measure of their mourning, not the cause of it: The cause was, not the losse of him by death, as the parent here mourns, but their own monstrous sin in putting him to death; that their own malice so monstrously blinded them and their progenitors, as to murther the Son of God, who came to give them life. That Christ should be here called Gods onely Son, in relation to his Deity; and his first-born in relation to his humanity, we being his brethren, the sons of God by adoption, is not the meaning of this Text; how-ever that be a witty comment, and a truth in it self.

V. 11. *A great mourning*] This mourning being a thing so memorable, is much insisted upon, and prosecuted to the end of the Chapter. Hereunto we may apply that, Ezek. 19. 14.

in Jerusalem] Acts 2. 37. yet under the name of this Citie, the whole nations of Jews every where seem to be comprehended.

as the mourning of Hadadrimmon] Not the name of a man, as some would; but of a Town adjacent, or strong-hold, or of a region, or tract, wherein the valley of Megiddon was.

Megiddon] In the Tribe of *Manasseh*, west of Jordan, Josh. 17. 11. Judg. 1. 27. There *Abaziah* King of Judah dyed of his wound given him upon *Jehu* his command, 2 King. 9. 27. And there *Josiah* was slain by *Pharaoh Necho*, 2 King. 23. 29. of whom the Text saith, that all Judah and Jerusalem mourned for *Josiah*. And *Jeremiah* lamented for *Josiah*, and all the singing-men, and singing-women spake of *Josiah* in their lamentations to this day, and made them an ordinance in Israel, and behold they are written in the *Lamentations*, 2 Chron. 35. 24, 25. in some publike lamentations remaining then upon record; not those in Scripture written by *Jeremiah*: for though some relation may haply be made to him therein; yet they were written upon the destruction of Jerusalem by *Nebuchadnezzar*, as Chap. 4. 20. and the whole context of the *Lamentations* makes it apparent. This mourning here is likened to that for *Josiah*: we read time women mourned at the death of our Saviour: but that falls far short of this. And this belongs to them that pierced and crucified him. That Act. 2. 37. may be a taste of this, which most likely shall have its full verification upon the general conversion of the Jews, when the fulnesse of the Gentiles shall be come in.

V. 12. *And the land shall mourn*] That is, in all places where the Jews shall remain. And of every nation under heaven, some of the Jews were gathered to Jerusalem, and three thousand of them converted at one Sermon of St. *Peter*, Act. 2. 5. 37, 41. and were pricke in their heart; as a fore-runner of this mourning.

every family a-part] Heb. *Families, families*. Not a counterfeit ceremonious mourning; not one family for company-sake with another, to condole with them. But each a-part, out of the serious sense of their own compunction, and their own cause of sorrow. We should indeed by our own example labour to stir up others to repent. But this is not the thing minded in this place. Here they are severed and set a-part, to express each ones true sorrow.

The family of the house of David a-part] The remainders of the royal family. Circumstances taken from the manner of publike mournings; in which they used to shut themselves up in their houses, with their families, and refrained the company of women, and all manner of delightful conversation. See Num. 20. 29.

and their wives a-part] This is more then the former: this parts each family. The wives shall not stay for the examples of their husbands to provoke them to it; but of themselves shall set themselves a-part to it. This mourning is not directly for the death of Christ, whose death was the life of the world, but for their sin in it; and upon their repentance at the sight, and sense of it; that their Ancestors had done it, and said, *His blood be upon us, and on our children*; and themselves had continued so long malicious, blinde, and obstinate, in the approbation and justification of it.

Of Nathan] Not the Prophet in *Davids* time, but *Davids* son of that name; to whom the crown descended, after *Solomons* race; and of whom Christ came, Luk. 3. 27. 31. 2 Sam. 5. 14.

V. 13. *Levi a-part*] The Regal and Priestly families are named; likely as chief mourners, as they that had been chief offenders, persecuting Christ most; who should have embraced and honoured him most.

Shimei a-part] It seemeth that it was some family of the Levites, 1 Chron. 6. 17. & 23, 10. And the Prophet doth in this manner specifie these families, whereof some had held Temporal, some Ecclesiastical offices; to shew, that as the Church and State were united, and joyned in persecuting of Christ, and in putting him to death; so they should joyntly repent for it.

V. 14. *All the families that remain*] Some apply this to the remnant according to the election of grace, Rom. 11. 5. as Esay 6. 13. But the plain meaning of the letter affords no other sense, then what was said of the other Tribes. In conclusion, so much is spoken of this mourning, in that it is a thing wonderful, that God should vouchsafe such repentance and mercy to any of that reprobate nation; who in their blindnesse had put out the light of Israel; and in their malice put him to death, who came to give light to the world.

CHAP. XIII.

Vers. 1. *In that day*] Namely, when the Messiah shall come into the world.

there shall be a fountain] Namely, the grace of God in the remission of sins, and regeneration of the Spirit, shall be prefered to all believers in Christ, through his blood. A figure taken from the waters of the Temple, and the washings according to the Law. And an allusion unto that, Joh. 19. 34. Those waters and washings were but ceremonious shadows, shewing things afar off, and shadowing them darkly; neither could they wash away sin; neither could the blood of those legal sacrifices take away sins. They did serve onely as to the purifying of the flesh, not conscience: as the patterns of heavenly things, and no more, Heb 10. 1. 4. 11. and Chap. 9. 9, 10. 13. Their true vertue stood in relation to this fountain. And those waters of the Temple were in Lavers, poured in, and emptied out: This here is no Laver, but a Fountain, ever springing, ever flowing.

opened] Easie, free, exposed, open to all: not so stope and darkned, as was under the Law.

to the house of David, &c.] Shadowing the Church of Christ, Esay 2. 2, 3. Mic. 4. 1, 2. Psal. 110. 2. Luke 24. 47. Act. 1. 8.

for sinne] To expiate and cleanse it. Heb. 9. 12. 14. 26. and 10. 10, 14.

and for uncleanesse] Heb. *Separation for uncleanesse*. See Lev. 12. and 15. And here is the fruit of their afore-said mourning, and repentance; it should not be in vain; God would thus graciously blesse it: yea, here is the fruit of Christs death, and blood-shedding to all the world, to all believers.

V. 2. *In that day*] When God will repair and restore his Church.

I will cut off] Exod. 23. 13. Psalm 16. 4. Ezek. 30. 13. Hos. 1. 17.

the names of the idols] He promiseth that God will also purge them from all superstition, and that their Religion shall be pure. This is another fruit of their mourning and repentance. Thus God would blesse his Church, and people. See on 1 Sam. 31. 9.

no more be remembred] But if so: yet with detestation, and horrour at the naming of them. As Ezek. 16. 61. see Psal. 16. 4. Exod. 23, 16. Deut. 12. 3. Hos. 2. 17.

the Prophet] So called, though false prophets. By which are meant the prophets of the idols, and all seducers, and teachers of false doctrines, and lies. Of whom in the 4 verses following.

and the unclean spirit] That is, the Devils wicked and unclean inspirations. The Devil is called an unclean spirit, Matth. 12. 43. Mark. 1. 26. For he is the author of all errour and lying, John 8. 44. And also of that corruption which is brought into the true and heavenly doctrine; the which is signified, Revel. 16. 13. Or, this may be an explication of the word Prophets; to be such as by the suggestions of the unclean spirit, spread unclean prophecies & doctrines, to the defiling of others. Such Prophets will pretend to the holy Spirit, and the inspirations thereof to the great blasphewie of Gods Spirit.

to passe out of the land] As Zeph. 3. 11. Mic. 5. 12. Ezek. 23. 48.

V. 3. *Yet prophecie*] Thus false prophets will still assume the name; and not easily fore-go the trade; or be beaten off their way of seducing, which they get their living by. See Ezech. 13. 19. Micah 3. 5.

then] A representation of the Spirit of knowledg, discretion, and zeal in Christs true Church, to discern false doctrines, and to oppose them. Figurative terms, taken from that which was commanded against false prophets, Deut. 13. 5, 6, 9. 71. and 2. &c.

his father] Even his parents themselves shall not spare him; Preferring therein their zeal and piety towards God, before the affection and love which naturally they bear towards their own children. See Deut. 13. 6, 9. Yea, God-glory is to be preferred before our life it self; before our salvation it self, Exod. 32. 32. Rom. 9. 3. No lesse zeal is required under the Gospel, then was under the Law.

thou shalt not live] The equity of that Law, Deut. 13. Remains under the Gospel. And better and with lesse danger is a thief, an adulterer, a murderer, a witch, and forcerer, tolerated, then such an heretick, and seducer. The present pleading for liberty of conscience, in preaching, and practice, is a thing extreamly shameful, dangerous, and destructive.

lyes in the name of the Lord] This makes to the heynousnesse of the crime; to draw in God, and his truth, to serve a lye; to make him, who is Truth it self, in a fort to deny himself, and cease to be God, and to play the Devils part, who is the father of lies, John 8. 44. Against these lying prophets, see Esay 9. 14, 15. Jer. 23. 25, 26. 32. 2. & 27. 10, & 28. 15. & 29. 31. Ezek. 13. 4. ---- 20. and 22. 28. Micah. 2. 11.

shall

shall thrust him thorow] Out of their extraordinary zeal. As Phineas did, Numb. 25. 8, 11. This takes not the sword out of the hand of the Magistrate; but relates rather to that, Deut. 13. 8, 9, 10. compared with chap. 17. 5, 7. They shall be the causers of his death in a legal way.

V. 4. *shall be ashamed*] All false doctrine, and worship of former times, shall be removed by the clear light of the Gospel, the false prophets shall be ashamed, and repent of their doings. See Micah 3. 5, 6, 7.

a rough garment] Heb. *a garment of hair*. They shall not dare to counterfeit the true Prophets; who used to wear such kinde of garments, 2 King. 1. 8. Isa. 20. 2. Mat. 3. 4. They shall not any longer seek to lie as wolves, under lambs skins, as those, Mat. 7. 15.

to deceive] Heb. to lie. By their false prophecies; or by seeking to gain an opinion of holinesse to themselves, from their rough garments; or to deceive the people with an opinion of holinesse in the garment it self. Both which popish Monks and Friers did by their cowls and Frierly weeds.

V. 5. *I am no Prophet*] They shall dissaim any more that profession: and confess they were never brought up to it, or fitted for it; how-ever the blockish stupidity of the vulgar had been a shelter for their ignorance, and shame. They were impostors.

I am an husband man] A free and full confession. And willing, and ready to return to my former calling, and labour. Now they will not onely cease to do evil, but also learn to do well. An halfe Reformation sufficeth not; Eph. 4. 28.

for man taught me] This was his lawful calling, to which he was educated; and to this only. Amos indeed had been an herdman; but God called him from that, to be a Prophet, Amos 7. 14, 15. Such false prophets as these are now feared to arise in these dayes.

V. 6. *what are these wounds?*] It appears he had passed some censure, and punishment, because he had been a seducer, and deceiver; yet not that of death, mentioned, vers. 3. Either the Magistrate did not his office; or this mans case afforded him some favour. An inferiour punishment he had under-gone. But yet some understand these wounds to be like those, 1 King. 18. 28. And that they did argue him to be a false prophet still. But his answer takes off that conceit.

in the house of my friends] He denies it not, nor murmurs at it: but acknowledgeth himselfe worthy of it, meekly and patiently bears it; and calls them his friends who inflicted that punishment upon him, Psal. 141. 5. Prov. 27. 5, 6. Unjustly, and very ignorantly upon him, Psal. 141. 5. Prov. 27. 5, 6. Unjustly, and very ignorantly are the words of this verse applied by some to the person of our Saviour; unless taken off from their own sense, and used in another sense, when applied to him. But in them there is a representation of the wonderful power of the Spirit, and light of God, in convincing and correcting the Ministers of errour. See Acts 8. 13. and 19. 18, 19.

V. 7. *Awake O sword*] These words seem to come in abruptly: And therefore the coherence and sense is diverslly made, some thus; True it is, that for a time my Church shall be an enemie to all manner of false-doctrine, and false teachers: but there shall likewise come a time, in which by my secret providence, Christs true Ministers, according as he himself was slain by the Jewes for a false prophet, shall also be persecuted and slain; whence shall follow a great dispersion of believers, and of Churches in the world. Others rather thus, Though the former promises of good things, and against false prophets, may haply seem vain, when they shall see Christ my Shepherd, and my fellow smitten so grievously, as if he were a false prophet, and his sheep thereupon scattered; yet the scandal thereof should not so much offend the godly, they being thus long before fore-told it by me: and I nevertheleffe can make good my promises, in my small remnant, and refine them in the fire and furnace of afflictions; though the rest, and greater part shall perish in my judgements. And thus he shews, that upon all the former promises of good things, they should not fancy and form to themselves a constant course and perpetual current of felicity, without any interruptions of crosses, judgements, and afflictions intervening: but that God will so temper his blessings, as with al mixt afflictions, to exercise his Church with them, and that the faithful should prepare themselves against them. By the sword is meant afflictions, and chastisement: as by the rod, Mic. 6. 9. The apostrophe to the sword carries an emphasis with it. It is called upon to awake, as if it had been a sleep, or rusted long in the sheath.

against my shepherd] Many restrain this to Christ alone, and the rather, because Christ himself applies it to himself, Matth. 26. 31. And no doubt but it chiefly belongs to him as the chief Shepherd, 1 Pet. 5. 4. The Prince of Pastors, and head of the Prophets; He spake by them, Heb. 1. 1. yet we may extend it to the whole order of Pastors and Shepherds. As also that place, Deut. 18. 15. Principally, and in a peculiar manner it is meant of Christ, the great Prophet of his Church, yet may in a greater latitude comprehend also other prophets. Christ then in his own person, and in the person too of his faithful Ministers, in their degree, is here understood.

my fellow] To shew the unity of essence, and the union of the will of the Father, and of the Son the Mediator; see upon Esay 5. 1.

Jer 11 15. John 10. 3. and 17. 21. Phil. 2. 6. Thus God doth honour Christ in this appellation; who is indeed his other self, the brightnesse of his glory, the express image of his person, Heb. 1 3. in the bosome of the Father, and sitting at his right hand. And again, in a larger sense, this is true of all Christs faithful shepherds, they are fellow-workers with God in this office, 1 Cor. 3. 9.

Smite the shepherd] Mat. 26. 31. Mark. 14 27. John 16. 32.

and the sheep shall be scattered] In Christs case, as in a glasse, this appeared true. They were scattered, and offended thereupon, John 16. 31. Mark 14. 50. And yet this was long fore-told, and often renewed by our Saviour himself: that they might have been the lesse offended at it, Mat. 16. 31. and chap. 11. 6. Joh. 14. 16. & 18. chapters. And generally upon the smiting of the Shepherd, the scattering of the sheep will follow, Act. 8 1. and chap. 11. 19.

and I will turn mine hand, &c.] In the general dispersion, I will gather together and preserve mine elect, who are poor, and weak according to the world. See chap. 11. 7, 11. Matth. 18. 10. 14. Jam. 2. 5. Not them, as some would, that they should be under the hand, and rod of his correction: but under the hand of his merciful protection, and favour. Those little, poor, humble, afflicted ones, Mat. 18. 6. Mar. 9. 42. Luk. 17. 2. He will recover them, preserve them, and eternally save them. The LXX instead of the little ones, hath the shepherds.

V 8. *In all the land*] Of Judy: and may in a larger sense be extended to all the Christian world.

two parts therein shall be cut off] The greatest part of the world, which bear the name of Christians, shall follow errours, and shall perish, Rev. 13. 14 & 17. 18. Or of the Jews remaining after Christs passion, two parts shall be destroyed, the third part escaping. Gods promises of grace belong not to hypocrites, to the greatest part or body of the people; the greater part is still the worse, Mat. 7. 13, 14. Luke 12. 32. But to the faithful, the little remnant, and holy seed, the promises shall ever be made good.

and die] Two words to the same purpose, to assure the truth of the thing, how strange soever.

but the third] To whom indeed the promises do belong; the elect, which are the lesser number. And this doth explicate that in the latter end of the former verse.

V. 9. *The third part through the fire*] Of the crosse, and afflictions, 1 Cor. 3. 15. I will do it by the faith and constancy of those few that escape by many afflictions. See chap 14. 2.

and will refine them] The two parts consumed; This third refined. The different work of afflictions upon the wicked, and upon the godly. The wicked are many times fatted by prosperity to the slaughter, Psal. 37. 1, &c. At other times, burnt up, and clean consumed with the fire of Gods vengeance, Ezek. 24. 9, 10. and 22. 18. The godly need refining; much corruption and drosse is in them: The best want it not; God will be their refiner; as Mal. 3. 2, 3. Dan. 11. 35.

as silver, &c.] Not as drosse, or chaff, which are burnt up in the fire: But as silver, and gold; Both which when taken out of the mynes, need much refining, which is done by fire, Prov. 27. 21. and 17. 3. That Esay 48. 10. imports that God will refine them, rather not for silver, but freely, or not so much as silver, their infirmity not enduring so exact and exquisite refining. See Dan. 12. 10. 1 Pet. 1. 6, 7.

they shall call] Here is a principal particular of their refining; a fruit of their afflictions. They shall drive them to prayer, and fit them for it, Psal. 78. 34.

and I will hear them] This sweetens their afflictions; and this promise invites to prayer. Without this promise, and faith in it, we can never be brought to pray truly, and acceptably. But this promise adds wings to prayer. See Psalm. 65. 2. and 32. 5. Dan. 10. 12. Esay 58. 9. and 65. 24.

I will say] Gods infinite mercy herein: and that first, and free.

it is my people] See on chap 8. 8. See also Hos. 2. 23. Ezek. 36. 28. and 37. 23, 27. and 11. 20. Jer. 13. 11. and 24. 7. and 30. 22. and 31. 1. 33. Their infinite comfort, Isa. 64. 9.

and they shall say, &c.] When God hath said that before; and never till then, and then ever.

The Lord is my God] Which is their infinite happinesse, Psal. 144. 15. & 33, 12. & 65. 4. & 100. 3. & 106. 4, 5. and 149. 4.

CHAP. XIV.

Vers. 1. *Behold*] This Chapter is obscure and intricate in the phrase and manner of speech, and also for the times and matters whereof it speaks. Some understand this Chapter of the time of Antichrist, some of the last day of judgement; but it seems rather to have a relation to the two last verses of the former chapter, and to continue and enlarge the exposition of them. The calamities here spoken of, are rather all those that should befall the Jews, from this time, till the coming of Christ; comprehending therein, as that of *Antiochus*, *Epiphanes* so also the destruction of the City *Jerusalem* by *Titus* and *Vespasian*: All which should come to passe before the full accomplishment and truition of those

glorious

glorious promises formerly made, chap.12. and 13. and which after follow in the latter part of this chapter; and therefore the faithfull were to arm themselves against those calamities that were to come, in a joyful expectation of the promises, and their accomplishment which should afterwards follow. The particle, *Behold*, serves to make them attend to it, and not doubt of the truth of it, though humane sense and reason could not reach and rise up unto it.

the day of the Lord] Not fate or fortune, not the power or wit of man should bring on these calamities, but God in the day of his just judgement shall do it. They have then herein to deal with God, and are not to complain of his severity; but to acknowledg therein their own just deservings.

cometh] Soon after that time of Christs death, chap.13.7.

thy spoil] Speaking to the City *Jerusalem*, the prey and pillage of thee. See Esay 10. 6.

shall be divided in the midst of thee] Taken there, and divided, parted, shared there by thine enemies, securely at their leasure and pleasure, without any daring to molest them: He insists upon that last before-mentioned, Chap. 13. 8, 9. and arms, as was said, the godly against the great tentations that should come, before they enjoyed this prosperous estate, promised under Christ; that when these dangers should come, the might know that they were wattned of them before.

V. 2. *For I will gather*] Nations shall be the instruments, but God himself will be the Author and the General of the Army; they shall be his Host, and fight under his Banner; they therefore should humble themselves under this mighty hand of God, 1 Pet. 5.6.

all nations] A mighty Army, many enemies, an universal combination; the Armies specially under *Antiochus Epiphanes*, and chiefly the Romans, Lords of all Nations, the Armies under *Vespasian* and *Titus*; see *Josephus* of this war, Book 3. cap. 1. and *Cornelius Tacitus* his Annals, Book 21. in the beginning.

against Jerusalem] Long after it shall be repaired by *Nehemiah*, and inhabited.

and the city shall be taken] Stormed, sacked, plundered: See Mat.24.2. Here the last destruction of *Jerusalem* seems more plainly described then before, when God would execute against her his last judgements for the sins of the Jews; but especially for slaying the chief Shepherd and Author of life, Christ his Son, Act.2.22,23. and 13.15.

women ravished] Extream beastly out-rage, so in *Babylon*, Isa. 13.16. see Amos 1.13.

and half of the city] As formerly two thirds of the Land, Chap. 13. 8. so here one half of the City, many, if not most.

captivity] Be subdued, captived, dispersed, scattered.

and the residue] That third part, chap.13.7,8,9. This some apply to those which before the siege went out of the City, and betook themselves to *Pella*. Or thus, The residue shall not be cut off from being the City of God, from being his Church, and joyned to the believing Gentiles, so that still a Church shall remain, some remnant of the holy seed, even in the midst of all calamities.

V. 3. *Then*] Some thus, God who before this time had been the keeper of the Jewish Nation, and their City, shall now leave his holy places, Temple and City, and hold it as given over and forsaken; and also get him to another place, namely, unto the enemies besieging the City: See *Josephus* seventh book of the Wars of the Jewes, cap. 12. *Titus* himself confessed that God fought for them, against the Jews, and therefore refused to be crowned for that victory, because he ascribed it not to himself, but to God, *Philostratus*, book 6. c. 14. Others rather apply this to his going forth to fight against those Nations, as vers. 2. against *Jerusalem*; so after he hath afflicted and chastised her, he will now revenge the wrongs done her by those Nations; he will burn the rod in the fire, he himself will make open war against them, as the words expresse: See Esay 31.4,5. he will hide his power no longer, he will suffer them no more to insult, triumph in their wickednesse, and against his people; but he will openly shew himself in arms, and take upon him his Churches cause, and become enemie to her enemies, Exod. 23. 22.

and fight against those nations] Not go forth amongst them, to be their helper against the Jewes, as some would, but contrariwise.

as when he fought in the day of battle] Not slightly, but earnestly and stoutly, as he did for *Gideon* and divers others, Judg. 7.22. 1Sa. 9. 4. and 10. 26. 2 King. 19.25. For we must extend this to all times, when his Church stood in need of help from Heaven; Gods appearing for them then, those former experiences, and our remembrances of them, must animate our faith and hope, to expect the like hereafter; for he is still the same, and his hand is not shortned: his must support us in all tentations, that we faint not in them, and be overcome by them.

V. 4. *And his feet*] In such case of extremities and dangers we are hard of belief, John 3.12. To help our weaknesse and strengthen our faith, the Prophet here useth lofty similitudes, strong expressions; brings in God, and placeth him, as it were, before their eyes, makes a visible representation of his presence coming to their aid. An expression of like kind is that touching the valley of *Jehoshaphat*, Joel 3.2,12.

mount of Olives] Jesus went oft thither, was apprehended there, ascended thence: but to make this Text look that way, may argue more subtlety then foundnesse: The more safe and plain meaning may be this; That Gods coming to defend his Church against her enemies, shall be conspicuous and glorious, even such as the Prophet could not better expresse it, nor we better conceive of it, then under these similitudes, as if there he stood Sentinel for the safety of his Church, and thence gave directions for things; what and how to be done in this fight and battle.

on the East] So is Mount *Olivet* situated from *Jerusalem*, *Bethphage* and *Bethany* were there; and in *Bethany* the house of *Lazarus* and his sisters, and of *Simon* the Leper, Luke 19. 29. John 11.1. *Bethany* was in the further part of the Mount about 15 furlongs from *Jerusalem*; it was the nearer part of the Mount where our Saviour was apprehended, Mat.26.30. if not a little short of it, in *Gethsemane*: upon this Mountain the glory of the Lord last stood, when it left the City, in *Ezekiels* vision, chap. 11. 23. and here now comes he to defend it. *Titus* placed some of his Legions there.

shall cleave] Some say by an Earth-quake, though that be not mentioned by *Josephus*, or any Historian, no more then that Earthquake in the days of *Uzziah*, have onely so long after, Amos 1. 1. Zech.14.5. Others, by the industry of the Roman Armies, taking away the middle part of it to fill up the wondrous deep valley of *Cedron*, that lay between it and the City, for the commodiousnesse of the Besiegers. Others with least probability would understand by the Mount, the Roman Army placed there; and by the cleaving of it, the dividing of the Army to besiege other parts of the City. The safest way is, not to fancy a miracle here, no more then out of those words, Psal. 114. 4,6. But to conceive hereby the Majestie of his appearance, that he will wondrously make way, and plain and even passages through all mountains of oppositions, for the safety and deliverance of his people, see cap.4.7.

toward the East, &c.] That is, from East to West, so as the two halves shall be on the North and South sides.

a very great valley] Between the North, and South parts of it: Haply, that so out of all the parts of the world they might see Jerusalem, which was before hid, and shadowed with this mountain. And this he meaneth of the Spiritual Jerusalem, the Church, according to the prophecie, Isa. 66. 23. Which Text of *Esay* sheweth an utter abolishing of *Moses* ceremonies, seeing all Nations cannot come every week to Jerusalem. The meaning may tend to the same point, as that Isa.2.2. Mic.4.1.

V. 5. *And ye*] The very Jewes themselves shall be afraid at the presence of Gods appearance; affrighted at the Majestie of it. And so still were the visions and apparitions of God to all the Saints of old; that they feared death to follow upon it. Much more cause here had the enemies to fear.

shall flee] For fear: and likely for succour too.

to the valley of the mountains] Or, *my mountains*; between the North, and South mountains, vers.4. to that valley, unto it, into it, by the plain way of it; to a place of refuge far enough, and safe enough.

for the valley of the mountains shall reach unto Azal] Or when he shall touch the valley of the mountains, to the place he separated. The valley shall be wide, long, and large. *Azal* is rather the name of a place, then of a man. No mention of it is elsewhere in Scripture. Some take it appellatively, for a place nigh, or separated. The Spiritual meaning may be this; All you Believers shall run unto the Church, to be safe from the destruction of the world. Which Church shall be extended to places separated formerly before the partition wall was broken down; which seemeth to be meant by the word *Azal*, which signifieth separation. Or, the free entrance into the Church shall be open every where, save onely where Gods election hath not wrought, but hath left men, as it were sequestred: See Isa.4.3. Or, according to the letter, the besieged Jewes, upon the nearer approaching of the besiegers to the walls, should flee to the valley of the mountains, Sion and Moriah, which was within the walls, for their better safety.

like as ye fled] So fearfully, and hastily, as it were for life and death.

from before the earth-quake, in the days of Uzziah] Like to that fearful flight wherewith the Jews were stricken of old, by reason of the earth-quake, the which fell out in the dayes of Uzziah the King, as it is, Amos 1.1. In what year of his reign it is uncertain: That it should be when King Uzziah was stricken with leprosie, is but a conjecture. How-ever, it was a terrible earth-quake, and an horrible signe, and presage of Gods wrath; and falling out so many ages before this time, thereby is signified, that the like terrour to this happened not of many ages before: yet this is not properly a threatning to Jewes; unlesse it be to the wicked hypocrites among them; But makes all for the greater dread and terrour of the enemies.

and the Lord my God shall come] Some think, that here is a Transition made from the destruction of Jerusalem, to the day of the last judgement, as from the semblance, to the substance. As our Saviour likewise did, Mat.24. Mark 13. And the rather there, for that the Apostles then thought both should fall out together, 1 Thes.

1. Thess. 3.13. Seems to allude to this text. Others thus, Because they did not credit the Prophets words, he turneth himself from them to God himself, calling him to witness, and comforteth himself in that he knew these things should come, and faith, Thou, O God, with thine Angels, wilt come to perform this great thing, Jude 14. Others, make all this to be a magnificent description of the glorious coming of God with his Saints, to the Church, to dwell in it for ever: that then the very mountains shall cleave asunder, as we reade a like phrase of Speech, Psal.114 4,6. And the very members of the Church itself shall fear and flee, being astonished, and amazed at so great a Majesty of Gods approaching: as in Majesty and terrour he appeared at the delivering of the Law, Exod. 19.

my God] Here the Prophet claims God to be his God, and that he is sent by him, so to gain the more credit to his Prophecie: and he doth hereby as it were, in an holy animosity rouze up himself against all wicked ones, that mocke at his prophecies, and sleighted the truth of them: thus affiancing himself, and the faithfull, that his God would come to perform them.

shall come] Not in a visible descent from heaven: as at the last day, Mat.24.30. But in a semblable manner, in respect of the Majesty of his power. See Hab.3.

and all the Saints] Angels, often called holy, and elect. 1 Tim. 5. 21. See Dan. 8. 13.

with thee] Thus turning his Speech to God; as witnesse of what he now saith: though the wicked neither heed, nor believe it.

V.6. *And it shall come to passe in that day*] Some understand this of all the time from this day, to the day of Christs coming. Others, of all the time after Christs coming, the day of the Gospel. And according to this divers acception and apprehension of the day and time, they diversly understand the meaning of this, and the next verse.

that the light shall not be clear] Heb. *precious*, bright, shining.

nor dark] Heb. *Thicknesse*, Meaning cloudy, thick, and foggy. But, say some, it shall be betwixt both: mixt of both: partly clear, and partly dark, various, changing, unstable: a lowring day, that they shall hardly discern whether it be day or night. And in this sense they refer it to all the time before Christs coming, that the Prophet fore-tels them what dayes they were to expect: not to be free from the tryals of the crosse, not to hope for constant and stable dayes of felicity, but to have doubtful dayes, to meet with many dangerous dayes, keeping them in fears and uncertainties. And that therefore they should arm themselves with patience to bear them, and comfortably expect Gods help and succour in them, and his hand for deliverance out of them. Others thus, It shall not be a mixt, and various day, a day of light and darknesse, of day and night, but all day, and no night, as Esay 60.19,20. That day shall not be as days are now, sometimes clear and bright, sometimes dark and cloudy: then more, there shall not be the vicissitude of day and night: But it shall be one perpetual day, bright and shining, by the shining glory of the Gospel in the Spirit. And this they refer to the dayes of the dayes of the glorious Gospel: 2 Cor.4. v. 3,4. or that blessed day of glory, Apoc.21.23,25. The LXX and the Vulgar Latine thus: there shall not be light, but cold and frost: following, as it seems, to some, some other copie.

V.7. *But it shall be one day*] Or, the day shall be one, not one numerically, but of one and the same tenor. Mixt, say some, and cloudy. Others, not mixt, but all bright, all day without any night, as was said before. Yet some make this relate to one singular day, to wit, of Christ death, when the Sun was darkned at noon, and so remained three hours, Matth. 27. 45. And others understand one perpetuall day: meaning, there shall be always light in the Church under the Messiah, though sometimes more dimme and dark then at other times, yet always some light.

which shall be known to the Lord] Ordered by him, managed by him, and the faithfull not over anxiously to trouble themselves with distractions, and disquisitions about it, but to leave it to his hand and care, to give way to his providence, and to depend upon his will and pleasure therein, as Gen.22. 8. The others thus, God will take the care of it, and know how to make it one day, all day, and no night, as in Esay 60. and Apoc.21. Others thus, The Lord will take special notice of this day, and light, to keep and preserve it. The Lord who from all eternity knows what shall be in time, will have regard that still light be preserved in his Church, in the evening of time, or last age of the world: for so the time of the Messiah is counted. See Heb.1.1.1 Pet.1.20.1 John 2.18. Or, that singular day of Christs death, undergoing such changes, might signifie the state of the Church after, from his going to heaven, to his coming to judgement. Some make those words, Mat. 24. 36. to relate to these.

not day nor night] See on verse 6.

at evening time it shall be light] The end of the day when darknesse is expected, yet then it shall be light: the end and issue of the black troubles and afflictions of Gods People shall be light: some and happy, see Esay 54.7,8, & 58.8. Psal. 97.11. & 112.4. & 37.5,6, 7. & 126.5,6. & 30.5. He bids them look to the end, Psal.37.37. The others say, The evening time, and night also, shall become all one day, without any even or night.

V.8. *Living waters*] Springing waters, as Gen.26.19. not Pools or Ponds, or River-waters, that will be dried up, as the Brooks, Job. 6. 15. ——21. and *Cherith*, 1 Kings 17.7.

shall go out from Jerusalem] Agreable to that of Esay 2. v. 3. for from thence the Gospel came into the world, described under the name of two Seas, well known to the Jews, See Ezek.47.1, — 6. Joel 3.18. Apoc.22.1. *Jerusalem* had the fountains of *Siloe* and *Rogel* and the Brooks *Cedron*, or *Kidron* and *Gihon*, they had fountains without the City, 2 Chro.32.3,4. but these waters are none of those.

half of them] Two Rivers shall rise out of this Fountain of living waters, and running two contrary ways, East and West.

the former sea] East-ward toward the dead Sea, or Persian Sea, Ezek.47. 8,18.

the hinder sea] West-ward, the mid-land Sea, Deut.11.24.& 14.2.

in summer] As into all places, so at all times shall these Waters be flowing, never be dry. These waters must be referred to the Kingdome of Christ, and therefore must be of the nature of that Kingdome; spirituall Waters of a spirituall Kingdome, see Esay 44.3. & 35.7. & chap.12.3. Joel 2. 28. Acts 2. 17. Gods spirituall graces shall then cleanse and water his Church and People, dry and barren of themselves, Ezek. 36. 25. purifie them, and make them fructifie: And they shall water the whole Church, from East to West, and they shall never fail, John 4. 14. & 7. 38. The Gospel shall be propagated, the gifts and graces of Gods Spirit in this World, and his glory in the Heavenly life, shall be poured out upon his Elect for ever, chap. 13. 1. And this shall follow after that gloomy day, as some expound it. Their miseries shall be thus happily amended, thus joyfully recompenced with these spirituall mercies.

V.9. *And*] Here the Prophet doth more clearly expresse himself, and the blessing, magnifying it in regard of what had been in former times.

the Lord] The Son of God, not excluding the Father and Spirit.

shall be king] Be, and be acknowledged so to be, and what greater felicity to man, then to be under this King in his Kingdome, under his rule and protection?

over all the earth] Not so before, Psal.76.1.& 147.19,20. Now the Son of God shall alone be acknowledged and worthipped for everlasting King of the world.

one Lord] Not many Lords, as Heathenish Idolaters, and superstitious people owned many, and worshipped many, every Nation their own gods, *proprios penates*, see 1 Cor.8 5,6. Exod.20. 3.13. He is a jealous God. Isa.42.8.

and his name one] He onely, and alone shall be acknowledged in his Church over all the earth, his Name preached, invocated, worshipped, and the worship of his name shall be one, and the same which himself prescribes. His religion and service shall not be adulterated, as formerly, John 3.22. nor his worship violated, and polluted, but be and abide pure and entire. See Ephes. 4. 4, 5.

V.10. *All the Land*] Figurative termes, taken from the hilly situation of Judea: to signifie, that all worldly height shall be beaten down, and the Church alone shall be glorified. As Isaiah 2. 2. and 40.4. Zech.4.7. Also the amplitude and inlargement of the Church of Christ may hereby be typified.

turned as a plain] Before mountainous. See Exod.15.17. Deut.3.15. Isaiah 14.25. Ezek.6.2. But now as Isa.40.4.

from Geba to Rimmon] Geba and Rimmon were two confines of Judah, the one towards the North, and the other towards the South, Josh.15.32.57. and 19.7. 1 Kings 15.27. Judg.20.45.

and it shall be lifted up] Before, of the Land, now, of the City. Jerusalem before was encompassed with mountains, and so seated in a vally. Psal.87.1. & 125.2. Now it shall be no more in a botton, but lifted up, and made conspicuous to be seen afar-off. See Esay 2.2.

and inhabited] Or, shall abide. Namely, the City shall abide, chap. 12. 6.

in her place] Though now in *Zerubbabels* time, in a narrower compasse, yet at last in its own and old place, as large as ever. It shall recover its ancient lustre and splendor. chap. 12.6. Jer.30.18.

from Benjamins gate] By a similitude taken from the precinct of the earthly Jerusalem, as Jer.31. 38,39.40. he doth imply a perfect re-establishment of the Church in all parts of it. Benjamins gate was on the North-side, going into the fields of Benjamin, to which tribe belonged that part of the City. Jer. 37.12,13.

unto the place of the first gate] It seemeth he meaneth the old gate, or the fish-gate, which was next it, Neh.3.3,6. which was over against the second gate, Jer. 39. 3. Zeph. 1. 10. And so he mentioneth the whole circuit of Jerusalem: Benjamins gate was on the North-east side, from thence going to the corner-gate, which was on the North-west-side, they went along by the fish-gate, and from Hananiels tower, they went the other compasse, from the South, to the Kings wine-presses, which were on the West-side, where these two half-circles did meet to make up a whole circle or compasse. Of the gates of Jerusalem, See Neh. 3. 1. &c. And the Annotations there. Of the gates of Jerusalem in Ezekiels vision, See Ezek.48. 31.——35.

unto the corner-gate] See 2 Chron.26.9. & 25.23. Perhaps there was some tower there to make the corners.

tower of Hananeel] On the South, say some. Neh. 3.1. and ch. 12. 38. Jer. 31.38.

unto the kings wine-presses] On the North, say some. And so from South to North.

V. 11. *dwell in it*] chap 12.6. and 8.4.8. and 2.4. Esay 6.11. Though now they were few dwellers in it; and in *Nehemiahs* time they were fain to cast lots to get dwellers in it; Neh. 11. 1,2. yet it should be a populous Citie.

utter desolation] As by the Romans.

safely inhabited] Securely, without fear of enemies. See Ezek. 38. 26. 2 Chron. 20.20.

V. 12. *And this shall be*] Gods judgements upon the enemies of the Church. She shall not want enemies; but the shall be safe from them under Gods protection.

the plague] God will avenge her of her enemies. This may analogically be referred to the eternal punishment of the wicked.

all the people that have fought] Verse 3. Their multitudes need not to be a terrour to Jerusalem; though they match them not in numbers, yet Gods hand shall prevail, Esay 60. 12.

their flesh] The flesh of every one of them; as of one man.

shall consume away] See Ezek. 21. 7. and 24. 10. pine away, and waste.

while they stand] Presently, in a moment of time; and God will do it without humane help, that the vengeance of heaven may so the more appear. Deu. 28. 21, 22. Or thus, with relation to Hell-torment; Though he subsist, and live, and shall not die yet he shall be tormented everlastingly, still out-living his pain; having no end, that his pain may also be endlesse.

Their eyes, &c.] Some thus; Though they be alive, and can see, yet shall they be deprived of light, in infernal darknesse; having neither eyes nor understanding; but onely to see, and judge of their extream miseries. Yet others much rather, forgo not the former sense of Gods judgements upon the enemies of the Church in this world. The grievousnesse whereof is set forth under these similies and expressions. And many examples there are in histories of Gods like dreadful judgements upon the persons of notorious persecutors and enemies of the Church.

their tongues] See Luke 16.24. Esay 13.8.

V. 13. *In that day*] Of Gods victorie over his enemies.

a great tumult] Or vexation. Hos. 10.14. And Gods secret hand is in it.

they shall by hold] God shall cause them to fight one against another; as in the battell of Midian, Judg. 7.22. and as among the Philistines, sending a sudden fear among them, 1 Sam. 14, 15. 20. And Christ fore-told the like, Matth. 24 7.

shall rise up] To destroy one another, as 2 Chron. 20. 22, 23.

V. 14. *And Judah also shall*] Or, *thou also, O Judah, shalt.* The carnal and un-believing Jews shall also be enemies to Christs true Church. Or, as others, Judah also, that is, Gods Church shall help, in the third place (besides God himself, verse 12. and the enemies themselves, verse 13.) to fight against her enemies.

at Jerusalem] rather then against it. Though some would understand it, that Judah shall fight against Jerusalem, and apply it to the times of *Antiochus Magnus*, and *Antiochus*, Epiphanes, wherein many Jews sided with them against their brethren, and against Jerusalem, as the history of the Maccabees theweth.

and the wealth of all the heathen] The Church shall plentifully and abundantly be enriched with the spoils of her enemies, as God made his people wealthy with the spoils of her Egyptians. Some make of this spiritually meanings and applications.

V. 15. *The plague of the horse, &c.*] God shall not onely destroy his enemies, v. 12. but even all the means and instruments they used for to afflict the Church.

as this plague] Which the men endure, v. 12, 13, 14.

V. 16. *And it shall come to passe*] Gods mercy and grace to the rest of the enemies, in their conversion to God, and to his true worship and service.

that every one] God shall save some among the enemies, whom he shall cause to turn to his true spiritual service, described here as in a shadow, by the ceremonial service of the Law, as Esay 66. 23.

shall even go up] Applying himself to the capacity of the Jewish people, he alludes to their manner of worship, under it shadowing the true and spiritual service of God, in the dayes of the Gospel.

to keep the feast of Tabernacles] Names one particular for all, comprehending the rest by a Synechdoche. See Lev. 23.34. Nehe. 8.14, 18. *A* figure, say some, of the elects gathering together into particular Churches in this world, to which every one must reduce himself, to partake of the communion of Saints, and of Gods grace. This Feast is called John 7.1. Σκηνοπηγία, a pitching of tents, or setting up of booths, Deut. 16. 16. which the Jews kept in remembrance of Gods favour to them in the wildernesse where they dwelt in booths, Levit. 23.43. *And* to shew their thankfulnesse for the fruits of the earth, reaped in this moneth, Deut. 16.13, 14. *And* further, as some say, to figure out the coming of Christ into the world at this time of the year, to dwell in the Tabernacle of our flesh, John 1. 14. This feast may haply be named above that of the Passover, or that of weeks, not so much to signifie that we should be as wandring pilgrims in this world, as to import the admirable and wonderfull power of God to be seen in this second redemption and restauration of his Church, as memorable as that first deliverance out of Egypt, and specially that preservation of them in the wildernesse, where they dwelt forty years in Tents and Tabernacles, and therefore as their Fathers kept that Feast in memory thereof, so the Prophet takes occasion to allude thereunto, to intimate a like cause of their thanksfulnesse and festivall rejoycing, for this spiritual, Evangelical deliverance. See Apoc. 21.3. Psal. 84.1. Amos 9.11. Esay 33.20. and 54.2. Jer. 30.18. Ezek. 37. 27.

V. 17. *That who so will not*] But continue obstinate, and obdurate, notwithstanding all means of conversion and grace afforded.

of all the families of the earth] When the partition-wall between Jew and Gentile is broken down.

unto Jerusalem] Not to tye Gods worship to Legal, Mosaical shadows, rights and ceremonies; Jerusalem is here so named, as was the feasts of Tabernacles: it is put for a type of Christs Church. See on verse 10 and that John 4.21.

no rain] Gods revenge and malediction upon such refractory contemners of him, and his religion. The use of rain is mainly necessary for the maintenance of this life, Hos. 2.21, 22. The want of it is a most dreadfull plague. See 1 Kings 17.12. and 18.5, 6. Amos 4.7, 8. Deut. 28.23, 24. *And* surely if the heavens be brasse, the earth must needs be iron. This then cuts off all sustenance, and comforts of this life. *A* direfull plague is intimated under this allegory. God shall impart none of his blessings to them; but they shall be cursed and plagued. Our LXX hath it thus, They shall be joyned to them.

V. 18. *Family of Egypt go not up*] Which was the ancientest enemie of the Church: which also seemed not to have much reason to fear the foresaid want of rain, because of the yearly over-flowing of Nilus. See Deut. 11. verse 10. But therefore, instead of that it is threatned with like plagues equivalent to the former. See Gen. 41. v. 30.

that have no] *Heb. upon whom there is not:* seldom any rain or need of any, See Psal. 105.32. An hot countrey, and yet without rain. But wonderfully provided for by God, by the over-flowing of the river Nilus, as is famous in all histories.

the plague] That verse 12. Or, as was said, it shall be cursed of God, and undergo the like extremities, as other nations shall suffer that have no rain.

the Heathen that, &c.] See on v. 16, 17.

V. 19. *This*] He repeats it often, because it was a thing scarce credible, and yet a thing very usefull and needful to be believed, for the corroboration and comfort of the Church of God, and a terrour to the enemies thereof.

punishment] Or, *sin.* The Hebrew word is used for both. See 2. Cor. 5. 21. Gal. 3. 13. Gods will shew himself a revenger and maintainer of his own glory. Let no such prophane despisers think to escape un-punished. Heb. 2.2, 3.

the feast of Tabernacles] At this feast *Solomons* Temple (a figure of Christs body, John 2.19, 21.) was dedicated with great solemnity, and the Ark brought into it, 2 Chron. 5.2, 3, 7. & 7.10. And this feast we spiritually keep by belief in Christ, that his grace is sufficient for us; and that in all our infirmities the power of Christ resteth upon us to protect us, as a Tabernacle, 2 Cor. 12.9. The first place where Israel encamped after they came out of Egypt, was called Succoth. That is, booths, Exod. 12. 37. See also on verse 16.

V. 20. *Bells of the horses*] Or, *bridles*, or collars, or trappings, or stables, as some translate it. Such usual in the Eastern countries, Judg. 8.21, 26. both in war and in peace. The words are somewhat obscure, being taken from the manner of the Jewish worship. Having spoken of the horses overthrow, and other cattle of the enemies, verse 15. he addeth to make up the measure, that all their spoils, even the very deckings of the furniture, if they were of metal, should be consecrated to God, to make utensils for his service: wherein he seems to have relation to that which *Gideon* did, Judg. 8. 26. The meaning is, God shall convert to his service in his Church, all such things, as before were employed against him. And yet further, we know that great riches, and ornaments were bestowed upon the Church by Christian Emperours, and Kings, and people. That story of *Helena* her causing to be put into the bridle of her son *Constantine* one of the supposed nails wherewith our Saviour was crucified, if true in itself, is nothing to the true meaning of this Text. Here God shall so be king over all the world, that all things shall be applied to his worship, sanctified to that use.

holinesse unto the Lord] This was engraven on the High Priests miter, as he was a type of that holy High Priest, our Saviour, Dan. 9. 24. Luk. 1.35. and 4.34. *Acts* 4.27, 30. And all the things, and utensils, & appurtenances of the Temple, were counted, and so called, holy, in their kinde. The meaning here seems to be, that the meanest things of common and prophane use only heretofore, whether in war or peace, should now become holy, and be holily used, if not in the service of God, yet in the whole carriage and conversation of a mans life in all his actions: men should consecrate themselves and all they had to Gods service, and an holy use: in all their actions offering up a pure sacrifice to God, Rom. 12. 1. 1 Cor. 10. 31.

pots in the Lords house] Made of these bosses or Bels, say some. Or, the other pots formerly in use in the Temple. The meaning may be, that there shall be frequent sacrifices of thanksgiving, of which some parts were dressed in the temple, in the kitchins belonging to it Ezek. 46. 21, 23, 24. for the sacred Feasts, 1 Sam. 2. 15. And all this must be

be understood of the spiritual service, which should be in the Christian Church, figured by the ancient ceremonial service; as Esay 60. 7. and 66. 23. Mal. 1. 11. And the meanest thing in this, shall be as precious as the most glorious things in the other. The meaner sort of things in sacred use, shall be advanced to an higher degree of esteem and holy employment, then before. The pots of the kitchen of the Temple shall become as the bowls of the Altar. As Esay 66. 20, 21. and 61. 6.

bowls before the altar] which were in very great number, for to receive the blood of the sacrifices, and to make the sprinklings. See 2 Chron. 4.8. Ezra 1. 9, 10. Some understand this of the grates upon the Altar, Exod. 27. 4, 5. and 35. 16. and 38. 4.

V. 21. *Yea, every pot*] He seemeth to mean, that the spiritual service shall be every where yielded to God, even in the most ordinary actions of a Christians life. The meanest thing shall be converted to sacred use. There should be that reverence and fear of God in all the world, that whatsoever men went about to do, should be as an acceptable sacrifice to him; 1 Pet. 1. 5. Apoc. 1. 6.

in Jerusalem and in Judah] Not in the Lords house onely, verse 20. but in all the Church of Christ, in what citie, or kingdom soever.

shall be holinesse to the Lord] See on verse 20.

and all they that sacrifice] Numerous multitudes of people, nations and languages.

and take of them] As well as formerly they did take pots in the Lords house; and use them to seeth therein the sacrifices. But those now should not be able to suffice such multitudes. All along there are still allusions to the Levitical manner of Gods service. And all this should serve for encouragement to the Jews in their present undertaking for the building of the Temple: (the present intendment of *Zechariah* his prophecy) seeing that notwithstanding their paucity, and all poor appearances, their many difficulties and discouragements, small helps and mighty enemies; yet all those *glorious promises* in their day & time should be effected and fulfilled.

there shall be no more the Canaanite] Though now in this sad estate and calamitous condition of all things, the Samaritane, Canaanite, and other Heathens were mixed among them; who scorned them and their religion, and opposed them; Ezra 4. and 5. Chapters; and so after, Neh. 4. & 6. Chapters, yet God would in that day cleanse and purge, and rid his Church of them. See on 9.8. Esay 35. 8. and 52. 1. and 65. 25. Joel 3. 17. Nahum 1. 15. Apoc. 21. 27. & 22. 15. True it is, that the floor of Christs Church contains both chaffe, and wheat; his field tares among the good corn; the net of the Gospel doth catch fish, both good and bad; yet this also is a truth, a truth in comparison, and in relation to that corrupt state of things before this purgation and renovation; ch. 13. 9. And true it is that God shall thus cleanse his mystical Church, composed of true Believers and elect, from the mixture of all prophane persons. And upon Christs second coming, this promise shall receive its full verification in all perfection. Some for Canaanite here translate merchant. And indeed the word signifieth also so much. And say they, He seemeth to have a special relation to the abuse of merchandizing, and selling which was used in the Temple, Math. 21. 12. John 2. 15. And they run upon other allegories hereupon, after their own fancies. But these are the strains only of mens wits, varying from the plain meaning and intent of the text.

ANNOTATIONS on the Book of the Prophet *MALACHI.*

THE ARGUMENT.

MAlachi, (*his name in Hebrew signifieth* Angel *or* Messenger) *endeth the Prophets: and seems to fall in, and to correspond with* Nehemiahs *thirteenth Chapter, comparing* Mal. 2. 11. & chap. 3. 8. *with* Nehem. 13. 3, 4. and verse 10. &c. & verse 27, &c. *He prophesied to Israel, viz. to all the people of the several Tribes which were returned from Babylon; after the re-edifying of the Temple; and also, after* Haggai *and* Zechariah; *confirming their doctrine, and carrying on the reformation of what was yet corrupt and defective, either in Gods service, or in the Israelites life and conversation. And first, he putteth them in minde of their free election, the onely ground of Gods continued favour in their preservation. Then doth he reprove and threaten them for false dealing in the Covenant; for their prophaning Gods service; and other vices of all sorts, as idolatry, adultery, false oaths, sacrilege, blasphemies, mixing themselves in unlawful marriages, injustice, and violence; vices, which had spread far, and invaded not onely the common people, but* Priests *and* Levits *also. Moreover, he calleth them to repentance, promising grace and blessing to all Believers in the coming of the Messiah Christ, the Son of Righteousnesse, with healing in his wings: Before whom the Messenger or fore-runner,* John *the* Baptist (*who is called also by this Prophet,* Elias *the Prophet,* chap. 4.5.) *must come, before the coming of the great & dreadful day, viz. that stately apparition of the Son of God in the flesh, accompanied also with consuming powers of down,* ch. 3. 2. & 4. 1. *After* John *the Messenger to prepare the way, Christ the Messenger of the Covenant, or Mediator and foundation of the Covenant of grace with Gods elect, should suddenly come into that re-edified Temple, work the salvation of his people, call in the Nations, make his Church Catholike and one, by joyning Jews and Gentiles. And because the Israelites must look for no more Prophets till the great Prophet was born, he referreth them to* Moses, *who spake of this Prophet to come, whom all must hear, or be cut off, bidding them to remember his Law in the mean-while, till Christ come to accomplish the Covenant: whose coming would be terrible to the wicked, but joyful to the godly.* Zechariah *and* Malachi *are the last Prophets, and end the Old Testament. The same names, not persons, the New Testament beginneth withal. One* Zecharias *was* John Baptists *father: and* John Baptist *himself was that* Malachi, *or Messenger that* Elijah *foretold here,* chap. 3. 1. & ch. 4. vers. 5, 6. *As we see* Luke 1.76. & chap. 7. 27. Matth. 11. 10. *The Evangelist* Luke *beginneth the Gospel with* Zecharias, *and* Mark *beginneth it with* Malachi, *that is, Messenger, namely,* John *the* Baptist. *So sweetly in speeches hath God joyned the Old and New Testament, to face one another, as the Cherubims over the Ark, that the bid Apocryphas might not be in the Canon of the Bible. In Hebrew these Apocryphal Books are not: the New Testament citeth them not: yet most of them are of much worth, containing many worthy documents in them, and specially the History of the* Maccabees *is of singular use for the interpretation of the two last Chapters of* Daniel: *and part of the* 2.7. *and* 8. *Chapters. Generally thus* Malachi *threatneth the Priests,* chap. 1. *and* 2. *and the people,* chap. 2. *from the coming of* John Baptist, chap. 3. *and of Christ,* chap. 4. *And all this, much in a dialogue-wise and manner.*

CHAP. I.

THe burden of the word] A commission for prophecie of reproofs and threatnings, Esay 13. 1. Zech. 9. 1.

of the Lord] Not mans word. And first in word, before in deed; denounced, ere executed.

to Israel] That is, to all the people of several Tribes which were returned from Babylon. And they were chiefly of Judah, Benjamin and Levi: they here are called Israel. They which remained still behind in Babylon, and the Persian Empire, scarce deserved the name of Israel. The greatest part of this Book contains judgements, against Israel for their sins, God spares not his own people, 1 Pet. 4. 17. Jer. 25.29. Amos 3.2.

by Malachi] *Heb. by the hand of Malachi, Malachi* signifieth Angel or *Messenger* Mark 1. 2. In this Prophet *John Baptist* is onge call-

called *Malachi*, chap. 3. 1, and again *Elias*, chap. 4. v. 5. Saint *Mark* beginneth his Gospel with *Malachi*, or Angel: *Gabriel* in the first speech of the New Testament beginneth with *Elias*, Luke 1. verse 17. So sweetly in words hath God joyned the Old and New Testament, that the hid Apocrypha appeareth never to be breathed by Gods Spirit, nor to be any part of the Canon or rule of faith. Some Writers have imagined this *Malachi* to be *Esra*; but without any grounds for it. He prophecied last of all after the Temple was rebuilt, and finished. He brings here nothing of his own, but faithfully reports what he receives from the Lord. 1 Cor. 11. 23. 2 Tim. 3. 16. 2 Pet. 1. 21.

V. 1. *I have loved you*] With a free love in your election, and the benefits flowing thence. Thus God begins with an expostulation, and exprobation, recounting his benefits, to render thereby their ingratitude and sinfulnesse the more odious, in that they requite so loving a God with so great unkindnesse, so good a God with so great evil. This love was not that generall love wherewith he loved all mankind, but his special love where-with he loved Israel; whom he chose to be his peculiar people above all other people; and entred into a gracious Covenant with them, Deut. 32. 8, 9. And this not out of any worth or merit in them, Deut. 7. 7. But out of his own meer good-will, free favour and pleasure, Deuter. 10. 14, 15. 1 Sam. 12. 22. He might have said, I have created you, and prefiled them to their duty thereupon, and argued their ingratitude in requiting him so evilly. But this love is much more, and aggravates their ill requitall of this love much the more.

yet ye say] They would willingly and wickedly shift off, extenuate, obliterate this gracious love of God. This is mans cursed corrupt nature.

wherein hast thou loved us] This shews the senselessnesse, and stupidity of their ingratefull minde; not acknowledging any love, or fruit of love received. They likely minding onely their afflictions; wherein they were as deep as any other nation.

was not Esau Jacobs brother] An elder brother too. But this he omits, as sufficiently known. Consider this the principall effect of my love; in that of meer grace I have chosen you to be my people, in your father *Jacob*; rejecting *Esau*, his brother, equall in all other things to him: whereupon all my blessings have dropped down upon you, as your preservation, deliverance from captivity, and re-establishment; whereof the Edomites, from *Esau*, have not been partakers. And thus he fetcheth it afar off, derives it from the well-head, and recounts it from the beginning. Somewhat alike is that, Jer. 2. 5, 6, 7. and Micah 6. 3, 4, 5. This free Covenant is the sure argument and pledge of his love. And whereas he might have drawn his argument from *Abraham*, and his choosing of him, and rejecting the rest of the world, he rather takes it from two of his grand-children, brethren in the same family, twins by birth; and his choosing of the one (their progenitor) and his casting off the other.

yet I loved Jacob] Paul extends it to the love of election, Rom 9. And no such love as that of election to salvation. It is the fountain of all graces; and of all blessings, so farre as blessings; such onely are exempt from condemnation, and are heirs of glory. See 2 Thess. 2. 13. This love was not for *Jacobs* good works fore-seen, by the free use of his own free-will. *Augustine* accounts this subtilty a great absurdity. This was before he was born, Gen. 25. 23. Rom. 9 11, 12, 13. works there, though fore-seen, are directly excluded, v. 11, 16. good works flow from it, as the effect, not the cause of it, Ephes. 1. 4. As also vocation, faith, regeneration, salvation, *Act.* 13. 48. yea Christ himself as Mediatour is under the decree of election. As the end is first thought on, before the means, Ephes. 1. 4, 5. All mankinde were created alike in Adam, and fell alike in Adam: And it is God now that makes them differ one from another, 1 Cor. 4. 7. He doth it according to the good pleasure of his will, which he had purposed in himself, to the praise of the glory of his grace, Ephes. 1. 5, 6, 9. Neither needed the Apostle to collect these circumstances, Rom. 9. had he not purposed to prove it, to be onely in the good pleasure of his will, Matt. 11. 26. He is bound to no man; but his mercy is the cause of his mercy, Rom. 9. 15, 18. As also his good pleasure was the meer cause he made us men, and not beasts; and chose the seed of *Abraham* before all other nations. If we should seek for the causes of these things out of God in the creature, we should run into a maze, and finde our selves in an endlesse labyrinth. And for man herein to finde out quarrels against Gods doing; to seek to measure his infinite wildom by the scantling of his own reason; and to subject him and his soveraign power to his creatures will, is insolency, and impudency, altogether intolerable, Esay 45. 9. Rom. 9. 19 —— 24. He calleth upon all by the generall Promises of the Gospel; But the efficacy thereof depends upon the secret pleasure of his will, Rom. 9. 16. 1 Cor. 3. 6, 7. Christ died for all; so that whosoever believeth in him should be saved by him: and belief is the free gift of Gods grace to his elect, and the great work of his power in them: Neither herein is the use of free-will taken away, or any Stoical Fate brought in place thereof; But God that works the will, knows how sweetly to frame and incline it.

V. 3. *And I hated Esau*] Jer. 49. 17, 18. Ezek. 35. 7, 9. Obad. v. 16, 17, 18. I have given him no part in my grace; but have left him, as a sinner and corrupt, under my wrath and judgement; which I have also declared in his inreparable destruction, which hath not befaln you, nor can befall my Church, which hath alway a remainder, and an issue out of her evils, Jer. 31. verse 36. Others thus; That this love and hatred is spoken of comparatively, as Gen. 25. 28, and 29. 31. and Luk. 14. 16. expounded Math. 10. 37. And is extended here chiefly to the posterities of *Jacob* and *Esau*. And that this love and hatred here is taken for, and intends the benefits proceeding from the one, and the displeasures and discommodities proceeding from the other. And that in all this no spirituall good or evil is much intended or meant: But temporall things; as birth-right to *Jacob*, and a fairer inheritance, and a dominion in his posterity over *Esaus* posterity, according to that, Gen. 25. 23. & 27. 29. Nor doth Malachi instance here in any spirituall thing. And that Saint *Paul*, Rom. 9. 11. teaching the doctrine of Gods free election and preterition, according to the meer purpose and pleasure of his own will, doth alledge this Text in Malachi, in this wise, and to this purpose; That, as it was free to God, to deal thus diverly with *Jacob* and *Esau*, in temporall things, without any respect to any merits of theirs, so it is free to God to deal with men in spirituall things, even in the point of election ad preterition, according to his purpose and pleasure from all eternity, before the one party, or the other were born. And that the repentance spoken of, Heb. 12. v. 17. was not any spirituall repentance which *Esau* then did so seek to finde in himself, but the repentance or change of minde in *Isaac*, to re-call and alter the blessing, which *Esau* did so eagerly then sue for, and could not finde or procure that alteration to be in *Isaac*, that he would repent him of what he had done.

and laid his mountains] Seir was a mountainous country, of rough and craggy mountains. And thither *Esau* betook himself, forsaking Canaan, and his fathers house; quitting to the Promised land, destinated by God to his own people; as he had before prophanely sold away his birth-right. And here is a further argument of God his fore-said love to the Jews, more then to the posterity of *Esau*, taken from the present state of both nations: Hebrought back the Jews at this time into their own Country; not to the Edomites, but laid and left their Country wast.

for the dragons] Which have their dwelings in deserts and unfrequented places. See Job 30. 29. Esay 13. 29. & 34. 13. Jer. 49. 33. & 51. 37.

V. 4. *we are impoverished, but, &c.*] The like is Esay 9. 9, 10. Thus wicked men oppose themselves to the power of God and the course of his judgements and providence.

but I will throw down] If they think and labour to be restored out of their calamities and repaired, as you are from the desolations which have befallen you by the Chaldeans, they shall finde themselves deluded, Jer. 49. verse 7, 17. Ezech. 25. 12, &c. Obad. verse 17. 1 Macc. 5. 3. 2 Macc. 10. v. 16, 17, 23. The Persians dealt much better with the Jews in their return, then with the Idumeans, Psal. 137. 1.

the border of wickednesse] A wicked, cursed people. Contrariwise Jerusalem, Zech. 8. 3. Jer. 3. 17. Esay 1. 26. and 60. 14.

for ever] Without any hope of return and reparation, Jer. 49. 7. —— 23. as in the over-throw of Sodom and Gomorrah, Ezech. 25. verse 12, 14. Obad. v. 1. God deals not so with his own people; His chastisements are but for a time to them, and for their good, Psal. 89. 31, 32, 33. Esay 54. 7, 8. and 27. 7, 8, 9. 2 Cor. 4. 8, 9. Psal. 118. 18.

V. 5. *And your eyes shall see*] See it so still, as you do see it now; never better with them.

and ye shall say,] Though ye for your part wold bury the memory of this judgement against them, and extenuate the mercy vouchsafed to you, yet the thing it self shall force this confession from you.

the Lord be magnified] Thus should we have our eyes open upon the judgements of God, and celebrate the praise of the power and justice of God, in the desolation of his enemies, Apoc. 19. verse 1, 2, 3, 4.

from the border of Israel] Or, upon. Heb. *from upon*, Even from his holy Temple, the place of his abode, from whence he sheweth the glory of his power, to the destruction of his enemies. Or, they shall see it from their own habitations. So conspicious shall Gods judgements be upon the Edomites.

V. 6. *A son*] A grievous charge, and contestation against many sins of the Israelites. And first against their contempt and profanation of Gods worship; charged upon the Priests, and prosecuted to the tenth verse of the next chapter. The duty of a son to his father, and of a servant to his master is famously known, by the law of nature, and nations; of God, and man. And the right and soveraignty that fathers and masters have in this case is likewise acknowledged, Eph. 6 1, 2, 3, Deut. 27. 16. Prov. 30. 17. And again, Mat. 8. 9. 1 Tim. 6. 1. 1 Pet. 2. 18.

if then] God was the Father of the Jews; not onely by the common right of Creation, as he is the Father of the rain, Job 38. verse 28. and of all mankind, chap. 2. 10. But by his speciall right of adoption of them, and gracious Covenant with them, above all

all others, Deut. 32. verse 6. Esay 63, verse 16. Jer. 31. verse 9.

And if] God was their Lord, not onely as he is the Lord of hosts, of all his creatures, the Lord of Lords; but in right of special title, acquisition, redemption, and dominion over them, 1 Chron. 17. 21, 22. John 13. 13.

where is mine honour? where is my fear?] Where? no where; as 1 Cor. 1. 20. & 12. 17. Job 20. 7. Thus in both rights God complains of the want of his Honour; 1 Tim. 1. 17. and 6. 16. Apoc. 4. 11. & 5. 12, 13. See Act. 12. v. 23, and of his fear: without which there can be no Piety; The fear of God being the fountain of it; such a fear as is here intimated, a filiall fear, mixed with love, 1 Pet. 1. v. 17 But these wanted both love, and fear, to draw them to obedience. Luk. 6. 46.

O Priests] The former argumentation and contestation stands good against all the Jews, of all sorts and callings. But he now applies it to the Priests specially, that should have been guides to the rest by doctrine and example, to bring them on to honour, and fear God, and should have repioved their neglect; but themselves prov'd ring-leaders to the contrary, and hardned others by their example.

that despise my name] A grand crime. Verse 11, 14. and 2. 2. Holy and Reverend is his name, Psal. 111. verse 9. great, glorious, and fearfull, Deut. 28. 58. And he whose name is Jealous, is jealous of the glory of it; Exod. 34. 14. See the commandment, Exod. 20. 7. Lev. 18. 21. The prayer, Mat. 6. 9. And that of Joshuah chap. 7. 9. 1 Sam. 12. 22. Psal. 8. 1. & 29. 2. & 66. 2.

and ye say, wherein, &c.] He noteth their grosse hypocrisie, which would not see their faults, but impudently cloaked them, and so were blinde guides. They were blinde at home, could not see the beams in their own eyes, and therefore grew haughty, insolent, presumptuous, their neck was as iron sinew and their brow brass, as Esay 48. 4. bold to out-face and deny open crimes, and to scorn all checks, and reproofs for them. They harden their fore-head, and impudently demand wherein, &c. And such sinners are never wanting in the world.

V. 7. *To offer*] Or *bring unto, &c.* Ye take it, and accept it of the people, and offer it.

polluted bread] Either that for the shew-bread, Exod. 25. 30. fresh set every Sabbath, Levit. 24. 5, 8. See 1 Sam. 21. 4, 6. Or for the meat-offerings, Lev. 2. Or bread taken more generally for sacrifices, Levit. 22. 24. Polluted, not lawfull, nor acceptable, being defective, Levit. 22. 20. Deut. 15. v. 21. When of other kinde, or otherwise used, then the Law prescribed. See Hag. 1. 14. Ezech. 4. 13. & 22. 26. A grievous sin it is to pollute Gods holy ordinances, and worship. Levit. 19. 8. Num. 18, 32. Ezech. 23. 38.

upon my Altar] Golden Table of shew-bread, in the Temple, or brazen Altar of burnt-offerings, in the Court.

wherein, &c.] He noteth their gross hypocrisie, which would not see their faults, but impudently cloaked them: and so were blinde guides. Thus again Hypocrites and wicked men are ready to justifie themselves: Luk. 16. 15. 1 Sam. 15. 20. They plead and pretend innocency, and that they are unjustly taxed. See Levit. 3. 11. & 2. 4. 6. & 6. 16. & 21. 6, 17.

In that ye say] Thus against such men must their sin be particularised. Else they will shift off, and winde themselves out of generall accusations. They said it, though not in words, yet in deeds. 2 Tim. 3. 5.

the Table of the Lord is contemptible] Before Altar; here Table. See Ezech. 41. 22. & 44. 16. Their fence is, the Temple and the Altar fence the return from Capativity are so poor and different from the ancient splendour they were in, that they do not deserve to have such exact care taken of the beasts which are offered there, as formerly in the first Temple, see Zech. 4. 10. Or thus, they sleighted the service and worship of God, as a thing not much to be regarded. And this is an heavy sin, sleightly to heed, and to perform the worship of God, without regard to the Majesty of God, v. 14. Or the Holinesse of his worship, see Esa. 1. 12.

V. 8. *And if ye offer the blinde*] Forbidden, Lev. 22. 22, 23, 24. Deut. 15 21. & 17. 1. It was the peoples sin, to bring such to be offered. And the Priests sin to take, and offer them, and not to reject them, and reprove them for it, and stand to vindicate and maintain Gods Law therein, and the right of his service. Ezech. 22. 26. Some imagine the Priests to receive good and lawfull sacrifices from the people, and to change them for these; or if such evil ones from the people, yet to say, rather such then none. Wicked Hypocrites think any thing good enough for God; and pious men think nothing good enough for him. Blinde and ignorant services: lame and halting services are, when there is action without affection; the lips without the heart; double-mindednesse and hypocrisie. Sick, or faint, and languishing services are, that come coldly from us, without any life or vigour of the inner-man, and these are all vile and odious. God is a Spirit, and will be served in spirit and truth. Some read the words without an interrogation, as if they were the words of the Priests, maintaining that there was no evil in doing so, in sacrificing such. Indeed God seems to neglect, sleight, or reject, all sacrifices, Hos. 6. v. 6. Micah. 6. v. 6. Psal. 50. v. 8, 9 —— 14. Esay 1. 11. & 66. 3. Jer. 7. 21, 23. But all this is spoken comparatively; and when they were performed by Hypocrites and wicked men; without any heed to the true end and use of the sacrifice, and the spirituall service therein; without any life or motion of the inner-man. And yet these Priests by this neglecting and polluting these eternall ceremonies and sacrifices, shew thereby that they had clean cast off all manner of Piety.

offer it now] He reproacheth them; shewing that a mortall man would not be content to be so served.

unto thy Governours] As were Zerubbabel, Nehemiah, and others under the Empire of Persia, who had their provision assigned them upon the people, Nehe. 5. 14, 15.

will he be pleased] Nothing less. And yet what they dare not do to men, that they presume to do to God. And the world is too full of such sinners.

V. 9. *Beseech*] An ironicall Permission or Injunction. Go to, do so, try the issue. This indeed belonged to their office and duty; The Priests were to pray and intercede for the people, Numb. 6. 23. Joel 3. 17. And so likely they did, when they offered the people sacrifices. They sustained in some fort the office of Christ our Mediator 1 Sam. 12. 19, 23. He decideth the Priests, who did bare the people in hand that they prayed for them; and sheweth Gods disregard thereof, and that they were the occasion that these evils came upon the people.

God] Heb. The face of God.

this hath been by your means] Heb. *from your hand*. While by your means things go thus; and you thus carry your selves towards God, polluting thus and prophaning his worship. The sins of the Priests, and specially in the Points of Gods service are grievous sins, and cryed out upon. Chap. 2. 8, 9. Zeph. 3. verse 4. Micah. 3. 11. Hos. 6. 9. Ezech. 22. 26. Lam. 4. 13. Jer. 2. 8. & 5. 30, 31. & 6. 13. And the sins of the people are ot imputed to them.

will he regard?] This interrogation implies a strong and vehement negation. Will God consider your office and state, seeing you are so Covetous, and profane contemners of his service? An heavy judgement of God it is, to have our prayers rejected. Esay 1. v. 15. Prov. 1. 28. Jer. 11. 11. & 14. 12. Micah. 3. verse 4 Zech. 7. 13. Causes hereof are noted, Jam. 4. 3. John 9 31. Psal. 66. 18. Prov. 28. 9 & 21. 13. Jam. 1 6, 7. 1 Tim. 2. 8.

V. 10. *who is there, &c.*] He insists still upon the Priests sins in Gods service; which indeed ruined all Religion in the people. The Levites, Porters to the doors of the Court, and the Priests that were to open and shut the doors of the Temple, were all faulty; Beeruse the Levites which kept the doors did not try whether the sacrifices that came in, were according to the Law, God witheth them that they would rather shut the doors, then to receive such as were not perfect. Or rather, He cheweth them with self-seeking in their ministerial services in the Temple, That they did it for their own gain and profit take; and else would not do it for any care of Gods worship, which if they yet minded, he would surely bless them, as it is chap. 3. 10. But seeing they did otherwise; it was bur in vain for them thus to sacrifice, both illegall sacrifices, and with a covetous self-seeking minde. God appoints means and maintenance for his Ministers; 1 Cor. 9. 7. —— 15. Hates Covetousnesse in them, 1 Tim. 3. 3. Esay 56. 11. and will be worshipped according to the prescript rule of his Word and Law.

for nought] for I do recompence you largely for your service, by tithes, first-fruits, offerings, &c. And therefore your neglect of duty is the more odious. Esay 5. 4. 1 Sam. 15. 17. 2 Sam. 12. 7. But yet in vain ye do it, doing it in that manner.

no pleasure in you] In the generality of you, in the most, a remnant yet were reserved according to the election of grace.

neither I will accept] If the person be not accepted, neither will the offering be, Gen. 4 4. Hag. 2. 14. See Esay 1. 11. &c. Jer. 6. 20. Amos 5. 21.

V. 11. *For from the rising of the Sun*] Another judgement of God, that he would take away his worship from them; and vouchsafe it to the Gentiles. The Jews thought God was tyed to them, he could not be God, unlesse they were his Church, he should not be worshipped at all, unlesse worshipped by them. Indeed great were their privileges, Deut. 4. verse 7, 8. 33, 34. Psal. 147. v. 20. But they forget that Deut. 32. verse 21. God needed them not, They were but a final Nation. He could and would have all the world, the Gentiles to worship him. He rejecting them, verse 20. would finde out others, even substitute the numerous nations of the Gentiles in their stead, Rom. 10. 16. Thus here as a punishment to the Jews, he fore-tels the calling of the Gentiles. So Mat. 21. 43. *Act.* 13. 46, 47. & 18. 6. & 22. 21. Sometimes it is promised, as a blessing to them at least to the Godly among them, a blessing, by the propagation of the Gospel, and the worship of God thereby. So Zech. 8. 23. Esay 66. 12. and 60. 3, 4, 5, and 49. 22.

my name shall be great] The knowledge of it, and of the right worship of it. That place, Psal. 113. 3. and that 8. 1. Comes short of this, and contains only the general praise of Gods name, as he is in himself, and appears in his glorious works and creatures.

among the Gentiles] an excellent prophecie of the calling of the Gentiles: as there are many like.

and in every place] Not in Judea only. *Act.* 10. verse 34, 35. Mat. 13. 10. Luk. 24. 47. 1 Tim. 2. 8. & 3. 16. 2 Tim. 1. 11. Eph. 2. 17, 18.

incens-

incense] Here the Prophet that was under the Law framed his words to the capacity of the people; and by the altar and sacrifices he meaneth the spiritual service of God which should be under the Gospel, when an end shall be put to all these legall ceremonies by Christ only sacrifice: as Esay 66.23 Zech.14.16.Mal.3.4.See John 4.21,23.1 Tim.2.8.See Heb.12.10.

and a pure offering] The offerings and sacrifices of the New Testament, are prayer, praise, thanks, charity, obedience, and the like. Heb.13.15,16.Rom.12.1. 1 Pet.2.5. Apoc.1.6. And these are pure, that is, pure from hypocrisie, and in comparison of the offerings of the hypocritical and wicked Jews; pure in sincerity and integrity; and in acceptation for Christs offering. The Papists drawing this Text to the defence of their Mass, is a childish trick, an argument of the forlorne hope, and signe of a desperate cause, when impurely and impiously they wrest this, and apply it to their masse-cake. Not unlike to this place is that, Jonah 2.18.

my name shall be great] Redoubled; because it was to them, at this time, scarce credible.

V.12. *But*] Here is a reason rendered why God will translate his worship and religion to the Gentiles.

ye] Priests principally: though in its degree it may belong to all, as too true in all.

have prophaned it] Polluted my Name, sleighted, vilipended it, esteemed it as a prophane and common thing, as a trivolous matter. Or thus, ye have dishonoured the Name of God, bearing no respect, nor obedience to what he hath commanded; which is the occasion of rejecting the Jews and their service. See that Heb.10.29. Zeph.3. verse 4. Ezek.44.7,8. and 43.8. and 36.17 —— 24. and 20.39.

In that ye say] See on vers.7. Though they uttered not these blasphemies with their mouth, yet their deeds proclaimed them: Their actions spake so much.

the Table of the Lord] Some thus; The altar hath been spoiled by the Chaldeans: and the sacrifices are not offered with that ancient sacred solemnity. See verse 7. and the Annotations there. It is an high point of dishonouring the Name of God, either basely to judge of, or perfunctorily to perform the worship of God. 1 Cor. 11. 29. Ezek.33.31. Eccl.5.1. Heb 12.18.

and the fruit thereof, &c.] Whereby is meant whatsoever is offered upon the Altar. Some understand it that the Priests should account the means and maintenance they received by serving the Table and Altar of the Lord to be but base and contemptible. Others rather, That they so disesteemed the service of the Lords Table and Altar, that they counted any kinde of bread and sacrifices good enough for them; and therefore heeded not so much to observe strictly the letter of the Law, in having and offering the best. And thus by their open contempt of the outward rights, ordained by God for the necessary help of humane infirmity, they bewrayed the prophane impiety and atheism of their hearts, as clean void of all religion.

V. 13. *Ye said also*] Here the sin is yet more particularly charged upon them. See on verse 7.

what a weariness] Though you do me but little service, and that after an ill manner, yet you complain of it, as if it were a burden to you. Hypocrites pretend, and proclaim much; yea, and that whē they perform least. See 2 Kings 10.16. Mat.23,5. Joh.12.43. Emptiest vessels sound lowdest. Whereas a found heart performs most, and pretends least. And yet they are soon weary, and tire, and grow impatient and murmuring, even in that outward hypocritical service it self, as Amos 8.5. And this for want of love to God, and delight in his service. 1 John 5.3. 1 Pet.2.3. See Psal.1.verse 2.& 42.2.& 119.3. Esay 58.13. Gen.29.20.

and ye have snuffed at it] In scorn and disdain and dislike; Or, ye have puffed and blown, as weary and over-laboured, with the burden and weight of the sacrifices; whereas ye might have blown them away (and so the word may be translated) they were so lean and thin.

and ye brought] This touch eth both Priests and People.

torn] By wilde beasts, and so maimed, or half-dead. See Ezek.4. 14. Lev.22.8.

and the lame] See on verse 8. In all the sacrifices Gods aim was this, to exercise his people thereby in Faith and Repentance; to see therein the desert of their sins, and the perfect expiation of them by the sacrifice and death of Christ that immaculate Lamb of God, who was to come.

V.14. *But cursed*] The issue of that sin formerly spoken of. The curse of God is the reward of all sin. Deut.27.26. Gal. 3. 10. And is oft applyed to sundry particulars, as here.

the deceiver] That would deal fraudulently, and salt-heartedly with God. This reacheth the people as well as the Priests. With men many deal deceitfully; as Gen.34.13. 2 Sam.3.27. Psal.35.20.and 52.4. Acts 13.10. And such the Lord abhors; Psal.5.verse 6. and.55.13. But to seek to deal deceitfully with God, to dally with him is foolish in it self, and much more abominable to him. Yet such there are, Jer.9.6. Hos. 11. v. 12. such as do not proceed plainly nor directly in Gods service: but having ability to serve the Lord according to his word, yet will do it according to their base covetous minde. Or such as will wash the out-side of the platter, and be as painted sepulchres: but all foul within. These may deceive men with their fair shewes; Luke 16.15. and their own selves too, James 1.22. but not God. They cannot so mock him that seeth the heart, nor escape his judgements by such silly shifts.

which hath in his flock] Or, in whose flock is.

a male] Without any blemish according to the Law of burnt-offerings, Levit. 1.3.10. because that in sacrifices of thanksgiving females were also accepted of, Lev.1.3,6.

and voweth] See on Jonah 1.16.

a corrupt thing] Vows must not be rashly made; but rightly and exactly performed. See on Jonah 1.16. These were sordid and base in their performances.

for I am a great King] However sleighted by you, in your services. Far above an earthly governour, verse 8. See Psal. 47. 2. In Gods service we should ever duely weigh him with whom we have to deal, Eccl. 5. 2. His greatnesse should humble us; and that in reverence and fear, Heb. 12. 28, 29.

among the Heathen] And much more should it be among you. And shall be there, when Christ shall come and take the possession of his kingdom; and not place his Name in Jerusalem onely, and in the Temple of Sion; as he hath hitherto done, and you think he must still do.

CHAP. II.

Verse 1. *And now O ye Priests*] He insists upon the same point; returns presently to the Priests, and falls upon them. And thus Ministers may and must reprove states, and persons, Hos. 5. 1. 1 Tim.5.20. As Christ did the Scribes, Pharisees, Lawyers, &c. *John Baptist* the Publicans, Sadducees, Souldiers, *Herod*, *Nathan*, *David*: *Paul* the incestuous person.

this commandement is for you] Here the Prophet deals with the Priests principally; because they themselves should first give glory to Gods Name; and by their office procure others to do it likewise. Therefore the charge is laid upon them; and the curse in case of failer. It was their duty & function to see to the preservation, and intire observance of religion, and Gods service and worship in its purity, and to avoid the pollution of it, They in their place, as it is the Magistrates duty in his place. The Priests doing their parts, would have kept the people to it; they durst not then so transgresse: But the Priests neglect or connivence was enough to animate the people to their mis-doings. And therefore he accuseth the Priests as the Authors of all, and guilty of all.

V.2. *If*] This implies then the aversion of the judgement in case of Repentance, and Obedience. And to this end God threatens, that we might prevent the execution. So true is that which he professeth of himself, Ezek.33.11.& 18.31. Jer.18. 7. &c.

ye] This reacheth also to the people, next after the Priests; as appeare in the curse.

will not hear] Here is the cause of the curse; that they will not give God audience; and that when he speaks for their good and amendment, to prevent the malediction; but stop their ears against him. A cause so just as leaves them no cause to complain of his too severe proceeding against them. See Zech.7.11,12.

lay it to heart] This expounds the former; without this the former is counted no hearing. As good not heard, as not laid to heart. It must be attended, pondered, finde place, and its due authority in us, and so obeyed. As Prov.24.32. Ezek.44.5. Hag.1.5. and 2.15.

To give glory to my Name] By your amendment and obedience. As the contrary brings dishonour and blasphemy to my name. See Matth.5.16. John 15.8. and again, 2 Sam.12.4. Ezek.20.27. and 36. 20,21,22.

I will even sent a curse] God the author and inflicter of judgements, Secondary means are but his instruments. Amos 3.6. Esay 45. 7. Job 5.6. Haggai 1. 11. Hos. 6. 1. And he sends his curse upon sin, Levit. 26.14. Deut.28. 15. And specially for corruptions in religion, and in the manner of his worship; and for the contempt of his word.

curse your blessings] Namely, those blessings which God had bestowed upon them in all the good things pertaining to this life, as Testimonies of his gracious goodnesse, and fatherly favour towards them; as those Lev. 26.4.&c. and Deut. 28. 2.&c. Or those blessings wherewith the Priests blesse the people in their prayers for them; as Numb.6.23. —— 27. Or both.

already] And yet ye are not bettered and amended by them: so little do ye profit and I prevail by my corrections. A sin too common in the world. Esay 1.5. 2 Chron.28.22. Jer.6.29,30.

because] He is at this sin again; because he cannot endure the contempt of his word. This is the main cause, and the procurer of Gods curse.

V.3 *Behold, I*] Calls them to consider it is he that will do it. And therefore no power can hinder it, nor their vain pretences, presumptuous imaginations, or self-conceited shews or shifts, under which they did seek to shelter themselves.

will corrupt your seed] Or, *reprove*, check, I will curse your seed, and cause it not to increase or yeeld an harvest. Here is one particular of the curse, sterility and barrennesse. Let them sow as they list, God will curse it. Hag.1.6,9,10,11. and 2.16,17. Vulgar Latin, will cast out an arme unto you.

and spread] Heb. *scatter*.

dung] I will make you abject, and abominable, v. 9. and will degrate you from your sacred honour, putting you from before me, as the dung of sacrifices, which were offered upon festival dayes, was carried away out of sight, see Lev.4.11,12. see Jer.9.22. Zeph.1.17. like that Nahum 3.6.

the dung of your solemn feasts] Which were three principal. Your sacrifices then which were a sweet-smelling savour to me, Exod. 29. 18. Lev. 1.13. Now are as dung in my nostbrils, you have so polluted and defiled them, and are polluted and defiled your selves. Hag. 2. 13,14. These which you so much trust to, and glory in, I will turn into your shame. See Esay 1. v. 11, 14. and 66. 3. A fearful sin and dreadful case, when our holy things become thus abominable to God, and we so hateful in the use of them.

take you away with it] Or, *it shall take you away to it*, ye shall be wholly as dung, and fit to be taken away with it, used as the dung and dirt of the streets.

V.4. *And ye*] Priests.

shall know] By experience. Or, should have known and acknowledged, or have known: appealing thus to the Priests own conscience for the knowledge of these things hereafter following, concerning their duty, and the primary practice of it. See on Zech.2.9. Jer. 44.28.

this Commandment] This v.1.

that my covenant might be with Levi] You think, this Commandement, and check, and curse threatned cannot stand with my covenant made with Levi, but breaks it, you say, as your predecessors did to Jeremy, Jer. 18.18. And the like alladge and say the Popish Priests for themselves, and their Church; Lo, I am with you to the end of the world: would Christ receive his Church? and the Church erre? we are the Church, the Holy Ghost resides among us, else his promise and his covenant fails. But God shewes these two can stand together, and they shall know it. His covenant with Levi abrogates not his own right, and power, and soveraignty, nor abates the rule and authority of his Law; nor their deviations, corruptions, and manifold vices, and the severe reprehensions of them, and his curse upon such priests, do not annihilate or vacate that covenant: nay, it doth establish it, it is the means to restore, rectifie, confirm and settle it, that thus the priest-hood might remain in Levi his race, (for Levi was dead before the priest-hood was setled in Aaron and his posterity) and remain in them, and the other Levites, with Gods favour and blessing, as was formerly promised, as it were by an especial covenant.

V.5. *My covenant was with him*] God shewes what his said covenant was, and that he did not violate it, v. 5, 6, 7. But they on their part, v.8,9. Gods covenant is general with all his creatures, as Gen. 9.9,18. Jer.33. v. 20. more particular, with man, yet more with his Church, most special with his elect. And in his Church, with his ministers, as here with Levi.

of life and peace] The Tribe of Levi, specially Aaron, and some of those who where presently after him, enjoyed the honour of this office, with all manner of blessings, length of life, and prosperity. See Nehem. 13. v. 29. This is my part of the covenant, But where is your part? covenants are mutual obligations, binde reciprocally, on both sides, would you have me stand bound, and your selves lefe free to do as you list?

and I gave them to him] Life and peace, I performed my covenant to him, for my part.

for the fear] See Exod.32.26---30. Num.25.7---14. Deut.33.8,9. This fear is insisted on in the rest of the verse, as a prime grace, being a filial fear, arising from the love of God, fearing him for his goodnesse, Hos. 3. 5. and fearing by sin to offend so great and glorious a Majesty, and so holy a God. Others thus; I gave to him fear, to shew further Gods gracious dealing with Levi, that he gave him the grace of fear, Jer.32.40. and the rule of fear, how he should regulate himself in his function and priestly office.

and was afraid] In the latter sense thus; And he did so, he was afraid to transgresse, proudly and presumptuously to mis-behave himself, but humbly, modestly, and faithfully to carry himself in his calling. And this suites with that which followeth.

V.6. *The law of truth was in his lips*] to teach it others. He expounded and taught my law in right, sincerie, and in truth to my people, this was chief in Levies charge, Lev. 10.v.11. 2 Chron.17. v. 7, 8, 9. Ezra 7.10. Nehem.8. 3, 4, 7, 8. And in the N. T. Matth.28.19, 20. 1 Tim.3.2. and 2 Tim.4.2. This is inseparable from the priest-hood 1 Cor.9.16.

and iniquity was not, &c.] No false doctrine, evil life, or unjust judgement; such Leaven must not be mingled with it, Mat.16.6.

he walked] His life answerable to his doctrine 1 Cor. 9.v.27. Urim and Thummim must be joyned together. 1 Tim.4.16.

with me] Departed not from me, nor the duty I prescribed to him, but was faithfull and true to me and it, walking as with me, and before me, in all sincerity and integrity, 2 Cor. 1. 12.

in peace, and equity] In an humble and quiet obedience, without any rebellion, which is always turbulent. As my covenant was of peace with him, v. 5. so he for his part walked in peace with me, in equity and upright nesse keeping the Covenant.

and did turn, &c.] The effect and fruit of his doctrine and office. Dan. 12.3, Act 26. 18. 2 Tim. 2. 24. Ministers as Gods instruments, and labourers together with him, do it. 1 Cor.3.9. 1 Tim.4.16. 2 Cor. 10.4.

V.7. *For the Priests lips*] His brain and heart for himself, his lips and tongue for the Church.

should] It is his duty. Deut 17.9,10,11. Here is no promise to keep him from erring and failing. The like is that, 1 Tim. 3. 15. Duty is too oft broken. v.8. Zeph.3.v.4. Micah 3. 11 Hos.6.9. Ezech. 22. 26; and 7. 26.

keep knowledge] be a treasure-house of it, Mat.13.52. a store-house, to keep it in plenty, and that not those, but for others, not reserve it to himself, but dispense it to others, 1 Cor.4.1. Jer.3.15.

and they should seek] The peoples duty. Hag.2.12. Rom.10.15. as Acts 8. 31.

the law at his mouth] Gods law, Esay 8. 20. Gods law is sufficient, 2 Tim.3.16,17. There is no other rule of Faith, or life. They must not adde to it, nor diminish from it, Ezech.3.17. Jer.23.28.

for he is the messenger] Legate, Ambassador, Angel, Interpreter of Gods will, in teaching and governing the Church. Judg 2.1. Hag.1. 13. see the message, 2 Cor. 5.20. Then receive such with reverence, Mat. 10. 40. despise them not, Luke 10.16. 1 Thes. 5. 28. David revenged fore the abuse of his messengers, 2 Sam. 10. But such as deliver no message, or not his message, are no messengers or ministers of his.

V.8. *But ye are departed*] Zech.7.11. Dan.9.5. Ezech.44.10. Jer.5. 23. Esay 31.6.

out of the way] Of my law, of truth, of peace and equity. Thus priests may erre. And too often do. The whole Councill did so, in condemning Christ. We must trie the spirits therefore, 1 Thess.5.21. 1 John 4.1. And erring priests must be told of it.

many to stumble] He did turn many away from iniquity, v. 6. ye cause them to stumble, and fall, stumble at the law, or fall in the law namely, by your evil example, or by defect of admonishing and giving instruction, or by giving them occasion to disdain Gods service by reason of the ministers wickednesse. See 2 Sam.2. 17. Jer. 18.15. Here is their sin, contrary to the duty afore-going. And the priests fall is the fall of many 2 Tim.2.17. Gal.2.14. Jer.10.21. As when a main stone in a building, or a tall cedar falls.

ye have corrupted the covenant of Levi] That covenant v.4.5 Neh. 13. 29. ye have broken it, and done clean contrary to it; are covenant-breakers, and therefore are utterly unworthy that title, honour, and office, wherein you so much trust, and boast, and vaunt your selves, and whereupon you bear your selves so high. You have broken those bounds, and degenerated from your predecessors, and walked in crosse-wayes and steps to them. Their good examples should excite you to the like, Esay 51. 2. How ever, they will not priviledge you in sinning but justly aggravate your guilt, and shame, and punishment.

V.9. *Therefore have I*] Still the punishment follows the sin, 1 Sam. 2. 30

contemptible and base] A good name and esteem is precious, Prov. 22.1. Eccles.7.1. 1 Tim.3.7. Phil.4.8. Here God inflicts the contrary punishment v.3. This is a part of the curse, Deut.28.37. Mat.5.13. they loved the praise and esteem of men, to be counted honourable, of the holy Tribe, and Order, sacred, consecrated persons, as Mat.23. 6,7. God turns all to their greater shame and punishment.

before all the people] Of whom they would be had in honour. See that 1 Sam. 15.30.

according as ye] Ye said, the Table of the Lord is contemptible, ch.1. 7. So ye shall be truely rendred contemptible, and that deservedly, for your forsaking of my wayes, Ezech. 44.8. See Esay 41.24.

but have been partiall in the Law] Heb. *accepted faces*, or, *lifted up the face against*, that is, boldly, and impudently. To favour or wrong men you have subverted my Law, either in doctrine, or in judgement, Ezek.22.26. Zech.3.4. And thus through your covetousnesse and ambition. See Ezech.13.19. Micah 3.5. To serve these turns they would wrest the Law. And thus large and sharp hath the Prophet been in inveighing against the Priests, as being the chief offenders, in Gods worship, and the causers of ruine to the rest, Neither would they be easily beaten off, and convinced, and confounded, and till then, little hope of doing any good with the people.

have we not all?] He comes now to the People, and their sins. And first in Matrimonial causes, preaching against their marrying with strangers and infidels, v.10,11,12. And against their treacherous dealing with their lawfull wives, verse 13, 14, 15, 16. Some make this verse to be the argument or Apology of those that made and maintained strange marriages with aliens and heathen, that they all had one father Adam, and one God their Creatour, why then might they not marry with them? why should they be counted treacherous in so doing? or prophaners of the covenant of their fathers? Others rather take the words as the Prophets arguing against that sin, thus; That whereas God so honoured them all, by his gracious choice of them in their one Father Abraham, above all the rest of the world, and so created them all in a sort to be his holy and peculiar people and a royall Priest-hood, why therefore should they dis-esteem and under-value this dignity, and betray this priviledge and prerogative, in mingling themselves in marriage with Heathen Idolaters;

and

and so ingratefully and treacherously cast away that sacred honour, and prophane, pollute, and violate, and break off that precious covenant of their fathers, which God made with them, by prostituting themselves in this sort to mix the holy seed with the uncircumcised Nations?

one God] See that Ephes. 4. & Job 31. 15.

every man against his brother] Some understand this of private or personal wrongs and treacheries, done among the Jews one against another.

V. 11. *Judah*] Those of Judah returned out of Babylon. This circumstance of the persons aggravates the crime, that they should do it, and be guilty therein.

treacherously, and an abomination, &c.] The Prophet doth thus, as it were, brand and stigmatize this sin.

in Jerusalem] Which of all other places of the world should least have done so: And Jerusalem being, as yet, but newly raised out of its ashes, for its sins, and but meanly repaired.

prophaned] Polluted, defiled, dis-esteemed, counted and used as a common, and not a sacred thing.

the holiness of the Lord] The holy Lord, his holy Name and sanctuary, but more directly here may be meant themselves, an holy People, which the Lord had separated to himself, from the rest of the world, to be an holy Nation to himself, Exod. 19. 6. And put severall marks of holiness upon them, to distinguish them from other Nations, as in the difference of meats, clean and un-clean, and in many others particulars. Yet themselves dishonored the holy name of Gods people which they did bear, and all other signes of his Covenant by which God sanctified them to himself, separating them from prophane Nations.

which he loved] Or, *ought to love*, referring it to Judahs duty, to prefer the love of that holiness before their lust after strange women. Others understand it of Gods Love to his people, the people of his holiness: which being so gracious, free, and altogether without any their worth or desert, so much the more enhanseth this their crime.

and hath married the daughter of a strange God] This is that particular crime and prophanation, wherewith he doth here first charge the People. Not yet that the Priests were altogether free of it. This sin was in the posterity of *Enosh*, and *Seth*, Gen. 6. 2. Was expresly forbidden the Jews, Exod. 34. 16. Deut. 7. 3, 4. See Abrahams charge to his servant, Gen. 24. 3, 8, 37. And *Isaac* his charge to *Jacob*, Gen. 28. v. 1. And *Isaac* and *Rebekah* their grief at the contrary in Esau, Gen. 27. 46. & 28. 8. & 26. 35. See this sin branded in the Jews, Judg. 3. 6, 7. In *Samson*, Judg. 14. 2, 3. In *Solomon*, 1 King. 11. 1, 2, 8. After the return from the Babylonish captivity, See Ezra chap. 9. & 10. and again, Neh. 13. 23——31. In the N. T. See 2 Cor. 6. 14.

daughter of a strange God] To set out the vilenesse of the sin, and danger of it. See Neh. 13. 26. 1 King. 21. 25. 2 King. 8. 27. This is not to marry in the Lord, 1 Cor. 7. v. 39. Nor the way to bring up their children in the information of the Lord. That Deut. 21. 10----15. Is no Law, but a concession, for the hardnesse of their heart, un-pleasing to God, as appears by that context.

V. 12. *The Lord will cut off*] Either by an accursed death, or by excommunication out of the Church. They shall not escape un-punished.

that doth this] This abomination, verse 11.

the Master and the Scholler] Or, *him that waketh, and him that answereth*. Or, him that watcheth, and him that singeth, the Master, and the servant: him that calls and commands, and him that doth answer and obey, the practiser, and the Patron of such prophane marriages. Some make this relate to the porters, and singers of the Temple. See 1 Chron. 25. 8.

and him that offereth] The Priests also offending in this kinde. Or, as some, even the man that would seem devout, and by offering sacrifices shall think to pacifie and please God. As those Esay 58. 3. In a word, all without excepting any, high or low, people, or Priest. The Priests, and Levites had also sinned in these forrain marriages, Ezra. 9. 1. & chap. 10. 18. Neh. 13. 28. And this threatning seemeth to be directed to them, who should not willingly submit themselves to the reformation of this fault, appointed by Ezra: or to those who should after fall into the like.

V. 13. *And this have ye done again*] You have not onely married strange women, but have also afflicted your own lawful wives, bringing in strangers to vex them, See Levit. 18. 18. 1 Sam. 1. 6. The second fault the Prophet accuseth them of. Some understand this of the wives of the Priests, hardly used by them, It is sore to add sin unto sin. And much more to re-iterate the same sin.

covering the Altar of the Lord with tears] Joyfull praises, and thank-giving should be heard there, Psal. 65. v. 1. But here the Case was otherwise: You have caused your poor wives to poure out doleful lamentations before mine altar, which are like a thick cloud, that will not suffer your offerings to be looked upon, nor accepted by me.

in so much that he regarderth not] The bringers, and offerers being so wicked: and the Priests themselves no better then they. And the Person not being accepted, neither is the offering: we see this in the first offerers, Cain, and Abel, Gen. 4. 4, 5. during the state of impenitency no sacrifice, or service is accepted with God. Some make this verse to be an exaggeration of the crime of the Priests, Thus, That they were such polluted persons, and so defiled and prophaned Gods Altar with their filthy sins, that themselves, person, prayers, and sacrifices were rejected by God, being offered with such impure hearts and hands, and therefore the people wept, and be-moaned themselves and their estates, that thereupon throughthe Priests defaults, they had no wayes or means left them to expiate their sins, pacifie God, and serve him in an acceptable manner, as they ought to do. Chap. 1. 10.

V. 14. *Yet ye say*] Most likely both Priests, and People.

wherefore] Are we so deeply charged in the former verse? Thus chap. 1. 6, 7. Hypocrites and obdurate sinners are thus ready to quarrel, expostulate, beat back, all admonitions, and to stand upon their own justification. So willing is wickednesse to defend it self. A dangerous sin, Prov. 29. 1. It is otherwise with the godly, Psal. 141. 5. He is the accuser of himself. Job 33. 33. Psal. 32. 5.

because the Lord had been witness] He convicts them in one gross particular for all. The Lord hath been witness of the Matrimonial promises, made as it were in his presence, with invocation of his name. Impudently insolent then was their expostulation. Matrimony is called Gods Covenant, Prov. 2. 17. He becomes as it were surestie on both sides, under-taker for both, hath witnessed the contract, and will be a witness against the violation of it, the Covenant-breakers. See chap. 3. 5. The Lord sees, and puts upon record, and will give in evidence against all sinners, 1 Joh. 3. 20. Psal. 50. 21. Mal. 3. 16. Jer. 44. 21. Apoc. 20. 12. Particularly against these wedlock-breakers.

and the wife of thy youth] Whom thou didst marry in the budding, spring and flowre of thy youth, and both of you have enjoyed the mutuall comforts of it, youth winning tenderness of love, and continuance in years confirming it. This then aggravates the fault, when in elder years such wrong is done her.

treacherously] Breaking the Covenant, in divorcing her, and taking another: or in taking another to her, and so multiplying wives by un-lawfull *Polygamy*.

thy companion] Yoke-fellow, yea, one flesh with thee. Gen. 2. v. 24. Ephes. 5. 28, 29, 31. And yet with some subjection, 1 Cor. 11. 7. &c. 1 Pet. 3. 7. 1 Tim. 2. 13, 14. Eph. 5. 22, 23, 24.

wife of thy Covenant] Thy first lawfull wife, thy confederate, between whom that sacred covenant was made, with whom having spent thy youthful dayes, thou now beginnest to contemn and hate her in her old age. Which covenant-breaking is a kinde of dissolution of all humane society.

V. 15. *And did not he make one?*] Did not God in the beginning create *Adam* alone, out of whom he framed *Eve* to be his wife, without creating any more women for one man, or more men for one woman? shewing thereby that as he ordained matrimony, by one onely Law of lawfull Conjunction: so it likewise ought to be, of one with one, and so two in the same flesh, Gen. 2. 23, 24. Matth. 19. 5. The Jews translate and corrupt this Text thus: Did not one do it? meaning Abraham, that one singular rare man, And so making these offenders to defend themselves, by the example of Abraham, taking more wives. Others of them, thus, did not Abraham do it when he was one alone, without any seed? and do it then, not of Lust, but to this end, to seek and get that promised seed, that seed of God. Thus excusing Abrahams fact, as no lawfull defence for them. But these both are sufficiently Jewish, and blinde wresting of the words.

ye had be] He could, had he pleased, have created more living persons at once, more women for one man: there was no want of power in him to do it.

residue of the Spirit] Or excellency.

and wherefore one?] One pair, and no more: to what end: with what intent? for what cause? upon what ground and reason?

that he might seek a godly seed] Heb. *A seed of God*. Gods chief end in this proceeding was, that the posterity might be sanctified, being born in chast wedlock, according to his appointment: whereas it is defiled by all manner of un-lawfull conjunctions. All other seed is spurious, not a lawfull and legitimate seed, nor such fathers are lawfull fathers, who so pervert the order and ordinance of Matrimonie. God puts his mark of infamy upon the seed it self, Deut. 23. 2.

take heed to your spirit] So verse 16. Having sufficiently convinced the crime, and taught the truth, he comes now next to exhortation, and layes it on to the life; As your life and salvation is dear unto you, so look to it. As Deut. 4. v. 9. 15. Jere. 17. v. 21. The spirit and heart are the fountain and spring of our affections and actions, and so primarily to be heeded and ordered. Prov. 4. 23.

let none deal treacherously] Or, un-faithfully, Defrauding, or otherwise abusing his lawfull wife, for concubines.

V. 16. *That he hateth putting away*] Or, *if he hate her, put her away*. According to this later translation some expound the words, That God wills and allows this putting away of the lawfull wife, not in it self, but in case of the husbands hatred, and then not simply, but comparatively; as esteeming this putting away, or Bill of Divorce, a lesser grievance to the true wife, the being so freed from that yoak of bondage, under her hating husband, and left to her liberty; and also a lesser offence in it self, then *Polygamy* is, or the keeping her still, and taking more wives to her: and counting this later to be but as the covering

covering of violence with a cloak, as indeed it was, in so dealing with their lawfull wives. And thus divorce was, if not permitted, yet not punished under the Law: As the Magistrate sometimes suffers what he allows and approves not. See Deut. 24. 1. Matt. 5. 31. & 19. 3——13. Matt. 10. 5, 6. Others rather, according to the former renditiō of the words, understand here a third fault, in putting away their lawfull wives upon pretence of the Law, Deut. 24. 1. As it is alledged, Mat. 5. 31. But the Prophet telleth them, God hateth putting away. And as our Saviour pleadeth against it, Mat. 19. 3.——13. So the words of the law it self imply no less. Deut. 4. 4.

for one covereth violence] Heb *and he covereth, &c.* Meaning, he that puts her away excuseth this violence by the Law of God given by Moses concerning divorce: but therein such did injury both to their lawfull wives, and to the Law of God, Deut. 24. 4. See Matt. 5. 32. & 19. 9. Thus upon pretences, and cloakes wicked men commit the most heynous sins.

therefore take heed, &c.] See on verse 15. The end of conviction is our admonition, and amendment. Else the sin that follows after, is a double sin. John 9. 41. We must keep a vigilant eye, and carefull watch over our spirits. And the fountain must first be purged, before the stream can run clear and pure.

V. 17. *Ye*] Here he changeth them with another crime, the most greivous of all, even open Blasphemy against God.

have wearied me] God is a pure act or agent, without any passion. But here he speaks to man, as in the person of a man, after the manner of men: for our better understanding. So Esay 43. 24. Amos 2. 13. The meaning is, God had born patiently very long with their wickednesse. And thus he did with the old world, with the Amorites, with all, with most desperate, wretched, wicked men. Exod. 34. 6. Rom. 2. 4. & 9. 22. The world makes ill use of it, Eccl. 8. 11, 12, 13. Rom. 2. 4. And now he is ready to put an end to his patience, that his justice may take place, Psal. 50. 21, 22. Esay 1. 24. Ye have greivously and intolerably offended me. See chap. 1. 13. Esay 7. 13. & 63. 10. Ezech. 6. 9.

with your words] And murmuring complaints. Words are more then winde, they have their weight, and are provoking. chap 3. 13. Job. 21. 24. & 22. 17. See Matt. 12. 36, 37.

yet ye say wherein, &c.] They question, not as of a matter in doubt, desirous to be informed, and to amend, but they come ready armed with impudence and insolency, to maintain their cause and quarrel. See on chap. 1. 6, 7. & 2. 14. & ch. 3. 7, 8, 13. Job doth justly justifie himself in point of his sincerity against the charge of hypocrisie put upon him by his friends. But is far off from justifying himself in his sins against God, Job 9. 2, 3, 20. But here is prodigious blockish stupidity, or shamelesse impudency, and a brow of brass.

wherein ye say] Thus the Prophet doth instance against them, spares not particulars. Esay 58. 1.

every one that doth evil] They say not, some, or most, but every one, not the vilest sinner excepted. Thus they heighthen their blasphemy, and bewray the bitternesse of their godless spirits. And mean while would exempt themselves out of this number of evil doers.

is good in the sight of the Lord] Acceptable to him. They complain not thus, out of any hatred they have to the evil of sin: but because in their judgement, others worse then they; are spared, and themselves, far better then the others, are punished. God, say they, favoureth the wicked: Or if it be not so, why doth he leave them unpunished, and in the mean while afflict good men? chap. 3. 14, 15. Thus they minde their own case and cause. And in the sense of that, stick not at this blasphemy against God, because he doth not answerably to their silly apprehensions presently punish the wicked, and succour and relieve themselves, holy Saints, in their distresses. For such sinfull hypocrites will not see their own sins and demerits, but do think that God is bound and beholden to them, and ought to bless and prosper them. Indeed the generall consideration of the administration of Gods providence in this kinde, in prospering the wicked, and afflicting the Godly, much troubled *Job*, chap. 12. 7. & *David*, Psal. 37. & 73. & *Jeremy*, ch. 12. 1, 2. But they keep far off from the fin of these here, they soon recollect and recover themselves, and possess their souls in patience, See Jer. 8. 14. Eccl. 9. 1. Rom. 9. 21. Matt. 20. 15.

and he delighteth in them] And hellish blasphemy. Thus they proceed on, in the bitternesse of their spirit. See Prov. 12. 22. & 21. 3. Jer. 9. 24. Esay 16. 6, 7.

or where is the God of judgement?] Thus yet again they belch out their blasphemy, condemning God in his power and justice, because he judged not according to their fantasies. And yet manifold and manifest are the reasons even appearing to man in the word of God, why God doth let the wicked prosper and flourish in this world many times, and exercise the godly with sore afflictions: And he nevertheless be stil the God of judgement, and justice, the just judge of the world, the avenger of sin, and plentiful rewarder of well-doing. Which he can no sooner cease to do, then cease to be God, and become an idol.

CHAP. III.

Verse 1. **B***Behold*] And again repeated towards the end of this verse, to raise attention.

I will send] I Christ will send. Alledged, as spoken in the person of God, Matt. 11. 10. Mar. 1. verse 2. Luk. 7. 27.

my messenger] my Angel my *Malachi*, my Embassador, see ch. 2. 7. Apoc. 2. 1. Here it is meant of *John Baptist*, another *Malachi*, as Christ expoundeth it Matt. 11. 10, 14 Luke 7. 27. And *Zachary*, his father, Luk. 1. 76. And thus God answers to those blasphemies last afore mentioned, asserting his justice and judgement, by the sending of *John Baptist* and of Christ, and by the effects of their coming, of Christ especially, upon the Godly, and upon the wicked.

and he shall prepare the way] The Jews by their enormous sins had laid blocks, as it were, in the way to hinder Christs coming, as if purposely they meant to keep off this great grace now ready and prepared for them. And indeed all men naturally are un-prepared to receive Christ: they are as an un-even way, of mountains and dales: rough and crooked: they must be levelled, and smoothed, Luk. 3. 5. How *John the Baptist* did this, we reade, Esay 40. 3. &c. Mat. 3. 1, 3. Mar. 1. v. 2--9. Luk. 1. 76--80. & 3. v. 2--19. and 7. 19--36. John 1. 6, 7, 8. 15---37. and 3. 27---36. By his preaching, and baptizing he did prepare mens hearts for to receive Christ, taking away all lets of hypocrisie, carnall pride, impiety.

before me] Our Saviour, and the Evangelists alledged it thus, before thy face, which shall prepare thy way before thee. So changing the Person, but retaining the sense: God sends *John Baptist* to prepare the way before our Saviour, God the Father, and God the Son do send him.

and the Lord] Here God the Father speaks, or the Prophet in his Name, and that of and concerning the Lord Christ, that Lord, Psal. 110 1. and 2. 2, 11, 12. and Dan. 9. 7.

whom ye seek] Meaning the Messiah, as Psal. 40. 1, 7. Dan. 9, 17, 25. towards whom all the hopes and thoughts of Believers are bent: But ye for your parts do now odiously question me for not sending him, as failing therein of my promises, and frustrating your hopes and expectations: such is your murmuring and incredulity.

shall suddenly] No Prophet between Malachi, and Christs coming, Malachi the last Prophet. And suddenly, instantly upon John Baptist his coming; then suddenly. Presently after that John shall begin to preach, Christ the everlasting God shall appear, and publikely exercise his office, Matt. 3. 11.

come] When the way is prepared. Before, Christ was often promised, and many wayes prefigured. Now in the fulnesse of time he should come. The high Priest-hood; and Davids Kingdom shadowed his offices, But now the substance should come, Heb. 10. 1, 5, 9. Col. 2. 17.

to his Temple] Of Jerusalem, which is now but newly re-builded, which was a figure of the Church, to preach there, and to use his authority as in his own house. See John 2. 14, 16. And some make this a confirmation of the literal meaning of that, Hag. 2. 7, 9. Now no Temple is left for the Jews, yet expected Messias. We are Gods spiritual Temple, 1 Cor. 6. 19. We should seek for, and long for his coming into our hearts: And for his second coming in glory, 2 Tim. 4. 8. Apoc. 22. 20.

the messenger of the Covenant] Another manner of Messenger then *John Baptist* was, John 1. 8, 15, 20, 27, 30. and 3. 28, 29, 30. Jesus is the Angel of the Covenant: In him, and for his sake, this Covenant touching life and salvation to be obtained by him was made, in his blood, it was ratified, and sealed. In him are all the Promises of it, Yea, and Amen, 2 Cor. 1. 20. No other Name under heaven given unto men for salvation, Acts 4. 12. See Esay 53. 11. 1 Tim. 2. 5. See further Exod. 23. 20, 21. Esay 63. 9. Heb. 8. 6. & 9. 15. & 12. 24. 2 Cor. 5. 19. See other names, Heb. 3. & 5. 1.

whom ye delight in] Who is the great joy and delightfull expectation of the Jews, of Abraham, Joh. 8. 56. of all the faithful. Though ye sport your selves at his coming, mocking at the day and expectation of his coming: as seems best to agree with the words afore-going, and following. The like is Esay 5. 19. Amos 5. 18.

behold, he shall come] See before in this verse.

faith the Lord of hosts] Here is his warrant. Other sciences have their demonstrations. God tyes us to no other evidence then his word, which is the only ground of all supernatural revelations. And this is true faith, truely to rest in the assurance of it. Rom. 4. 18. Psal. 119. 49. & 56. 4, 10.

V. 2. *But who may abide*] Here is the manner of his coming in the flesh. And hereby God will affert the faithfulnesse of his covenant, the constancy and truth of his promises, the reality of his justice and judgement against these blasphemers.

the day of his coming] He will come. But little to your comfort. His coming will be terrible to such as you are. And therefore vainly do you sooth up and solace your selves in the hope and expectation of his coming, or you do but dissemble in desiring it, His delay, or not-coming would be best for you. True it is, that to the godly nothing is more comfortable. Joh. 8. 56. And to them, as his spiritual presence in his grace, is the sweet delight of their souls, so also his second coming in the clouds is their ultimate wish and longing desire, Rom. 8. 22, 23. 2 Tim. 4. 8. Apoc. 22. 17, 20. But still this day of his first coming is a dreadful day to obdurate sinners, like that, Amos 5. 18. He is a rock of offence, a stumbling stone, a stone to grinde them to powder, see Luk. 2. 34. 1 Pet. 2. 7, 8. Mat. 21. 44. Though this his coming in the eye of flesh and blood was mean, base, and contemptible, and he then

then meek, riding on an asse, his voice not heard, in the streets; not breaking a bruised reed, Esa. 43.2,3. yet even then he comes with his fan in his hand, with his whip-cord in his hand, and that twice over, John 2.14,15,16. Mat. 21.12. he layes the axe to the roots of the trees Mat. 3. 10, 12. Herod, and all Jerusalem were troubled at this his cõing, Mat. 2.v. 3. And then to wicked sinners how terrible shall his second coming be? see Apoc. 6.16. and 1.7. 2 Cor. 5.10. Psal. 2.12. Esay 33.14, 15. 2 Thes. 1.7, 8, 9, 10. Be to them that trample under foot his blood, and crucifie him again by their sins?

and who shall stand] See Psal. 1.5. and 36.12. Nahum 1.6. His presence and preaching shall be accompained with a most powerful virtue of Gods spirit, and with severe judgement to destroy all rebels, and to cleanse his Church, see Isaiah 4.4. Matt. 3.10, 11, 12. Here are the effects of Christs coming, Luk. 24. 19.

for he is like a refiners fire] Here is no Popish purgatory fire, a fire to consume the wicked like drosse, such as you are: and to purge and purifie the godly as gold and silver: and that by his word, as fire, Jer. 23. 29. Heb. 4.12, 13. And by his spirit as fire. Mat. 3.11. see Luk. 12.49, 51, 52. So fast corruption cleaves and sticks to man that it needs this refining fire; Psal. 51.7. Jer. 13.23. Heb. 12.1. 2 Tim. 2.16. And so powerful is the efficacy of the grace of Christ, and his blood, to purge and cleanse it, Heb. 9.14.

and like fullers sope] which was very ordinarily used to whiten wooll and cleanse it. See Mar. 9.3. Thus he purifies his Remnant. Esay 10. 21, 22. preserving them.

V. 3. *And he shall sit*] Sit at it, continue at it, and be long and serious about it, as a thing not soon and suddenly done, they were so long set and settled upon their lees.

as a refiner] See Prov. 17.3, Jer. 9.7. He represents his diligence and care about this work of cleansing his elect, likened to precious metals.

the sons of Levi] corruptions there were in all estates. He beginneth with the Priests first, as the managers of Gods worship, and that they might be lights and shine to others: or he meaneth all true Christians made priests, Rev. 1.6. to offer unto God spiritual sacrifices. Rom. 12.1. figured by the ceremonial sacrifices, chap. 1.11.

as gold and silver] And not be as that reprobate silver. Jer. 6. 29, 30. or that Ezech. 22.20, 21, 22. see Dan. 11.35.

that they may offer] Not as they do now, impure offerers, and impure offerings.

an offering in righteousnesse] Right as they should do, right as God requires, and they are in duty bound, without wronging Gods Law and rule therein. Rightly, lawfully, and according to his ordinance, without default. See Psal. 51.19. Rom. 12.1.

V. 4. *Then shall the offerings*] Chap. 1.11.

of Judah and Jerusalem] The offerings which the people of Judah and Jerusalem shall bring, and the Priests shall offer up in sacrifice, both Priests and people being purified.

be pleasant] Such offerings shall: and not evil doers, as the blasphemers that charged him, ch. 2.17. nor as those offerings, Hos. 9.4. Jer. 6.20. See Ezech. 20.40. Jer. 9.24. Esay 56.7.

as in the dayes of old] Though now Temple, worship, offerings, all, be mean and poor, yet then all shalbe purged & purified, acceptable to the Lord, & pleasant to him, as when first instituted & best observed.

V. 5. *And I will come near to you to judgment*] His coming shall be as formerly, for the good of his, to refine them, so here for judgement against the wicked, to destroy them. They charged him, that he kept afar off, and was not the God of judgement, ch. 2.17. that he came not neer them, to own them, and judge for them against their and his enemies: They would rule him, and his doings at their beck, have him at their call. He tells them he will come neer thé, neer enough, But it is to judgement, against them, as his wicked enemies, as Esay 1.24. His Spirit shall effectually convince all sinners, Isa. 4.4. Joh. 16. 8. and the execution shall speedily follow that inward conviction, contrary to that former blasphemy.

a swift witnesse] Not slack & slow, as they did calumniate, but swift enough for them, for as they shall soon see that none of their sins are hid, or unknown to him, no not those which they labour most to keep secret. A witnesse, not to them, as Esay 55.4. nor for them, as for Job, c. 16.19. but against them, as Micah, 1.v. 2. and Jer. 29. 23.

against] Here are seven deadly sins reckoned up, that a wonder it is, such should reigne amongst Gods people, and those but lately brought back from the Babylonish captivity.

the sorcerers] And all the sorts, and kinds, of such devillish dealers, and Satanicall finners. Against these, see Exo. 22.18. Deu. 18.10. Such were those, 2 Chr. 33.6. those of Pharaoh, Ex. 7.8. & 9.ch. and many Chaldeans, Dan. 2.2. Esay 47.9, 12. See Mica. 5.12. Nah. 3.4. Je. 27.9.

adulterers] Against these, see Deut. 22.22. Heb. 13.4. and the law of jelousie, Num. 5. see Prov. 6.32. &c. Jer. 23.10. Hos. 4.2. & 7.4.

false swearers] Against these, See Levit. 19.12. 1 Tim. 1.10.

oppresse] Or defraude.

hirelings] Against these, See Levit. 19.13. Jam. 5.4.

widow, and the fatherlesse, and the stranger] These through their weak estate are the more exposed to the injuries of wicked worldly men. And God therefore the more often gives charge on their behalf, and the more takes them into his tuition and protection, and threatens his revenge against such as wrongs them, so that such offenders set themselves against God more immediately.

and fear not me] The fear of God is a fountain of all true wisdom and Piety. Prov. 16.6. Gen. 41.18. The want of it opens the flood-gate to all sin and villany, Gen. 20.11. Rom. 3.18. Psal. 36.1. And yet all these severall sorts of grosse offenders would expostulate with God, for not being the God of judgement against sinners. But let us learn to judge our selves before we call upon God for his plagues and judgements upon others.

V. 6. *For I am the Lord*] Jehovah, Exod. 6.3. He argues thence as followeth.

I change not] So much *Balaam* is forced to confesse, Numb. 23.19. Men change, and counsells and occurences change. It is not so with Gods Nature, essence and wisedom. He changes not, but persevereth constant in his justice, and truth, against their blasphemies: He is the same yesterday, to day, and for ever, James 1.17. He will perform his counsell and purpose, according to his promises, Rom. 11.29. Some thus, Under the Gospel, I will proceed with speedy operation of my Spirit and Judgement: whereas now I do use a great deal of clemency and patience out of my meere mercy and constancy in my promises.

therefore ye] Some thus, Though ye sons of *Jacob* are not yet consumed, yet I change not, I am the same Lord, and ye shall finde so in the end, that I am a just Judge, though I forbear you long. Others much rather thus, ye have deserved over and over again to be consumed, and considering your demerits it might be a wonder that I have not ere this thrown thunder-bolts amongst you to consume you: But that I have not done it, and that ye remain alive, preserved out of so many calamities, it is because of me, and my Nature, that I am Jehovah, and changeless, and will perform my mercies promised: which ye should acknowledge, and be thankfull for, see Lam. 3.22, 23. Hos. 11.9.

V. 7. *Even from the dayes of your fathers*] Therefore but for me, it would be a wonder that ye had not been consumed before. For ye have thus sinned, not lately begun to do so: but continued so doing for many generations. Psal. 95.10. Ezek. 2.3. Act. 7.51. The examples of Fathers is too prevailent with posterity, to sway them to evil. But neither such examples, nor any prescription, custom, antiquity, or the like, are pleas available for the excuse of sin. Psal. 95.8, 9. and 78.8. Ezek. 20.18. Zech. 1.5.1 Pet. 4.3. This circumstance here aggravates the crime, not lessens it.

and have not kept them] But trample them under feet. Jer. 2. 27 Zech. 7.11. Hos. 7.13. Dan. 9. 5, 10. &c. And yet God bore, and forbore: was indulgent, consumed them not: his slacknesse was their safety. And notwithstanding here they proudly and furiously charge him with slacknesse on their behalf.

return unto me] So Zech. 1.3, 4. Hos. 14.1. Joel 2.13. Acts 26.18. After he hath laboured with sharp reproofs to over-master & subdue their proud rebellious flubbornnesse, now he comes gently to exhort them and draw them to repentance, at least such of them as would become tractable, & be fairly wonne. And thus ever and anõ in the Prophets; yet for all this return ye. Not yet that Repentance is in our own power, when ever we will. But this shews the way and weight of our duty, though we have disi-inabled our selves: and this urgeth us to seek for it out of our selves, even of him, who hath promised it, and gives it by this means. Jer. 31.18, 19.

and I will return] Puts them in hope of mercy, without which hope man would ever flee from God, and never return to him. God returns by pardoning, accepting, and blessing of them, shewing them signes and pledges of his favour, and reconciliation. Whereas sin unrepented made a separation, and hid Gods face from them, Isa. 59.2. & 54. 7. yet sin though never so long continued in, shuts not out from mercy, if Repentance come in place, See Luk. 19.42. Acts 17.30. Ezek. 18.21, 22. Impenitency onely doth it. Yet we must not abuse this mercy, Rom. 6.1. But look to that Prov. 1.24, 26. Isa. 55.6. Ezek. 24.13.

wherein shall we return?] Thus before? see on c. 1.7. Here is still a shrewd signe of rebellious contumacy & perversnesse. Men the deeper ing ged in the guilt of sin, are the more hardly brought to conviction of it: custom blindes, & hardens them. Isa. 5.20. Ro. 1.28. We say, they are not guilty to our selves, then we wash, and wherein we offend.

V. 8. *will a man rob God?*] He punctually tells them wherein. Will any man do this? any idolater, any heathen? so Jer. 2. 10, 11. This makes to the aggravat. ó of the sin, & to their greater conviction. No heathen will do this that ye do, none so barbarous, that will defraud their Gods of their honour and oblations or deale deceitfully with them. See Gen. 47.22. Care of maintenance for Gods worship is ingraffed in man by nature. We see it in Idolaters, and all Heathens. All bountifull that way. And therefore lactlledge is abominable to all. See Rom. 2.22. Act. 19.37.

yet ye have robbed me] So again, v. 9. Thus God takes it as done against himself, what is done against the meanes and maintenance of his worship. See the like, Act. 9.4. He owns it as his own what is set apart to the maintenance of his service.

wherein &c.] See on ch. 2.17. Herein they exceed the bounds of impudency it self, being openly so facrilegious, yet here to say, wherein? as the adulterous woman, Prov. 30.20.

in tithes & offerings] Keeping those things back which are my right, & are to furnish out my service, and for the maintenance of my officers, Neh. 13.10. &c. Tithes paid before the law, by Abraham to Melchizedech

chizedech. By Jacob vowed to Gods service, Gen. 28. 22. under the law established by Gods statute-law to be paid to the Priests and Levites: and wherein this law is either ceremonial, or judicial, may be questioned. And the rather because by the light and instinct of nature, the Heathens hallowed the tenth unto God. And no question there can be but under the Gospel, God requires as liberal a maintenance to the Ministers of the Gospel, as he allotted to them under the Law, and leaves them not to the arbitrary devotion of the people, see 1. Cor 9.7 — 15. 1 Tim. 3.2. & 5.17, 18. Gal. 6 & 3.15. Pro. 20.25. & 3.9. Lev. 27.30, 31.

V. 9. *Ye are cursed*] They complained, that God did punish them without end, or measure, they were cursed; These were their continual clamours, faith God, be it so, and true it is, ye are cursed. But see the cause, thank your selves, the fault is yours, not my rigor.

for ye have robbed me] See v. 8. what marvell then, though I cry quittance with you, and render you a just reward?

this whole nation] An epidemical sin, not a few of them, but as it were a general combination, an universal conspiracy and confederacy in this sin Neh. 23.10. And thus God shews that his curse was not without cause.

V. 10. *bring ye*] God brings all to this issue, as if he should say, in vain ye go on in quarrelling and complaining, here is the best way and remedy, Amend your fault, and ye shall soon see my goodnes, so Esay 1.16—20. and c. 9.12, 13. Lam. 3.48. Remove the cause of the evill, Micah. 6.9, 8. Hos. 6.1. and 14.1, 2. Too few do thus, Jer. 8.6.

all the tithes] Not a part only, keeping back what ye can fraudulently, as formerly ye did: willing so to seem to deal fairely, but in truth deal lying with God, who will not be mocked, and deluding and defrauding his Priests. The vail of hypocrisie will not cover things so from the eyes of God. Bring them all, voluntarily, faithfully, and cheerfully, not with grudging and repining, see Act. 5. 2. 2 Chr. 31.5. &c.

into the store-house] See Neh. 13.12, 13. 2 Chr. 31.11, 12. 1 Chr. 26.20

that there may be meat in my house] For my service, and servitors, not that God for himself needed these, Psal. 50. 8—14. But by these he would train up his people to his true & spiritual worship & service & lift up their mindes to the heavenly things shadowed out by them.

and prove me now herewith] Ye have assaied other wayes, & in vain ye think this unlikely, yet trie it, prove it. God offers himself to the tryall, whereby it shall soon be seen that causeless ly they complained of God, and that truely the fault will be found in themselves, and their sacrilledge. See that Judg. 6. 37, 38, 39. There is an un-lawfull tempting of God, a presumptuous tempting, without ground of promise made, or means prescribed. All contrary to his will, verse 15. As the sin of wicked *Ahaz*, was on the other hand, Isaiah 7. 12.

If I will not] Whether, if ye obey my commandments, I will fail in my promises, Atexr much pressing for Tythes, and the maintenance of the ministery, Prov. 3. 9, 10. Some here would have somewhat to be understood, as thus, Let me not be believed hereafter.

the windows of heaven] Gen. 7.11. 2 Kings 7. 2, 19. A figurative term, to signifie an abundance of good things, See 2 Chron. 31. 10. Hag. 2.18, 19. Zech. 8.12.

pour you out] Heb. *empty out*. see Hos. 2.21. 22. plenty, & scarcity are the works of God, secondary means are but his instruments, & subservient to him therein. And is in other things, fo in this of plenty, the power and prevalency of repentance is to be seen. Jona. 3.10. Ps. 107.33. &c.

not room enough] Superabundant store. Deu. 30.9. Joel 2.23, 24. Amos 9.13. Lev. 26.4, 5, 10. Deut. 28.8, 11, 12. See Luk. 12.17, 18.

V. 11 *And I will rebuke*] The caterpillers, and whatsoever destroyeth corne, and fruits. See 1 Chron. 16. 21.

for your sakes] Upon your repentance and amendment, and that in this particular of my tithes and offerings.

destroy] Heb. *corrupt*. See the contrary threatnings, Hos. 4.12.

cast her fruit] They shall not lose their fruit by any accident.

V. 12. *And all nations shall call you blessed*] Deut. 28.10. & 4.6. See Deut. 33.29. Psal. 33.12. & 144.15.

a delightsome land] A most happy land, and abounding with all things that can be devised in the world. See on Zech. 7.14.

V. 13. *Your*] This is the last charge against them.

words have been stout against me] Before were mutterings & murmurings. Now risen up to open exclamations, as of mad-men, that will give no way to wholsome counsels and admonitions, but bend their tongues against heaven, as Ps. 12.3, 4. 1 Sam. 2.3. Jud. 1.5. And thus one sin draws in another: frets like a canker, that they grow worse and worse, 2 Tim. 3.13. God giving them over, Rom. 1.28. And Satan working in them, Ephes. 2.2, 3. Till they come to this height.

what have we spoken] Their impudent hypocrisie will never be at an end, They will rather be ready to call the Prophet in question for slander, Hos. 4.4. Nay, they contend with God, quarrel with him.

V. 14. *It is vain to serve God*] These hypocrites would needs persuade themselves that they served God, and that truly: And being puft up with this conceit, they thought God should thereupon serve them, as they would have him, and they expected: and if he on the other side punish them for their sins, & exercise thé with afflictions, they cry out. It is in vain then to serve God, & fo bewray themselves to be prophane hypocritical Atheists but such as serve him in truth are content to deny themselves, & to be humbled and exercised by him, as knowing wel they deserve it: and that he fees it good for them. The others think no such matters, but complain of his injustice in punishing them, & therefore say, it is in vain and to no purpose to serve him. Whereas in truth, except this one thing only, all things else shal be in vain, Eccl. 1.2. & 2.11. 19. & 6.11. 2. Kin. 17.15. Pli. 39.6. & 4.2. & 94.11. Jon. 2.8. 1 Sam. 12.21. Je. 2.5.1 Cor. 3.20. vain are all the riches, honours, pleasures of this world, without the serving of God.

and what profit] They are all for themselves, for their profit, carnall, sensual men, they make thé selves their God, fo Ps. 4.6. 1 Tim. 6.5. Phil. 3.19. And they can fee no profit in serving God, so Job 21.14, 15. Jer. 44. 17, 18. Nay what profit is there in all other things besides this? Eccl. 1.3. Rom. 6.21. And what profit is there not in this? 1 Tim. 6.6. & 4.8. Here are spiritual riches, honours, pleasures. Here is Christ, & his benefits, the spirit, & his heavenly graces: faith, hope, love, justification, sanctificatiõ, adoption: that peace, Phil. 4.7. That, joy, 1 Pet. 1.8. Communion with God: and a taft of the powers of the world to come. All things work for the good of such: such being the heirs of glory: Rom. 8.28. Heb. 1.14. So that the Apostles speech, 1 Cor. 15.19. Reacheth not the Christians hope, including that hope in the things of this life, cõfining it to them, which hath nothing to do with Christ, or Religion.

kept his ordinance] Heb. *his observatiõ*. That keeps & contains us in his fear, & good order, and in the observation of his ordinances and our duties. Thus these hypocritical justiciaries falsly boast, For if they had duly weighed his law, & their own lives, thy could never have arrived at this height of self-cõceitednes, & good opiniõ of themselves

mournfully] Heb. *in black*. As Job 30.28. Psal. 38.6. humbly, dejectedly. This God greatly requires, Mica. 6.8. But these hypocrites did but dally with God in this case: their heart was haughty enough, as appears in the text. Thus Esa. 58. 3, 5. They here make shew of counterfeit hypocrisie, for true humility, and arrogate so much to themselves, when they have so little, or no goodness in them. They may have relation to those Facts, Zech. 7.3.

V. 15. *And now*] Here comes in their second degree of blasphemy, That they should not only serve God in vain, without his regarding them, or their service: but that he should regard and reward the wicked with his blessings, and spare to punish them.

we call the proud happy] Whiles we do thus, & are in this case, mean while we fee the proud & presumptuous sinners, that walk in the flubbornnesses of their hearts, & sin boldly and maliciously, to flourish, & to be happy in the world: and we may well call and count them, fo & not they call us blessed, as v. 12. And we may envy thé for it, not they us: God seeming fo to neglect us, & affect them. At least-wise they see all things come alike to al: Ec. 9.2. and therefore vain is their serving of God, & without any profit to them at all. This tentation sometimes puzzles the godly, as hath been faid, Ps. 73.12, 13, 14, 15. see on c. 2.17.

yea, they that work wickednesse] That make it their trade, as those 1 Joh. 3.6, 9. & c. 5. 18. the impious contemners of God.

are set up] Heb. *built up*, as Ex. 1.12, 22. by degrees brought up to perfection, to compleat felicity, established and preferved in it. See Job 21.7. Ps. 73.3. Jer. 12.1. Thus the garishnesse of worldly felicities dazles the eyes of worldings: whiles yet by them they are made nothing the better, but rather fatted to the day of slaughter. A poor happinesS and advancement it is.

yea, they that tempt God] Sinfully, presumptuously, daringly. Of this sin, see Psal. 78.18. 41. 56 & 95.9. Deu. 6.16. Ex. 17.2, 7. Nu. 14.22. Mat. 4.7.

are even delivered] By him, out of dangers, and distresses: as his favourities, protected under his wing.

V. 16. *Then*] Upon their blasphemings: and the prophets preaching, some amongst them, though too cold before, yet then were wee rouzed up: and the more inflamed to zeal. So that the prophets preaching was not without some fruit, had its effect, by it Gods Spirit working in them as Job 3.2, 19, 20. Jer. 20.9. Psal. 39.1, 2, 3. Act. 17.16.

they] Not all, not the most part, But yet some. And ministers must content themselves, that though the most mend not, yet some.

that feared the Lord] and again repeated in this v. A true descriptiõ of a pious and religious man, Gen. 22.12. & 42.18. Deu. 4.10. & 30.12. 1 King. 18.3.2 King. 4.1. Neh. 7.2. Job 1.1. Jonah 1.9. Act. 10.2. & 13.26. Some such there were among this heap of blasphemers. In the barrennesS times of the Church, yet God hath some that fear him, & that stand up to justifie his truth against the blasphemies of the wicked. In the desperate and most forlorn times, yet God preferves his Church, his flock, his remnant and holy feed, Gen. 6.12. Esay 1.9 & 6.13. Apoc. 3.4. and 11.3. Mat. 16.18. Gods promise and truth is ingaged for it.

spake] What they spake is not fet down, the words following are not theirs, but the prophets. But thence may be gathered, That whilst the wicked did blaspheme in this manner, the true believers opposed themselves against them, and strengthened themselves against those temptations, and ett-soons comforted one another.

often] And not seldom. Often was needfull, as Phil. 3.18.

one to another] To preferve their faith against the poison of these blasphemers, mutually to animate one another to faith & obedience to courage and constancy. And much doth the Scripture speak of our mutual duties to our brethren this way. See Jud. 23. Heb. 3.13. & 10.24. Esay 2.3. Ps. 95.1, 2, 6. and 34.3. 1 Thes. 5.14. Luk. 22.32. Gal. 6.2.

and the Lord hearkened] God fees well, though the wicked think otherwise, Psal. 94.7. He listens and hears, as *Nehemie* prayed, Chap. 1. verse 11. See Acts 10.4. such is Gods readinesse to hear

and observe what is good in his people. Matthew 6. verse 4.

a book of remembrance] Of memorandums, a register book, a book of Records. Like that Ester 6. 1. & 9. 32. & Ezra 6. 1. and Neh. 7. 5. This is spoken after the manner of men, as that Ps. 56. 8. To shew that God will never forget to reward the services of his Saints that fear him. Heb. 6. 10. see Neh. 13. 14, 22, 31. Mat. 25. 44. Gal. 6. 9. Neither wants he a book of remembrance for the wicked, Ps. 50. 21, 22. Apoc. 20. 12.

thought upon his Name] Well remembred, and weighed, and considered, and duely reverenced & esteemed his name, that bethought themselves of God aright; that have his fear alwayes in their hearts and before their eyes, that meditate upon his grace and commandments, that have a care to call upon him, and do actually remember him in all his works.

V. 17. *And they shall be*] Here is the end wherefore God foregarded and recorded them; and whereby it shall appear full well that they did not serve God in vain.

Mine] Mine in a peculiar sort, Exod. 19. 5. my peculiar lot, inheritance, choice portion, chief treasure, Esay 19. 25. Deut. 19. 29. 1 Kings 8. 51, 53. Psal. 33. 12. Jer. 10. 16. And we answerably should be his in a peculiar kinde of holy living, 2 Cor. 7. 1. Ps. 16. 8. Tit. 2. 14.

in that day when] God first notes & records, for such as fear him, yet defers & delays for a time, doth not presently so own the in the open face of the world, But yet afterwards in his time fails not to do it: in that day of his Churches reparation and restauration, in his day, and fitteest opportunity best known to him: wherein we must not limit him, or prescribe to him; But mean-while we must patiently bear and wait his good leisure and pleasure, as the Saints all have ever done.

my jewels] Deut. 7. 6. and 14. 2. and 26. 18. Esay 62. 3. my special treasure, Ps. 135. 4. when I shall restore my Church according to my promise, they shall be as mine own proper and choicest, chiefest goods, however they may seem to be neglected now.

spare them] That is, forgive their sins, and govern, them with my spirit, And moreover pardon their imperfections in my services, They know their best actions & affections in serving me are imperfect, defective, and defiled, They dream not of an absolute perfection in this world, Phil. 3. 12. much lesse brag they of the merit of their works, or works of supererogation, But know they need this pardo & sparing even in doing holy duties, and this sparing I do here promise to the.

his own son] Psal. 103. 13. His fatherly indulgence accepts of the will for the work, Heb. 13. 18. 2 Cor. 8. 12. As a Father will accept in his Childe the desire for the deed, and if there be a blemish in his childe, will pity it, and cover it.

that serveth him] With a son-like and filial affection. The Father will not use him, as a servant or hireling. Here is adoption, and sanctification, and acceptation included.

V. 18. *Then*] At that day, though before ye will not. Then when to late for you.

shall ye] Shall all men, yea and ye too. Ye blasphemers shall.

return] The tyde shall turne, the scene change, the case and face of things so alter, that even ye shall return so far to your fellows, though finally to your comfort, to see it, and say it.

and discern] That v. 14, 15. and Ch. 2. 17. He retorts the blasphemies upon themselves; making themselves their own judges and condemners therein. Their own experience shall teach and school them, the sense of their own pains and sights of the others happinesse, shall turn them now from that stupidity and frenzy wherewithal formerly they were possessed, and make them now to discern between things that do so much differ.

between the righteous and the wicked] Between them, and their different estates, and Gods different dealing with them. That God doth neither sit idle in heaven, and let men live as they list, regarding neither right nor wrong; foregoing, or forgetting himself, and his part, and office of being just, and the just judge of the world, They shall know to their pain and sorrow, that he is both the rewarder of the good, and also the just and fearfull avenger of sin, and sinners, though in his un-searchable wisdom, he did forbear, and let things go on, till his appointed time. See Luke 16. 25

between him that serveth God] This expounds the former, and shews that all fals in with this, as rivers all fall into the sea. This service of God is the thing that compleats and comprehends all. The summe is, you do wrongfully impute to God that he doth not reward those which serve him: but if ye served him heartily and uprightly, then you should finde the effect of his promises, whereas now you deprive your selves of them, because your service is defiled with hypocrisie, and impiety. The Lord will not always suffer, bear, and forbear, as now he doth: But a day shall come, wherein a sensible difference shall appear, Psal. 58. 11. Esay 66. 14. The full and finall separation shall be in the last judgement, Mat. 25. 32, &c. 2 Thess. 1. 5, &c.

CHAP. IV.

Verse 1. For] He prosecutes that which was averred in the last words aforegoing, still clearing Gods justice from their blasphemous calumniations.

behold] The note of attention, needfully required here.

the day] And again repeated afterward. The day, not of the last judgement, at Christs second coming, as some would, though then that thing shall be confirmated, and perfectly compleated, which is here spoken of. Neither the day from Malachi till Christ coming, wherein the Jews suffered many miseries under the Grecian Kings of Syria, and Egypt, the Seleucidæ, and Lagidæ, the two legs of Daniels Image, Dan. 2. 33, 41, 42, 43. and c. 11. 2. as some others would. But the day of Christs first coming in the flesh, wherein was accomplished what is set down in this Chapter, both judgements upon them who would not receive Christ, when as God should send him for the reformation of his Church, whereof he had spoken, chap. 3. 2, 3. and which fell out in the last destruction of Jerusalem: And healing and salvatio n to those that fear the Lords Name. And the sending of Elias, as Christs Harbinger to prepare the way before him.

cometh] Is not far off. No Prophet between Malachi, and John Baptist. This, the more to affect them, and raise their expectation.

that shall burn as an oven] A black day to the wicked and impenitent Jews: a fearfull and fiery day to sinners, called the great and dreadfull day, v. 5. great and terrible day, Joel 2. 31. Gods wrath and revenge is often compared to fire, and to fire burning as in an oven, or furnace. See Esay 31. 9. Matt. 13. 42. like Nebuchadnezzars oven, Dan. 3. 19. see on ch. 3. 2.

and all the proud] Even those, c. 3. 15. and all like them: they shall not be happy, and exalted, as the blasphemers said, but be as stubble. But who are they? He takes up their words, c. 3. 15. They least meant them of themselves, they were like those Esay 65. 5. But the Prophet mindes them, as if he should say, In that day you shall see a difference made, and you shall see what shall become of the proud and wicked doers, yea and who those proud and wicked doers are, not those you think of, but even your selves, and such like proud blasphemers, there will this pride and wicked doing be found.

shall be stubble] fully dry, Nahum 1. 10. See Exod. 15. 7.

and the day] God then doth not in one constant and equall tenour of proceeding exercise and execute his Judgements in this world, in this life, nor is tied to our lawes & desires; But hath his own appointed dayes, sometimes of long-suffering and forbearance, and sometimes of vengeance, and punishment, as pleaseth him.

burn them up] See Esay 5. 24. and 47. 14. Psal. 8. 5. 14: So easily as fire burneth the stubble, can the Lord destroy the wicked.

neither root, nor branch] Neither root, nor stalk, of the stubble shall remain: an utter extirpation shall be made. Proverbiall terms, as Job 18. 16. and 19. 19. Esay 5. 24. Amos 2. 9. This relates to the last destruction of Jerusalem, and rejection of the Jews. A dreadfull judgement for that so fearfull a sin of rejecting Christ, and crucifying the Son of God. This so fiered and inflamed the wrath of God against them, that he inflicted that horrible vengeance (as was meet) for such an hellish and un-heard of sin: An un-parelled crying crime, did cry out for this exterminion here threatned. The Jews, even the vilest sinners and blasphemers amongst them, boasted of the coming of the Messias. And come he should, but in a vengeance to them, the day of his coming should be as that, Amos 5. 18. We see then Christ came not to save all, but in judgement to some, John 9. v. 39. Luke. 2. 34. He came to save his people, Matt. 1. 21. his sheep, his elect: all indeed without exception that believe in him. But now this belief depends not upo the absolute power & pleasure of mans will, God hangs not the merit and efficacy of Christs death, the fulfilling of his eternall decrees, upon the contingent mutability of mans will. But he who made the will, bends and frames it as he will, in whom he will, to the fulfilling of his decrees. And he who is bound to none, gives grace and faith not to all, but according to the good pleasure of his will, which he had purposed in himself.

V. 2. *But unto you*] Here is the effect and benefit of Christs coming to the godly. He separates these here to whom now he speaks, from those grosse hypocrites and blasphemers against whom he spake, and contended before. He tells these here apart, that fearfull communication belongs not to them, that day of Christs coming shall not be terrible to them, but most comfortable.

that fear my Name] See on Ch. 3. 16. that do not sleight me, or my words and threatnings, or murmur at them, or deride them, and securely go on in their sins, but tremble at my word, Esay 66. 5. and fear my name, Deut. 28. 58. Psal. 111. 9. Eccl. 15. 3. Joh. 7. 9. See Psal. 19. 1. These God reserved to himself out of the great bulk and body of the sinfull multitude, these had need of comfort, and to them this promise is made. Let others perish that think God bound to the, though they are at open war with him, but do ye lift up your heads, patiently bear your present pressures, and joyfully expect this day of glorious deliverance.

shall the sun of righteousnesse arise] Christ that sun, Esay 60. 1, 2, 19, 20. the light of the world, John 8. 12. and 1. 9. and 9. 5. the light of the Gentiles, and the glory of his people Israel, Luk. 2. 32. See John 1. 8. This sun was nor risen to the Patriachs and Prophets, only it brought on the dawning of the day, and caused a kinde of twilight before, and under the Law: But now it should arise in their sight, as that sun, Psal. 19. 5, 6. as that light, Prov. 4. 18. Luke 1. 78, 79. And this he did, as in his own person, so by the light of the Gospel, which then brake forth, whereby the heavens seemed to be opened, as the phrase is, Apoc. 4. 1. and 19. 11. See Ephes. 5. 14. And he is the sun of righteousnesse, in whom the righteousnesse of God should shine, and the Lord our righteousnesse, Jer. 23. 6. that we might be made the righteousnesse of God in him, 2 Cor. 5. 21. receiving from him both imputed, and inherent righteousnesse, 1 Cor. 1. 30.

with healing in his wings] He shall dispel the clouds and darknesse of ignorance, sin & miserie, and shall bring in his rayes the quickning heat, and cheerfull, comfortable light, of life, and health, healing, and all happinesse. Esay 53. 5. 1 Pet. 2. 24. Matt. 11. 28.

and ye shall go forth] Ye were, as it were, imprisoned before, in sins and sorrowes. But here is your freedom, and manumission. A description of the libertie of the Spirit in the elect, in joy, vigour, and readinesse of spiritual motions. See 2 Cor. 3. 17.

and grow up] Or increase. Here is increase of the graces of regeneration, and sanctification. They shall be as trees planted in G ds garden, watered by the rivers issuing out of the sanctuary, and bringing forth new fruit every moneth, Ezeck 47. 12. Psal. 1. 3. The feed of sanctification is permanent and immortal, 1 John 3. 9. and such as springs and growes up to eternal life, John 4. 14.

as calves of the stall] Fat and flourishing. See Ezek. 34. 14. Esay 25. 6. Jer. 31. 14. Psal 63. 5.

V. 3. *And ye shall tread*] A representation of the Churches victories over her enemies, which is very frequent in the Prophets. So that they shall not need to envy their present jollitie and felicitie, when they see them flourish and flaunt it out, and Lord it over them, That day shall come when this pair of felicity shall not be wanting to them: even a glorious triumph over their wicked enemies. Not that they should cruelly thirst after revenge, or want the spirit of meekness, even to pray for their enemies, But that God in justice should thus change the face of things, and use his people as his instruments therein, who also should greatly joy in seeing God vindicating his own glory, in his just revenge upon his implacable and irreconciliable enemies, Psal. 58. 10, 11. Apoc. 18. 20. Esay 66. 24. Some apply this to the Churches spirituall enemies, over whom the thus triumphs in Christ her head, who hath overcome them for her, that they shall no be able to hurt her, 1 Cor. 15. 55, 56, 57. Joh. 16. 33. but work her good, Rom. 8. 28

in the day that] Till that day they must stay their over-hasty desires, and mean-while with patience wait for it, and with joy expect it.

V. 4. *Remember ye*] He speaks not of re-edifying the Temple, as Haggai and Zechariah did, But coming after them, when the Temple was now built, and being the last of the Prophets, because the time was come that the Jews should be destitute of Prophets untill the time of Christ, that they might more fervently desire his coming, the Prophet exhortteth them to exercise themselves diligently in studying the Law of Moses in the mean-season, whereby they might continue in the true religion, and also be armed against all temptation.

the law] Mentions the Law only, not the Prophets, yet they not excluded, as being but the Interpreters of Moses, Appendexes to the Law, mainly aiming at this, to contain the people in the obedience of the Law, and therefore many times conjoyned to the Law, as Mat. 7. 12. & 11. 13. & 22. 40. Ties them to the Law, as Esay 8. 20. They must not swerve from it, to the left-hand, or right, They must not adde to it, or take from it, It is a perfect Law, Psal. 19. 7. and sufficient for them. And this Law would prepare them for Christ, and his coming, fit them to receive him. For the Law reveals sin, Rom. 3. 20. & 7. 9. And works wrath, Rom. 4. 15. Gal. 3. 10. And is our School-master to Christ, Gal. 3. 24. And is the Rule of life, when we are in Christ, Rom. 7. 12. 16, 22, 25.

of Moses] Exod. 20. Deut. 5. Called his Law, Heb. 10. 28. because he was the minister of it, Exod. 20. 19. Joh. 1. 17. As Paul calls the Gospel, his Gospel, Rom. 16. 25. See John 9. 28.

my servant] Heb. 3. 2, 5. Deu. 4. 5. Neh. 1. 7. Moses is usually so stiled.

which I commanded unto him] God the Lord, & Author of the Law and the Proclaimer and Publisher of it, in a dreadfull and miraculous manner.

in Horeb] Exod. 3. 1, & 17. 8. & 33. 6. Deut. 4. 10. 15. & 5. 2. & 18. 16. 1 King 8. 9. Psal. 106. 19. called also Sinai, likely from the bramble, for so the word signifieth, or the bush, which Moses there saw burning, but not consuming, Exod. 3. 1, 2. Some make the East part of that Mount to be called Horeb, and the West part Sinai.

for all Israel] And therefore all Israel, from the least to the greatest, Princes and people, learned and un-learned, young and old, men, women, and children, are to remember and remark it, no excuse may be pretended by any, Deut. 4. 10.

with the Statutes] Other titles also are given to the Law, Psal. 119. and in other places, to set forth the use, perfection, and commendation of the Law, and Gods mercy to Israel in vouchsafing them this Law. Deut. 4. 6, 8. Psal. 147. 19, 20. And their sin and ingratitude, if they should forget it, or fore-go it.

V. 5. *Behold*] To fix their attention upon this, till the coming of Elias, and Messias.

I will send you] God sends his Prophets, and Ministers. Mat. 9. 38. And extraordinary men, extraordinarily qualified and furnished with gifts, as the extraordinary necessity of the times, and state of the Church do require sends here, after this time of silence and intermission.

Elias] This is *John Baptist*, as our Savious himself tells us, Mat. 11, 13, 14. And again, ch. 17. 11, 12. *Elias* metaphorically, analegically, who came in the spirit and power of *Elias*, as the Angel *Gabriel* tells *Zacharias* the father of the Baptist, Luk. 1. 17. And as successour in his office, and with his zeal, to restore Religion being decayed then, as it was in the dayes of *Ahab* and *Elias*. *John* himself seems to deny this, John 1. 21. But that is in such sense as the Priests, and Levites, that were Pharisees, asked the question: He was not *Elias* the Tishbite, nor yet had his soul by transmigration come into him: But yet he was that *Elias* fore-told by Esay, ch. 40. 1. See Mat. 3. 3. Mar. 1. 3. And yet the Papists, to gain this that Antichrist is not yet come, and so the Pope not he, would feign here understand this of *Elias* in person and of the time, not of Christs first coming, but of his second coming, or Antichrists coming: and to *Elias* they joyn *Enoch*, and make them those two witnesses, Apoc. 11. 3. Such miserable shifts a desperate cause drives wise men unto.

the Prophet] *J. Baptist* denotes himself the title of Prophet, meaning of that Prophet, Deut. 18. 15. See Joh. 1. 20. 21. Luk. 3. 16. Or of such a prophet, as the prophet, as the 1 meet prophets were, for he was greater then they: He could point with his finger to the Messias; Joh. 1. 29. Wherupon are those words of our Saviour Concerning him, Mat. 11. 9, 10, 11. A Prophet and more then a Prophet.

before the coming] Immediately before. This shall be the sign and token of his coming, John the Baptist shall be his harbinger, and immediate fore-runner: as the histories of the Gospels do declare. See Luke 1. 26, 36, 76. & Joh. 1. 15, 26, 29, 36. Mat. 3. 13.

of the great and dreadfull day of the Lord] See on v. 1. & 6. & on ch. 3. 2. Dreadfull, occasionally, by the perverse, obstinate, and forlorn way-wardnesse, stubbornnesse, contumacy, and rebellion of the Jewish nation, Joh. 1. 11. But to the godly remnant, and whole Church of Christ it was the great and glorious day of joy and consolation, the day of salvation, Luke 2. 10, 11, 14. John 1. 12. Hereunto may be applied, Psal. 118. 21. 2 Cor. 6. 2.

V. 6. *And he shall*] The end of *John* sending, and coming, *John's* office and employment, and the fruit and effect of it. After that time of silence and interruption of the Prophets, the doctrine of salvation shall again have its course, beginning at *John*.

turn the heart] Conversion, and that of the heart is the work of the Ministery, Acts 26. 18, 1 Cor. 4. 15. Col. 17. Isa. 55. 10, 11. Joh. 20. 23. 1 Tim. 4. 16. Indeed this work is properly Gods. Regeneration is a greater work then Creation. And yet man cannot make one hair of his head white or black, or adde one cubit unto his stature, Matt. 5. 36. & 6. 27. But God pleaseth to use the Ministers as his instruments in the work, whence is that, 1 Cor. 6. 1 and God by the secret graces, and vertue, and power of his Spirit works in them, and by them: He joyns himself to the Ministers, resigns not his right, but onely communicates his power with them, and graceth his instruments with the honour and title of the work. Saint *Paul* explicates this point, 1 Cor. 3. 6, 7. and ch. 15. 10. & Gal. 2. 8. Sometimes in his just judgement for sin, God by them hardens the hearts of people, as Isa. 6. 10. Ezek. 2. 2 Cor. 2. 15, 16.

of the fathers to their children] There were at this time many sects and schismes, and heresies, and hot divisions amongst them, and bitter heart-burnings thereupon; There were Pharisees, Sadducees, Samaritanes, &c. See Acts 23 & 5. John 4. 9. Luke 9. 53, 54. Zech. 11. 8. As Micah 7. 6. and Mat. 10. 21, 35. *Johns* office should be to accord these discords, to reconcile these un-natural differences, to bring them to mutual charity in the bond of peace, to turn them to unity: And not simply to unity, for there is an unity in wicked conspiracy: But to bring them both to the sacred unity of saving faith in Christ, and so to prepare the way before him, to such an unity as formerly in the best times they had enjoyed, when they were kint together in the holy bond of unity in faith, and love, and the service of God. See Luke 1. 16, 17. Or thus, His preaching shall be to bring back the children of Israel that are gon astray, to the true faith and piety of their fore-fathers: whereby *Abraham, Isaac, and Jacob*, who (as one may say) did not acknowledge them, Isa. 49. 22, 23. shall re-accept them for their lawfull posterity.

least I come] Thus God threatens, because of their obduration in sin: And thus he shews what an abominable sin, and monstrous ingratitude it is, to contemne his grace in sending his Son for mans salvation, and that upon the failing of this conversion he will thus proceed.

and smite the earth with a curse] He sends *John* to turn and convert some, that so at least he may save a Remnant, and not finally and totally destroy the whole nation. See Rom. 11. 1, 2. This curse makes this day a dreadfull day, v. 5. and 1. chap. 3. 2. executed upon the Jewish nation, Mat. 23. 37, 38. and 24. 21. And shall be upon all contemners of the Gospel, Matth. 10. 14, 15. and 11. 24. Acts 13. 51. 2 Thes. 1. 8, 9. Heb. 2. 2, 3. and 10. 28, 29.

then meek, riding on an asse, his voice not heard, in the streets; not breaking a bruised reed, Esa. 43.2,3. yet even then he comes with his fan in his hand, with his whip-cord in his hand, and that twice over, John 2.14,15,16. Mat. 21.12. he layes the axe to the roots of the trees Mat. 3. 10, 12. Herod, and all Jerusalem were troubled at this his coming, Mat. 2. v. 3. And then to wicked sinners how terrible shall his second coming be? see Apoc. 6. 16. and 1. v. 3. Cor. 5. 10. Psal. 2. 12. Esay 33. 14, 15. 2 Thes. 1. 7, 8, 9, 10. Be to them that trample under foot his blood, and crucifie him again by their sins?

and who shall stand] See Psal. 1. v. 5. and 36. 12. Nahum 1. 6. His presence and preaching shall be accompained with a most powerful vertue of Gods spirit, and with severe judgement to destroy all rebels, and to cleanse his Church, see Esaiah 4. 4. Matt. 3. 10, 11, 12. Here are the effects of Christs coming, Luk. 14. 19.

for he is like a refiners fire] Here is no Popish purgatory fire, a fire to consume the wicked like drosse, such as you are: and to purge and purifie the godly as gold and silver: and that by his word, as fire, Jer. 23. 29. Heb. 4. 12, 13. And by his Spirit as fire. Mat. 3. 11. see Luk. 12. 49. 51, 52. So fast corruption cleaves and sticks to man that it needs this refining fire; Psal. 51. 7. Jer. 13. 23. Heb. 12. 1. 2 Tim. 2. 16. And so powerful is the efficacy of the grace of Christ, and his blood, to purge and cleanse it, Heb. 9. 14.

and like fullers sope] which was very ordinarily used to whiten wooll and cleanse it. See Mar. 9. 3. Thus he purifies his Remnant. Esay 10. 21, 22. preserving them.

V. 3. *And he shall sit*] Sit at it, continue at it, and be long and serious about it, as a thing not soon and suddenly done, they were so long set and settled upon their lees.

as a refiner] See Prov. 17. 3. Jer. 9. 7. He repeiseth his diligence and care about this work of cleansing his elect, likened to precious metals.

the sons of Levi] corruptions there were in all estates. He beginneth with the Priests first, as the managers of Gods worship, and that they might be lights and shine to others: or he meaneth all true Christians made priests, Rev. 1. 6. to offer unto God spiritual sacrifices. Rom. 12. 1. figured by the ceremonial sacrifices, chap. 1. 11.

as gold and silver] And not be as that reprobate silver. Jer. 6. 29, 30. or that Ezech. 22. 20, 21. 22. see Dan. 11. 35.

that they may offer] Not as they do now, impure offerers, and impure offerings.

an offering in righteousnesse] Right as they should do, right as God requires, and they are in duty bound, without wronging Gods Law and rule therein. Rightly, lawfully, and according to his ordinance, without default. See Psal. 51. 19. Rom. 12. 1.

V. 4. *Then shall the offerings*] Chap. 1. 11.

of Judah and Jerusalem] The offerings which the people of Judah and Jerusalem shall bring, and the Priests shall offer up in sacrifice, both Priests and people being purified.

be pleasant] Such offerings shall: and not evil doers, as the blasphemers that charged him, ch. 2. 17. nor as those offerings, Hos. 9. 4. Jer. 6. 20. See Ezech. 20. 40. Jer. 9. 24. Esay 56. 7.

as in the dayes of old] Though now Temple, worship, offerings, all, be mean and poor, yet then all shalbe purged & purified, acceptable to the Lord, & pleasant to him, as when first instituted & best observed.

V. 5. *And I will come near to you to judgment*] His coming shall be as formerly, for the good of his, to refine them, so here for judgement against the wicked, to destroy them. They charged him, that he kept afar off, and was not the God of judgement, ch. 2. 17. that he came not neer them, to own them, and judge for them against their and his enemies: They would rule him, and his doings at their beck, have him at their call. He tells them he will come neer thé, neer enough, But it is to judgement, against them, as his wicked enemies, as Esay 1. 24. His Spirit shall effectually convince all sinners, Isa. 4. 4. Joh. 16. 8. and the execution shall speedily follow that inward conviction, contrary to that former blasphemy.

a swift witnesse] Not slack & slow, as they did calumniate, but swift enough for them, for as they shall soon see that none of their sins are hid, or unknown to him, no not those which they labour most to keep secret. A witnesse, not to them, as Esay 55. 4. nor for them, as for Job, c. 16. 19. but against them, as Micah, 1. v. 2. and Jer. 29. 23.

against] Here are seven deadly sins reckoned up, that a wonder it is, such should reigne amongst Gods people, and those but lately brought back from the Babylonish captivity.

the sorcerers] And all the sorts, and kinds, of such devillish dealers, and Satanical sinners. Against these, see Exo. 22. 18. Deu. 18. 10. Such were those, 2 Chr. 33. 6. those of Pharaoh, Ex. 7. 8. & 9. ch. and many Chaldeans, Dan. 2. Esay 47. 9, 12. See Mica. 5. 12. Nah. 3. 4. Je. 27. 9.

adulterers] Against these, see Deut. 22. 22. Heb. 13. 4. and the law of jealousie, Num. 5. see Prov. 6. 32, &c. Jer. 23. 10. Hos. 4. 2. & 7. 4.

false swearers] Against these, See Levit. 19. 12. 1 Tim. 1. 10.

oppresse] Or defraude.

hirelings] Against these, See Levit. 19. 13. Jam. 5. 4.

widow, and the fatherless, and the stranger] These through their weak estate are the more exposed to the injuries of wicked worldly men. And God therefore the more often gives charge on their behalf, and the more takes them into his tuition and protection, and threatens his revenge against such as wrongs them, so that such offenders set themselves against God more immediately.

and fear not me] The fear of God is a fountain of all true wisedom and Piety. Prov. 16. 6. Gen. 42. 18. The want of it opens the flood-gate to all sin and villany. Gen. 20. 11. Rom. 3. 18. Psal. 36. 1. And yet all these severall sorts of grosse offenders would expoltulate with God, for not being the God of judgement against sinners. But let us learn to judge our selves before we call upon God for his plagues and judgements upon others.

V. 6. *For I am the Lord*] Jehovah, Exod. 6. 3. He argues thence as followeth.

I change not] So much *Balaam* is forced to confesse, Numb. 23. 19. Men change, and counsells and occurences change. It is not so with Gods Nature, essence and wisedom. He changes not, but persevereth constant in his justice, and truth, against their blasphemies: He is the same yesterday, to day, and for ever, James 1. 17. He will perform his counsell and purpose, according to his promises, Rom. 11. 29. Some thus, under the Gospel, I will proceed with speedy operation of my Spirit and Judgement: whereas now I do use a great deal of clemency and patience out of my meere mercy and constancy in my promises.

therefore ye] Some thus, Though ye sons of *Jacob* are not yet consumed, yet I change not, I am the same Lord, and ye shall finde so in the end, that I am a just Judge, though I forbear you long. Others much rather thus, ye have deserved over and over again to be consumed, and considering your demerits it might be a wonder that I have not ere this thrown thunder-bolts amongst you to consume you: But that I have not done it, and that ye remain alive, preserved out of so many calamities, it is because of me, and my Nature, that I am Jehovah, and change not, and will perform my mercies promised: which ye should acknowledge, and be thankfull for, see Lam. 3. 22, 23. Hos. 11. 9.

V. 7. *Even from the dayes of your fathers*] Therefore but for me, it would be a wonder that ye had not been consumed before. For ye have thus sinned, not lately begun fo to do: but continued so doing for many generations, Psal. 95. 10. Ezek. 2. 3. Act. 7. 51. The examples of Fathers is too prevailent with posterity, to sway them to evil. But neither such examples, nor any prescription, custom, antiquity, or the like, are pleas available for the excuse of sin. Psal. 95. 8, 9. and 78. 8. Ezek. 20. 18. Zech. 1. 5. 1 Pet. 4. 3. This circumstance here aggravates the crime, not lessens it.

and have not kept them] But trample them under feet. Jer. 2. 27 Zech. 7. 11. Hos. 7. 13. Dan. 9. 5, 10. &c. And yet God bore, and forbore: was indulgent, confumed them not: his slacknesse was their safety. And notwithstanding here they proudly and furiously charge him with slacknesse on their behalf.

return unto me] So Zech. 1. 3, 4. Hos. 14. 1. Joel 2. 13. Acts 26. 18. After he hath laboured with sharp reproofs to over-master & subdue their proud rebellious flubbornnesse, now he comes gently to exhort them and draw them to repentance, at least such of them as would become tractable, & be fairly wonne. And thus ever and anó in the Prophets; yet for all this return ye. Not yet that Repentance is in our own power, when ever we will. But this shews the way and weight of our duty, though we have dif-inabled ou selves: and this urgeth us to seek for it out of our selves, even of him, who hath promised it, and gives it by this means. Jer. 31. 18, 19.

and I will return] Puts them in hope of mercy, without which hope man would ever flee from God, and never return to him. God returns by pardoning, accepting, and blessing of them, shewing them signes and pledges of his favour, and reconciliation. Whereas sin unrepented made a separation, and hid Gods face from them, Isa. 59. 2. & 54. 7. yet sin though never so long continued in, shuts not out from mercy, if Repentance come in place, See Luk. 19. 42. Acts 17. 30. Ezek. 18. 21, 22. Impenitency onely doth it. Yet we must not abuse this mercy, Rom. 6. 1. But look to that Prov. 1. 24, 26. Isa. 55. 6. Ezek. 24. 13.

wherein shall we return?] Thus before? see on c. 2. 17. Here is still a shrewd signe of rebellious contumacy & perversnesse. Men the deeper ing aged in the guile of sin, are the more hardly brought to conviction of it: custom blindes, & hardens them. Isa. 5. 20. Ro. 1. 28. We say, they are not guilty to our selves, shew us what, and wherein we offend.

V. 8. *will a man rob God?*] He punctually tells them wherein. Will any man do this? any idolater, any heathen? so Jer. 2. 10, 11. This makes to the aggravation of the sin, & to their greater conviction. No heathen will do this that ye do, none so barbarous, that will defraud their Gods of their honour and oblations or deale deceitfully with them. See Gen. 47. 22. Care of maintenance for Gods worship is ingraffed in man by nature. We see it in Idolaters, and all Heathens. All bountifull that way. And therefore sacrilege is abominable to all. See Rom. 2. 22. Esay 47. 9. Jer. 50. 7.

yet ye have robbed me] So again, v. 9. Thus God takes it as done against himself, what is done against the meanes and maintenance of his worship. See the like, Act. 9. 4. He owns it as his own what is set apart to the maintenance of his service.

wherein &c.] See on ch. 2. 17. He ein they exceed the bounds of impudency it self, being openly so sacrilegious, yet here to say, wherein? as the adulterous woman, Prov. 30. 20.

in tithes & offerings] Keeping those things back which are my right, & are to furnish out my service, and for the maintenance of my officers, Neh. 13. 10. &c. Tithes paid before the law, by Abraham to Melchizedech

chizedech. By Jacob vowed to Gods service, Gen. 28. 22. under the law established by Gods statute-law to be paid to the Priests and Levites: and wherein this law is either ceremonial, or judicial, may be questioned. And rather because by the light and instinct of nature, the Heathens hallowed the tenth unto God. And no question there can be but under the Gospel, God requires as liberal a maintenance to the Ministers of the Gospel, as he allotted to them under the Law, and leaves them not to the arbitrary devotion of the people, see 1. Cor 9. 7 — 15. 1 Tim. 3. 2. & 5. 17, 18. Gal. 6. & 3. 15. Pro. 20. 25. & 3. 9. Lev. 27. 30, 31.

V. 9. *Ye are cursed*] They complained, that God did punish them without end, or measure, they were cursed; These were their continual clamours, faith God, be it so, and true it is, ye are cursed. But see the cause, thank your selves, the fault is yours, not my rigor.

for ye have robbed me] See v. 8. what marvell then, though I cry quittance with you, and render you a just reward?

this whole nation] An epidemical sin, not a few of them, but as it were a general combination, an universal conspiracy and confederacy in this sin Neh. 23. 10. And thus God shews that his curse was not without cause.

V. 10. *bring ye*] God brings all to this issue, as if he should say, in vain ye go on in quarrelling and complaining, here is the best way and remedy, Amend your fault, and ye shall soon see my goodnes, so Esay 1. 16—20. and c. 9. 12, 13. Lam. 3. 48. Remove the cause of the evill, Micah. 6. 9, 8. Hos. 6. 1. and 14. 1, 2. Too few do thus, Jer. 8. 6.

all the tithes] Not a part onely, keeping back what ye can fraudulently, as formerly ye did: willing fo to seem to deal fairely, but in truth deal lying with God, who will not be mocked, and deluding and defrauding his Priests. The vail of hypocrisie will not cover things fo from the eyes of God. Bring them all, voluntarily, faithfully, and cheerfully, not with grudging and repining, see Act. 5. 2. 2 Chr. 31. 5. &c.

into the store-house] See Neh. 13. 12, 13. 2 Chr. 31. 11, 12. 1 Chr. 26. 20

that there may be meat in my house] For my service, and servitors, not that God for himself needed these, Psal. 50. 8---14. But by these he would train up his people to his true & spiritual worship & service & lift up their minides to the heavenly things shadowed out by them, and prove *me now herewith*] Ye have allaied other wayes, & in vain ye think this unlikely, yet tie it, prove it. God offers himself to the tryall, whereby it shall foon be seen that causelesly they complained of God, and that truely the fault will be found in themselves, and their sacrilege. See that Judg. 6. 37, 38, 39. There is an un-lawfull tempting of God, a presumptuous tempting, without ground of promise made, or means prescribed. All contrary to his will, verse 15. As the sin of wicked *Ahaz* was on the other hand, Isaiah 7. 12.

If I will not] Whether, if ye obey my commandments, I will fail in my promises, Atext much pressing for Tythes, and the maintenance of the ministery, Prov. 3. 9, 10. Some here would have somewhat to be understood, as thus, Let me not be believed hereafter.

the windows of heaven] Gen. 7. 11. 2 Kings 7. 2, 19. A figurative term, to signifie an abundance of good things. See 2 Chron. 31. 10. Hag. 2. 18, 19. Zech. 8. 12.

pour you out] Heb. *empty out*. See Hos. 2. 21. 22. plenty, & scarcity are the works of God, secondary means are but his instruments, & subservient to him therein. And is in other things, fo in this of plenty, the power and prevalency of repentance is to be seen. Jona. 3. 10. Ps. 107. 33. &c.

not room enough] Superabundant store. Deu. 30. 9. Joel 2. 23, 24. Amos 9. 13. Lev. 26. 4, 5, 10. Deut. 28. 8, 11, 12. See Luk. 12. 17, 18.

V. 11 *And I will rebuke*] The catterpillars, and whatsoever destroyeth corns, and fruits. See 1 Chron. 16. 21.

for your sakes] Upon your repentance and amendment, and that in this particular of my tithes and offerings.

destroy] Heb. *corrupt*. See the contrary threatnings, Hos. 2. 12.

cast her fruit] They shall not lose their fruit by any accident.

V. 12. *And all nations shall call you blessed*] Deut. 28. 10. & 4. 6. See Deut. 33. 29. Psal. 33. 12. & 144. 15.

a delightsome land] A most happy land, and abounding with all things that can be devised in the world. See on Zech. 7. 14.

V. 13. *Your*] This is the last charge against them.

words have been stout against me] Before were mutterings & murmurings. Now risen up to open exclamations, as of mad-men, that will give no way to wholsome counsels and admonitions, but bend their tongues against heaven, as Ps. 12. 3, 4. 1 Sam. 2. 3. Jud. 15. And thus one sin draws in another: frets like a canker, that they grow worse and worse, 2 Tim. 3. 13. God giving them over, Rom. 1. 28. And Satan working in them, Ephes. 2. 2, 3. Till they come to this height.

what have we spoken] Their impudent hypocrisie will never be at an end. They will rather be ready to call the Prophet in question for slander. Hol. 4. 4. Nay, they contend with God, quarrel with him.

V. 14. *It is vain to serve God*] These hypocrites would needs perswade themselves that they served God, and that truly: And being puft up with this conceit, they thought God should thereupon serve them, as they would have him, and they expected: and if he on the other side punish them for their sins, & exercise thé with afflictions, they cry out. It is in vain then to serve God, & fo bewray themselves to be prophane hypocritical Atheists but such as serve him in truth are content to deny themselves, & to be humbled and exercised by him; as knowing wel they deserve it: and that he fees it good for them. The other s think no such matters, but complain of his injustice in punishing them, & therefore say, it is in vain and to no purpose to serve him. Whereas in truth, except this one thing only, all things else shal be in vain. Eccl. 1. 2. & 2. 11. 11. 9. & 6. 11. 2. Kin. 17. 15. Pl. 39. 6. & 4. 2. & 94. 11. Jon. 2. 8. 1 Sam. 13. 21. Je. 2. 5. 1 Cor. 3. 20. vain are all the riches, honours, pleasures of this world, without the serving of God.

and what profit] They are all for themselves, for their profit, carnall, sensual men, they make thé selves their God, so Ps. 4. 6. 1 Tim 6. 5. Phil. 3. 19. And they can see no profit in serving God, so Job. 21. 14, 15. Jer. 44. 17, 18. Nay what profit is there in all other things besides this? Eccl. 1. 3. Rom. 6. 21. And what profit is there not in this? 1 Tim. 6. 6. & 4. 8. Here are spiritual riches, honours, pleasures. Here is Christ, & his benefits, the Spirit, & his heavenly graces: faith, hope, love, justification, sanctificatiõ, adoption: that peace, Phil. 4. 7. That joy, 1 Pet. 1. 8. Communion with God: and a taft of the powers of the world to come. All things work for the good of such: such being the heirs of glory: Rom. 8. 28. Heb. 1. 14. So that the Apostles speech, 1 Cor. 15. 19. Reacheth not the Christians hope, including that hope in the things of this life, cõfining it to them, which hath nothing to do with Christ, or Religion.

kept his ordinance] Heb. *his observatiõ*. That keeps & contains us in his fear, & good order, and in the observation of his ordinances and our duties. Thus these hypocritical justiciaries falsly boast, For if they had duly weighed his law, & their duties, they could never have arrived at this height of self-cõceitedness, & good opiniõ of themselves

mournfully] Heb. *in black*. As Job 30. 28. Psal. 38. 6. humbly, dejectedly. This God greatly requires, Mica. 6. 8. But these hypocrites did but dally with God in this case: their heart was haughty enough, as appears in the text. Thus Esa. 58. 3, 5. They here make shew of counterfeit hypocrisie, for true humility, and arrogate so much to themselves, when they have so little, or no goodness in them. They may have relation to those Facts, Zech. 7. 3.

V. 15. *And now*] Here comes in their second degree of blasphemy, That they should not only serve God in vain, without his regarding them, or ther service: but that he should regard and reward the wicked with his blessings, and spare to punish them.

we call the proud happy] Whiles we do thus, & are in this case, mean while we see the proud & presumptuous sinners, that walk in the stubbornnesse of their hearts, & sin boldly and maliciously, to flourish, & to be happy in the world: and we may well call and count them, fo & not they call us blessed, as v. 12. And we may envy thé for it, not they us: God seeming fo to neglect us, & affect them. At least-wise they see all things come alike to all: Ec. 9. 2. and therefore vain is their serving of God, & without any profit to them at all. This tentation fometimes puzzles the godly, as hath been said, Ps. 73. 12, 13, 14, 15. see on c. 2. 17.

yea, they that work wickednesse] That make it their trade, as those 1 Joh. 3. 6, 9. & c. 5. 18. the impious contemners of God.

are set up] Heb. *built up*, as Ex. 1. 12, 22. by degrees brought up to perfection, to compleat felicity, established and preferved in it. See Job 21. 7. Ps. 73. 3. Jer. 12. 1. Thus the garlihnesse of worldly felicities dazles the eyes of worldings: whiles yet by them they are made nothing the better, but rather fatted to the day of slaughter. A poor happinesis and advancement it is.

yea, they that tempt God] Sinfully, presumptuously, daringly. Of this sin, see Psal. 78. 18. 41. 56. 89. 5. 9. Deu. 8. 16. Ex. 17. 2, 7. Nu. 14. 22. Mat. 4. 7.

are even delivered] By him, out of dangers, and distresses: as his favourities, protected under his wing.

V. 16. *Then*] Upon their blaspheming: and the prophets preaching, some amongst them, though too cold before, yet then were rouzed up: and the more inflamed, to zeal. So that the prophets preaching was not without some fruit, had its effect, by it Gods Spirit working in them as Job 32. 19, 20. Jer. 20. 9. Psal. 39. 1, 2, 3. Act. 17. 16.

they] Not all, not the moft part, But yet some. And ministers must content themselves, that though the moft mend not, yet some do.

that feared the Lord] And again repeated in this v. A true descriptiõ of a pious and religious man, Gen. 22. 12. & 42. 18. Deu. 4. 10. & 30. 12. 1 King. 18. 3. 1 King. 4. 1. Neh. 7. 2. Job 1. 1. Jonah 1. 9. Act. 10. 2. & 13. 26. Some such there were among this heap of blasphemers. In the barrennest times of the Church, yet God hath fome that fear him, & that stand up to justifie his truth against the blasphemies of the wicked. In the desperate and most forlorn times, yet God preserves his Church, his flock, his remnant and holy seed, Gen. 6. 12. Esay 1. 9 & 6. 13. Apoc. 3. 4. and 11. 3. Mat. 16. 18. Gods promise and truth is ingaged for it.

spake] What they spake is not set down, the words following are not theirs, but the prophets. But thence may be gathered, That whilst the wicked did blaspheme in this manner, the true believers opposed themselves against them, and strengthened themselves against those temptations, and est-soons comforted one another.

often] And not seldom. Often was needfull, as Phil. 3. 18.

one to another] To preferve their faith against the poison of these blasphemers, mutually to animate one another to faith & obedience to courage and constancy. And much doth the Scripture speak of our mutual duties to our brethren this way. See Jud. 23. Heb. 3. 13. & 10. 24. Esay 2. 3. Ps. 95. 1, 2, 6. and 34. 3. 1 Thes. 5. 14. Luk. 22. 32. Gal. 6. 2.

and the Lord hearkened] God fees well, though the wicked think otherwise, Psal. 94. 7. He listens and hears, as *Nehemie* prayed, Chap. 1. verse 11. See Acts 10. 4. such is Gods readinesse to hear

and observe what is good in his peop'e. Matthew 6. verse 4.

a book of remembrance] Of memorandums, a register book, a book of Records. Like that Esther 6.1. & 9.32. & Ezra 6.1. and Neh.7.5. This is spoken after the manner of men, as that Ps.56.8. To shew that God will never forget to reward the services of his Saints that fear him. Heb.6.10. see Neh.13. 14,22,31. Mat.25.44. Gal.6.9. Neither wants he a book of remembrance for the wicked, Ps.50.21,22. Apoc.20.12.

thought upon his Name] Well remembred, and weighed, and considered, and duely reverenced & esteemed his name, that bethought themselves of God aright: that have his fear alwayes in their hearts and before their eyes, that meditate upon his grace and commandments, that have a care to call upon him, and do actually remember him in all his works.

V.17. *And they shall be*] Here is the end wherefore God foregarded and recorded them; and whereby it shall appear full well that they did not serve God in vain.

Mine] Mine in a peculiar sort, Exod.19.5. my peculiar lot, inheritance, choice portion, chief treasure, Esay 19.25. Deut. 19. 29.1 Kings 8.51,53. Psal.33.12. Jer.10.16. And we answerably should be his in a peculiar kinde of holy living, 2 Cor.7.1. Ps. 16.8. Tit.2.14.

in that day when] God first notes & records, for such as fear him, yet defers & delays for a time, doth not presently so own the in the open face of the world, But yet afterwards in his time fails not to do it: in that day of his Churches reparation and restauration, in his day, and fitteest opportunity best known to him: wherein we must not limit him, or prescribe to him; But mean-while we must patiently bear and wait his good leisure and pleasure, as the Saints all have ever done.

my jewels] Deut.7.6. and 14.2. and 26.18. Esay 62.3. my special treasure, Ps.135.4. when I shall restore my Church according to my promise, they shall be as mine own proper and choicest, chiefest goods, however they may seem to be neglected now.

spare them] That is, forgive their sins, and govern, them with my spirit. And moreover pardon their imperfections in my services. They know their best actions & affections in serving me are imperfect, defective, and defiled, They dream not of an absolute perfection in this world, Phil.3.12. much lesse brag they of the merit of their works, or works of supererogation, But know they need this pardo & sparing even in doing holy duties, and this sparing I do here promise to the.

his own son] Psal. 103. 13. His fatherly indulgence accepts of the will for the work, Heb. 13.18. 2 Cor.8. 12. As a Father will accept in his Childe the desire for the deed, and if there be a blemish in his childe, will pity it, and cover it.

that serveth him] With a son-like and filial affection. The Father will not use him, as a servant or hireling. Here is adoption, and sanctification, and acceptation included.

V.18. *Then*] At that day, though before ye will not. Then when to late for you.

shall ye] Shall all men, yea and ye too. Ye blasphemers shall.

return] The tyde shall turne, the scene change, the case and face of things to alter, that even ye shall return so far to your selves, though smally to your comfort, to see it, and say it.

and discern] That v. 14,15. and Ch.2.17. He retorts the blasphemies upon themselves; making themselves their own judges and condemners therein. Their own experience shall teach and school them, the sense of their own pains and sigh. of the others happinesse, shall turn them now from that stupidity and frenzy wherewithal formerly they were possessed, and make them now to discern between things that do so much differ.

between the righteous and the wicked] Between them, and their different estates, and Gods different dealing with them. That God doth now sit idle in heaven, and let men live as they list, regarding neither right nor wrong; forgoing, or forgetting himself, and his part, and office of being just, and the just judge of the world, They shall know to their pain and sorrow, that he is both the rewarder of the good, and also the just and fearfull avenger of sin, and sinners, though in his un-searchable wisdom, he did forbear, and let things go on, till his appointed time. See Luke 16.25

between him that serveth God] This expounds the former, and shews that all fals in with this as rivers all fall into the sea. This service of God is the thing that compleats and comprehends all. The summe is, you do wrongfully impute to God that he doth not reward those which serve him: but if ye served him heartily and uprightly, then you should finde the effect of his promises, whereas now you deprive your selves of them, because your service is defiled with hypocrisie, and impiety. The Lord will not always suffer, bear, and forbear, as now he doth: But a day shall come, wherein a sensible difference shall appear, Psal.58.11. Esay 66.14. The full and final sentence shall be in the last judgement, Matt.25.32, &c. 2 Thess.1.5, &c.

CHAP. IV.

Verse 1. For] He prosecutes that which was averred in the last words aforegoing, still clearing Gods justice from their blasphemous calumniations.

behold] The note of attention, needfully required here.

the day] And again repeated afterward. The day, not of the last judgement, at Christs second coming, as some would, though then that thing shall be consumated, and perfectly compleated, which is here spoken of. Neither the day from Malachi till Christ coming, wherein the Jews suffered many miseries under the Grecian Kings of Syria, and Egypt, the Seleucidæ, and Lagidæ, the two legs of Daniels Image, Dan.2. 33,41,42,43. and c.11. 1. as some others would. But the day of Christs first coming in the flesh, wherein was accomplished what is set down in this Chapter, both judgements upon them who would not receive Christ, when as God should send him for the restauration of his Church, whereof he had spoken, chap. 3.2,3. and which fell out in the last destruction of Jerusalem: And healing and salvatio n to those that fear the Lords Name. And the sending of Elias, as Christs Harbinger to prepare the way before him.

cometh] Is not far off. No Prophet between Malachi, and John Baptist. This, the more to affect them, and raise their expectation.

that shall burn as an oven] A black day to the wicked and impenitent Jews: a fearfull and fiery day to sinners, called the great and dreadfull day, v. 5. great and terrible day. Joel 2. 31. Gods wrath and revenge is often compared to fire, and to fire burning as in an oven, or fornace. See Esay 31.9. Matt.13.42. like Nebuchadnezzars oven, Dan.3.19. see on ch.3.2.

and all the proud] Even those, c.3.15. and all like them: they shall not be happy, and exalted, as the blasphemers said, but be as stubble. But who are they? He takes up their words, c.3.15. They least meant them of themselves, they were like those Esay 65.5. But the Prophet mindes them, as if he should say, In that day you shall see a difference made, and you shall see what shall become of the proud and wicked doers, yea and who those proud and wicked doers are, not those you think of, but even your selves, and such like proud blasphemers, these will this pride and wicked doing be found.

shall be stubble] fully dry, Nahum 1. 10. See Exod. 15. 7.

and the day] God then doth not in one constant and equal tenour of proceeding exercise and execute his Judgements in this world, in this life, nor is tied to our laws & desires; But hath his own appointed dayes, sometimes of long-suffering and forbearance, and sometimes of vengeance, and punishment, as pleaseth him.

burn them up] See Esay 5.24. and 47 14. Psal.8. 5. 14: So easily as fire burneth the stubble, can the Lord destroy the wicked.

neither root, nor branch] Neither root, nor stalk, of the stubble shall remain: an utter extirpation shall be made. Proverbial terms, as Job 18.16. and 29.19. Esay 5.24. Amos 2.9. This relates to the last destruction of Jerusalem, and rejection of the Jews. A dreadfull judgement for that so fearfull a sin of rejecting Christ, and crucifying the Son of God. This so fiered and inflamed the wrath of God against them, that he inflicted that horible vengeance (as was meet) for such an hellish and un-heard of sin: An un-parelled crying crime, did cry out for this extemination here threatned. The Jews, even the vilest sinners and blasphemers amongst them, boasted of the coming of the Messias. And come he should, but in a vengeance to them, the day of his coming should be as that, Amos 5. 18. We see then Christ came not to save all, but in judgement to some, John 9.v.39. Luke 2.34. He came to save his people, Matt.1.21. his sheep, his elect: all indeed without exception that believe in him. But now this belief depends not upo6 the absolute power & pleasure of mans will. God hangs not the merit and efficacy of Christs death, the fulfilling of his eternall decrees, upon the contingent mutability of mans will. But he who made the will, bends and frames it as he will, in whom he will, to the fulfilling of his decrees. And he who is bound to none, gives grace and faith not to all, but according to the good pleasure of his will, which he had purposed in himself.

V.2. *But unto you*] Here is the effect and benefit of Christs coming to the godly. He separates these here to whom now he speaks, from those grosse hypocrites and blasphemers against whom he spake, and contended before. He tells these here apart, that fearfull comminations belongs not to them, that day of Christs coming shall not be terrible to them, but most comfortable.

that fear my Name] See on Ch.3.16. that do not sleight me, or my words and threatnings, or murmur at them, or deride them, and securely go on in their sins, but tremble at my word, Esay 66.5. and fear my name, Deut.28.58. Psal.111.9. Exod.15.3. Josh.7.9. See Psal.19.2. These God referved to himself out of the great bulk and body of the sinfull multitude, these had need of comfort, and to them this promise is made. Let others perish that think God bound to the, though they are at open war with him, but do ye lift up your heads, patiently bear your present pressures, and joyfully expect this day of glorious deliverance.

shall the sun of righteousnesse arise] Christ that sun, Esay 60.1,2,19, 20. the light of the world, John 8.12. and 1.9. and 9.5. the light of the Gentiles, and the glory of his people Israel, Luke 2.32. See John 1.8. This sun was not risen to the Patriarchs and Prophets, only it brought on the dawning of the day, and caused a kinde of twilight before, and under the Law: But now it should arise in their sight, as that sun, Psal. 19.5,6. as that light, Prov.4.18. Luke 1.78,79. And this he did, as in his own person, so by the light of the Gospel, which then brake forth, whereby the heavens seemed to be opened, as the phrase is, Apoc. 4. 1. and 19. 11. See Ephes.5.14. And he is the sun of righteousnesse, in whom the righteousnesse of God should shine, and the Lord our righteousnesse, Jer.23.6. that we might be made the righteousnesse of God in him, 2 Cor.5. 21. receiving from him both imputed, and inherent righteousnesse, 1 Cor.1.30.

with healing in his wings] He shall dispel the clouds and darknesse of ignorance, sin & miserie, and shall bring in his rayes the quickning heat, and cheerfull, comfortable light, of life, and health, healing, and all happinesse. Esay 53.5. 1 Pet.2.24. Matt.11.28.

and ye shall go forth] Ye were, as it were, imprisoned before, in sins and sorrowes. But here is your freedom, and manumission. A description of the libertie of the Spirit in the elect, in joy, vigour, and readinesse of spiritual motions. See 2 Cor.3.17.

and grow up] Or increase. Here is increase of the graces of regeneration, and sanctification. They shall be as trees planted in Gods garden, watered by the rivers issuing out of the sanctuary, and bringing forth new fruit every moneth, Ezeck 47.12. Psal.1.3. The seed of sanctification is permanent and immortal, 1 John 3.9. and such as springs and growes up to eternal life, John 4.14.

as calves of the stall] Fat and flourishing. See Ezek. 34. 14. Esay 25.6. Jer.31.14. Psal 63.5.

V.3. *And ye shall tread*] A representation of the Churches victories over her enemies, which is very frequent in the Prophets. So that they shall not need to envy their present jollitie and felicitie, when they see them flourish and flaunt it out, and Lord it over them, That day shall come when this part of felicity shall not be wanting to them: even a glorious triumph over their wicked enemies. Not that they should cruelly thirst after revenge, or want the spirit of meekness, even to pray for their enemies, But that God in justice should thus change the face of things, and use his people as his instruments therein, who also should greatly joy in seeing God vindicating his own glory, in his just revenge upon his implacable and irreconcileable enemies, Psal.58.10,11. Apoc.18.20. Esay 66.24. Some apply this to the Churches spiritual enemies, over whom the church triumphs in Christ her head, who hath overcome them for her, that they shall no be able to hurt her, 1 Cor.15.55,56,57. Joh.16.33. but work her good, Rom.8.28

in the day that] Till that day they must stay their over-hasty desires, and mean-while with patience wait for it, and with joy expect it.

V.4. *Remember ye*] He speaks not of re-edifying the Temple, as Haggai and Zechariah did, But coming after them, when the Temple was now built, and being the last of the Prophets, because the time was come that the Jews should be destitute of Prophets untill the time of Christ, that they might more fervently desire his coming, the Prophet exhorteth them to exercise themselves diligently in studying the Law of Moses in the mean-season, whereby they might continue in the true religion, and also be armed against all temptation.

the law] Mentions the Law only, not the Prophets, yet they not excluded, as being but the Interpreters of Moses, Appendexes to the Law, mainly aiming at this, to contain the people in the obedience of the Law, and therefore many times conjoyned to the Law, as Mat.7.12. & 11.13. & 22.40. Ties them to the Law, as Esay 8.20. They must not swerve from it, to the left-hand, or right, They must not adde to it, or take from it, It is a perfect Law, Psal.19.7. and sufficient for them. And this Law would prepare them for Christ, and his coming, fit them to receive him. For the Law reveals sin, Rom.3.20. & 7.9. And works wrath, Rom.4.15. Gal.3.10. And is our School-master to Christ, Gal. 3.24. And is the Rule of life, when we are in Christ, Rom.7.12.16,22,25.

of Moses] Exod.20. Deut.5. Called his Law, Heb. 10. 28. because he was the minister of it, Exod. 20.19. Joh. 1.17. As Paul calls the Gospel, his Gospel, Rom.16.25. See John 9. 28.

my servant] Heb.3.2,5. Deu. 4.5. Neh.1.7. Moses is usually so stiled.

which I commanded unto him] God the Lord, & Author of the Law and the Proclaimer and Publisher of it, in a dreadfull and miraculous manner.

in Horeb] Exod.3.1. & 17.8. & 33.6. Deut. 4. 10.15. & 5.2. & 18.16. 1 King 8.9. Psal.106.19. called also Sinai, likely from the bramble, for so the word signifieth, or the bush, or deride them, which Moses there saw burning, but not consuming, Exod.3.1,2. Some make the East part of that Mount to be called Horeb, and the West part Sinai.

for all Israel] And therefore all Israel, from the least to the greatest, Princes and people, learned and un-learned, young and old, men, women, and children, are to remember and remark it, no excuse may be pretended by any, Deut.4.10.

with the Statutes] Other titles also are given to the Law, Psal. 119. and in other places, to set forth the use, perfection, and commendation of the Law, and Gods mercy to Israel in vouchsafing them this Law. Deut.4.6,8. Psal. 147.19,20. And their sin and ingratitude, if they should forget it, or fore-go it.

V. 5. *Behold*] To fix their attention upon this, till the coming of Elias, and Messias.

I will send you] God sends his Prophets, and Ministers. Mat. 9. 38. And extraordinary men, extraordinarily qualified and furnished with gifts, as the extraordinary necessity of the times, and state of the Church do require sends here, after this time of silence and intermission.

Elias] This is *John Baptist*, as our Saviour himself tells us, Mat.11. 13,14. And again, ch.17.11.12. *Elias* metaphorically, analegically, who came in the spirit and power of *Elias*, as the Angel *Gabriel* tells *Zacharias* the father of the Baptist, Luk. 1. 17. And as Successour in his office, and with his zeal, to restore Religion being decayed then, as it was in the dayes of *Ahab* and *Elias*. *John* himself seems to deny this, John 1.21. But that is in such sense as the Priests, and Levites, that were Pharisees, asked the question: He was not *Elias* the Tishbite, nor yet had his soul by transmigration come into him: But yet he was that *Elias* foretold by Esay, ch.40. 1. See Mat.3.3 Mat.1.3. And yet the Papists, to gain this that Antichrist is not yet come, and so the Pope not he, would feign here understand this of *Elias* in person and of the time, not of Christs first coming, but of his second coming, or Antichrists coming: and to *Elias* they joyn *Enoch*, and make them those two witnesses, Apoc. 11.3. Such miserable shifts a desperate cause drives wise men unto.

the Prophet] *J. Baptist* denies himself the title of Prophet, meaning of that Prophet, Deut. 18.15. See John 1.20 25. Luk.3.16. Or of such a prophet, as the prophets, as the rest prophets were, for he was greater then they; He could point with his finger to the Messias; John 1.29. Whereupon are those words of our Saviour Concerning him, Mat.11.9,10,11. A Prophet and more then a Prophet.

before the coming] Immediately before. This shall be the sign and token of his coming, John the Baptist shall be his harbinger, and immediate fore-runner: as the histories of the Gospels do declare. See Luke 1.26,36,76. & Joh.1.15,26,29,36. Mat.3.13.

of the great and dreadfull day of the Lord] See on v.1. & 6. & on ch. 3.2. Dreadfull, occasionally, by the perverse, obstinate, and forlorn way-wardness, stubbornness, contumacy, and rebellion of the Jewish nation, Joh.1.11. But to the godly remnant, and whole Church of Christ it was the great and glorious day of joy and consolation, the day of salvation, Luke 2.10,11,14. John 1.12. Hereunto may be applied, Psal.118.21. 2 Cor.6.2.

V.6. *And he shall*] The end of *Johns* sending, and coming, *Johns* office and employment, and the fruit and effect of it. After that time of silence and interruption of the Prophets, the doctrine of salvation shall again have its course, beginning at *John*.

turn the heart] Conversion, and that of the heart is the work of the Ministery, Acts 26.18. 1 Cor.4.15. Col. 17. Isa.55.10,11. John.20.23. 1 Tim.4. 16. Indeed this work is properly Gods. Regeneration is a greater work then Creation. And yet man cannot make one hair of his head white or black, or adde one cubit unto his stature, Matt.5. 36. & 6.27. But God pleaseth to use the Ministers as his instruments in the work, whence is that, 1 Cor. 6.1 and God by the secret grace, and verme, and power of his Spirit works in them, and by them: He joyns himself to the Ministers, relignes not his right, but only communicates his power with them, and graceth his instruments with the honour and title of the work. Saint *Paul* explicates this point, 1 Cor. 3.6,7. and ch.15.10. & Gal.2.8. Sometimes in his just judgement for sin, God by them hardens the hearts of people, as Isa.6.10. Ezek.2. 2 Cor.2.15,16.

of the fathers to their children] There were at this time many sects and schismes, and heresies, and hot divisions amongst them, and bitter heart-burnings thereupon; There were Pharisees, Sadducees, Samaritanes, &c. See Acts 23 6. John 4.9. Luke 9.53,54. Zech.11.8. As Micah 7.6. and Mat.10.21,35 5. *Johns* office should be to accord these discords, to reconcile these un-natural differences, to bring them to mutual charity in the bond of peace, to turn them to unity: And not simply to unity, for there is an unity in wicked conspiracy: But to bring them both to the sacred unity of saving faith in Christ, and so to prepare the way before him, to such an unity as formerly in the best times they had enjoyed, when they were knit together in the holy bond of unity in faith, and love, and the service of God. See Luke 1.16,17. Or thus, His preaching shall be to bring back the children of Israel that are gon astray, to the true faith and piety of their fore-fathers; whereby *Abraham*, *Isaac*, and *Jacob*, who (as one may say) did not acknowledge them, Isa.29.22, 23. shall re-accept them for their lawfull posterity.

least I come] Thus God threatens, because of their obduration in sin: And thus he shews what an abominable sin, and monstrous ingratitude it is, to contemne his grace in sending his Son for mans salvation, and that upon the failing of this conversion he will thus proceed.

and smite the earth with a curse] He sends *John* to turn and convert some, that so at least he may save a Remnant, and not finally and totally destroy the whole nation. See Rom.11. 1,2. This curse makes this day a dreadfull day, v.5. and 1.chap.3.2. executed upon the Jewish nation, Matt.23.37,38. and 24.2.21. And shall be upon all contemners of the Gospel, Matth. 10.14.15. and 11.24. Acts 13.51. 2 Thes.1.8,9. Heb.2.2,3. and 10.28,29.

ANNOTATIONS

On the Gospel according to

S. MATTHEW.

The Argument.

THe Greek word Ἐυαγγέλιον, *translated* Gospel, 1. *In general, even among profane Authours also doth usually signifie* Good *or* Glad Tidings, *and it is used also for a reward given to him, that brings such tidings: as also, for sacrifices offered upon such occasions. But in Scripture it is taken sometimes more largely for the Doctrine of salvation procured, and purchased by Christ; either foretold and promised by God and his Prophets, before Christs coming; or by him and his Apostles published after his coming. So is both the Noun and the Verb deduced from it, used* Gal.3.8.Heb. 4.2.Matth. 11.5. Luk.4. 28.Acts 13.32. *And in this sense* Paul *calls it his Gospel,* Rom.2.16. *and our Gospel,* 2 Cor. 4.5. *as preached by him, and his Fellow-Ministers, and to the* Ephesians, Chap. 1. 13. *their* Gospel, *as preached and delivered to them. But taken more strictly in common speech it is used to design the History of Christs birth, life, and death. The word* Gospel, *whereby we express the Greek word, is an old Saxon word, importing not* Gods-spel *or* word *in general, as divers mistake it, but according to the manner of that Language a* Gods-spel, *that is, a* good *or* gladsome word, *and so doth precisely answer to the Greek. The Writers of this History are hence commonly called Evangelists: which term, howsoever it may in generall signifie any Preacher of the Gospel, yet in the Scripture of the New Testament it is more peculiarly applied unto some that were assistant unto the Apostles in their Ministery, and imployed by them to settle things in some Churches by them founded, when upon their necessary occasions of departure, some extraordinary things were to be further carried on. Such were* Philip *and* Timothy, Acts 21. 8. 2 Tim. 4.5. *And so the word seems to be taken,* 2 Cor. 12. 28. Ephes. 4. 11, *but in common use it is more peculiarly applied to those that writ the History of Christs Life and Death, as was before said. Of this kinde we have foure onely, whose writings have been from time to time received by the Church, and approved of by the people of God, as immediately inspired and directed by the Spirit of God in this their imployment. Of these, two were Apostles, to wit,* Matthew *and* John: *the other Disciples of the Apostles,* Mark *and* Luke. *As for other Gospels, as that termed of* Nicodemus, *that fathered on* Thomas *by the* Manichees, *and that among the* Nazarens, *mentioned by* Hierom, *and others the like, they were never acknowledged, or admitted as authentical in the Orthodox Churches. The first Writer in order is called* Matthew, *for so he terms himself,* Chap.9.9. 10.3. *As also* Mark *calleth him,* Chap.13.18. *and* Luke, Chap.6.15. *Howbeit, he is also termed* Levi *by the same* Luke, Chap.5. 27. *and said to be the son of* Alpheus. Mark 2. 14. *But whether of that* Alpheus, *who was the father of* James *and* Iohn, *is not so certain. Some have affirmed that he writ his Gospel, first in Hebrew, and that it was afterward turned into Greek, and of the same there are two Hebrew Copies abroad. But neither is there any certainty, nor probability that he so did, and those Hebrew Copies are from the style of them deemd by the learned to be of a far later date. He was before his conversion and calling, by profession and employment a Publican.* Matth. 9. Mark 2. Luke 5. *one that gathered the Emperours Tolls and Tributes, and was from the Custome house called to be an Apostle to gather souls unto God,* Matth. 10.3. *as some other of them also were called from being Fisher-men to be Fishers of men,* Matth. 4. 18, 19. *He begins with Christs Genealogie, Birth, and flight into Egypt, proceeds to his Baptisme, Temptations, and calling of Disciples, relates at large his Sermons, Disputes, and Parables, with the interpretations of them, records many of his famous works and Miracles, and concludes with a large Discourse of his prodition, passion, death and resurrection; shutting all up with a solemn Commission given to his Apostles, before his departure from them. God give us grace so to read, that we may believe in the Son of God, and by trusting in him alone be eternally saved.* Amen.

CHAP. I.

He Book] The word doth not alwayes signifie a large Book, but oftentimes a brief Roll or Catalogue, or enumeration, Jer.3. 8. ספר *sepher*, a book or bill of Divorce 70. βιβλίον; So the Jews did begin their Genealogies, Gen.5.1.

of the generation] Luke 3. 23. of the ancestors of our Saviour Christ successively; yet Gen.5.1. it signifieth the posterity of the first Adam; this is not the Title of the whole Book, but onely of the beginning of it; it may include not his Ancestours onely, but also the manner of his conception and birth, which is likewise set down in this Chapter, v. 18. and so it may be the Title of the whole Chapter. Matthew purposing to write of the life of our Saviour, begins with his pedegree, because he knew the Iews stood much upon their Genealogies.

of Jesus] The name given him by the Angel with the reason thereof, v. 21. it signifies a Saviour, it was sometimes given to others that were types of Christ. as to Iosua, who brought the people into Canaan; to Iehoshua the high Priest after the captivity, and to divers others as, Acts 13. 6. Colos. 4. 11. but in a more peculiar manner it is given to Christ, who saveth us from our sinnes.

Christ] It is all one with Messias, and signifies, Anointed, it sets out unto us the King and Priest of the Church, for such were wont to be anointed.

the Son] Herein Matthew differs from the other Evangelists. Mark begins with Iohn Baptists ministery, who was the forerunner of our Saviour. Luke with the birth of Iohn Baptist, Iohn with Christ. Divinity; but this Evangelist with his humanity, ancestours and birth.

of David] He names onely David and Abraham at first, because to these was the solemne promise made, that the Messias should come of their seed, Gen.12.3. and 22.18. 2 Sam.7.12. Psal.132.11. Acts 12. 30. And to the one was promised a populous Progeny, Gen 15.5. and 22. 17. to the other a stable kingdome, 2 Sam. 7.12. 13. both which are eminently fulfilled in Christ. He names David first, because he was a King; and the Jews, who expected a temporall

temporal kingdom with the Messias, looked upon him principally, as the Son of David, chap. 9.27. and 12.23. and 15.22. and 20. 30, 31. and 21.9, 15. and 22.42. Mark 11. 10. Luke 1. 32. John 7. 42. Also that ambiguity might be taken away; for if he had named Abraham first, and then David, men might have thought Abraham misnamed for a son of David. Lastly, that the Genealogy might go on the more smoothly, and having once named Abraham, he might go on with him, not naming David between.

the son of Abraham] which David was son of Abraham, or which Jesus Christ was the son of Abraham, as well as of David. Thus Matthew reckons upon his Genealogy, to shew that he was the promised Messias, and to take away the scandals which the Jews had, because of the poverty of Mary his Mother, and Joseph his supposed father.

V. 2. *Abraham begat Isaac*] Gen. 21. 3. Matthew brings our Saviour down from Abraham, for the comfort of the Jews, who drew their Genealogies from him, because God had taken him and his seed into a peculiar covenant. Luke carries him upward unto Adam, for the comfort of the Gentiles, who were not lineally of the seed of Abraham.

Isaac begat Jacob] Gen. 25, 26.

Jacob begat Judas] Gen. 29. 35.

and his brethren] These are added, not that Christ came of them, but to shew that he esteemed himself their kindred, and that all the Tribes were included in the covenant, as well as the Tribe of Judah; for this reason is Zara also named, v. 3. yet Ismael is not added to Isaac, though he were the first-born; nor Esau to Jacob, although at the same time with Jacob, in the womb, because these belonged not into the covenant, which said, Unto thy seed have I given this Land, Gen. 15. 18. Gen. 17. 8. and all the Nations of the earth shall be blessed in him, Gen. 18. 18. & Gen. 17. 21, he saith, But my covenant will I establish with Isaac, who was a Type of Christ; therefore the Apostle saith, Gal. 3. 16. He saith not unto seeds, as of many, but as of one, and to thy seed which is Christ, and Heb. 11. 18. In Isaac shall thy seed be called.

Judas begat Pharez] Gen. 38. 27.

of Thamar] Christ vouchsafing to come of Thamar, Rahab and Ruth the Moabites, shews that he came to save great sinners, as well as they who were not so notorious, Gentiles as well as Jews, chap. 9. 13. Eph. 2. 1. 1 Tim. 1. 15. it may be also a part of his humiliation; as Christ took all our infirmities upon him, so for our sake was he not ashamed of such parents. True vertue, though but humane, cannot be discovered by parents shame.

Pharez begat Esrom] Ruth. 4. 18. 1 Chron. 2. 15.

V. 4. *Aram begat Aminadab*] Of these to Jesse, little is said in Scripture, for either they lived in slavery in Egypt, or in trouble in the Wilderness, or in obscurity in Canaan before the kingdom was settled.

V. 5. *Of Rahab*] This is not mentioned in the old Testament, but seems to come as a true tradition from father to son, as that of Jannes and Jambres resisting Moses, 2 Tim. 3. 8. and Enoch's prophesie, vide verse 14. Some think *Matthew* had this out of the civil Tables of Genealogy, which the Jews kept more exactly than other Nations.

of Ruth] This shews that the Gentiles that were not to be destroyed, as the Moabites of whom Ruth came, might be saved by Christ. (See Deut. 23. 9.) as the mentioning of Rahab of the seed of Canaan may import, that such as remained of those that were to be cut off, Deut. 7. 2. might also be saved by him.

Jesse] It seemeth that he was of no great account, because David is called in contempt the son of Jesse, 1 Sam. 20. 27 30. 31. 1 Kings 12. 16. as Christ was called the son of Joseph, Luke 4. 22.

V. 6. *Jesse begat David*] He was the youngest of Jesses sonnes, 1 Sam. 17. 13. 14 yet Christ cometh of him, to shew that this line was not guided by natural succession all along, but sometimes as Gods favour preferred the younger before the elder; so in another line, Gen. 48. 14. 18, 19.

the King] The first King in the line of our Saviour Christ, Davids Kingdome lasted long over Iudah, but Christs Spiritual Kingdom, over the Church, is everlasting, Dan. 2. 44. Luke 1. 32, 33.

begat Solomon] 2 Sam. 12. 24. Christ succeeding great David, and wise Solomon, shews that some great and noble shall be saved by him, though not many in comparison of others, 1 Cor. 1. 20. *most think* that the legall line of our Saviour is henceforth prosecuted by Matthew, as the natural by Luke, who derives him from Nathan, Luke 3. 31, and that here he is reckoned as Heir to Solomon in the kingdome, whose race fome think failed, at before, or in the capivitie though some think otherwise, See on Jer. 22. 28, 30. Others, think the line to be natural in either, but the one drawes down to Joseph, the other to Mary.

V. 7. *Solomon begat Robham*] 1 Chron. 3. 10.

V. 8. *Joram begat Ozias*] Not immediately; for three kings came between, Ahaziah, Joash, and Amaziah, 1 Chron. 3. 11, 12. but mediately, as verse 1. Luke 1. 5. and 13. 16. John 8. 33. 39. it is likely those three kings are omitted, because Matthew intended to keep within the compass of fourteen generations here, as well as afterwards: some think these three kings omitted rather than o-thers, because Gods curse lay on Joram (for marrying of Ahabs daughter) to the fourth generation, as the blessing was on Ichu, for destroying Ahabs posterity, 2 Kings 10. 30.

V. 10. *Ezekias begat Manasses*] 2 King. 20. 21. 1 Chron. 3. 13.

V. 11. *Josias begat Jeconias*] Some read, *Josias begat Jakim, and Jakim begat Jeconias*.

and his brethren] Some conceive therefore, that by Iechonias here must needs be meant Iehoiakim, (because Iechoniah had no brethren) and that his brethren are here mentioned, because two of them were kings, Iehoahaz and Zedekiah: yet were they all noted for calamity, to shew, that it was no strange thing to see the royal Rock so low afterwards; yet Ieconiah is said to have a brother called Zedekiah, 1 Chron. 3. 16. which cannot be Zedekiah his uncle, that was king after him, for he is reckoned there verse 15, as the son of Iosiah,

about the time] Or, *who lived in the time*; for Iosias was dead before, and so could not then beget children.

V. 12. *Jechonias begat Salathiel*] 1 Chron. 3. 16, 17. Salathiel is called the son of Neri, Luke 3. 27 but is said to be the son of Iechonias, because he succeeded him in authority, and it is hard to give a reason why he should be said to be a meaner man than he were a king; others conceive him to be the natural son of Ieconiah. See 1 Chron. 3. 17. and notes on Ier. 22. 28, 30.

Salathiel begat Zorobabel] He is conceived to be that Zerubbabel that reedified the Temple, Ezra 5. 2. he is said to be the son of Pedaiah, 1 Chron. 3. 19. either this was his brother Zerubbabel, or else Salathiel died without children, and Pedaiah took his wife, and raised up seed to his brother according to the Law, and then he was the legal son of Salathiel, and the natural son of Pedaiah.

V. 13. *Zorobabel begat Abiud*] Here the old Testament is silent, and neither Abiud, nor any of his posterity is mentioned, 1 Chron. 3. 19, &c. it seems the Evangelist had the verse missing, either by tradition, or out of the civil records; See on verse 5. or by Revelation.

V. 16. *Jacob begat Joseph*] It seems that Joseph was the natural son of Iacob, and the son of Eli by marrying Mary, Luke 3. 23. and this line is carried to Joseph, because women Genealogies were not reckoned; but included in their husbands: yet Luke reckons Maries, that it might appear, that Christ came of Davids seed, though sometimes they married out of their Tribes.

of whom] Of which Mary, for Christ was not the Son of Joseph, verse 18.

Jesus who is called Christ] See on verse 1. he was the Messias expected.

V. 17. *All the generations*] Or descents marshalled here by the Evangelists in three ranks, before the kingdom, under it, and after it: some of less note are omitted to make the number in each equal, 1 Chron. 3. 11, 12.

from Abraham to David] Reckoning themselves for two,

from David] Accounting him and Iosias in the number,

from the carrying away] beginning with Iosias, and ending with Ioseph; or beginning with Iechonias, and ending with Christ.

V. 18. *the birth of*] See on verse 1.

on the wise] Or, came thus to passe.

espoused to Joseph] God would have Her to be espoused for the safety and honour of Christ in his infancy, and the credit and comfort of his mother. *Jerom. adverf. Helvid.* giveth three reasons: 1. That the genealogy of Joseph, of whose kitred Mary was, Maries pedegree might also be shewed. 2. Lest according to Moses Law she should have been stoned by the people as an adultress. 3. That fleeing into Egypt, she might have the comfort *Custodis solius quam mariti*, of a keeper rather than an husband: the two first may seem probable.

before they came together] Had knowledge one of another, as verse 25. or rather before they came to dwell together: for he had not yet taken her home, verse 20.

she was found with child] It was perceived by Joseph, verse 19. that she was with child, gr. Having in the womb.

of the holy Ghost] This was not known to Joseph, till afterward v. 20. the Angel informed him, that it was by the extraordinary power and work of the H. Ghost: Luke 1. 35. So this particle ἐκ, of, is often used, John 8. 41, 44, 47. 1 John 3. 8, 9.

V. 19. *Joseph her husband*] So called, because he was betrothed to her, Gen. 19. 8. 12. & 29. 21. Deut. 22. 24.

being a just man] Of holy conversation, as Luke 1. 6. and tender disposition.

and not willing] He was not willing to take her to wife, for fear of dishonour, nor yet to shame her, or destroy her, by putting her away publickly.

to put her away privately] To leave her to her self, or friends disposal, without publishing any reason of such desertion.

V. 20. *to take unto thee Mary thy wife*] To take her home to thee as thy wife, who is already betrothed to thee.

that which is conceived in her] or bred, to wit, of her substance; he saith, that, not he, because Christ took on him the nature, not the person of man.

is of the holy Ghost] See on verse 18. as man he had no father, as God he had no mother, Hebr. 7. 3.

V. 21. *she shall bring forth a Son*] Luke 1. 31.

for he shall save his people] He is called Iesus, because he delivereth

vereth us from our sins, which would else condemn us. See on verse 1. those are his people, who being redeem:d, believe in him, and obey him, John 3. 16. Heb. 5. 9

V. 22. *All this was done*] Christ was thus miraculously conceived.

that it might be fulfilled] It came not by accident, but the counsel of God foretold long agoe by the Prophet Isaiah, 7. 14. The holy Scriptures, though written by men, are the undoubted word of God, 2 Pet. 1. 21.

V. 23. *behold a Virgin*] In Isaiah 7. עלמה, *ahalma*, and in the Greek Text here, ἡ παρθένος in either as an Article to point out the woman, and to set her out plainly, as if you should say, that virgin, or a certain virgin.

they shall call his Name] Or, his name shall be called: we read not any where that he was so called; but the meaning is, that he should doe that which the name imports well deserving so to be called, as being one by whom God would dwell with us, united to our nature by incarnation, to our persons by reconciliation. See the like phrase Isaiah, 9. 6. and 61. 4. Ier. 23. 6. Ezekiel 48. 35. So the Scripture many times giveth the name from the event; the meaning is, thus it shall be, mortal men shall see Christ, God and man, converfant with men. See 1 Tim. 3 16. 1 John 1. 1. So after Chrysostom Theophylact interpreteth, ἐπειδὴ τὸ πραγματικὸν ἀνθρώπων ἀυτὸν ὁυν ὀνομα, his works shall declare him to be God, converfant with us.

which being interpreted] Some think, this shewes that Matthew writ not his Gospel in Hebrew, for then he needed not to have interpreted Emmanuel, which is an Hebrew word. The old Testament was written in Hebrew, because it was the Iewes language, who were then the only visible Church: but the new Testament in Greeke, which was the Language then most in use in all Countreyes since the decay of the Grecian Monarchy.

V. 24. *did as the Angel said*] Πεποίηκεν ὡς ἀυτός, than commanded him. So the Interpreter of the Syriack, *sicut mandaverat ei*. This sudden change of his resolution to put her away, verse 19. setteth off Iosephs great faith, and ready obedience to God: the Spirit of God imprinted in his mind by that dream, such a confidence of the Truth, as left him no more fluctuant and doubtfull herein: when God speaketh to our hearts, we cheerfully and speedily address our selves to that, which before not onely scrupled us, but seemed most inconvenient, unpleasing to our sense, and unconsistent with our own principles of humane reason. So Moses took up the Serpent, Exodus 4. 4. So Abraham departed out of his native soil, Genesis 12. 4. and rose up early to goe to offer his onely sonne Isaac, Genesis, 22. 4. So when God had spoken to Laban, Genesis, 31. 24. he could speake no evill to Iacob.

V. 25. *And he knew her not*] Or, *but he*, *&c.* so this Particle εἰ is used, Chapter 21. 19. knew her not: See Gen. 4. 1. Luke 1. 34.

till she had brought forth] She was therefore a pure Virgin when Christ was born, as well as when he was conceived: neither doth it necessarily follow that he knew her after; for these words ἕως ὅ, *till*, importeth the exclusion of all former, but not the admission of a later, as Chapter 5. 26. Saidas interpreteth the Ravens not returning, Gen. 8. 7. ἕως had, 70. ἕως (untill the floods were dried) ὃ οὐκ τὸ παντελὲς ἀκ ἐνεστῶτος, never, or not at all returned. So on Psalm 110. 1. ἕως ἂν, &c. Sit thou on my right hand untill I make, &c. ἐκ χρονικὸν ὅρε τὸ ἕως, ἀλλ' ἀδιάλειπτα ἢ γεγαφῆς, &c. this (till) importeth not any definite space of time, but is a certain propriety of Scripture speaking. See *Jerom. adverf. Helvid.* and *Gr. Nazianzen orat.* 36. (a little after the beginning) See Genesis 28. 15. Deuteronomy, 34. 6. 1 Samuel 15. 33. 2 Samuel 6. 23. Matthew 28. 20. 2 Tim. 4. 13. Matth 5. 26.

her first-born son] Neither doth this import that she had any son after, but that she had none before: he was πρωτότοκος and μονογενής, her first born and onely Son: so the Scripture useth to call him the first-born, *non tantum post quem & alii, sed ante quem nullus. Jerom. adverf. Helvid.* not onely after whom others are born, but before whom there was none.

he called his Name Jesus] Joseph did as he was commanded by the Angel, verse 21. and as a legall father. Mary is said also to do it, Luke 1. 32. as a natural mother; for mothers sometimes imposed names, Gen. 4. 25. and 29. 32. and 30. 11.

CHAP. II.

Verse 1. *When Jesus was born*] Luke 2. 6, 7. was newly born: not long after his birth: as Hebr. 11. 23. Before their leaving Bethlehem: that is, within fourty dayes after the birth of Christ. Compare Luke 2. 22. with Leviticus 12. 2. 4. their short stay at Bethlehem was the cause, that little notice was taken of Christs birth there in after times: See John 1. 43. 46.

in Bethlehem of Judea] To distinguish it from that other Bethlehem in the Tribe of Zebulun, Iosh 19. 15. See Mich. 5. 2. here David was born, 1 Sam. 16. 1. בית לחם יהודה *beth lechem Jehuda*, Iud. 17. 7, 8. 70. Βηθλεὲμ τῆς Ἰούδα, that Bethlehem which was in the Tribe of Iudah: *Jerom. de loc. Hebr.* the name Iudea signifieth either all the Province of the Iewes (so distinguished from other Nations and Provinces) of which, because the Tribe of Iudah was the principal, they received the name of Iews; and their country (which fell to the lot of all the Tribes) Iudea: *amiserunt vetus nomen Hebrai, et quoniam princeps examinis eorum Iudas erat Iudai sunt appellati, & terra quam incoluere, Iudea. Lactant. l. 4. c. 10.* the Hebrews loft their own name, and because Iudas was the prince of their republick, they were called Iews, and the land in which they dwelt, Iudea; or Iudea did particularly signifie that part in which Ierusalem was, containing the two Tribes Iudah and Benjamin as one, (1 Kings 11. 13. and 12. 21.) who cleave to the family of David: this was called Iudea in contra-distinction to Galilee as Matthew, 19. 1. Mark 3. 7. John 4. 54. and to Samaria, (Acts 8. 1.) Decapolis and other parts of the same Province and Land, which God promised, and gave to the Israelites.

Herod the king] Herod the great, called Ascalonita, he was an Idumean, and sonne of Antipater, as Theophylact saith: but (in meaning is, thus it shall be, mortal men shall see Christ, God and man, converfant with men. See 1 Tim. 3 16. 1 John 1. 1. So after Chrysostom Theophylact interpreteth, ἐπειδὴ τὸ πραγματικὸν ἀνθρώπων ἀυτὸν ὁυν ὀνομα, his works shall declare him to be God, converfant with us.

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Herod the king] Herod the great, called Ascalonita, he was an Idumean, and sonne of Antipater, as Theophylact saith: but (in

enquired

enquired of them diligently] And learned exactly the time, as appears, Verse 16. possibly intending now the murther of the Infants, in case he would not find out Christ. Compare this with Verse 16.

appeared] First of all.

V. 8. *for the young childe*] He doth not say for the King of the Jews, as they stiled him, verse 2. he would not so much as in word acknowledge him to be so.

bring me word again] He doth not say, Tell it publickly, least all the people should flock to him, and so disappoint his purpose of destroying him: it was a great providence of God, that Herod had no suspition of the wise men, and that he sent no spy along with them, which had he done, he might probably have found out Christ.

and worship him] See Herods hypocrisie, pretending to worship Christ, but intending to kill. Rarely is there any eminent wickedness, without some pretence of Religion.

V. 9. *which they saw in the East*] It did not come before them to Jerusalem, neither appeared to them there; for then they would posibly have shewed it to Herod, and the Jewes, and not haue said onely, We have seen his Starre in the East, verse 2.

and stood over where, &c.] It left them not till it brought them to Christ: it appeared not for a time, that they might by enquiry, acquaint the Jewes at Jerusalem with the Birth of Christ, which in likelyhood they would not have done, if the Starre had led them first to Bethlehem. All this might be a means to keep them from being offended at the low condition wherein they found Christ.

V. 10. *when they saw the Starre*] This was a great confirmation, that the Star did lead them to the place designed in the Scripture: revelations are not to be credited, that agree not with Scripture.

they rejoyced with exceeding, &c.] First, because they were confirmed in the truth of the birth of the childe. Secondly, because they were directed from heaven to the place, that they might not mistake the person.

V. 11. *into the house*] The place where Christ was born, Luke 2 7. or it may be, the guests being gone, the was now removed into the house it self.

fell down] A kinde of humble and lowly reverence, Exodus, 34. 4.

opened their treasures] Their vessels wherein they brought their treasures.

they presented gifts] Or offered gifts; for with such the men of the Eastern parts, used to present themselves before kings, Genesis, 43. 11, 25. 26. these were the choyfest things the Countrey could afford, 1 Kings 10. 10. Psal. 45. 12. & 72. 10, 15.

gold, frankincense and myrrhe] Gold was plentifull in Arabia; frankincense so peculiar to the Sabeans a people of Arabia; myrrhe said to be found in Arabia onely, Psal. 72. 15. 2 Chron. 9. 14. God so provided to furnish and supply Joseph, for his flight with Mary and Jesus into Egypt.

V. 12. *being warned of God in a dream*] Not by such visions as needed interpretations, as Pharaohs Officers were, Gen. 40. and Pharaoh, Gen 41. but they were plainly forbidden to return to Herod: thus God kept them from betraying Christ as he did Abimelech from adultery, Gen. 20 3.

V. 13. *when they were departed*] Not presently, (some think) but some time after, for (say they) Joseph and Mary were at Jerusalem after this, before they went into Egypt: but seeing we read not of any certainty, how many dayes after the birth of Christ the wise men came to Bethlehem, we leave it to conjecture: it being uncertain, whether that Luke 2. 39. conclude their immediate going to Nazareth again, or whether they first went back to Bethlehem, and afterward home to Nazareth, it being but two dayes journey to Jerusalem.

appeareth to Joseph] Whether at Jerusalem, or at Bethlehem, or at Nazareth is not certain; for they came from Nazareth (where they dwelt before) to Bethlehem to be taxed, Luke 2. 4. and when the dayes of Maries purification were accomplished, they presented him at Jerusalem to the Lord, and offered according to the Law, Luke 2. 22. and when they had performed all these things, they returned into Galilee, to their own city Nazareth, this was their first dwelling at Nazareth: the second is mentioned here verse 23. after the death of Herod, where they dwelt long, untill Christ was grown up.

flee] Because the time of his death was not yet come; and because Christ must live to preach and doe many miracles. This flight was part of Christs humiliation.

into Egypt] Far out of Herods reach. See 1 King. 11. 40.

till I bring thee word] This shews that God would provide for them there, and bring them back again.

V. 14. *by night*] Left his flight should be perceived, and by some means prevented.

V. 15. *that it might be fulfilled*] That performed, which was in the former shadowed: the deliverance of Israel out of Egypt, being a Type of Gods bringing Christ out of the same place.

out of Egypt have I called] Hos. 11. 1. In the type he calleth Israel his first-born son, Exodus 4 22. Jer. 31. 20. here he calleth Christ his son: his son by nature, and so his only begotten son. See Luke 1 35. John 1. 14. & 3. 16.

V. 16. *Then Herod*] Not presently after the departure of the wise men; but after Joseph's going into Egypt with the childe.

that he was mocked] As he apprehended it; for he knew not, that God had sent them another way, verse 12.

sent forth] Souldiers to kill the children: among whom, some say, he slew his own: whereof when Augustus Cæsar heard, he is reported to have said, It is better to be Herods Hog, than his Son, *Macrob. sat. l. 2. c. 4.*

all the children] The male children; for the Article is masculine in the Greek; and there was no need to kill the females: it being a male which he sought for. So it was in Egypt, Exod. 1. 16.

in all the coasts thereof] Left Christ should be out of the town.

from two years old] Left Christ should have been born before the star appeared and so escape. It was just with God to take away their children, who so lightly regarded his Son, manifested to them so strangely, by Angels, Shepherds, Wise men, and the Star.

and under, according to the time] Some think Herod committed not this murder, till near two years after the wise mens coming to him; and that he went first to Rome, to clear himself of things objected to him by his sons: others, that he would be sure to take time enough before, and after, that Christ might not escape him: others, that those words, *according to the time, &c.* must not be referred to, *from two years old*, but onely to the last words, *and under*: that is, Herod killed onely such as were born, before the wise men came to Bethlehem, and not those that were born after: others think, that the star appeared at Christs conception, and God directed the wise men, to come after his birth; for such tokens use to go before the things they portend. And Herod might put off the business, till he was further provoked, for many crosses fell on him in his last year, as *Josephus* reports.

V. 17. *Then was fulfilled*] See on verse 15.

by Jeremiah the Prophet] Jer. 31. 15.

V. 18. *In Rama*] Between which and Bethlehem, was Rachels sepulchre, Gen. 35. 16, 19 20. in the confines of Judah and Benjamin, 1 Sam. 10. 1. It was a place in the tribe of Benjamin, near Bethlehem, Jerom on Jer. 31. 15. (whence this place is transcribed) transiarith, *vox in excelso audita est*: there were sundry Rama's, in mount Ephraim. 1 Sam. 25. 1. 2 Sam. 28. 3. Ramath Lehi Judg. 15. Ramath Mispe Josh. 13. 26.

a voyce heard] The cry was so loud, as it it had been heard from Rachels sepulchre to Ramah.

Rachel weeping] The Benjamitish women who came of Rachel, did weep so bitterly for their children led into captivity, as if she her self had bemoaned them out of her grave: and so did the women of Bethlehem now mourn for their slain infants.

because they are not] Because they of whom the Prophet spake, were carried into captivity; and these were killed: See the like phrase, Gen. 42. 13, 36. they were not in being, or dead.

V. 19. *appeared in a dream*] So God performed his promise, verse 13.

V. 20. *go into the land of Israel*] Left Christ should be esteemed a stranger in Israel, if he had been bred in Egypt and that they might enjoy the publick service of God, their countrey and friends.

they are dead] The plural number for the singular: Herod is dead. So Exod. 4. 19. others conceive that some of Herods instruments, or of the Scribes, who hated Christ, died also with Herod.

which sought the &c.] Not to preserve it, as Prov. 29. 10. but to destroy it, 1 King. 19. 10. Psal 40. 14.

V. 22. *that Archelaus*] One of the cruellest of Herods issue.

he was afraid to go] It seems he had some thoughts of going thither, peradventure because Christ was born there, or that he might be nearer the Temple.

being warned of God in a dream] This is the fourth time that Joseph was thus warned, Chap. 1. 20. chap. 2. 13. 19. and here, it is fit time for God to acquaint man which his will, when rest takes him off from all external distractions, and worldly cares: hereby God also intimates, that he taketh care for his, when they can take none for themselves.

V. 23. *spoken by the Prophets*] He doth not say by the Prophet, as verse 15. because it is not found in any one Prophet, but in divers, and that not in the words, but in the sense.

he shall be called] See on chap. 1. 23.

a Nazarene] Ναζωραῖος. The word Nazareth was not known in the Old Testament, it must therefore be an allusion to נֵצֶר, *netzer* a branch, Isaiah 11. 1. a name given to Christ, from thence it is likely that Nazareth had that name; for so it is written in the Syriac נצרת, *notsroth*, the application of it to the Nazarites agreeth not with the letters, (this is written נזיר *nezeir*, the other נצר *netser* Judg. 13. 5, &c.) though some expound it so, and apply it to Christ, as typified in *Sampson*, who was a Nazarite from his birth See *H. Causabon, exercit. 7. N. 1. Fran. Jun. Parallel. Lexa in loc. Jo. Drus. ad voc. N.T. com. 1. Nazaræus.*

CHAP.

CHAP. III.

Verse 1. *IN those dayes*] The Evangelist omits the course of our Saviours life in private, and begins at his preparation for his publique ministery; intending not to satisfie mens curiosity, but to write those things, which may further our salvation. The dayes here mentioned, are not meant of Christs first setling in Nazareth, but while he abode there; for this was above twenty years after his coming thither: about the fifteenth yeer of *Tiberius Cesar*, when Christ began to be about thirty yeers old. See Luke 3. 1, 23.

came] Gr. *cometh*, He went not far, but shewed himself then, Luke 1. 18.

John the Baptist] Mark 1. 4. Luke 3. 2. So called, because he was the first that was sent of God to baptize, John 1. 33 *John*, who through his singular holinesse, and rare austerenesse of life, caused all men to cast their eyes upon him. now prepareth the way for Christ, presently to follow him; delivering the sum of the Gospel, which in short space after should be more fully delivered.

preaching] Having received a special command so to do, Luke 3. 2.

in the wilderness of Judea] A desert place, more fit for pasture, than for corn: see Luke 15. 4. and full of mountains, Luke 1. 39. yet inhabited, though not so full of towns and houses, as other parts of Judea. 1 Kings 2. 34. Josh. 15. 61. 1 Sam. 25. 2, 2, it seemeth not to have been far from his fathers house, Luke 1. 39, 40 and the place where he lived, till he shewed himself to Israel, Luke 1. 18.

V. 2. *Repent ye*] So our Saviour begins his preaching, Chap. 4. 17. confirming *Johns* doctrine. *John* taught other things also, Luke 3. but this he began withal, and this was the main scope of his doctrine. The word in the original signifies, the change of our mindes from false wayes to the right, and of our hearts, from evil to good: *Non ex delicti confessione; sed ex animi demutatione compositum est. Tertul. adversf. Marc. l. 2. c. 24.* it is compounded not of confession of sin, but change of the minde. So *Greg. ho. 14. in Evan.* faith; to repent, is *perpetrata plangere, & plangenda non perpetrare*, to bewail evils committed, & not to commit things to be bewailed; for he, that so deploreth some fins, as that he commits others, either counterfeiteth, or is ignorant of repentance. He shewes them here what they should do, if they would do of themselves: repentance is, as it were, *fecunda post naufragium tabula*, as *Jerom* speaketh *l. 2. ep. 20. Demetr.* a second plank after shipwrack. *Primus fælicitatis gradus est, non delinquere: secundus delicta cognoscere, Cyprian, l. 1. ep. 3.* the first degree of happinesse, is not to sin: the second to know our sins, and repent of them. There runneth entire and unstained innocence which may save; here succeedeth the medicine to heal.

the kindom of heaven] The kingdom of the Messias, whose government shall be heavenly, and lead to heaven, Daniel 2. 24.

V. 3. *For this is he*] The words of the Evangelists, giving a reason, why John preached thus.

the voice of one crying] Isaiah 40. 3. Mark 1. 3. He spake thus loud and fervently concerning Christ, because it was his office.

prepare ye the way of the Lord] As men make the wayes plain and smooth taking all rubs away, when a Harbinger gives them warning of the kings coming: so do ye spiritually prepare yours hearts to entertain Christ, who is now at hand.

V 4. *his raiment of camels hair*] A course rough garment made of that hair, such as the prophets used to wear, Zach. 13. 4. As he came in the spirit of *Elias*, so in habit he resembled him, 2 Kings 1. 8.

a leathern girdle] Herein also he was like *Elias*, 2 Kings 1 8. not as was usual with them of the better sort in those parts, of finer stuff, which they used also as purses to carry their money in, see on Chap. 10. 9.

about his loins] Which Parts used to be girt, Luke 12. 35 Ephes. 6. 14. 1 Pet. 3. 13.

meat was locusts] The living creatures called locusts, were not unclean by the law, but allowed Lévit. Levit. 11. 22. and were eaten of many people in those parts; understand it of a fruit called locusts; growing on the Carob tree. See on Luke 15. 16. and *Joh. Drus. praeterit. l.* Math. 3. 4.

wild honey] Either natural honey, such as is found sometimes on the leaves of some trees: or such as bees make ordinarily in wood and clifts of rocks, of which Deut. 32. 13. Psalme 81. 16. 1. Sam. 14. 26. *Theophylact.*

V. 5. *Then went out unto him*] The scarcity and want of Prophets, his extraordinary manner of preaching, and austerity of life, drew multitudes unto him.

Jerusalem] The people of Jerusalem.

round about Jordan] On both sides of the river.

V. 6. *were baptized*] Washed by dipping in Jordan, as Mark 7. 4. Hebrews 9. 10. So the Jews used formerly to do with their proselytes, but this was his speciall commission, John 1. 33.

confessing their sinnes] In words professing their detestation of them, and their repentance for them: or by that right acknowledging they were sinners, and that their soules needed cleansing.

V. 7. *Pharisees*] A sect that divided themselves from others; as more righteous than they, as the name imports; or it may signifie expounders of the Law, though they gave many false glosses. See Chap. 5. 20, 21. & 23. 16, 17. See on Luke 14. 1.

and Sadducees] Another sect, so named from *Sadoc* their first founder, some say: or as others, because they also professe themselves righteous, though indeed they were mere Libertines, and held opinion destructive to all piety. Acts 23. 8. See on Luke 20. 27.

come to his baptism] Which some of them, it seems, embraced; though their generality refused it, Luke 7. 30.

generation of vipers] Or, *O viperous brood*] Chapter 12. 34. and 23. 33. a pernicious creature, Acts 28. 3, 4. He meaneth not that they were corrupted from their holy parents, but degenerated, or as *Gregor. hom. 20. in Evang.* saith. *Male soboles malorum parentum actionem imitantes*, wicked offsprings imitating the action of wicked parents.

who hath warned you] It may seem strange that you could by any man be induced to deem your selves in danger of wrath and destruction, conceiving your selves to be so holy and perfect, as ye outwardly pretend to be: and it may be well doubted, whether this your profession of repentance be indeed found and sincere; you Pharisees thinking you are in no danger of hell, Luke 18. 9. 11. and you sadducees beleeving that there is no hell, Acts 23. 8.

to flee from the wrath to come] By repentance, without which ye cannot prevent it; Luke 13. 5. 7. the wrath to come importeth Gods judgement, either in this life, or that which is to come, 1 Thes. 1. 10.

V. 8. *fruits*] A Metaphor from trees, verse 10. they must not onely have leaves of Legal ceremonies, but also fruits of good life. So men are called trees of righteousnesse; Isaiah 61, 3. and their works fruits of righteousnesse, Phil. 1. 11.

meet for repentance] Or answerable to amendment of life: actions testifying repentance and agreeable thereunto, Acts 26. 10, lee the sincerity of your repentance appear by the integrity of your lives, Daniel 4. 27. *Salvian* saith well *de gub. O.* good works are *Christianæ fidei quasi testes*, as witnesses of Christian faith.

V. 9. *think not to say*] Think it not enough to say, or say not: as what he thinks he hath, or seems to have, Luke 8. 18, for that which he hath, Matth. 25. 29.

Abraham to our father] John 8. 39. Do not think your selves safe and well, as those that need no repentance, nor have cause to fear judgement, because ye are of the holy *Abrahams* posterity, Rom. 11. 16. or do not think that God either will not, or cannot cut you off, because he hath promised to continue a seed to *Abraham* for ever, Jerem. 31. 35, 36. He forbideth them not to professe themselves children of holy Abraham; but this he saith, left vainly trusting in that prerogative (seeing they degenerated from the faith and sanctity of Abraham) they should continue in their sins, and neleet the onely means of salvation, now offered them in Christ.

God is able] He can perform his promise to Abraham, though ye all perish.

of these stones] An emphaticall expression, like that, Luke 19. 40, 50. Numbers 14. 12. It may be an allusion to Isaiah 51. 1, 2. Some interpret it as relating it to the Gentiles, whom God would make children of Abraham, that is, true believers, and heirs of the blessing; as he did *Zacheus*, Luke 19. 9. as if he said, God is able to gather him a church of those who seem most unlikely to be converted to the faith of Abraham. See *Cyprian l. 2. ep. 3. Gregor. hom. 20. Theophylact*, &c.

to raise up] As to the deceased, feed or issue, Gen. 38. 8. Chap. 22. 24.

children to Abraham] Spiritual ones, Rom. 9. 8. by taking away their stony hearts, and giving them hearts of flesh, Ezek. 11. 19. children of promise, Gal. 3. 29.

V. 10. *Now also the ax is laid*] The Romans are comming quickly to take your city: or the ax of Gods judgement, as *Theophylact* interpreteth, to root you out of the earth, and cast you into hell, if ye repent not speedily. See acts 17. 30. 31.

unto the root of the trees] The Babylonians lopt you before, but now you shall be utterly scattered, and as it were stockt up branch and root.

therefore every tree] Chap. 7 19.

which bringeth not forth good fruit] See Isaiah 5. 5, 6. it seemeth an allusion to Deut. 20 20.

V. 11. *indeed*] Mark 1. 8. Luke 3. 16. John 1. 26.

baptise you with water] I can only give you the outward element, and the seal: thus John depresseth himself, and extolleth Christ, because the people thought too highly of John, Luke 3. 15, 16.

unto

unto repentance] That thereby you may make profession of your repentance, Mark 1. 4. which by that rite, or seal of Gods covenant, is on mans part obliged or sealed.

he that cometh after me] Christ, who beginneth shortly after to execute his ministery, as I have begun mine,

is mightier than I] He is therefore able to give you the thing signified in baptisme, which neither men nor angels can do

whose shoes I am not worthy to bear] As he is stronger than I, so, is he so much more excellent than I, that am not worthy to do the the office of the meanest of his servants. See 1 Sam. 25. 41.

with the holy Ghost and with fire] With the holy Ghost, purging your soules as fire doth mettals, Esaiah 1. 25. and 4. 4. he sheweth here the effect of baptisme in the regenerate, mortification and cleansing. away sin; wherein appeareth the difference between the law, and the new covenant of grace in Christ; the law indeed *peccatum relevat, non revelat*, revealeth, but not relieveth, or cureth sin: but the seals of the new covenant, confirm unto us remission of sin by Christ, being made effectual by the inward working of his holy Spirit; without which, none can be saved by baptisme. As in the deluge, all perished save onely those who were in the ark; so in this water of baptisme, they perish who are not in the true Church by faith in Christ. *August. To. 7. l. 4. c. 1. de bapt. contr. Donat.* excellently expresseth this by comparing baptisme to the waters of Paradise: the waters of Paradise when they are out thereof, in Mesopotamia, &c. there is no happinesse there: so saith he, the baptisme of the Church may be out of the Church, *munus autem beatæ vitæ non nisi intra Ecclesiam reperitur*, but the gift of a blessed life is not found any where, but within the Church.

V. 12. *Whose fan is in his hand*] Who is now ready to make a separation between the good and the bad: the fan signifieth cleansing at hand, that is, division, separating the fruitful from the barren, as *Nicetas com. in Gr. Naz. orat.* 11. interpreeth, and that partly by general or special judgements, Mal. 3. 18. & 4. 1, 2. & Chap. 13. 30. 49. or by the preaching of the gospel. See on Luke 3. 17.

gather his wheat into the garner] That is, his own people into his Church here, and bring them into heaven, the place of their eternal abode hereafter, as men lay up their corn in granaries.

burn up the the chaffe] That is, those who have only a show of religion, without fruit of good works, and rest secure, onely in the outward communion of the Church: those (which as *Theophylact* saith, κᾶφοι εἰσὶ ἢ τοῖς πνεύμασι τῆς πονηρίας κινούμενοι, who are light and driven by the spirit of maliciousnesse: according to which, *Cyprian de simplic. prælat. tract.* 3. saith, *inanes paleæ tempestate jactantur*, is it the light chaffe which is driven away with the wind. *They went out from us, they were not of us*, saith the Apostle, 1 John 2. 19. All things against the truth, *de ipsa veritate corrupta sunt, Tertul. de præscript. c.* 47. are corrupted from, and out of the truth, the spirits of errour working that emulation. See on Luke 3. 17. by burning up the chaffe, he meaneth destruction of the wicked here, and casting them into hell-fire hereafter.

fire unquenchable] Isaiah 66. 24. Chap. 13. 30. 42. Mark 9. 45.

V. 13. *Then cometh Jesus*] Mark. 1. 9. Luke 3. 21. to wit, when John by preaching and baptizing had prepared the people to receive him.

from Galilee to Jordan] He might have sent for John to come into Galilee to baptize him; but he comes to him, that he might more publickly enter into his ministery.

unto John] He shewes his humility in coming to him.

to be baptized of him] He needed not baptisme, having no sin in him; but as he took on him the similitude of sinful flesh, so would he take also the Sacrament of purgation, and remission of sins. As bein: circumcised, he declared that he was the Saviour of them that believed in the Old Testament; so by being baptized, that he is the Saviour of us in the New. Hereby also he confirmed Johns baptisme, and sanctified ours.

V. 14. *John forbade him*] Out of modesty; for though they lived not together before, lest they should have been thought to conspire together, yet now doubtlesse he knew him by revelation. John 1. 33. See *Theophylact. in loc.*

I have need to be baptized of thee] Inwardly and spiritually, for thou only canst do it; or it is fitter that thou shouldest baptize me, being so far the more worthy person.

V. 15. *Suffer it to be so now*] Though I am greater than thou, yet suffer me now to be baptized of thee. For three reasons Christ came to be baptized of Joh. 1. That as he became man, so he might fulfill all the righteousnesse of the Law, whereof the first Adam (as *Eubymius* noteth) fulfilled no part. 2, That by his baptisme, he might approve of Johns Baptisme. 3. That he might sanctifie the flood Jordan, and all other waters, to the mystical washing away of sin: therefore saith he, *Suffer it to be so now*, that I who have now taken on me the form of a servant, *exploram & humilitatem ejus*, saith Jerom, may also fulfill the humility of a servant: thus ἐδεήθη μὲν, οὐ ἀνθρωπος, ἀλλ' ἀμαρτίων ἄνωνος ὡς Θεὸς, *Nazianzen. orat.* 38. he was baptized as man, but remitted sins, as God.

to fulfill all righteousnesse] As of the law so of the gospel: it becomes me to submit to Gods ordinance, and thee to do thy office: it is just we shou. ld so do.

he suffered him] Being willing to obey Christ, and convinced by the reason given him; he was content to do that, which otherwise he thought in his own reason inconvenient,

V. 16. *went up straightway, &c.*] Or, as soon as he came out, &c. an usual introduction to solemn visions: See Ezek. 1. 1. John 1. 51. Acts 7. 56. this was done now that Christ and John might see the dove descend, and hear the voyce coming from thence.

unto him] To John, John 1. 32,

like a dove] To shew the innocency and meeknesse of our Saviour.

the spirit of God descending] To assure John that this was the true Messias, John 1. 33. and to make Christ known to be so to others, who believe the Gospel: this was because he was presently to enter into his publick ministery.

upon him] Upon Christ. See Isaiah 11. 2. lest any should have thought, *vocem patris ad Johannem factam; non ad Dominum*, Jerom; that the fathers voyce came to John, and not to the Lord Iesus.

V. 17. *a voyce from heaven*] The voyce of God the Father, as appears by the words following, consecrating and authorizing Christ to be our Mediatour, and to go about the work of our redemption: here is also a demonstration of the holy Trinity; the Father speaks from heaven, the Son comes out of the water, and the Holy Ghost appears in the likenesse of a dove.

this is] He speaks of Christ, but to the people; he on whom the dove sits, is

my beloved Son] My natural son, by eternal, and incomprehensible generation, and therefore dearest to me.

in whom I am well pleased] My judgement is satisfied, and my love settled upon him, and in him upon all believers, who were before the children of wrath, Ephes. 2. 3.

CHAP. IV.

Verse 1. *Then was*] Presently after he was baptized, Mark 1. 12. and solemnly proclaimed the Son of God, by whom mankind was to be reconciled to God.

Jesus led up] Mark 1. 12. Luke 4. 1. relating to the wilderness, as higher than the confines of Jordan, where he baptized: or it may signifie, led aside, or withdrawne, as Luke 4. 1.

of the spirit] Or, by the spirit: either by inspiration, as Rom. 8. 14. which was so prevalent, that it is called driving, Mark 1. 12. or guided by that Dove, that rested on him, Chap. 3. 16. as the Israelites were led by the cloud and pillar of fire, Psal. 78. 14. and the wise men by the star, Chap. 2. 9. or lifted up from the earth (as the word ἀνήχθη, here used, may signifie, according to *Budæus*) and his body carried into the wilderness by the power of Gods Spirit, as 1 Kings 18. 12. 2 King. 2. 16. Ezek. 3. 12, 14, 15. & 11. 1.

into the wilderness] Not a place little inhabited (like that wherein John Baptist lived, Chap. 3. 1. but a place not inhabited by men, but by wild beasts, Mark 1. 13. The devil had the more advantage to tempt our Saviour, in a place where no man could hinder him, nor assist Christ.

to be tempted of the devill] Not to be tryed by God with afflictions, as Abraham was, Gen. 22. 1, 2. but to be solicited by Satan to evil, as 1 Chron 21. 1. that he might overcome him, who by temptations overcame our first parents.

V. 2. *fasted fourty dayes*] As Moses and Elias had done before, Exod. 34. 28. 1 King. 19. 8. the first before the Law. The second under the Law; so now here in the beginning of the Gospel.

and forty nights] He did not eat at night, as the Iewes did, or at some other times, when they fasted or abstained from pleasant bread many dayes, as Dan. 10. 3. but fasted day and night, during this mentioned time.

afterward] It seemeth he felt no hunger till the time expired, but was kept by the power of the Deity; as the three Iewes from feeling the heat of the fire, Dan. 3. 27.

an hungred] The devil takes him at the weakest, and his first occasion of temptation from hence verse 3. which had been to no purpose before Christ was hungry.

V. 3. *the tempter*] The devill, whose constant practice it is, to endeavour to draw men to sin, 1 Thes. 3. 5. as *Minucius Fel. Octav.* saith, The impure spirits, to the comfort of their own calamity, *non desinunt perditi jam perdere*, being castaways, they cease not now to cast away others.

if thou be the Son of God] The natural Son of God, as was affirmed from heaven (Chap. 3. 17. and taught by John Baptist, John 1. 34. or a sonne of God, for the article is not in Greek, and the temptations, answers and Scriptures alledged, are such as may become us in the like temptations. See on Luke 4. 3.

command] Shew thy self to be God, by commanding this to be done, Luke 4. 3. Command this stone, that it be made bread; as Gen. 1. 3, or say, that is, speak to God to turn these stones into bread.

these stones] Luke 4. 3. It is this stone, as if Satan had appeared like a man; and pointed to some stone lying there before them.

bread] Not flesh, or some dainty thing, Numb. 11. 4. Psal. 38. 18. 20. bread alone would satisfie hunger, though by bread the Hebrews expressed all food, and necessaries to sustain this life. chap. 6. 11. See on Luke 11. 3.

V. 4. *It is written*] Our Saviour doth not say, I am God, and so drive away Satan by his divine power: but answereth him by Scripture, that he might overcome Satan, as man, and teach us how to doe it; to wit, by the sword of the Spirit. Ephes. 6. 17. Satan was here deceived, he came to overthrow, and was overthrown, ἠγνόει γὰρ ὅτι πέφυκεν ὑπνῶν δεινὰ πεφυδεμένον ἀνθρώπων, he knew not, that when he encountred man, he should light upon the Deity, *Nazianzen Orat.* 18.

man shall not live] Deut. 8. 3.

by bread alone] Bread doth not nourish by its own power, but by Gods appointment: as if he said, though here be no bread to nourish me, God can put the same vertue into other things, or nourish me without any food, and on him will I wait.

V. 5. *Then the devil taketh him*] Soon after the former temptation, he carrieth him up, as Gods Spirit did Philip, Acts 8. 39. else how could he set him on a pinacle of the Temple? No wonder if Christ suffered Satan to carry him, who suffered his instruments to crucifie him.

into the holy city] Jerusalem, chapter 27. 53. Dan. 9. 24. So called, notwithstanding the wickednesse of it, because of Gods solemn worship there; or in respect of those good men left there, who were the better, though not the greater part of Jerusalem.

on a pinacle] An out-wing on the top of the Temple? the devil might have set him on some rock in the wilderness: but he thought Jesus would be more willing to shew himself at Jerusalem: and from the Temple (as Christs kinsred did, John 7. 3, 4.) and that if he fell thence, all the Jewes would think him an Impostor, if he died of that fall.

V. 6. *If thou be the Son of God*] As chap. 3. 17.

cast thy self down] Satan doth not offer to cast him down, for that God would not suffer him, or because he sought to bring Christ to sin, rather than unto death (though he desired both) whereas if Satan had cast him down, Christ had not sinned. Though God permitted the sacred body of Christ to Satan, yet was his commission limited, as Job 2. 6. therefore Satan said, Cast thy self down; he may tempt, and perswade to evil, he cannot compel. The devil (saith *Ireneus l.* 5. *c.* 3.) being an apostate Angel, *hoc tantum potest, quod egit in principio, seducere, &c.* can do that onely which he did in the beginning, seduce and draw away the mind of man to transgresse the commandements of God. &c.

For it is written] Psal. 91. 11. The devil now seeks to foyle Christ with his own weapons, and cites Scripture, as he had done before verse 4. *mendacium abscondens per Scripturam, quod faciunt omnes hæretici*, saith *Ireneus* before cited, vailing his lie by holy Scripture as all Hereticks use to do. There is no charge or temptation of Satan more pernicious and dangerous, than that which is couloured with misapplyed Scripture, and shew of sanctity: apparent falsehood and impiety we more easily avoid: but beware the devil and his ministers, when they are transformed into angels of light. Here appeareth the venom of the old dragon, when he pretendeth the sacred authority of Gods Holy word, to lead men to sin, and disobedience to God.

he shall give his angels charge] As if he said, thou dependest on God (verse 4.) what needest thou fear hurt by falling, Seeing the Scripture testifies, that God hath appointed his Angels to keep thee from the least hurt. See on Luke 4. 10.

they shall bear thee up] A metaphor taken from them that carry children in their arms.

V. 7. *it is written again*] Deut. 6. 16. Our Saviour doth not alledge Scripture against Scripture, as if one Scripture did, or could crosse another; but shewes that Satan did misalledge the former Scripture, by producing a text, which forbids that which Satan would have him to do.

thou shalt not tempt the Lord thy God] As if he said; as I must wait upon God for food (verse 4.) so likewise for means of coming down from the temple, else I tempt God by casting my self into a needless danger, so might he justly fail me without breach of his promise.

V. 8. *Again, &c.*] Satan; though foiled, yet giveth not over tempting Christ: when one temptation is past, we must look for another.

taketh him up] See on verse 5. and on Luke 4. 5.

shewed him all the kingdomes, &c.] Presents them to his senses, which way the Scripture hath not revealed. See on Luke 4. 5.

V. 9. *all these will I give thee*] He cometh not now like a friend to advise, as verse 3. or like a divine to direct, as verse 6. but like a Monarch to seduce our Saviour with great gifts. See on Luke 4. 6.

if thou wilt fall down] As if he said, I ask but a small requital of so great liberality, onely one act of submission, in acknowledgement that thou hast all these things from me: hence it appears, why Satan begins not as before; If thou be the Son of God: for he knew that Christ if he took himself to be the Son of God, would not worship him: and if he were not so, he might peradventure be willing to accept of Satans large offer. This was saith *Ireneus l.* 5. *c.* 3. as some Apostate surprizing a region, should trouble the inhabitants, *ut regni gloriam sibi vindicet, apud ignorantes*; that among the ignorant he might challenge to himself to himself the glory of a King. See on Luke 4 7.

V. 10. *get thee hence*] Luke 4. 8. Tempt me no more at this time: Christ could endure him no longer, when he sought to usurp that which belongeth to God alone.

thou shalt worship the Lord thy God] Deut. 6. 13. & 10. 20. 1 Sam. 12. 3. thou art not God, and therefore I may not worship thee, to get all the world.

V. 11. *Then the devil leaveth him*] When Christ had exercised his divine power, in commanding him away; verse 10. it is our comfort in temptations, he limiteth Satan, how long, and how far he will permit us to him; and will never suffer us to be tempted above that he will make us able.

angels came and ministred unto him] To render their service and homage unto him, Heb. 1. 6. or to bring him food, as to Elias, 1 King. 19. or to convey him back from this mountain, where Satan had set him. See Luke 4. 14. *Homo est quem diabolus tentat, & idem ipse Deus est, cui ab angelis ministratur, Gregor. hom. 16. in evang.* he is man, whom the devil tempted, but the same is also God, to whom the Angels minister.

V. 12. *Now when Jesus had heard*] Mark 1. 14. Luke 4. 14. John 4. 43. It appears that divers things came between, which are set down, John 1. 2. and 3. chapters.

cast into prison] Or delivered up, See Mark 1. 14. Mark 6. 18, &c.

V. 13. *leaving Nazareth*] Wherein he had been brought up, and had now been a while, Luke 4. he retired into a safer place out of Herods jurisdiction, governed by his brother Philip, a man of a milder temper.

dwelt in Capernaum] Conversed there for the most part; for he had not an house of his own, chapter 8. 20. this was a town more famous than Nazareth: so was there more hope of doing good there.

V. 14. *That it might be fulfilled*] It was first literally fulfilled when that people had fome freedom after their afflictions by the Assyrians; but now especially by Christs preaching there.

V. 15. *the land of Zebulun*] Isaiah 9. 1. The first calamity began there, 2 Kings 15. 29.

by the way of the sea] Of Tiberias, because it was not far from the sea of Tyrus,

beyond Jordan] Beside, or, or near Jordan; for it was part of the holy land. See Numb. 32. 19. Jos. 1. 28.

Galilee of the Gentiles] So called, because the cities which *Solomon* gave to the King of Tyrus (1 Kings 9. 11.) were there: or Galilee of the nations: because by reason of traffick, people of divers nations had concourse thither: or populous Galilee: that part of it which was best peopled, as being a richer soyle than other parts thereof. There were two Galilees: hereof see *Drusius ad Vat. N. T. com. 1. Hieron. de loc. Hebr. Beza in loc. C. Adricom. Theater. sanct. Neptalim. N.* 50. The best Authors agree that this was the upper Galilee, the lower was near Tiberias, and the lake, or sea of Genezareth.

V. 16. *The people which sate in darknesse*] They whose predecessors were first afflicted by the Assyrians, and delivered, being now the the captives of Satan, do first hear of their deliverance by Christ himself.

shadow of death] Deathful ignorance: for this antithetically answereth to the light of knowledge sprung up: and troubles as grievous as death Psal. 23. 4.

light is sprung up] Christ bringing the joyful tidings of salvation to them, Psal. 97. 11.

V. 17. *From that time*] Mark 1. 14.

Jesus began to preach] To take upon him the publick office of a Prophet, or preacher; for he had doubtlesse taught before: but now John is in prison, he undertakes the care of preaching to the people.

Repent, &c.] Chap. 3. 2. He beginneth as John did, and so confirmeth his doctrine.

V. 18. *And Jesus*] Mark 1. 16.

by the sea of Galilee] Called also the lake of Genezareth, the sea of Tiberias. Luke 5. 1. John 16. 1. 23. See also on John 21. 1.

two brethren] They were the more likely to assist one another in the Apostleship, because of their near relation.

Simon called Peter and Andrew] They were with Christ before. John 1. 40, 41. but went home again to follow their own business, as Nicodemus also did. John 3. 1.

casting a net] Busie in their calling, as the shepherds were when the Angels came to them, Luke 2. 8.

they were fishers] Christ could have sent some of the glorious Angels,

Angels, or the learned Doctors of the law; but he takes poor fishermen, and fits them for Apostles, that he might have the glory of that great work entire to himself, See Acts 4. 13. 1 Cor. 1. 26. 29.

V. 19. *follow me*] That is, saith *Gregor. hom. 2. in Evang. Imitare*, imitate or follow my example; as, 1 Cor. 4. 16. See Eph. 5. 1. Hebr. 6. 12. here is more enjoyned: to wit, that they should also give their names unto him as disciples, and stay with him, that he might teach them in private and publick, to fit them to that ministery, to which he would set them apart.

fishers of men] The world is the sea, unbelievers fishes, the Apostles and succeding Ministers the fishermen; and the Gospel preached the net. See Chap. 13. 47. Luke 5. 10. Thus Christ teacheth them the Ministers duty by their own trade. So David was taught his kingly office. Psal. 78. 71, 72.

V. 20. *straightway left their nets*] As soon as they had brought their ship to an anchor, or to the haven, and were come a shore. See Luke 5. 11. Mark their ready obedience and willingnesse to leave all for Christ, yet left they not their propriety in their goods, but left them to the care of others. See Chap. 8. 14. John 19. 27. & 21. 3.

V. 21. *two brethren*] See on verse 18.

mending their nets] Working in their calling. See on ver. 18.

V. 22. *immediately*] See on verse 20.

and their father] Not neglecting him, but leaving him to the care of his servants. Mark 1. 20. Here was Christs special command: who saith also, honour thy father and thy mother, &c. Where Gods service and honour requireth it, we must forsake all, or we cannot be true disciples of Christ, we must love and honour our dear parents, but Gods honour and service must have the first place: we must love our parents in God, but God above all.

V. 23. *went about all Galilee*] περιῆγεν. He led about his new called disciples, but ἄγειν is often to goe. So here, he went about all Galilee, where they were more ignorant than in Judea, verse 15, 16. he did not send for men out of all places, but went into the towns and villages to them.

in their synagogues] A word used for meeting-places civil and sacred: as also the word ἐκκλησία Acts 19. 39. 1 Cor. 11. 18. Here it is used for the place where people met to worship God in publick: here Christ taught, to take away all suspition of his doctrine; truth loves the light, and rejoyceth to be seen. John 3. 20, 21. & 18. 20. Acts 26. 26. 2 Tim 3. 6. Falshood sits like Tamar in the way to Timnath. Gen. 38. 14. covered with a vail, wrapt up in such disguises that she may be embraced unknowne. Christ preached in publik, to encourage the Jewes to the publick service of God, and to gain the more souls, where many were constantly assembled.

preaching] Publishing by authority, as Herauldes doe the will of kings: and privilledge of subjects.

the gospel of the kingdome] So called, because it brings us into the kingdome of grace, when it is received, and shewes us the way into the kingdome of glory, Chap. 3. 2. 1 Cor. 15. 1, 2 James 1. 21.

healing] By this miraculous healing, he confirmed the truth of his doctrine, and shewed his divine power.

all manner] Or all, so Acts 10. 12. not all the persons that were sick (for he cured not many there, Mark 6. 5.) but as all sorts of men, so all sorts of diseases presented unto him to be cured, as verse 24.

of sicknesse] Such as bring more pain, and are more hardly cured: he could have wrought signes from heaven, but he did such miracles as did good to their bodies, to shew them by his doctrine and healing them, that he assumed an humane body, and reasonable soule, to save them bodies and soules.

diseases] Infirmities lesse painful or mortal, and more easily cured.

V. 24. *throughout all Syria*] Even to the Gentiles to prepare them to their future conversion; and to make the condemnation of those Jewes the greater, who followed him not.

they brought unto him, &c.] They were more careful of the bodies of themselves and theirs, than of their soules; as those John 6. 26. Hence it is that men seek more to Physicians than to Divines,

torments] Most painful diseases, the word properly signifying, a touchstone, was spoken concerning answers] given ἀπὸ τῆς βασανιζομένων, by those who were examined by tortures; or tormented (as upon the rack) to make them confesse. *Suidas.* See *ibid.* βάσανος.

possessed with devils] So that Satan tyrannized over their reason and senses, that they could make no good use of them: but to the hurt of themselves and others.

lunatick] Such as were more or lesse afflicted, according to the state of the moon; as those that are frantick, or have falling sicknesse.

those that had the palsie] Weak and feeble men, who have their limbs and joynts loosed, and so weakened, that they cannot pull them up, nor put them forth when they would.

V. 25. *there followed him a great multitude*] Besides those that brought their sick to be healed: some come out of affection to novelty, others to carp, others to learn.

from Decapolis] A part of Syria: so named from ten famous cities that were therein.

beyond Jordan] See on verse 15.

CHAP. V.

Verse 1. *Seing the multitude*] The people mentioned, Chapter 4. 25. this was the occasion of this large sermon following.

he went up into a mountain] See on Luke 6. 17. as the Law was given on a mount, Exod. 19. 3. 23. Exod. 20. 1. So Christ was given on a mount, Exod. 19. 3. 23. Exod. 20. 1. So Christ was given on a mountain: it was also a fit place for so many to hear.

when he was set] As their Doctors used to do, to shew their authority, some think, Chap. 23. 2. See on Luke 4. 20.

his disciples came unto him] Such as usually repaired to him, or constantly attended upon him, as being more familiarly affected toward him, and desirous to learn something of him, *Euthym.* Luke saith chap. 6. 20. he lifted up his eyes on his disciples: not limiting his speech in them, but indefinitely proposing thefe blessings to all, as *Chrysostom* here noteth.

V. 2. *He opened his mouth*] An Hebraisme, signifying his beginning to speak, as Psal. 78. 2. Job 3. 1.

taught them] His disciples and the multitude.

V. 3. *blessed are*] Luke 6. 20. So David begins divers of his Psalms, Psal. 1. 1. & 32. 1. & 41. & 112. & 119. & 128. blessednesse being the main end that all aymeat.

poor in spirit] That are afflicted in mind, in the apprehension of their spiritual wants and sins, Isaiah 57. 15. Isaiah 66. 2. or poor in estate, if their minds be holy and lowly. See on Luke 6. 20. 1 Cor. 1. 26. James 2. 5. they are not blessed because they are poor, but though they be poor, so verse 4. The poor in spirit are they, who are not spiritually proud: but know, and are truly sensible of their spiritual wants and poverty; as knowing themselves (by nature, and of themselves) destitute of true righteousnesse; and in extreame need of the riches of Gods free grace in Christ, which they can never merit, but must beg of him, Rom. 7. 18. 24. This was wanting in the Church of Laodicea, Revel. 3. 17. and is wanting in all that pretend to their own merits, or self-excellency.

for theirs is the kingdome of heaven] To them is the kingdom of heaven appointed, See Matth. 25. 34. Poverty is not in it self a blessed condition: but they are therefore blessed, because they shall be rich in heaven. A kingdom is the richest temporal estate: but the kingdom of heaven, in respect of the unspeakable, and eternall blessednesse thereof, surpasseth all earthly and temporal kingdoms. See Psal. 103. 11. Dan. 7. 27.

V. 4. *they that mourn*] That is, for their sins, as *Chrysostome, Euthymius, Theophylact. Hilar. Can. 4. &c.* interpret. You see, saith *Gr. Nazianzen orat. 17.* τὸν εὐαγῆ τῶν ἀνθρώπων πένθος, that salvation is joyned with sighing, or sorrow. *Tertul.* hereto citeth Psal. 126. 5. Isaiah 61. 3. *adv. Marcian. l. 4. c. 14.* understand here, those who mourn with godly sorrow to repentance, never to be repented of, 2 Cor. 7. 10. or that are in bad condition, by reason of persecution for the profession of the Gospel, verse 11, 12, or any other heavie affliction, they being holy: such are happy, though externally, or otherwise afflicted: not because they mourn, but albeit they mourn. *Minucius Felix* giveth a good reason; for saith he, *Calamitas sapius disciplina virtutis fuit*, calamity hath often been the discipline of vertue, A Christian may seem unhappy, he cannot be found to be so.

they shall be comforted] In part here, by taking away, or mitigating their sorrows; or inward consolation by Gods Spirit: completly in heaven, 2 Cor. 1. 4. John 16. 20. James 5. 12. Rev. 7. 17 & 21. 4.

V. 5. *blessed are*] Psal. 37. 11.

the meek] Such as patiently and quietly endure injuries: such as (*nec felicitas aut inflat propria, aut urit aliena, Ambros. ep.* 84. *l.* 10.) neither their own prosperity maketh proud, nor others, envious. Admirable is patience which in the storms of afflictions placeth the soule, ἀκύμαντον καὶ ἐνδόξως λιμένα, as it were in a calm haven, *Chrysostom in Joh. 18. hom.* 83. the meek are they, *who cedunt improbitatibus, & non resistunt malo, Augustin. de serm. Domini in mont. l. 1. c. 3.* who give way to injuries, and resist not evill; those who can be angry, (not those who are ἀκατάπτωτοι, senseless, or insensible of wrongs, as *Theophylact* interpreteth) but who contain themselves untill they ought to be angry, as Epes. 4. 26. Such as meekly bear, neither provoking others, nor easily provoked by them.

they shall inherit the earth] They shall have a comfortable right to it, enjoy it with inward peace, and be free from many vexations, in which hastly an froward man embarque themselves: this is here promised, because men sometimes take occasion to abuse those most, who are of the most meek and quiet disposition, Isai. 59. 15.

V. 6 *hunger and thirst for righteousnesse*] Who earnestly long for it, as hungry men do for meat, or thirsty ones for drink; it may be

be understood of such as knowing their own emptinesse, long to be filled with Christs righteousnesse; or of such as being persecuted under the title of impious and ungodly, long to be cleared and righted. See on chap. 11. 30.

they shall be filled] Isaiah 65. 13. Psal. 17. 15. Luke 11. 53. Hunger pincheth, but food satisfieth.

V. 7. *the merciful*] Who being inwardly affected with the miseries of others, do outwardly relieve them according to their abilities, Luke 6. 36. &c. See the contrary, James 2. 13.

for they shall obtain mercy] They may be subject to misery in this world, but they shall find mercy sometimes with men; but always with God.

V. 8. *Blessed are*] Psal. 24. 4

pure in hea t] The single-hearted and sincere; who are not doubly minded, 1 Tim. 1. 5. Jam. 1. 8. Pet. 1. 22.

they shall see God] They shall converse with him familiarly in heaven; or see some evident and glorious signes of his presence there, 1 John 3. 2. for his essence is invisible and incomprehensible, Heb. 12. 14. he cannot be seen (as he is in his essence) *visu clarior ---- nec æstimari, sensibus major ---- magnitudinem Dei qui se putat nosse, minuit, &c. Minuc. Fel. Octavio.* being more clear than any sight; nor can he be valued, who is greater than all sense (of the creature) he that thinketh he knoweth the greatnesse of God, therein lesseneth it. *Augustine* (*Paulina ep.* 112. after *Ambrose* on Luke) saith well, *non in loco Deum videtur, &c.* God is not seen in a place, as at the oak in Mambre, or mount Sina. but in a pure heart, when we think he is absent, we see him: and when he is present, we see him not: he is invisible, and yet is seen, *cum vult, sicut vult*; many have seen him; not as he is, but as he pleased to appear, and manifest himself unto them.

V. 9. *peace makers*] Who endeavour to reconcile such as are at variance: either God to man, as the Preachers of the Gospel do, or one man to another, as all should do.

shall be called the sons of God] They shall be so indeed, as imitators of Christ, Colos. 1. 20. and so accounted to their honour, verse 19. Luke 1. 32. John 1. 12. 1 John 3. 1. they are the likest to God, and most beloved of him, verse 45. they are the children of the God of peace, Rom. 16. 20. 1 Cor. 14. 33. 2 Cor. 13. 11. Philip. 4. 9. 1 Thes. 5. 23. 2 Thes. 3. 16. Heb. 13. 20.

V. 10. *which are persecuted*] 1 Pet. 3. 14.

for righteousnesse sake] Not for sin, or for the world, 1 Pet. 4. 15. 1 John 3. 12. Satan, like *Pharaoh* pursueth those who go out of his dominion, he possesseth his own vessels in quietnesse for the present: Pirats will not chase the empty Ship (saith *Chrysostom* on Isaiah 6.) nor will Satan affaill those, in whom he knows, there is no riches of grace.

theirs is the kingdome of heaven] See on verse 3. there are two things most considerable in a kingdom, wealth and prosperity: a kingdom therefore is opposed to poverty there, and to adversity here.

V. 11. *Blessed are ye*] He turns his speech now to his present hearers, to comfort them against persecutions which were coming on them.

revile you] Reproach you, and miscall you, 1 Cor. 4. 12. 2 Cor. 6. 8. So as reproach is a kind of persecution. compare, Gen. 21. 9. with Gal. 4. 29. Not onely the Martyrs, but many others, who suffer injury for the truth, and cause of Christ are persecuted: humility is a sure fortresse against calumny: he that is not ambitious of the praise of men, will not value their reproach; therefore as *Augustine* said, in Psal. 57 *non timebis convitiatorem; si non amas adulatorem*; thou wilt not fear a reviler, if thou lovest not a flatterer.

persecute you] Scourge, imprison, or kill you, chap. 10. 17. Luke 21. 16. John 16. 2. Acts 5. 40. & 16. 22, 23. 2 Cor. 11. 23. &c.

all manner of evil, &c.] 1 Pet. 4. 14. for as *Jerom* saith, *ep.* 55. with christians. *non qui patitur sed qui facit contumeliam, miser est.* He is not unhappy who suffereth contumely, but he that doth it.

falsly] Gr. lying, they have no reward, who are punished justly in word or deed; theeves and murderers suffer, but (as the penitent thief said on the crosse) they are justly here. It is the cause, not the passion which maketh the Martyr.

for my sake] For religion, not for other causes: if reviling be for our own faults, that is no mark of happinesse to us.

V. 12. *Rejoyce and be exceeding glad*] Joy inwardly, and expresse it outwardly, Luke 15. 32. Phil. 3. 1. and that in tribulation, Rom. 5. 3.

Great is your reward] Gen. 15. 1. Psal. 19. 11. It is impossible that he who hath been wicked in this life should escape that which he hath deserved; or that he who for truth and righteousnesse sake, hath here been most afflicted; *sed mercede fraudat*; should be defrauded of his reward: as *Lactantius* speaketh, *l. 4. c. 19.* because God is just.

So they persecuted the Prophets] Who were eminent men; and therefore you may be content to endure what they did, Jam 5. 4.

which were before you] Both in time and office; and therefore ye may expect the like usage with them.

V. 13. *Ye are the salt of the earth*] I have chosen you to season, and preserve those who are corruptible by sin: as salt suffereth not flesh to corrupt (*synes. de regno. Clem. Alexandr. Ped. l. 1. c. 9.*) So wholsome doctrine worketh with the mind: reprove them therefore that they may be saved; though you displease some thereby, and suffer persecution for the same: yet be you savoury in your selves, and by good exhortations help to season others with the salt of grace, that they may be pleasing to God, Colos. 4. 6. Ephes. 4. 29.

But if the salt] Mark 9. 50. Luke 14. 34. It may be understood of Ministers, or of private Christians, who are spoken of before; and in the following verses.

have lost his savour] Μωρανθῇ become foolish: the unsavourinesse of salt is (as *Euthymius* saith) *debilitas mordacitatis ipsius.* The weaknesse of its acrimony: the meaning is, if you have not grace in you, and zeal to reprove sinners.

wherewith shall it be salted?] As nothing else can recover the taste of salt once lost; so, bad ministers cannot easily be mended by others.

good for nothing] Other things may be good for somewhat else, when they decay, salt cannot. So is it with unfavoury Ministers, and relapting christians.

to be cast out] Of the church as unprofitable.

to be troden under foot] As not good for any use. See Luke 14. 35. & 21. 24.

V. 14. *Ye are the light of the world*] Not originally, like the sun, as Christ is, John 1. 8, 9 but by participation, as the moon and the stars: so are Ministers, Rev. 1. 20. John 5. 35. as also are other christians, 1 Thessalo. 5. 5. Phil. 2. 15.

A city that is set on a hill] You must shew forth good example to others, far and neer, whereby you may be as exemplary to others, as an high hill or city thereon is conspicuous.

cannot be hid] Your lives will be looked on, and scanned by all men therefore see they be good.

V. 15. *Neither do men light a candle*] Mark 4. 21. Luke 8. 16 & 11. 33. Neither can you reasonable think that I communicate to you divine light, to the end that you should hide it in silence.

and put it under a bushel] God intends that his graces given to his Ministers or people, should be used for the good of others and not kept for their own good onely; the master of a family lighteth a candle for the use of the whole family, Luke 19. 20, 23.

a bushel] Μόδιος. is a measure, some say, containing about a pint lesse than a peck; others reckon, that it containeth sixteen *Sextarios*, who (according the *Sextarios* at about a pint and an half) make the great *Modius* two gallons and a pottle; which is the *Modius Punicus*: the *Modius Cyprius*, is reckoned a peck and a pint.

V. 16. *Let your light so shine*] Manifest the graces that are in you, by your actions, as beams of light.

before men] Who see not your hearts, but your deeds.

that they may see] Not hear of them by others; but see, and be witnesses thereof. See Phil. 2. 15. 1 Pet. 2. 12.

your good works] Not words onely, but works doth God require: good works, not other mens, but yours: not what your friends, kindred, or predecessours have done, but what you do. See Deut. 5. 28, 29. Rom 2. 13.

and glorifie] Your end must be Gods honour, not your own, Matth. 6. 1. &c. though you can adde nothing to the infinite glory of God; yet must you confesse it, and give men cause to praise him for you, Gal. 1. 24.

your father] All good children seek their fathers honour, and maintain it, as knowing their interest therein; hypocrites seek their own glory with men, but live so, that the holy Name of God is blasphemed because of them, who professe good, but practise impiously, Rom 2. 23, 24. we may indeed vainly flatter our selves in that great prerogative of the name of Christian; who yet do, and live, *ut hoc ipsum quod Christianus populus esse dicimur, opprobrium Christi esse videatur*, saith *Salvian. de gub. Dei. l. 4.* that it may seem a dishonour to Christ, that we are called christians.

which is in heaven] Not your earthly fathers onely, but principally your heavenly father, chap. 6. 9 & 23. 9. Mal. 1. 6.

V. 17. *Think not that I am come*] This is a preface to the following exposition of the law, wherein our Saviour prevents their misconstruction thereof: they hearing the law otherwise expounded than their teachers used to do, verse 21, 22. might think that Christ did abrogate the moral Law, and bring in a new one: he warns them before hand, not to think so; for as *Ambrose lib. 9. ep.* 77. faith of circumcision, it is true of the whole ceremonial law; *non --- gentibus mandata est, sed semini Abraham* It was commanded the seed of Abraham, but not to the Gentiles: and that but for a time, till all was fulfilled in the Messias exhibited, with all the ceremonies thereof prefigured; and the fulnesse of the Gentiles was to come in, the moral Law stands still in force though the curse due to the transgressours of the least precept thereof be taken away from those that are in *Christ* by faith, Rom. 8. 1. Galat. 3. 13.

to destroy the law] *Gr.* To dissolve; he neither by doctrine, or precept destroyed it, nor by practise, nor by absolving those from obedience thereto, which he delivered from the curse thereof.

or the prophets] The interpreters of it I give none other moral precepts than *Moses* did, nor any other interpretations of that law, than the Prophets gave.

but to fulfil] Both by instruction, observation, and full satisfaction, Rom. 3. 31. & 8. 3. others take it of the fulfilling the ceremonies, types and predictions of the Messias in his own person, which he likewise did.

V. 18. *till heaven and earth passe*] Luke 16. 17. Till this world come to an end, the moral law shall stand in full force: heaven and earth shall be changed, rather than reduced to nothing.

one jot, or one tittle] Not the least letter, or particle of a letter. A proverbial speech, signifying that exact obedience is due to the moral law, to the worlds end; but not concluding that we have power to fulfill it. This was a needful doctrine because the Pharisees endeavoured to make void some part of it then, by their traditions, chap. 15. 3, 4. and chap. 23. 4. The meaning is, that the least letter, (such as is ὑ *jod* in the Hebrew, or ι *iota* in the Greek: a tittle κεραία, such as are the Hebrew points, or accents) should not passe, till all were fulfilled: how much more needful is this doctrine now, when men would make all the law void, and not obligatory to believers?

shall in no wise passe from the law] No man hath power to abrogate, or dispense with any part thereof; not that which he thinks least needful.

till all be fulfilled] *Gr.* Till all be done: that is, nothing contained in the law, shall ever fail, but attain his full effect.

V. 19. *Whosoever*] Of what rank or degree soever he be.

shall break] James 2. 10. Disobey in his practise.

one of these least commandments] One of those precepts of the moral law, which the Pharisees and others make least account of, though indeed nothing is little in the law of God because the lawmaker is great: Therefore *Salvian* said well, *nihil leve æstimetur quo Deus præcipit.* Let nothing be esteemed little, with which God is offended; *de gubern. Dei. l. 6.*

and shall teach] Or shall teach: as Exod. 1. 15.

he shall be called] He shall be so, and so accounted.

the least in the kingdom of heaven] He shall be of no account in Gods Church here, nor have any part in heaven, as verse 20.

do and teach] Confirme the law both by teaching and example, publikk or private.

great in the kingdom of heaven] Of great account in the kingdom of grace and glory. Let not therefore thy works confound thy words: let the Minister of Christs minde, life, and mouth accord. See *Hieron. Nepotian ep. 14. l. 2.*

V. 20. *For I say unto you*] Whatsoever the Scribes say unto you to the contrary, if you will believe me, it is otherwise.

except your righteousnesse] Your obedience to Gods Law.

shall exceed the righteousnesse of, &c.] The one sort were accounted men of the greatest learning, the other of the strictest life, see chap. 15. 1. ye must go beyond them both; for they made conscience of outward obedience only, verse 21. and of some commandments: onely, chap. 15. 3. but ye must make conscience of inward obedience also, verse 22. and of keeping all the commandments, as Luke 1. 6.

in no case enter into, &c.] As chap. 7. 21. & 18. 3. & 19. 23, 24. Mark 10. 23, 24. Luke 18. 24, 25. John 3. 5. Act. 14. 22. alluding to Numb. 14. 30. Psalm 95. 11. it is true, their righteousnesse was generally rather to say, than to do good, &c. to be seen of men, rather than in sincerity unto God; and many other blemishes it had: but the sight of an all-seeing God; but the comparison is not intended here between degrees of righteousnesse by the law, but between it (to which onely the Pharisees pretended, and cleaved) and the righteousnesse of the faith in Christ, without which no flesh, ever way, never can be saved (Act. 4. 12.) So *Irenæus l. 4. c. 27.* interpreteth this *exceeding*; the Pharisee in his way could never come to heaven, because he sought righteousnesse onely by the works of the law, which made none perfect, *in that it was weak through the flesh*, Rom. 8. 3. none were able to fulfill it: therefore Israel attained not to the law of righteousnesse, because they sought it not by by faith but as it were by the works of the law, Rom. 9. 31. your righteousnesse must exceed this: as doth the righteousnesse which is of faith in Jesus (who perfectly fulfilled the law for us) or you shall not enter into the kingdom of heaven; for, by the deeds of the law there shall no flesh be justified, Rom. 3. 20. and we are justified by faith onely, without the works of the law.

V. 21. *by them of*] Or, to them

of old time] It is a received opinion, delivered by tradition from father to son. Of what value prescription, and antiquity of errour is, may hence appear: it is a good observation of *Tertul. de præscript. c. 31.* from the parable of the Envious mans tares, Matth. 13. it is (saith he) manifest by the very order, *id esse Dominicum & verum, quod sit prius traditum: id autem extraneum & falsum, quod sit posterius immissum*: that is, the Lords and true, which was first delivered; but that foreign and false, which was afterwards cast in: adde hereto that of *Cyprian ad Cæcil. l. 2. ep. 8.* if Christ onely is to be heard, *non debemus attendere quid ali-quis ante nos faciendum putaverit; sed quid, qui ante omnes est, Christus prior fecerit, neque enim hominis consuetudinem sequi oportet sed Dei veritatem*, we must not attend what those before us thought was to be done: but what Christ did, who is before all: neither may we follow the customs of men, but the truth of God: antiquity of truth is venerable; but of errour the more detestable, by how much more it hath misled. The holy Scripture sufficiently determineth what is truth, and what is errour: and no question ought to be moved among Christians where Gods *ipse dixit* hath so determined; lest yee we break the bond of charity (which is the sinews of religion) *Augustines* rule to *Casulanus ep. 86.* is to be held: *in his --- rebus, de quibus nihil certi Scripturæ divinæ, mos populi Dei, vel institutæ majorum pro lege tenendæ sunt*; in those things concerning which the divine Scripture determineth nothing certain, (that is, neither commandeth nor forbiddeth) the custom of Gods people, and institutions of ancestors (or elders) are to be held for Law.

thou shalt not kill] Exod. 20. 13. Deut. 5. 17. they repeated the words of the Law, but built false glosses thereon.

whosoever shall kill] That is, for private revenge; or if it be acted by a private person. The Magistrate or Judge, taking away the life of a malefactor, according to the Law of God and man, sinneth not therein; he sinneth if he executeth not justice; when the murderer is executed, *suo scelere punitur*: *Salvian. l. 7.* it was not so much the Judges, as his own sin that killed him.

shall be in danger of the judgement] Shall be liable to give account, to the lesse court of twenty three Judges, who judged ordinary causes, and persons.

V. 22. *But I say unto you*] I give you not a new law, but rightly expound the law of God unto you.

whosoever is angry, &c.] They counted nothing sin, but the external act: but unadvised anger is murder of the heart; therefore *Minucius Felix Octav.* said well, *apud nos, & cogitare peccare est*, with us evil thoughts are sins: and *Salvian. de Gub. Dei l. 8. non sunt longè ab occidentibus, qui animo occisionis ardunt*, they differ not much from murderers, who hate with a minde to kill.

without a cause] Rashly; *aliud ira, aliud odium*, saith *Augustine hom. 40.* the father is angry with his childe, but hateth him not, but to amend him; so is his anger an effect of love; so the Apostle saith, *be angry, but sin not*, Ephes. 4. 26. Truely as long as we here live, affections will oftentimes overbyas our reason; yet must we watchfully their exorbitancy, *moderari & regere possumus, amputare non possumus, Hieron. l. 2. ep. 20.* we may (and must) moderate and rule them, we cannot cut them off.

in danger of the judgement] That is, he shall be liable to the punishments to be inflicted by the Judges. Christ speaketh not here of civil judgements executed by Magistrates, but of Gods tribunal before which men are guilty of murder, not onely for taking away the life of man, but also for affecting to hurt their neighbour by reproach; though, as there are degrees of this sin, so shall there be of punishments thereof: but Christ accommodateth this whole speech to the form of the usual judicatures of the Jews: as their judgements by their *triumviri*, or three men deciding small matters, their twenty three Judges determining greater matters than the former; and their high Court of seventy and one Judges, who judged of the greatest matters within their jurisdiction: Christ expresseth Gods judgements, by these things which were common, and better known to the Jewes.

to his brother] To another man; verse 23, 24. an Hebrew phrase, Gen. 26. 31. one to another, אִישׁ אַחִיו a man to his brother.

Raca] O vain man, Se Judg. 9. 4. 2 Sam. 6. 20. Syr. רֵקָא coming of the Hebrew word רֵיק, *vacuus, inanis*, *Jerom* against the Pelagians, *l. 2.* interpreteth *Raca, vanus, & absurde cerebro*; a vain, or brainlesse fellow: So *Hilary* on *Math. can. 4.* *vacuitatis opprobrium est*: it signifieth, saith the learned *Jun. Tremellius*, one void of judgement, reason, and braine: understand this of him that saith so in rash anger: otherwise we find the phrase used, James 2. 20. as our Saviour would not have us rashly angry, least we should be malicious: *ira matris est odii, Labo. de Gub. Dei. l. 3.* anger is the mother of hatred: so would he here prevent the effects thereof, *prima enim semper iræ mala*, the *malediction* *sint*, & *quicquid non possumus imbecilli, optamus irati, Salv. ibid.* the first weapons of anger are evil speeches, and that which we cannot do, being weak, we with we could, being angry.

in danger of the council] The meaning is he shall be liable to a greater punishment in hell, as a greater offender was liable to the judgement of the Sanhedrim, or great Council.

shall say] Out of rath anger, as before, otherwise our blessed Saviour, who never sinned, used that word, Matth. 23. 17, 19 *thou*

thou fool] A word of greater disgrace than the former, μωρέ, it signifieth *unsavory*, or without relish: *Raca* answereth the Greek word κενὸς, empty that is μὴ νοῦν ἔχων foolish, and a fool is here, by a Metaphor, called insipid, Hebr. אִוֶּלֶת *fatuus*, which we call, Sot.

in danger of hell fire] To be cast into Gehenna, to have the greatest torments of hell inflicted on him; as the greatest offender among the Jewes, was to be judged, either to be burnt alive in the valley of Hinnom, or to have his carkase denied burial, and burnt there, among the carrion cast out of the city, which was the greatest disgrace. See on Luke 12. 5. See *Agustine de Civ. Dei. l. 21. c. 4. 10. 23.*

V. 23. *therefore*] Seeing God forbids anger, and evil speaking as well as murther.

if thou bring thy gift] The Jewes thought God like some worldly Princes, more regarding gifts, than the unity of their subjects; therefore offered many sacrifices, but lived still in malice: Christ shews them here, that such sacrifices did not please God. Charity is the salt of the covenant, with which every sacrifice must be seasoned.

to the altar] He speaks according to that present state of the Church, wherein altars and sacrifices were in uset they are deceived who gather hence, that we must have altars and sacrifices now: yet it may teach us by proposition to seek reconciliation before we come to the Lords table.

and there remembrest] Should have been done before: but if it were forgotten or neglected then, it must of necessity be remembred, and done now. This supposition of remembrance relateth to another supposition of a right preparation of a mans self to that duty, which cannot be without a due examination of his own state towards God and man.

hath ought against thee] *Si nos eum in aliquo læsimus. Augustin. de serm Domini in mont. l. 1 c. 20.* if any man can accuse thee, or charge thee with any wrong done to him. See Rev. 2. 4.

V. 24. *leave there thy gift*] Do not carry it away; our sin against man, doth not discharge us of Gods service; but God will not accept our service, till we have fought peace with all men, Heb. 12. 14.

be reconciled] Do thy part to be reconciled; confesse thy fault, desire peace, make satisfaction, Levit. 6. 1. &c. a purpose of reconciliation is not enough, it must actually be sought, before we can be fitted for Gods service.

then come] Then perswade thy felse God will accept thy service.

V. 25. *Agree with thine adversary quickly*] See on Luke 12. 58. a similitude taken from a debtor.

in the way] He alludeth to the customs of adversaries in law, going before the Judge: the meaning is, prepare presently (while the accepted time, and day of salvation lasteth) to stand before Gods tribunal; agree while you are both alive.

be cast into prison] Lest for thy abusing Gods patience and long suffering, thou be condemned and cast into hell fire; the whole is allegorical: by adversaries delivering thee, is meant, lest he whom thou hast wronged, complain to God of thee; and by the judges delivering to the officer, understand, Gods execution of temporal and eternal punishments on the impenitent sinners.

V. 26. *till thou hast payd*] The meaning is, that God will not forgive injuries done to men, except the injurious make what satisfaction they can. Some understand these two verses litterally, as counsel given us by our Saviour to avoid, and compose suits before tryal.

the utermost farthing] That is, never, because that by suffering, thou canst, in no finite time, satisfie the infinite and eternal justice of God. See on chap. 1. 25 and on Luke 12. 58.

V. 27. *by them*] Or to them.

Thou shalt not commit adultery] Exod. 20. 14. The Pharisees taught that the act of this sin, was onely sinful before God, as it was punishable before men.

V. 28. *Whosoever looketh*] With intent to lust after her; or till he lust after her, Mark 13. 22. Job 31. 7. So that both wanton thoughts and looks are here condemned. See Rom. 7. 7. 2 Pet. 2. 14. therefore *Isidores* rule is, ἢ ἰδὼν μὴ ἴδοι, ἢ ἰδὼν μὴ ὄφοι. either seeing, lust not, or lusting look not. *ep. 173.* in this, as *Enthymius* noteth, *radicem abscidit*; he cutteth up sin by the root in the heart and affections; lest it should bring forth death. See James 1. 14, 15. For the moft part the actions of the inward man, at last, shew themselves in the outward man; as, chaftity of the inward man passeth to the bodies undefiled chaftity; for that is not acquainted with the hearts adultery is certainly and invincibly modest and chaft; therefore, as all feeds, and incentives of sin must carefully be avoided; so this, *oculus meretricis, laqueus amatoris est. Ambros. de pæn. l. 1. c. 14.* the harlots eye, is the lovers snare. Lust not after her beauty in thine heart, neither let her take thee with her eye-lids, Prov. 6. 25. Flee fornication, 1 Cor. 6. 18. Fly also youthful lusts, 2 Tim. 2. 22. *Fugiamus ergo tanquam sequentem, quia non post nos, sed in nobis sequitur. ib. Ambros.* let us therefore fly it, as that which followeth, not after, but in us; how? by dashing the serpents egges --- *parvulos ad petram*, that is, (as the same *l. 4. c. 11. de pænit.* interpreteth) --- *infirmas & lubricas cogitationes elidat ad Christum*; destroying sin in the thoughts, by recalling them to the dreadful tribunal of an all-seeing Judge.

on a woman] Understand all this to be a common rule: to women as well as men, (which *Chrysostom, Theophylact*, and *Euthymius* note) so that when women look with such affections, they sin, and if they adorne themselves to be looked upon, and lusted after, though possibly they do not affect any man, yet ἐκείνας φάσμασιν ἀνδρῶσιν ἐν ὁδοῖς πλέον; *Theophylact*; they have tempered the poison, though no man drink it. See *Tertul. de cult. fæm. c. 12.*

hath committed, &c.] For as *Jerom* saith well, *ep. 22.* in respect of the sin, *nocuit & qui nocere disposuit*, he hath hurt, or done evil, who disposeth to do so, to here, *jam adultera adulter est*, is already an adulterer in affection. *Ambros. l. 9 epist. 77.*

V. 29. *and if*] Chap. 18. 8. Mark 9. 47.

thy right eye] *Anastasius* understandeth this περὶ τῶν οἴκων, &c. of friends and kindred, the meaning is general, whatsoever is not useful or necessary to this life, as the right hand, or right eye.

offend thee] Or do cause thee to offend.

pluck it out] The meaning is, there is a body of sin in us, which must be mortified, (Colos. 3. 5.) and all occasions and incentives thereto abandoned, if we will be saved; therefore *Jerome* counsel is very good, *l. 2. ep. 15 nulli parcas, ut soli parcas animæ*; spare nothing, that thou mayest spare thy soul.

for it is better] It is better for a christian, *ministerio carere quam vita. Salvian. de gub. l. 3.* to want the service (of some members) than life eternal; as it is better for a man that hath a gangrene in one member, to cut it off, than to suffer it to infect the rest, and endanger his life; so it is better for you to leave your dearest sins, or the occasions of them, than that the whole man should perish by them.

V. 30. *If thy right hand*] See on verse 29.

V. 31. *Whosoever shall put away his wife*] Deut. 24. 1. or whosoever will put away his wife? It seems the Scribes misinterpreting the law, taught, that any man that disliked his wife, might put her away, so that he gave her a bill of divorce, whereby it might appear to any other man that desired to have her, that she was set free from her former husband.

V. 32. *Whosoever shall put away, &c.*] Luke 16. 18. 1 Cor. 7. 10. Matth. 19. 9.

saving for the cause of fornication] For that cause he might put her away, but for none other. Adultery dissolveth the bond of matrimony, which consisteth in their being one flesh.

causeth her to commit adultery] Understand this, if the divorced woman marry to another, her former husband, being yet alive, which the party divorcing occasioneth, by putting her away.

V. 33. *by them*] Or to them.

Thou shalt not forswear thy self] Exod. 20. 7. Levit. 19. 12. Deut. 5. 11. It seems by Christs answer, that the Pharisees taught, that if men did not forswear themselves, they did fulfil the third commandment; and so allowed or connived at swearing in ordinary communication, and of swearing by creatures: both which our Saviour condemns.

V. 34. *Swear not at all*] James 5. 12. That is, in your ordinary communication; not at all, except where you have a lawful calling thereto; as in case of witnesse-bearing before the Judge, or lawful Magistrate, for the ending or deciding of controversies, or further confirmation of just duty. See Jer. 4. 2. Heb. 6. 16.

neither by heaven] See Isaiah 66. 1. Swear not by them, because they are creatures, not God; nor are they thine; they know not the truth of what thou sayest, nor can of themselves punish thee for thy perjury; some interpret this prohibition with this condition, except thou mean to perform vows, or swear truth; for God will punish perjury, though thou swear not by him, but by some creature, Heaven, Earth, Jerusalem, thy head; God is injured when his creatures are called to bear witnesse to a falsehood, or engaged for it. See chap. 23. 16. &c.

V. 35. *nor by the earth*] See on verse 34.

it is his footstool] Isaiah 66. 1.

neither by Jerusalem] See on verse 34. the city where he is publickly worshipped.

city of the great King] Of God, Psal. 48. 2, 3. with 87. 3.

V. 36. *by thy head*] See on verse 34. thou hadst it and every hair thereof of him.

one hair white or black] One hair thereof, by giving it that native colour: Art onely imitateth nature, it cannot make any natural thing.

V. 37. *let your communication be*] James 5. 12. your ordinary communication. See on verse 34.

yea, yea, nay, nay] Affirmative or negative, without oaths for confirmation of that which you say.

whatsoever is more than these] Customary swearing, by whatsoever they swear.

cometh of evil] From Satan, corruption of heart, evil habit, other mens incredulity, or your vain perswasion, that men will

not believe you except you swear, whereas that maketh your asserions more suspected, to good and wise men.

V. 38. *an eye, &c.*] Exod. 21. 24. Levit. 24. 20. Deut. 19. 21. this insinuates that the Jewish Doctors taught, that a private man might revenge himself, so that his revenge did not exceed the wrong; this Christ condemneth, for the Judges were to determine this.

V. 39. *that ye resist not evil*] Luke 6. 29. Rom. 12. 17. 1 Cor. 6. 7. he doth not forbid private men to defend themselves against injuries by lawful means, or to seek for repair and satisfaction by the use of the lawful Magistrate: but forbids private revenge or publike, out of malice, or by rigorous prosecution of the Lawes.

turn to him the other also] Though he smite maliciously, or in way of disgrace, as Job 16. 10. Micha 5. 1. he so far from rendring evil for evil, as that thou be prepared, rather to endure more injuries, than unlawfully to revenge the former.

V. 40. *sue thee at the law, &c.*] Unjustly: if by force, fraud, unjust cavils vexing suits, or force he get away thy goods.

let him have thy cloak, also] See on vers. 39.

V. 41. *compel thee to go a mile*] Under pretence of authority, compel thee or thy cattel, to carry or serve him; (as pursivants, and such messengers, use to take up post-horses) See chap. 27. 32.

go with him, &c.] See on verse 39.

V. 42. *give to him that asketh thee*] If he have need, and thou canst spare it, Luke 6. 30. Galat. 6. 10. 1 John 3. 17.

from him that would borrow] Deut. 15. 8.

turn not thou away] As those are wont, that refuse to hear or regard those that entreat them. See Isaiah 58. 7. lend him for his need, Luke 6. 35.

V. 43. *Love thy neighbour*] Levit. 19. 18.

and hate thine enemy] This the Scribes collected (though falsly) out of the text, either from the misapplied rule of contraries, or else because they were commanded to destroy the inhabitants of the land of Canaan, Deut. 7. 2. & 25. 17, 19. which rule they would hold with their particular enemies also.

V. 44. *love your enemies*] Luke 6. 27. A man may happily do good to some whom he loves not: but here our Saviour requires love of heart to them, who heartily hate us: love your friends in God, and your enemies for Gods sake.

blesse them that curse you] Expresse your hearty love in good words and wishes to them who with you ill.

do good to them that hate you] Shew your love in good deeds to them, as 1 Sam. 24. 17. Psal. 7. 4. Gal. 6. 10. Rom. 12. 20 render not evil for evil, but overcome thine enemy with good, which is the most glorious victory of the saints.

pray for them] As Luke 23. 34. Acts 7. 60. 1 Cor. 4. 12. this sheweth, that Christ would have us so far from desiring revenge, that he will not have us pray for it: but in case of injury to commend our cause to God, and to pray him to give them, repentance, and mercy: therefore he would have us bleese them: he saith not, speak well of them who are wicked and injurious (Gods spirit teacheth no man to lye) but pray for them.

and persecute you] See verse 11, 12. this is to imitate Christ, and his Saints, Luke 23. 34. Acts 7. 60.

V. 45. *that ye may be the children*] That ye may hereby appear Gods children, who being the God of love, doth good to his enemies. See 1 John 3. 10.

of your father] Of God, whom ye must imitate, Ephes. 5. 1.

which is in heaven] Chap. 6. 9. whom you must imitate, so may you not earthly fathers, in all things, because they may erre, and do, in some: God is absolutely holy, so is no meer man.

maketh his sun to rise] Causeth his sun to give light, and warmth, and the rain to cool and refresh wicked men in their persons, and their fields, that they may be fruitful.

V. 46. *for if*] Luke 6. 32.

ye love them which love you] Them onely, verse 47. for we must love them that love us, else are we worse than Publicans or Heathens, verse 47.

what reward have ye?] Ye shall have no reward from God, for that which ye do for your own ends and affections; for ye do but render love for love, and love your selves in loving them.

do not even Publicans the same?] You do no more than the light of nature teacheth men to do. The Publicans, taking up tribute and custom from the Romans, were counted most vile, and impious by the Jews: (See Luke 19. 8. & chap. 9. 10.) according to their sense Christ here speaketh; do not those, whom your selves condemn as wicked, as much? will you not excel them, whom you esteem the worst of men?

V. 47. *if ye salute*] Or lovingly embrace, or ask of their welfare, as 2 Kings 9. 17, 18, 19, 22. the word ἀσπάζομαι signifieth lovingly to embrace: but the Syriac interpreter giveth it, if ye salute: in this one office of humanity, he understandeth all the offices of civility and friendship.

what do ye more] See on verse 46.

V. 48. *be ye therefore perfect*] That is, sincere and compleat in all parts of piety, especially in love towards all men, James 1. 4. & 3. 2. Colos. 4. 12.

as your heavenly father] Be like him in this, though ye cannot be equal to him, see on verse 45. The Lord commandeth charity not onely through all the Scriptures, but also by his own holy example. *Salvian. l. 4.*

CHAP. VI.

Verse 1. *That ye do not your alms*] Or deal not your alms, ἐλεημοσύνην, mercy and almes: some read δικαιοσύνην righteousnesse, so the Syria: words which signifie alms or righteousnesse, come both of the Hebrew root צדק, to be just, 2 Cor. 5. 21. James *Eleemosyna, justitia*, 1. 21. 1 Pet. 2. 24 Luke 11. 41. Acts 3. 2. *Synechdoche*, *percipua justitia species*: 10. &c. See *Joh. Drus. praeterit. l. 1.* ubi *Chrysostomus serm. 9.* being born of God, it looks up to heaven for its reward and approbation. That righteousnesse, *quae se humanis oculis locat*, which hireth it self out to the eyes of man, cannot expect the reward of the heavenly father, It would be seen, it was seen; it would, and it hath pleased men; it hath the reward it looked for, it shall never have the reward which is undervalued. Let us take great heed to our selves: a wrong end proposed, depriveth of all the fruits of those things we do, though with never so much labour, cost, or vigilancy.

no reward] The word is usually taken in Scripture, for a free recompence, Rom. 4. 4. See chap. 20. 8.

of] Or with.

your father which is in heaven] See on chap. 5. 45.

V. 2. *when thou doest thine almes*] When thou givest an alms, See verse 1. and Rom. 12. 8.

do not sound a trumpet, &c.] Cause not a trumpet to be sounded before thee, alluding to the manner of calling the people together, Numb. 10. 3, 4. it may be they did use to sound a trumpet when almes were to be given, that the poor might not go up and down begging, or lose their times in coming, when nothing was yet ready for them: the Pharisees gave their private almes so, that they might have many witnesses of their liberality to praise them, as well as receivers to thank them.

as the hypocrites do] The Pharisees who are counterfeits, as those that act other mens persons in a Comedie. See on Luke 13. 15.

in the synagogues, and in the streets] This they did, that all the city might take notice of their charity.

that they may have glory with men] That their neighbours might praise, and admire them for good and holy men: the vain glorious hypocrite is, as *Jerom. l. 2. ep 23.* said of a Philosopher, *popularis aura vile mancipium*, a base slave to popular applause: but however men ignorant of the heart, praise and canonize the wicked for saints, yet God cannot be deceived; the most rotten wood shineth most in the dark; the light discovereth it: and so that which is highly esteemed amongst men, is abomination in the sight of God. See on Luke 16. 15.

they have their reward] τὸν μισθὸν αὐτῶν, their own reward, or have all their reward: they may make their acquaintance: as the word ἀπέχω (derived from the word here used, and Phil. 4. 18.) signifieth, they have that which they desired, and aimed at the praise of men. See on verse 1. Having therefore received the reward they proposed to themselves here of men, they cannot reasonably look for it again of God in the life to come. Such was that word which the rich man heard in hell, Luke 16. 25. *Remember that thou in thy life time receivedst thy good things, &c. now thou art tormented*: but *O quanta apud Deum merces, si unusquisque in praesenti, pretium non speraret? Jerom l. 2. ep. 14.* O how great should be our reward with God, if no man would hope for the reward in this present life.

V. 3. *let not thy right hand know*] A proverbial speech signifying, that we should be willing to give almes when none sees us, or not regarding other mens taking notice thereof: give with a minde so free from ostentation, and divulging thine almes to others that thou mayest (if it were possible that thou couldst) conceal it from thy self; left thy frail minde should encline to any desire of humane applause.

V. 4. *thy father which seeth in secret*] Whereas men look for honour and reward for the good they do, how vain and foolish is it to expect these from men; seeing the all-seeing God, who is a most just and plentiful rewarder of all good, seeth the good we do, and will before men and angels publikely recompence even that which men knew not? See Matth 25. 34, 37. Honour is a shadow of merit; which, if thou followest, thou canst never overtake: if thou flieest, it will follow, and not be divided from

from thee, while the light giveth it appearance.

V. 5. *as the hypocrites are*] See on verse 2.

love to pray standing in the synagogues,] They affect it, Chap. 23. 6, 7. and use it to be heard of men.

in the corners of streets] They loved to pray in publick places, as at the corners, where divers ways meeting, many, passing to and again, might take notice of their devotion.

have their reward] See on verse 2.

V. 6. *when thou prayest*] Privately, for publike prayers are to be made in Gods publike worship, in places appointed, and convenient for conventions, and assemblies of people.

enter into thy closet] ταμιεῖον properly signifieth any private place, where grain, any other goods, store or treasures were laid up. See on John 5. 2. What then, saith *theophylact*, shall I not pray in the Church? Yes, but with a well composed minde, and without ostentation: ὁ τόπος σε ὁ βλάψει, ἀλλ' ὁ τρόπος σε ὁ σκόπος, the place hurteth not, but the manner, and intention: many pray in private to be heard of men.

pray to thy father which is in secret] Remember thy businesse is with God in private, not with men in publike, and seek to please him alone, and not men, as they do, who pray so loud in their chambers, that they may be heard into the streets.

which seeth in secret] This is that soveraign remedy against vain ambition, to recal and set us ever in the sight and presence of God, who beholdeth all things in heaven and earth, yea, the very thoughts and intentions of every heart so that being contented with his knowledge of us, and all our actions, we may faithfully endeavour to approve our selves to him. See Heb. 4. 13. 1 Chron. 28. 9. Rom. 8. 27. 1 Cor. 2. 10. Revel. 2. 23. Psalm. 44. 21. Jerem. 17. 10.

shall reward thee openly] Luke 14. 14. It appeareth when God will reward the merciful, *in the resurrection of the just*. See 1 Cor. 4. 5. He is thy father, who as he is delighted and well pleased with such thy works, Heb. 13. 5. so will he not conceale thy vertues: how willingly do we speak of any excellencies in our childe, or those we love? God will assuredly reward thee, not before a few men of this soon-perishing generation, but before all the world; men and angels. See on verse 4.

V. 7. *use not vain repetitions*] Eccles. 7. 14. Eccles. 5. 2. All long prayers are not here condemned: nor such repetitions as are useful to stir up affections, but vain and needlesse ones (See Chapter 16. 44. and Luke 22. 44.) such as Christ upbraideth the Pharisees with, Chapter 23. 14. or *Elias Baals* priests, 1 Kings. 18. 27.

as the heathen do] It was a shame for the Jews to imitate the Heathens in prayer, whom they abhorred, as impious. See Chap. 28. 17.

they think, they shall be heard for their much speaking] This is his first reason to dehort them, what more vain, than to think to please the all-wise God, with such folly, as is irksom to any prudent man? the brethren in Egypt, (saith *Augustine ep. 121. c. 10.*) are reported to have frequent, but very brief prayers; and those in a manner suddenly ejaculated: lest that intention of minde, which being vigilantly erect, which is very necessary to him that prayeth, should vanish, and be dulled with long continuance: and by this they sufficiently shew, that this intention, as it is not to be dulled, if it cannot continue: so neither is it quickly to be broken off, if it could last. *Absit enim ab oratione multa locutio, sed non desit multa precatio; si fervens, perseveret intentio*; let much speaking be far from prayer, but let not much prayer be wanting, if the intention continue fervent: to speak much in prayer, is (saith he) *rem necessariam superfluis agere verbis*, &c. to do a thing necessary with superfluous words.

V. 8. *your father knoweth*] This is another reason, drawn from the omniscience and goodness of God: you know that God knows your wants before ye ask, and hath a fatherly care towards you; and therefore need not many repetions of the same thing, to acquaint him with your wants, as if he were ignorant of them: Prayer is (as *Augustine* saith, *ep. 120.*) necessary to move us, not to enforme God: because he is a gracious father, his care and readinesse to give, preventeth your duty in asking: we do not beg to informe God; but to perform our duty, to recount his promises, to shew our filial dependance on him, and to acknowledge him the author and giver of all good.

V. 9. *after this manner*] This is a true summe, and forme of all Christian prayers, set down both in precept and pattern. See Luke 11. 2.

Our Father] Who art willing to hear us thy children, See on Luke 11. 2

which art in heaven] Whence thou seest our wants, Psal. 33. 13. 14. and art able to relive us, Psal. 115. 3.

hallowed be thy Name] By us, and all other persons: let all men acknowledge thee to be holy, and glorious.

V. 10. *Thy kingdom come*] Of grace here, and glory in heaven: *manifestetur hominibus, Augustine*; let it be manifested to men. See on Luke 11. 2.

thy will be done, &c.] By us here, as by Angels there. Psal. 103. 20, 21. See on Luke 11. 2.

V. 11. *our daily bread*] That which is meet for us, or may suffice our nature every day. Prov. 30. 8. Luke 11. 3.

V. 12. *our debts*] Our sinnes, which make us liable to thy judgements; See on Luke 11. 4.

our debtors] Such as do us wrong: he understandeth debts *de omnibus qua in nos quisque peccat, Augustine*, of all those things wherein any sinneth by hurting us; which may teach us the necessity of charity: for how shall we dayly say, *Forgive us, &c. as we forgive, &c. animo discordante cum verbis, oratione dissidente cum factis?* Jerem. *Ep. 39.* our mind disagreeing with our words, and our prayer dissenting from our actions? See on Luke 11. 4.

V. 13. *lead us not into temptation*] Let not Satan tempt us, who are so weak, let thy power keep us from falling. See Chap. 28. 41. John 17. 15. God leadeth none into temptation, Jam. 1. 13. *sed induci patitur eum, quem sua auxilio deseruerit, ordine occultissimo ac meritis, August. lib. 2. cap. 14. de serm. Domini in monte* but suffereth him to be led, whom he shall have left destitute of his aid, in order and deserts most secret. See on Luke 11. 4.

deliver us from evil] Or from that evil one, that is, Satan 2 Cor. 13. 7. See on Luke 11. 4.

for thine is the kingdom] We are thy subjects, and thou alone art able to deliver us, and to grant all our requests: and thy Name shall be glorified in doing those things for us, which thou seest best.

Amen.] We desire it may be, and believe it shall be so, See on Chap. 28. 20. and on John 3. 11.

V. 14. *for if ye forgive*] Mark 11. 25. This of all the petions is insisted on, because of our unwillingnesse to forgive wrongs; and for that all religion and gifts without charity are vain, and livelesse: they that forgive shall be forgiven, and none else, verse 15 *nec sufferet parcendum peccatis suis, quisquis alienis, Prosper sent.* neither doth he hope in vain, that God will spare him for his sins, who pardoneth others offences.

men their trespasses] We must forgive others, because they are men like us, and we may need forgivenesse of them.

V. 15. *if ye forgive not*] See on verse 14.

V. 16. *as the hypocrites*] See on verse 2.

of a sad countenance] Sower and sorrowful, Luke 24. 17. σκυθρωπὸς, a word compounded of σκύθρον, wreathed, grim, sower, and ὤψ, a countenance, a lowring look. See Luke 24. 17. Isaiah. 58. 5. The godly were wont to fast in sackcloth and ashes, 2 Kings. 19. 1 Chron. 21. 16. Nehemiah 9. 1. Esther 4. 1 Job 16. 15, &c. this Christ reproveth not; but the counterfeit semblance of humiliation, which is to offend sanctimony, and to be noted of men.

they disfigure their faces] To compose their countenance to such a rueful aspect, as quite alters the native fashion thereof.

that they may appear unto men to fast] Not that they might seem to fast when they did not; but that they might be known abroad to fast, when they fasted in private.

they have their reward] See on verse 2.

V. 17 *when thou fastest*] In private, for in publike fasts they might not do so.

anoint thy head, &c.] If at the time of thy private fast, thou be necessitated to go into the publike, leave the signes of thy humiliation at home: and use thy ordinary garb, as at other times: they used so, ordinarily to anoint their heads unless occasion of mourning hindred; and washing and anointing was usual in feasts, Ruth 3. 3. 2 Sam. 12. 20. 2 Sam. 14. 2. Amos 6. 6. Eccles 9. 8. Luke 7. 46.

V. 18. *to thy father which is in secret*, &c.] See on verse 6.

N. 19. *lay not up for you selves*] Let it not be your chief care to be rich: or labour not so much to be rich here, as in Heaven: all treasuring here is not simply condemned. See 2 Cor. 12. 14. John 6. 27. and here, Chap. 9. 13.

treasures upon earth] Where can be neither stability of any possession, nor continuance of possessions.

where moth, &c.] Jam. 5. 2. Such treasure, either silly creatures can destroy, or matter of corruption out of themselves: or they may be taken away.

V. 20. *but lay up*] Luke 12. 33. 1 Tim. 8. 19

treasures in heaven] In a sure place, free from all the former inconveniencies: get the spiritual riches of grace, which will go with you into Heaven: do good to the poor, that ye may be rewarded in Heaven, as Luke 12. 33. These are true riches: so are not the secular; for they many times hurt the possessours, and commonly make them worse: if thou loveest them, *peribis cum illis, Augustine, de verb. Domini, s. Luc. serm. 35.* thou shalt perish with them: they are always in danger of losing: those are true riches *quas, cum habuerimus, perdere non possumus*, which, when we once have, we can never lose again, saith the same. The poor mans hand is a bill of exchange for heaven, whereby thou mayest safely remit thy estate, because the just God undertaketh repaiment, Proverbs 19. 17.

V. 21. *your treasure*] That which you make most account of.

there will your heart be] That is, your mind and affection See Colos. 3. 2. The mind will follow its treasure; which, if earthly, are commonly to the heirs *breve gaudium*, a short joy: but to those that get them unjustly, a cause of external sorrow, *Timoth. ad ecclesi-*

am lib. 1. It is a shame then, that an heavenly soul should be fastned to the earth. Phil. 3. 19.

V. 22. *the light of the body is the eye*, &c.] Luke 11. 34. As in the body, the eye guideth all parts and actions which may be conveniently performed, if the sight be clear, which otherwise must be troublesome, and confused: so in the soul, if the reason be rightly illuminated, all the acts of the soul, will be more easily and orderly performed, which otherwise must needs be exorbitant, and evill.

V. 23. *but if thine eye be evil*] See on verse 22. an evil eye importeth sometimes a covetous minde; Prov. 23. 6. sometimes an envious disposition, Chap. 20. 15. but here, more generally a mind not well informed, or affected: to the good spiritual eye belong, charity in the intention, and truth in election. *Bernard. de præcep. & dispensat. cap.* 17.

V. 24. *no man can*, &c.] For God will be served with the whole man. See Luke 16. 13.

serve two masters] That is, who have contrary imployments: one man may, otherwise, serve two.

either he will hate the one, &c.] Either his affection wil be more to one than the other: or if it be possible to love both alike, yet in doing the commands of the one, he must needs neglect the business of the other.

Mammon] That is, riches. See on Luke 16. 9.

V. 25. *Therefore I say unto you*] That you may not with too much care make your selves more unhappy.

take no thought] Take not too much care, no, not for things necessary, much lesse for things superfluous: we may not understand this simply, as if we might take no care, nor use any providence for our selves and ours: (See 1 Tim. 5. 8.) but be not immoderately careful or distrustfull of Gods care and providence over us. The word μεριμνᾶτε, is derived παρὰ τὸ μερίζειν τὸν νοῦν, from dividing the minde, and distracting it from Gods service, and confident trust in him: they mistake this place, who would hence conclude that Christians may not labour, or take care, but live idlely: The Nicene Council, well determined (*l.* 3. *tim. To.* 1. *p.* 401. *C.*) against such inordinate living. See 2 Thes. 3. 10. 11.

what ye shall eat] *Cogitatio vitiis, spina sunt fidei*, saith *Jerom l.* 2. *ep.* 19. thought of viands is the thorns, which choak up faith: understand it of care, with distrust of Gods providence.

is not the life more than meat?] That is, more excellent, of more value: God that hath given you the greater, hath given you the means to maintain it, and will not deny you the lesser.

V. 26. *behold the*] Consider well how they are fed.

fowles of the air] Not those about the house, which we feed: but those which flie in the air, which no man provides for, neither can they, without Gods universal providence, provide for themselves.

they sow not] Neither is this added to forbid us to labour, but, from diffident care would he hereby dissuade us, because God can, and doth provide for the most helpleffe: (see 2 Thes. 3. 10. Prov. 24. 31. he would teach us, in an holy, and prudent endeavour, to rely upon Gods providence, who feedeth those creatures made for mans use, without their sowing and care for times to come, and therefore will not faile to provide for men, without their vain perplexing themselves: we must labour, but not be over solicitous; believing that God giveth the encrease and fruit of our labours, as the forecited Councell determined.

yet your heavenly father] Not theirs, as yours: their Creator, but your Creator, and Father by adoption; much more will he provide for you, children; if he doth it for those who are only his creatures. See Rom. 8. 32.

V. 27. *which of you*, &c.] It is a vain thing for you to take care for the one, who cannot do the other.

to his stature] He that would be tall, cannot: or the word may signifie, to his age, as John 9. 21 Heb. 11. 11. then it should signifie, that none could adde to his appointed time. See Luke 12. 21.

V. 28. *why take ye care for raiment?*] Especially for superfluous garments, which the Spartanes were wont to call, δόκιμος τὸ ἱμάτιον, *Clem. Alexandr. strom. lib.* 1. deceitful garment.

consider] Learn, observe their admirable beauty. See on Luke 12. 27.

of the field] Not those of which any Gardner taketh care, but grow natively in the fields.

how they grow] And shoot out beautifull leaves instead of raiment.

they toyl not] As men and women do, to get apparel, or to adorn themselves or others.

V. 29. *Solomon in all his glory*] Sitting in his royal robes, on his stately throne, 2 Chron. 9. 7.

like one of these] God puts more glory upon one flower, than art and cost can put on the greatest Monarchs; their conjecture, that think Christ here speaketh of that flower, which is now called among us, the *Tulipa*, is very probable: their reasons are, that the shape so agreeth, that we may think them, both for their leaves and bulbous root, to be a kind of Lily: these are but strangers with us, but grow commonly in the fields in those eastern parts, where Christ conversed: and though, in regard of the strangeness of the flower, the proper name was also strange, and is now to us of these parts; yet might it be a species of that which the Greeks called κείνον, which some interpret by λείριον, sometimes put for any flower. Secondly, that admirable and glorious variety of colours to be found in the Tulip, more than in any flower, may persuade us so to think. So lastly may be wondrous beautie and mixtures of those colours in these flowers conclude, *Salomons* princely magnificence in raiment, for colour, varietie, and beauty overcome by these flowers.

V. 30. *If God so clothe*] This is another argument from the lesser to the greater, to dissuade us from distursting care: If God so gloriously clothe the flowers of so short continuance, what will he not do for man, created in his own image to eternity?

the grasse of the field] Not onely the flowers of the garden, and the high and fruitful trees, but even the grasse which we tread upon. Genfis. 1. 11. James 1. 10, 11. 1 Peter 1. 24. See on verse 28.

to day is, and, &c.] Of so short continuance, Psalm 90. 5, 6. *Basil* on Psalm 44. noteth, that this Lily, is a flower, of all, soon perishing and fading away, and so, aptly resembling the frailty of man,

cast into the oven] Of so little accompt as to be made fuel.

shall he not much more] Much rather will he clothe you who are far better.

O ye of little faith] You that are unbelieving and diffident of his providence.

V. 31. *What shall we eat*] He expresseth the care he forbids in their own words: a distrustfull care for food and necessaries.

V. 32. *do the Gentiles seek*] Because they know not the eternal blessednes of the life to come, but only that which concerneth this present, therefore they care for nothing else: ye should not be like them. See on verse 7.

your heavenly Father knoweth] And therefore out of his love will provide for you. See on verse 8.

V. 33. *seek ye first*] Principally, and before the things of this life: he taketh their minds off from worldly cares, by setting before them a more excellent object.

the kingdom of God] Prayed for, verse 10. See Rom. 14. 17. & Chap. 25. 34.

his righteousnesse] Gods, which he hath promised to you, and prescribed you, Tit. 2. 11, 12. as the way to his kingdom.

all these things] Whatsoever you have need of, for this life, and that which he knoweth best for you, though possibly, not all that you desire, or think you need. See 1 Tim. 4. 8. Psalm 34. 10.

shall be added unto you] Not as the gift, but over and above, Mark 10. 30. as riches to *Solomon*, 1 Kings 3. 2. συγκομιστικῶς importeth, a casting in, as some over weight, measure, or number.

V. 34. *no thought for to morrow*] No distracting care, as before, God forbiddeth us all faithless, diffident, and impious care for the future: *incuria autem solicitudinis relaxatis, non negligentiæ, sed dei est. Hilarie in Matth. 6. Canon.* 5. respite and freedom from care, which is, a moderate unbending and resting thereof, is no effect of lazy negligence, but faith.

the morrow shall take thought] The time to come, as Exodus 13. 14. Proverbs 27. 1. it will bring care enough with it, ye need not vex your selves for it before hand; or it will bring provision with it.

sufficient unto the day] You will find trouble enough to day, ye need not adde to it.

the evil thereof] The grief and vexation it bringeth,

CHAP VII.

Verse 1. *Judge not*] See Rom. 2. 1. Judge not rashly of mens persons and actions, as they who misconstrue doubtfull things: nor rigidly and uncharitably, as those who exasperate small faults in others, and are indulgent to great crimes in themselves: such Judges were the Pharisees. See Rom. 14. 4. *Periculosum quippe est, de servo alterius judicare, & non facilis venia prava dixisse de rellis, Jerom l.* 1. *ep.* 45. for indeed it is a dangerous thing to judge another mans servant; and to speak evil of the good, is not easily pardoned. ὁυ δίδοται ὅτι ὁ μὲν ἀπεκτόνεν ἑαυτῷ παῖδ' τὸ δίκαιόν ἐστιν δίκαιος ὤν, saith *Chrysostom hom.* 85. *in John*. knowest thou not, that thou prescribest, and sore-pronouncest to thy self a more grievous judgement, while thou thus judgest another man.

V. 2. *with what judgement ye judge*, &c.] Oftentimes ye shall find men ready to judge as hardly of you, as you of them, or, God will judge as severely of you, as you do of others: some retaliation shall be. See Luke 6. 38. James 2. 13. Jerem 30. 16. Ezek. 35. 15, Obad. verse 15, Levi. 24. 19 He speaketh here against unjust, and rash judgement: unjust, as when an incompetent judge condemneth (of which Rom. 14. 4.) or when a competent judge unjustly:

justly: rash, of which 1. Cor. 4. 2. See Luke 6. 38. such also is partial judgement; of which *Salvian l.* 4. *de gub. Dei*, saith, in the very same crime, *punimus alios, nos absolvimus*: we punish others, and, absolve our selves.

and with what measure you mete] Mark 4. 24. Luke 6. 38. Judg 1. 7. a proverbial sentence: it is very equal that a man should buy by the same measure by which he sells: you would be loath to be hardly censured by others: do not that to others, which you would not suffer at their hands.

V. 3. *and why beholdest thou*] That is, thou doft evilly: indeed, as *Lactantius* saith, *l.* 2. *c.* 3. *Facilius est de alterio judicare, quam de suis*, it is easier to judge of other mens faults, than ones own: the eye seeth not it selfe, nor any thing too neare it: so we hardly see our own fins, but are too quick-sighted, towards others: and as the most ravenous and mischievous birds are most quick-sighted, so are the most wicked to finde fault with others. He speaks here in the singular number, to shew the need of particular application.

the mote that is in thy brother?] With what face canst thou tax thy brother for small faults, when thou bearest with greater in thy self? Some think it should be read, *a splinter*, rather than *a mote*, because that answers best to *a beam*: but the Syriac readeth, ܩܛܝܡܐ, *legello, festucam*, the mote.

V. 4. *Or how wilt thou say*, &c.] Thou oughtest for shame, first to amend thine own faults, before thou censuresst another for the same; left thou hear, Physician cure thy selfsin and self love blindeth men so that they can see no faults at home: and such persons are commonly censorious. See Gen. 38. 24, 25. which rendreth a man unexcusable, and selfe condemned, Rom. 2. 1, 3.

V. 5. *thou hypocrite*] Rash censuring smells very strong of hypocrisie; when men would seem to be so good, that they (as blameless) would be correctors of others, and are so bad, that they allow, or dispense with worse faults in themselves.

first cast out, &c.] First amend thy self: and (because as *Hilarie* saith, *Canon.* 5. *in Matth. difficile quenquam* ——*præstare quod exigat*; it is hard to perform the duty thou requiest of others, and it is best, to teach rather by example, than words) suspend thy judgement of others: and as they were wont to say of old, ἀφ' ἑαυτοῦ ἀρχώμεθα, *Aristoph.* begin thy censure at home, and amend thy own faults first. How shall a man reprove onothers faults, ἀνὸς ἀφ' ἑαυτοῦ πλὴν τοῦ ῥητόρων ἀκέγων, *Gr. Nazianzen Cæsario ep.* 51. his self having no confidence at home, or within his own conscience. First then, examine thy self, whether thou dist never commit the same fault, whether thy self be yet amended, and clear of it, lest else, as *Nazianzen* said, *Orat.* 1. our faults seen being full of eyes, we only endeavour, ὡδίνες ἰατρεύειν, to cure others, not our selves: in case thou were never guilty of such sin, yet charity said, *Cogitemus & nos homines, & habere potuisse, Augustine l.* 2. *de serm. domini in mont. c.* 30. let us remember that we also are men, and might also have had the same faultsit is too sure, we have many others. Lastly, if we have sinned so but do not now, let us remember the common frailty of men, that mercy, not malice, may usher in our reproofs. See Gal. 6. 1.

V. 6. *give not that which is holy unto the dogs*] Apply not the promises of the Gospel unto prophane men: or speak no more of them, to such as persecute you for your message: or reprove not such, Prov. 9. 8. for they are mischievous like dogs, Philip. 3. 2. and will prophane but never profit, by holy things. By dogs and swine, he meaneth the the obstinate, professed, and impure enemies of the Gospel, and the Ministers thereof, 2 Pet. 2. 22. Rev. 22. 15. Psal. 22. 16. and by holy, and pearls, the excellent and unsearchable riches of Christ, Ephes. 3. 8. opened in the Gospel, which Christ called, *a pearl of great price*, Chap. 13. 46. See this precept in the type, Exod. 12. 43. &c. Levit. 22. 10. 25. Numb. 1. 51.

pearls before swine] Apply not the precious promises, of the Gospel to swinish men which regard them no more, than swine do pearl, of whose use they can have no sense.

trample them under their feet] As swine would do the richest pearls; left they scorn, and deride the promises and threatnings of Gods word, which is the certain fruit of unbelief, which *Eutymius* calleth their feet, wherewith *ad perditionem gradiuntur*, they go to destruction.

turn again and rent you] As beasts sometimes do to those that feed them; so impious hearers persecute their teachers, and hate, them, 1 Kings 22. 8. Jer. 18. 18. &c, and 26. 8. &c. Mark 6. 17. Acts 7. 52. 57, 58.

V. 7. *ask, and ye shall have*] Chap. 21. 22. Mark 11. 24. Luke 11. 9. John 16. 14. James 1. 6.

seek] Seek diligently, timely, and constantly: and thou shalt find eternal riches.

knock] Pray earnestly, this threefold promise annexed to the threefold precept, must encourage us to instant, and constant prayer: if God had commanded form great matter, would we not have done it to be saved? how much more when he saith *Ask and it shall be given you*? Were the means unknown to thee, or lost, thou oughtest to seek, See John 5. 35. if it were locke up, and the door shut, *Knock, and it shall be opened*: it may be we shall not finde and understand all things that we would, yet must we continue knocking, as *Peter* did, Acts 12. and as *Augustine* said, *To. 6. contr. Priscil. l.* 12. we so believe in God, that, although *aliqua nobis pulsantibus non aperiat*, he doth not open to us knocking, some things, yet we may by no means murmur against him; for he hath revealed enough for our salvation: the old Hereticks, the *Valentinians* and *Marcionites*, would so wrest this text, as if they ought always to be to seek in religion, and not to rest in the Scriptures and doctrine of the Apostolical Churches, because Christ said, *seek and you shall finde*: it may be said to our modern Seekers, as the Spirit saith to the Church of Sardis, Rev. 3. 3. *Remember therefore how thou hast received, and heard, and hold fast*: the reason of this present speech is in three things, in the matter, time and manner: that we first consider, what we must seek, when, and how far: we must seek Christ, and the knowledge of Gods will for our salvation in him; untill we believe in him, that we may be saved: but as *Tertullian* saith, *adversf Hæret. cap* 8. *invenisti, cum credidisti*: thou hast found when thou believest: we need not any curious search now after Christ, and the Gospel, *Cum credimus, nihil desideramus ultra credere*, when we believe, we desire not to believe any thing beyond the truth: for this is that which we believed before, that there is nothing more (than what the Scripture speaks of God, and our salvation by Christ) which we ought to believe, *Vitra Dei verbum nihil inventur, Hilarie de Trinitat. lib.* 2. there is nothing found beyond the word of God: Let us remember, saith *Tertullian*, when Christ said, *seek, and ye shall finde*: it was in the first fruits of his doctrine, when most doubted whether he were Christ, we now believing in him, must be no longer staggering, and to seek of our faith and religion.

V. 8. *every one that asketh*] In faith and according to Gods will; for God will deny others, Jam. 4. 3. Jam 1. 6, 7. Chap. 20. 20. &c. Luke 9. 54.

receiveth] Though men be unkinde, and deny to help the necessitous, God will give according to his gracious promise.

V. 9. *what man is there*, &c.] Or, *if there were a man among you*, Chapter. 12. 11. & 24. 45. Luke 11. 5 11. is any of you so inhumane, that if his son should ask him for food, would give him poyson?

V. 10. *a serpent*] Would any man give his childe mischievous things? How much lesse will God give us any thing to hurt us?

V. 11. *if ye then being evil*] Why doubt ye of Gods good will toward you, who is perfectly good, when your selves, who are so evil, and so ignorant, that you know not at all times, what is good for your children; and sometimes so harsh that you will not hear them, nor give them that which you know is good for them; yet your passion allayed, your natural affection prevailing, you will be sure to do them all the good you can.

your father which is in heaven] See on Chap. 5. 45.

good things] The good gifts of his Spirit, Luke 11. 13. the holy Ghost, the author of all spiritual good: bodily goods which we ask, God doth not always give us that he may give us some thing better; according to that which *Augustine* saith: *non tribuit sæpe quod volumus, ut quod mallemus attribuat, ep.* 34. *ad Paulin.* many times he giveth us not that which he would, that he may give us that which we had rather have. See on Luke 11. 13.

V. 12. *whatsoever ye would*] Luke 6. 31. that is, do to others that, which you being well, enformed, advised, and freed from evill and discomposed affection, would have them do to you.

this is the law and the prophets] This is required in the doctrine of the Law and the prophets, and is the sum of that they teach, concerning the duty of man to man: the equal law, to do as he would be done unto

V. 13. *enter ye in*] Luke 13. 24.

at the strait gate] Loaden travellers cannot passe through a strait and narrow gate: such is the way to eternal life full of difficulties: therefore must we strive to lay aside every weight, and the sin which doth so easily beset us, that we may run with patience, Heb. 12. 1. So full of dangers, obstructions, and lets is this way, that the Holy Ghost saith, 1 Pet. 4. 18. *If the righteous scartely be saved*——&c.

wide is the gate] It is easie to go to hell: our own corrupt nature leadeth us that way: the cause of so many and grievous persecutions, is sinners impatience to be pulled out of that path; there is nothing in the world so easie, as to become wicked, because we are born such.

many there be which go] Example of others may not lead us, if we will not go to hell for company. See Exod. 23. 2, there is no patronage for wicked multitudes, *ubi major est peccantium turba, major est drumitatis injuria, Salvian de gub. Dei, l.* 3.

V. 14. *because*] Or, *how narrow*, &c.

straight is the gate] We must be contented through many pressures and difficulties to go to heaven; for it is like a narrow way, which if we find not, and out of which if we fall, we cannot avoid utter and eternal destruction of body and soul: we have need of *Solomons* caution, as chiefly when we go into the house of God (where the way to life is opened to us) so in all the whole course of our lives, *Keep thy foot* Eccles. 5. 1. as there are many crooked lines between two points, but onely one straight one: so are there many ways to error and damnation, but onely one way to to salvation, Acts 4. 12. John 14. 6.

V. 15. *Beware of false prophets*] False teachers, 2 Peter 2. 1. seducers: sometimes called false Apostles, 2 Cor. 11. 13. deceitfull workers. See 1 Tim 1.7. 2 Tim.3.5, 6. this *προσοχη* is importeth a diligent heed to be taken, as of a great danger: as Matth. 10. 17 & 16. 1 So here is a threefold danger described: 1. They come to you: they are bold intruders and run without sending, or calling. See Jerem. 23. 21. 32. 2 Tim. 3. 6. 2. In sheepes clothing, that is, whatsoever is specious, fair in shew, and apt to deceive the simple. See Chap. 23. 14. &c. Chap. 24. 24. now as it is true, *turpior a tum vitia quæ virtutum specie celantur. Jerom. l. 2. ep. 28 Calant.* more filthy are those vices which are hidden under a shew of vertue: so indeed are they more dangerous to beguile others: of such men *Syrietus* speaketh, who (saith he) under the vail of an holy mame entring the house of prayer, powre out *sermonem serpentia disputationis*, the speech of a serpent-like discourse, *inter ep. Ambrosi. l. 10. ep. 80.* 3. Within they are ravenous wolves: See Acts 20. 28, 29. *Considerate quid de gregibus agatur, quando lupi pastores sunt, Greg. hom. 17. in Evang* do but think how it will go with the flocks, when wolves are made shepherds.

which come unto you] Which joyn with you: or pretending to shew you a more ready and secure way to heaven, offer you their ministery.

in sheeps clothing] Appearance of harmlesse innocency.

inwardly they are ravening wolves] See Acts 20. 29. whatever shews of good will they make, they seek to destroy your soules.

V. 16. *by their fruits*] By their false doctrine, self-seeking, and wickednesse, verse 13 2 Pet. 2. 1 which at last sheweth what they are, as ripe fruits do trees

do men gather grapes of thorns?] Luke 6. 43. every tree bringeth forth its own proper fruit after its kinde, Gen. 1. 11. Jam 3. 12.

V. 17. *every good tree bringeth forth good fruit*] As several kinds of trees bear several fruits; so of one kinde there are some better than others, which the fruit discoveres.

V. 18. *a good tree cannot bring forth evil fruit*] Not generally and constantly though accidentaly it may fail in some particular: so though the best of the sons of men do sometimes fall into sinne, yet they live not in it, 1 John 3. 9. Romans 7. 15, 17, 20, 25. and these fruits of the flesh, are from the remainder of the old man, and unregenerate part; as sometimes wilde and unsavory fruit, groweth on the suckers of the old stock, which are not pruned off.

V. 19 *every tree*] Chap. 3. 10.

that bringeth not forth good fruit] Chap 3. 10. We cut down unfruitfull trees, though they bear no dangerous fruit. So men shall perish that live not godly, though they be not prophane or notorious sinners: we must cease to do evil, and learn to do well, Isa. 1. 16 Luke 13. 7.

V. 20. *by their fruits*] See on verse 16.

V. 21 *not every one*] Not any that doth hypocritically worship God in word, without a sincere heart; the bare profession of true religion, is not sufficient to save any man. What is a holy name without desire, but *ornamentum in luto? Salv. l. 4.* an ornament in the dirt? And again he saith, Our very religion which we professe, accuseth our errours.

Lord, Lord] Rom. 2. 13. James 1. 22.

doth the will of my Father] That is, who not onely carefully endeavours to keep Gods law, but also truely believe in Christ (for this is the will of God, that every one who seeth the son, and believeth in him, should have eternal life, John 6. 40.) and also that herewith bring forth the fruits of sanctification, and holy obedience; for otherwise faith is dead, James 2. and the disservices of professours, are but testimonies, as *Salvian* said, *lib. 4. Mali servi & boni Domini, of the evil servant of a good Lord; qualis enim est illa confessio, quæ sic Deo credit ut pro nihilo ducat ejus imperium? Jerom. ep.* 22. for what is that confession which so believeth in God, that it nothing valueth his commandments? this is the will of God, even your sanctification, 1 Thes. 4. 3. To do the will of the Father, is therefore to believe, and walk conscionably, according to the rule of Gods word.

V. 22. *many will say unto me*] Many shall be so much deceived in themselves, that we have need to beware of false prophets, and to look carefully to our own condition, before it be too late. See 2 Cor. 13 5.

in that day] At the day of judgement.

have we not prophesied] Verse 15. We never thought that we should have been rejected, we expected the chief places in heaven, in recompence of our service which we have done. The best gifts are nothing worth without true godlinesse, and some hypocrites and reprobates, have excellent gifts of knowledge and preaching.

in thy Name] By thy authority, or to manifest thy power: for all the abused gifts of Impostures and wicked men, they shall once hear, what have ye to do to declare my statutes, Psalm 50. 16. It is a most abominable impiety which taketh up the sacred Name of Christ, to cloak and colour it; O unspeakable and prodigious wickednesse, what will not impious mindes do? *armant se ad latrocinandum per Christi Nomen, auctorem quodammodo sui sceleris Deum faciunt, Salv. 5. l.* they arme themselves to rob by the Name of Christ, and after a manner make God the author of their wickednesse; whereas Christ is the interdictes and revenger of all evils, they say they do that wickednesse they commit, in Christs Name, and for his sake, and the advancement of his cause; the greater shall their damnation be.

wonderful works] Properly, powers; now these excellent works above nature, are called powers; because therein appeareth the extraordinary power of God.

V. 23. *I will professe*] Or confess, make it known unto them, and to men and Angels.

I never knew you] Luke 13. 27. Though you thought so highly of your selves, as in opinion thereof to condemn others; and though others magnified and admired your excellencies, yet I never approved of you, nor owned you for mine, Psalm 1. 6. Rom. 7. 15. 1 Cor. 8. 3. Gal. 4. 9. 2 Tim. 2. 19.

depart from me] Psal. 6 8.

ye that work iniquity] That live in sin, notwithstanding the excellent gifts which I bestowed upon you, and the sacred profession, which you took on you.

V. 24. *therefore*] This is the conclusion of our Saviours sermon, upon the mount; wherein he sheweth by a similitude, the firm estate of those that practise the things he taught them in this sermon: and the failing condition of those that only heard them, left any should think they must be saved, because they had heard such an excellent sermon, and that from Christs own mouth.

whosoever heareth these sayings, &c.] Luke 6. 47.

unto a wise man] The first thing that a wise builder goeth about, is to find a good foundation to build his house on.

V. 25, *founded on a rock*] By rain descending, &c he meaneth troubles and persecutions, like storms and tempests, trying the constancy of Christians: others understand it by the terrible day of judgement: by founded on a rock, he understandeth those that do Gods will, being built upon Christ, who is our rock and foundation, 1 Cor. 10. 4. Ephes. 2 20.

V. 26. *to a foolish man*] An unwise builder, that layes no good foundation, though he may build curiously in the sight of men.

V. 27. *and it fell*] He that onely hears, will fall shore of salvation: for he is not founded on Christ the rock. Jam. 1. 22. Rom. 2. 13. Luke 11. 28.

V. 28. *the people were astonished*] Mark 1 22. Luke 4. 32. See note thereon.

V. 29. *as one having authority*] Not coldly as the scribes, but boldly as with infallibility of spirit, and authority from God. Tit. 2. 15, or not as scribes grounding on the traditions of men: but delivering what he spake as divine oracles. See 1 Cor. 2. 4. 1 Pet. 4. 11. or, not as a subject or minister, but as a spiritually king in his own kingdom: and therefore he said, ye have heard, but I say, &c. Chap. 5, 21, &c.

CHAP VIII.

Verse 1. *When he was come down*] And entred into one of the cities. Luke 5. 12.

great multitudes] Those that heard the former sermon, Chap 5. 1. &c. and others coming in to them before they came into the city, where the former miracle was wrought.

V. 2. *And behold*] Mark 1. 40 Luke 5 12.

worshipped him] By falling on his knees first, Mark 1. 40. and then on his face. Luke 5. 12. a sign of humility.

Lord if thou wilt] He dares not ask to be healed, but leaves it to Christ, to do as he pleased; when he had declared his affliction to him: note his modesty; this is called asking. Luke 5. 12. he obtained what he desired, verse 3. See the like in *Hezekiah*, Isa. 38 3.

thou canst make me clean] This sheweth his faith: though his disease was incurable by men, yet he is confident that Christ can heal it.

V. 3. *touched him*] The law forbad to touch a leper, left other should be infected by them, Lev. 5 3. but Christ was above the law and healed him by touching him: the lepers touching others defiles, Christs touching him cleanseth.

saying] Not out of ostentation, to shew what he could do, but out of pitty to the leper, Mark 1. 41. and to shew his beneficence and readinesse to do good.

I will] It is true as thou sayest; I confirm it by healing thee.

be thou clean] A word of the effectuall command, as Gen. 1. 3. Let there be light.

immediatly his leprosie was cleansed] An argument of Christs divine power, that could heal him suddenly by his word. See Luke 5. 12. &c. There is nothing between the work and command of God; *quia in præcepto est opus*, saith *Ambros, in Luc l. 5.* his will is his word, and his word, his work: *voluntas ejus mensura rerum est, semo ejus finis est operis. Ambros. Hexam. l 3. c. 2. init.* His will is the measure of things, his word is the end, or finishing of the work Here we see that believers, in afflictions, *non patiuntur ad panam, sed subeunt ad coronas, P. Chrysol 4. serm.* 15. do not so much suffer to be punished, as undergo to reward, and to be crowned.

V. 4 *see*

V. 4. *see thou tell it no man*] Make no thay to tell it or talk of it to any, but bie thee to the Priest, as Luke 10. 4. or, do not publish abroad, what I have done for thee. Chapter 9. 30. He might seem by his miracle to be ambitious of fame; but thus he prevents that opinion: and because; in his state of humiliation, he would not be manifested before the due time. See mark 1.44. &c.

that Moses commanded] Levit. 14. 4.

for a testimony unto them] That they may beleeve, chap. 10. 18. 24. 14. Mark 6. 11. or for a testimony against them; to render them inexcusable if they beleeve not: (as Mark 13. 9. Gal. 5. 3. Jam. 5. 3.) and if they should calumniate him as an enemy to the law. See Mark 1. 44, 45.

V. 5. *And when Jesus*] Luke 7. 1.

there came unto him] Not in his own person, but by the elders of the Jews, Luke 7. 3 (as *John* spake to Christ by his Disciples, chap. 11. 3.) So he is said to beseech him; that is, by those he sent to beseech him: it seemeth, he first sent, and afterward came unto him himself.

a Centurion] A commander of a band of souldiers, consisting of an hundred men, or more.

V. 6. *lieth*] βεβλημενος is cast down, verse 14. as sick men use on their beds; being so feeble and weak that they can neither go nor stand: specially, they that are taken of the palsy, which is a *παραλυσις* and dissolution of the nerves, leaving the disaffected no strength to move themselves.

at home] This heathen mans care of his servant, keeping him in his own house, and looking out for cure for him, is an example for us, to tender our sick servants.

V. 7. *I will come*] Our Saviour refused to go to the rulers house, being twice entreated by the ruler himself. John 4. 47. 49 but here he offereth to go, being but sent unto by the Centurion; possibly the other thought Christ could not heal except he came to him, but this man was confident he could.

V. 8. *I am not worthy*] The best men have lowest thoughts of themselves.

speak the word onely] See on verse 7. and on verse 3.

V. 9. *For I am a man under authority*] If I being a man under the command of others, yet having others under my command, can thus do; much more canst thou who hast absolute command; thus men should take occasion by their own command over others, and their ready subjection to them, to consider Gods soverign authority over themselves: and be ready to obey him in all things.

go, and he goeth] Not questioning why and wherefore, but without delay doing that which is enjoyned; so will this sicknesse be gone at thy command.

he marvelled] As man, and shewed some outward signe of admiration to others: as God, he knew the faith of the Centurion, for he gave it; as man he knew not all, and so he marvelled at a faith so rare and commendable.

no not in Israel] That is among the Jewish nation who had been continually instructed in the Scriptures testifying of Christ: Hence it appeareth, that the Centurion was an heathen man, though probably a proselyte. Luke 7. 5.

V. 11. *many shall come*] Our Saviour takes occasion from the commendation of the Centurions faith, to speak of the calling of the Gentiles, and rejection of the Jews.

from the east and west] From all parts, as Isai. 12. 12. & 43. 5. an allusion made to *Jacob*, Gen. 38. 14.

shall sit down] A metaphor taken from banquets or feasts, where men of different conditions sit down together, Isai. 25. 6. Matth. 22. 2. Luke 22. 30.

with Abraham, and Isaac, and Jacob] The Jews scorn to eat with strangers now, but the time shall come when strangers shall enjoy eternal happinesse with their holy ancestours, and they themselves shall be excluded.

V. 12. *children of the kingdom*] As Chap 9. 15. who were born of those parents to whom the kingdom was promised: and by virtue of the covenant, Rom 9. 4. it had still belonged to them, had they not forfeited it by their unbelief and wickednesse.

into utter darknesse] The darknesse of hell, 2 Pet. 2. 4. Jude verse 6. compared to prisons, which were often times out of the city. Acts 12. 10. meaning, they should be in a state most remote from heavenly joy and blessednesse. This utter darknesse which shal be to all that are shut out of heaven, the kingdom of light they shall have no comfort in it; as that darknesse hath, in which men at least may rest, or flee from dangers pursuing them; which in utter darknesse cannot be, there shall be weeping and gnashing of teeth; that is, extreme horrour of soul, grief and anguish of the damned, in regard of the good which they have wilfully deprived themselves of, and the tortures and bitter sorrows into which they have cast themselves; out of which they have no hope of comming.

weeping] Isa 55. 14. For their sorrow and pain.

gnashing of teeth] A sign of envy at the felicity of Gods people, Psalm 112. 10.

V. 13. *go thy way*] Take no further care, thy request is granted. So, 2 Sam 14. 8 Mark 5. 34. & 7. 29. & 10. 52. Luke 7. 50. & 8. 48. John 4 50. & 8. 11.

as thou hast believed, so be it done,] &c. Matth. 9. 29. he sheweth in these few words, the admirable power and efficacy of faith, which bringeth it to passe, that these things which according to Gods word, we beleeve, we receive accordingly; this Centurian beleeved that Christ, though bodily absent, could yet by his divine power, every where present, cure his sick; and according to that faith, which Christ had given him, he also did restore his servant: he only can repaire who made us, see how readily Christ powreth out his mercy, where he giveth a capacity to receive it: he will hear the power of faith, Jam 5. 16. the reason why we so seldom obtain, is because few have faith.

in the self same hour] John 4. 53.

V. 14. *And when Jesus*] Mark 1. 29. Luke 4. 38. went directly from the synagogue to *Peters* house, for the Apostle had not left all in their following Christ, so as to retain no interest, they were ready to have left all for Christ, if his honour and truth required it: until then there was no cause why they should neglect father, mother, family, &c, as far as the service of Christ permitted, they held their proprieties, and supplyed the necessities of theirs. See John 21. 2. &c.

into Peters house] Which was in Bethsaida. John 1. 44. unlesse he were born there, and lived at Capernaum: or removed his dwelling after he was called to be an Apostle, that he might the better attend on Christ: or else that at Bethsaida was his own house, and this at Capernaum his mother in laws house, which he used to repair to, when he came thither, which is most probable: for the house here specified, appeareth to have been at Capernaum, verse 5. Mark 1. 21. 29. That was still Peters house, though he truely professed, that he had left all: that is, the present use, but not the proprietry.

of a fever] Gr. Of a burning fever, Gr. πυρετω, which is of πυρος fire, and the Latine word *febris*, of which our English maketh *fever*, seemeth to come *a fervore* heat, which Luke 4. 38. it is called a great fever, the more dangerous for any person in years: all this setteth of the divine power of Christ, to heal all diseases, however dangerous, or desperate, to mans reason.

V. 15. *He touched her hand*] After he was entreated to heal her, Luke 4. 38. and had rebuked the fever, as one that had authority over it. Luke 4. 39. *non sui infirmitas ubi auctor salutis assistit, Chrysol. serm.* 18. infirmity standeth not, where the author of health assisteth.

and ministred unto them] To shew her thankfulnesse, and that she was perfectly cured. See John 5. 8, 9. first, she arose, which being sore sick she could not: next, she prepared meat for them; that is a work of the healthy.

V. 16. *when the even was come*] Mark 1. 32. Luke 4. 40.

possessed of devils] This mischief of possession, it seemeth, was then very common among the malitious Jews: no wonder, where strife, envy, and malice are, that wisdom is devillish, James 3. 14, 15. where love is, there God is, for God is love, 1 John 4. 8. where malice is, the devil easily taketh possession of his own: if Christ own his disciples by their mutual love, John 13. 25. Satan must needs know the malitious and revengfull for his own.

with his word] Not as the blasphemous Jews said, through Beelzebub. Chap. 12. but by his own word and power, as being Lord of all the creatures. See Psal. 106. 9. therefore the devil neither would nor durst stay, when he said to him, verse 9.

called that were sick] Of all sorts, or all that came to him to be healed.

V. 17. *That it might be fulfilled*] It was in a sort fulfilled, by his having compassion on us, manifesting a kinde of participation with us, in all our bodily infirmities, Heb. 4. 15. or by taking away bodily diseases from men, which was a type of healing their souls but it was principally fulfilled, by bearing all the punishment due to our sins: so were we healed by his stripes. Isaiah 53. 4. 1 Pet 2. 24.

V. 18. *great multitudes about him*] So many, that he could not conveniently converse with them, or attend that which was necessary for himself or his followers, Mark 3. 9 10. 20. which seemeth to have occasioned the commandment following.

to the other side] For Capernaum was situate on the lake of Tiberias.

V. 19 *a certain Scribe*] See on Luke 20. 1 Syr. ܣܦܪܐ ܚܕ *sophra had*, one Lawyer, or a certain Scribe, it seemeth they were one and the same. See Chap. 13. 52. Luke 10. 25. 1 Cor. 1. 20. & Tit. 3. 13.

whithersoever thou goest] I will leave all to follow thee.

V. 20. *foxes have holes*] He doth not say, Kings have palaces, but I have none; or rich men have houses and lands, to entertain their followers, but I have none: but, the foxes and birds have, &c. as if he said, thou are deceived, who thinkest of following me for temporal preferment, who possesse nothing secular, no not so much as an house.

nests] Places of abode, or shelter, in trees, or other convenient receptacles, as Psal. 84. 3 & 104. 17.

the Son of man] I that live in mean repute, and a contemptible estate among men, *hoc nomen impositit, quæ se familiarius appellari voluit, &c. Augustine Honorato ep.* 120. he gave himself this name, by which he would be more familiarly called.

hath not where to rest his head] Either he lived in an hired house, or lodged with his disciples. He doth not forbid him to follow him, but secretly pointeth at his carnal intention in sue his tending of service: as *P. Chrysologus* saith, *serm. 19. non repulit volentem sed fingentem prodidit*, he repelled not one willing to follow him, but discovered a dissembler,

V. 21. *said unto him*] After that Christ had called him, Luke 9. 59.

suffer me first] Before I follow thee, and leave my family and domestick affairs, to performe this work of piety to my deceased father.

to go and bury my father] Let me stay till my father be dead, that I may performe the last office to him, and then I will wholly attend on thee.

V. 22. *Follow me*] Christ called him to preach the Gospel, Luke 9. 60. in which case, parents and all were to be left, Chap. 4. 20. 22. Christ will have his servants prefer his commands, before all the most necessary businesses of this present world; he will not stay untill the affairs thereof will give them leisure to serve him, who ought first to be served, See Matth. 6. 33.

let the dead bury their dead] Let them that are dead in sin, bury them that are dead for sin, 1 Tim. 5. 6 it seemeth to be an allusion to the rites of priests and Nazarites, who were forbidden to be present, at the funeral exequies of the dead, Lev. 10. 6. Num. 6. 9 *non pietatis obsequium negat*, &c. *Chysol.* 5. *s.* he denied not the obsequie of piety, but preferreth the service of God before humane affections.

V. 23. *when he was entred*] Though he gave commandment to go over, verse 18. yet the Disciples took not shipping, till he was gone aboard himself.

V. 24. *and behold*] Mark 4. 37. Luke 8. 23. and here verse 2.

the ship was covered with waves] She shipped much water in those overgrown seas, in so much that the was ready to founder, and sink down.

he was asleep] To shew the truth of the humane nature, and the weakneſſe of faith in his disciples.

Vs 25. *we perish*] Thus they cryed out in their fear and affrightment, and by way of expostulation, as Mark 4 38. *Carest thou not that we perish?* and therefore he justly checks them, verse 26

V. 26. *O ye of little faith*] As Matth. 6 30.

rebuked the winds] To shew his authority over them; lest they might think the suddain allay of the winds, was either naturall or accidental: he commandeth them to cease, that they might know it was by his extraordinary power: and to shew himself the Lord of sea and winds, he speaketh so in his Disciples hearing, to assure them that all the creatures are subject to his command.

V. 27. *the men*] Which sailed in the ship, or in the other vessels in company, Mark 4 36, Luke 8. 23,

V. 28. *When he was come*] Mark 5. 1. Luke 8. 26

of the Gergesens] Some think them to be a remnant of the Gergashites mentioned Gen. 10. 16 they are called Gadarenes by the Evangelists, either because the city had two names: or else both these cities stood neer together on the lake of Tiberias, and the countrey was called sometimes by the name of the one, and sometime of the other. See on Luke 8. 26 See *Joseph. de bel. Jud. l. 2. c. 20.*

there met him] So great was Christs power over them that they were enforced to come before him, who else would willingly have run from him.

two possessed with devils] Mark 5. 2. Luke 8. 26. mention but one. See on Luke 8. 27. *Augustine. to. 4. de consens. Evangelist. l. 2. c. 24.* resolves that the one mentioned was, *persona alicujus clarioris & famosioris, quem rego illa maximè dolebat*, &c. a more eminent and more noted person, whom that countrey specially bewailed.

out of the tombes] Or, from among the tombs: they were made out of the cities, and so, that so men might hide themselves therein, See on Luke 8. 27. These were solitary places, whither the devils carried the possessed from the society of men, to make them in their suddain appearing, formidable to the passengers occasioned to go by them.

exceeding fierce] The devil fils them whom he possesseth with cruelty.

V. 29. *they cryed out*] Before Christ said any thing to them they felt his divine power conventing them before him, of whom they were much afraid.

what have we to do with thee!] Why comest thou here to us? See 2 Sam. 16. 10. 2 Chron. 35. 28. John 2. 4.

Jesus thou Son of God] This confession of the devills, is either out of fear, or malice, to make the world suspect that to be false, because Satan spake it. It is a true saying, Lyers so bring it to passe, *ut nec vera dicentibus credatur. Jerom. ep. Julian l. 1. ep. 2.* that none believe them when they speak truth.

to torment us before the time] As if he had said, This is our time to torment others: why dost thou come to torment us before the day of judgement? either they feared that Christ would now send them to Hell to abide there; or it was a torment, in their accompt to be cast out of those they possessed, as Luke 8 28. 29. the word Βασανίσαι here used, signifieth to examine by torment, as racking, torturing, &c. importing a very vehement and painfull tormenting.

V. 30. *a good way off*] On a hill, as Mark and Luke testifie

a herd of many swine] Some think these people were of those whom the king of Assyria had placed in Israel long before; others that they were a kinde of Greeks, having a mixt religion, and so kept swine: others, that there was a colony of Romans in those parts. See *Isa. Causaubon. exercit.* 13. 34. and on Luke 8. 32.

V. 31. *the devils besought him*] They could not go into swine without his leave, much lesse into men.

suffer us to go, &c.) When they cannot hurt men, they desire to hurt their goods, See Job 1. 10, 11. the reason why they desired to destroy the swine, was, first, that they might be doing some mischief, though they could not do all they would: next that they might have occasion of tempting the worldly Gadarenes to blaspheme Christ, for the losse of their swine: and lastly, that they might affect the Gadarenes carnal hearts with dislike of the Gospel, which brought them such losse, as it here fell out.

V. 32. *he said unto them, Go*] Christ granted the devils petition, who sometimes, and in some things, denieth ours; to teach us to submit our wills wholly to his, who sometimes granteth in justice, and sometimes denieth in mercy.

when they were come out] Out of the possessed men.

the whole herd of swine ran] About two thousand swine, Mark 5. 13.

ran violently down] Being carried by the power of the spirits possessing them.

into the sea] Into the lake of Genezareth.

and perished in the waters] Christ thus justly punished them who were the owners of these beasts knowing their hearts, who preferred them before their own salvation by Christ; as many now do their pleasures, which God therefore both in justice and mercy taketh from them.

V. 33. *they that kept them, fled*] For fear, being partly terrified with the sight, partly to tell the news in the city, and possibly to excuse themselves to their masters, lest they should think their servants negligence was the cause of that their losse: yet Gods providence so wrought therein, that Satan, who would ever destroy and hinder the propagation of the truth of Christ, was foiled by his own endeavour, and the power and goodnesse of Christ, made more publique and manifest in this miracle.

V. 34. *they besought him*] They offer no violence unto him: they knew they could not that way prevail against him, by overpowring him, who could command the very powers of Hell.

depart out of their coasts] Lest they should suffer any further losse by his being there: thus they preferred their swine before Christ, as *Esau*, a portion of meat before his birthright. Genes. 25. 34. It had been a singular blessing that Christ vouchsafed to visit them, had they made a right use thereof for their salvation, but marke how impious mindes abuse and embitter all Gods favours: Secondly, observe what wretched petitions the blinded worldly men sometimes present to God; how many desire that, which if obtained, would prove a severe curse unto them?

CHAP IX.

Verse 1. *Into a ship*] The ship which had newly brought him thither, chap. 8. 23.

into his own city] Capernaum; for as *Chrysost. hom.* 30. in Matth. and *Theophylact* say, Bethlehem brought him forth, Nazareth brought him up, and Capernaum was his dwelling place, Matthew 4. 3. thither he vvent to abide for a time, after he had been endangered at Nazereth, Luke 4. 29. It is called his city, because he was very often there; after he had gone thorow all Galilee preaching. In the first year of his ministery, he settled in Capernaum; whence it is called of the Evangelists, his city.

V. 2. *And behold*] Mark 2. 1. &c. Luke 5. 17, but both anticipate and alter the order thereof: all agree in the substance. 1. The faith of those that brought the sick man. 2. Christ his answer. 3. The Pharisees calumny. 4. Christ his defence. 5. The miracle and effect thereof.

a man sick of the palsie] Which is a disease well known of many, so laxating and dissolving the sinews, that besides the pain, it renderth one unable to help or move himself; and it is rarely cured by men.

seeing their faith] Theirs that took such pains to carry him to Christ, as his also that would so be brought: he saw their faith, as man, by the fruits of it; in that they brought a man so incurable, let him down through the roof of the house, and laid him before him; saying nothing, as not doubting but that he would cure him if he saw him in that misery, Mark 2. 4. Luke 5. 9. As God, he knew it of his own omniscience, without these forementioned effects: as he knew the thoughts of the scribes. Mark 2. 8. Luke 5. 22.

son, be of good cheer] Be comforted, and doubt not of the recovery of

of thy health, now thy sins are forgiven thee, which were the cause of thy sickneſſe.

thy sinnes are forgiven thee] Which he best knew, who forgave them, as God, and interceded for him as the onely Mediator between God and man, 1 Tim. 2. 5. hence it appeareth, that sinne is the cause of all diseases and miseries. Secondly, that Christ is that onely Physician, who can cure body and soul. Lastly, that the condition of believers is blessed, in that they obtain more than they could ask or think; as this paralytical man here did, whom he therefore called sonne; because faith made him a Sonne of God. John 1. 12. So good is our God, that faith obtaineth, before it can perceive it hath obtained: so he heareth us before we call. Isaiah 65. 24.

V. 3. *Certain of the scribes*] Luke mentioneth the Pharisees also; they commonly joyned (as wicked men use to do) to oppose Christ. However, they did dissent among themselves in respect of contrary opinions, or other private interests.

said within themselves] ἐκ τῶν ἐν ἑαυτοῖς Syr. בלבהון *benaphshehaun* in their souls: that is, they thought within themselves; they did not onely murmur, but secretly thought impiously, expecting the opportunity of censuring, when they were among other company. See on Mark 2. 6. Psal. 14. 1.

this man blasphemeth] Βλασφημεῖ, is as it were βλάπτων τὸν ἄλλον, to hurt another; fame or reputation: *Suidas* interpreteth βλασφημεῖν, ὁ δὲ Θεὸν ἐξουδενίζων, one who injureth God with contumelious words, which is either when men detract from God his honour due; or attribute any evil to him. So they thought Christ derogated from Gods prerogative to forgive sinnes; and arrogated it to himself: it is indeed in God alone to forgive sinnes, Isaiah 43. 25. this sheweth therefore that Christ is God; which they would not understand in all his miracles which they saw.

V. 4. *knowing their thoughts*] See on verse 2. Thus also he shewed himself to be God, by shewing what they thought: they dissembled their calumny in their hearts, he saw it lurking there.

Wherefore think ye evil] Of me, as a blasphemer: he doth not doubtfully object, as one that suspected their thoughts by some whispering, countenance, or outward gesture; but openly chargeth, and reproveth them for the sin of their heart which he saw, which none but God could do.

V. 5. *Whether is it easier to say*] Ye think it harder to heal the palsie, than to forgive sinnes: ye shal know then, that I have power to forgive sinnes, by my healing this man with my word: it is indeed more to remit sin, than to heal a sick man, but not so easie to convince another, by a thing not seen, as by a work discernable by the eye.

V. 6. *The Son of man*] See on Chap. 8. 20.

power] Gr. Authority, ἐξουσίαν, which signifieth either power or authority, so Matth. 7. 29. John 17. 2. or jurisdiction, Luke 23. 7. right Mark 3. 15. dignity, John 1 12.

on earth] Though he abide here on earth, and live here as man, conversant with men, and in a state of humiliation.

take up thy bed] That all may know that thou art perfectly healed. See on Chap. 8. 25.

V. 7. *and he arose*] Suddenly and perfectly cured, taking up his bed, who before, could not move himself. Luke addeth, glorifying God, as verse 8. Christ having proved by this admirable work, that he, as God, had power to remit sin, as well as to take away the most desperate effects thereof: all diseases, (had the spectators been constant to their own principles, that none can forgive sinne but God onely) they might hence come have to beleeve in him the Messias and Redeemer, but envy and malice had blinded them so, that they could be constant in nothing but sinne and errour.

V 8. *they marvelled*] To amazement and fear, as Luke expresseth it.

glorified God] That is, they divulged the power and goodnesse of God; shewed in that miracle, which is the principal end of miracles; that in consideration thereof, we should beleeve Jesus Christ to be the Son of God manifested in the flesh: which though all did not hear, who marvelled and feared, yet doubtlesse some did; who by the operation of the holy Ghost in them, truely apprehended him to be their Saviour and Redeemer.

unto men] That is unto a man, for such Christ appeared unto them, though the power working these things, was confessed to be divine.

V. 9. *And as Jesus passed*] Mark 2. 14, Luke 5. 27.

named Matthew] He is called *Levi* in the other Evangelists, he had two names.

sitting at the receit of custome] At the custom-house: it seemeth to have been by the sea side; Mark 2. 13. It may be he was to receive the customes due from merchants and passengers; Then due to, and imposed by the state or Rome.

and followed him] He adviseth not with flesh and blood, saying, how shall I live, whither shall I go; how shall I bear the malice of the Pharisees, who hate Christ and all his followers, but goes after him instantly, Gal. 1. 16. Luke saith, he left all: that is, his books, and businesses of the customes and that course of life; wholly addicting himself to the service of Christ: we may not conceive that he deserted or gave away his estate, personal or real; for he afterward entertained Christ at his house: verse 10. but so called from, as his calling to Christ, and following him; would permit: So *Peter, Andrew, James* and *John* followed Christ: they left their ships and nets, and fishing, yet Peter still retained his house, Chap. 8. 14.

V. 10. *in the house*] In *Matthews* house, who made a feast for him. Luke 5. 29.

many Publicanes and sinners] *Qui vectigalia redimebant, Publicani appellati*, &c. *Volaterran. de Magistr. & sacerd. Roman.* they that were here together, seem to have been the friends and acquaintance of *Matthew*, whom he therefore invited, that they also might hear, and be won to Christ and salvation: some here understand two sorts of men; by Publicanes *Matthews* fellow-officers: and by sinners, those that were of notorious, bad and loose lives, or such as the Jews had cast out of their sinagogues; as, John 9. 22. 34. infamous persons among them. (Of Publicanes see on Luke 3. 12.) Others think them to be all one, and the Publicanes were called sinners, because they were imployed by the Romanes to gather their tribute, and for the most part did it with much rigour and oppression of Gods people.

V. 11. *When the Pharisees saw it*] It is not likely, that the Pharisees would go into the house of a Publican to see it; but either they heard *Matthew* invite him, and saw them going along to the house, or else they knew it by report from others.

said unto his disciples] They still catch up any occasion to calumniate Christ. See on Luke 19. 7. they durst not ask Christ, because they knew they were not able to deal with him, but say this to his disciples, to alienate their affections from their Master; seeing that by their tradition, they were not to eat or commerce with Publicans or infamous persons.

V. 12. *When Jesus heard that*] From his disciples, or overheard the Pharisees speaking to them.

They that be whole, need not a physician] I must converse with these, because they are spiritually sick, and I am the physician of souls; they are sinners, I am their saviour; others think they have not so much need of me: *bonus medicus qui infirmitates nostras accepit. Ambros. l. 10. ep. 82.* he is the good physician, who took on himself our infirmities.

V. 13. *go ye and learn*, &c.) You that glory in your knowledge, and will be the onely teachers of all others, are yet ignorant of the main; therefore go learn, for shame.

I will have mercy] Hos. 6. 6. Chap. 12. 7. That mercy is better than sacrifice, See Hebr. 13. 16. God by the Prophet upbraideth them with their hypocrisie, who pretended to much sanctity in their sacrifices and offering, when indeed, they had within them, neither love to God, nor charity to their neighbour: the prophet put חסד *Chesed*, benignity, or beneficence: the Greek ἔλεος mercy, Hosea. 6. 6. Chapter 12. 7. for beneficence is a sure effect of mercy.

and not sacrifice] More, or rather than sacrifice, as it is expounded. Hos 9. See the like manner of speaking, Gen. 32. 28. Prov. 8 10. Luke 14 12. 1 Cor. 1. 17. Chap. 6. 19

I am not come to call the righteous] That is, *illos justos, qui in sanctitate generis, & literâ legis gloriantur. Paulinus Augustino. ep.* those righteous, who glory in the sanctity of their ancestours, and the letter of the law. Such as you Pharisees, who think your selves righteous, and all others, contemptible sinners: I come to convert such as have not yet repented; how shall I do that, if I converse not with them: though they that are converted are infirme, yet have they not so much need of my presence, as those who are yet in impenitency, and so desperately sick in soul.

sinners to repentance] 1 Tim. 1. 15.

V. 14. *The disciples of John*] *Matthew* names these onely, because these were the speakers. *Luke* names the Pharisees onley, because they set them on work, that they might disgrace Christ, by that authority which *John* had with the people; *Mark* nameth both, because both had hands in it.

why do we and the Pharisees] Mark 2. 18. Luke 5. 33. They propose themselves as examples: and the sense is, why do not you fast, as well as we? as reprehending his neglect therein; we have our set fasts, why joyn you not with us therein, See Zach. 7. 5. besides, the Pharisees enjoyned their disciples weekly fasts, Luke 18.

but thy disciples fast not] Either thy way, or ours taught us by John is not right: but we must know that John and Christ had divers schools and disciples, but not contrary: for John was to prepare the way of Christ, and that Johns discipline was much more strict and austere, than Christs school could conveniently bear: therefore the Pharisees liked Johns austerity better than Christs gracious affability, and commerce with sinners: so that they could have found in their hearts to have received John as their Messias. John 1. Luke 3. therefore in this question about fasting, the Pharisees and Johns disciples joyn.

V. 15. *Can the children of the bride-chamber*] μὴ δύνανται, or as *Mariangen. orat.* 26. readeth ἃ δύνασθαι, they cannot, that (saith he) is called impossible, which is not reasonable, or convenient,

which the interrogation implies: can the, &c. that is, do you think it reasonable, or fit? children of the bride-chamber, after the Hebrew manner, are those called, which are most conversant and familiar with the bridegroom. See on Luke 20. 36. the whole sense is; John Baptist, your master, taught you that I am the bridegroom, Joan 3. 29. that this time of my living here on earth, is the time of my espousals to my Church, Ephes. 5. 25. 27. &c. my disciples are children of the bride-chamber: how can they mourn, until these feasting dayes be over? that is, the incomparable joy which they now have, in gathering a pure virgin Church unto me, and eternall salvation, by preaching of the gospel.

mourn as long] Can they be in heavinesse while I, their Saviour am with them? is it reasonable that they should, in the very time of great joy, which should be to all people. Luke 2. 10. in the day of salvation 2 Cor. 6. 2. the time of rejoycing foretold by the prophet, Isaiah 35. 1, 2. Jer. 31. 13. Joel 2. 23. Zach. 2. 10. Zach 9. 9

when the bridegroom shall be taken from them] When I shall be taken from them into heaven.

V. 16. *a piece of new cloth*] Or raw or unwrought cloth: ῥάκους ἀγνάφου *panniculi impoliti. Tudicus.* Some interpret thus, as new cloth is not fit to be put upon the old, nor new wine into old cask: so it is not fit to teach this doctrine of the gospel newly manifested to you and the Pharisees, who stand too much upon old traditions: others better thus, as the old garment cannot long bear a new piece, nor the old vessels new wine, because of their weaknesse: so my disciples cannot yet bear this austere discipline, till I am ascended up into heaven, and send down the gifts of my spirit in a more plentiful measure upon them.

V. 17. *new wine into old bottles*] See on verse 16. He useth this manner of similitude, that he might shew that he separated *Evangelii novitatem à legis vetustate——sicut fructus separatur à semine*, the newnesse of the gospel from the oldnesse of the law, —as the fruit is separated from the seed. *Tertul. l. 4. c. 11. adverf. Marcion*, so indeed is the gospel to the law; *diversum sed non contrarium*, divers, not contrary: the gospel was in the law, as the corn in the blade; understood, but not yet appearing, until maturity in the fulnesse of time; the harvest of which Christ spake, John 4. 35.

V. 18 *While he spake these things*] While the Pharisees endeavour to calumniate Christ, God giveth him a double occasion to convince them, and manifest his divine power.

a certain ruler] Mark 5. 22. Luke 8. 41. *Jairus*, whom they call ἀρχοντα τῆς συναγωγῆς a ruler of a synagogue. See on Luke 13. 14.

worshipped him] By falling down at his feet, Mark 5.

lay thy hand upon her] His faith was short of the Centurions, though he were ruler of a synagogue: the Centurion desired Christs word onely. See Chap 8.8.

V. 19 *Jesus arose and followed him*] Graciously complying with his weaknesse, who could as well have raised her from the dead, by his word onely, absent as present.

V. 20. *with an issue of blood twelve years*] She had been a long time sick, and as it appeareth by the other Evangelists, had tryed many Physicians, and was now in a wretched condition, having no more means to consult others: yet Christ heals her.

came behind him] Ashamed to confesse her disease: we are ashamed of the effects, not of the cause: of misery, but not of sinne.

touched the hemme] This was an admirable effect of faith, and modesty *pium latrocinium*, an holy theft. *Crysol. serm.* 33. not wronging the owner, but relieving the taker; Christ was not hereby injured, but the helplesse woman cured.

V. 21. *I shall be whole*] The physicians could not cure me, onely a touch of the garment of Jesus can do it.

V. 22. *turned him about*] That he might manifest this work of faith unto the people, that God might be glorified: and that not onely *Jairus* weak faith might be strengthned, and he the more confidently look for the raising up of his daughter: but that we also may be assured that he (who now sitting at the right hand of God, hath not lesse power or mercy, than when he was here in the form of a servant) will also heal and help us, if we come unto him in faith: *non Christus infirmantibus, sed fides deest*; *Chrysol. s. 5.* Christ is never wanting to infirme, if faith be not.

be of good comfort] See on verse 2.

thy faith hath made thee whole] See on Chap. 8. 13. Christ, by faith apprehended, cured her: so this most true, we are saved by faith in Christ Jesus, not by any merit of our faith, which is the free gift of God, (Ephes. 2. 8.) as is also justification by faith, and salvation by Christ, yet Christ would not here say, I have cured thee, but thy faith hath made thee whole, that he might confirm the woman in that faith, and teach all others the onely way to obtain health and salvation, that is, by faith in Christ, Mark 5. 34. addeth, go in peace, and be whole of thy plague. See Luk 7. 47. 48.

from that hour] She was presently cured, and never troubled with that sicknesse more.

V. 23 *saw the minstrels*] It was an usuall thing among Jews and Gentiles to have so mal mourners, and also musicians in their funerals. Jer. 9 17. & 48. 36. So said *Jeroin ad Helioad. l. 2. ep. 14. Hesiodus natales hominum plangens, quadet in funere*: *Hesiod* bewailing the nativities of men, rejoyceth in their funeral.

V. 24. *not dead, but sleepeth*] She is not so dead but that she shall immediately be raised to life again. See on Luke 8. 52.

V. 25. *when the people were put forth*] He put them forth because they derided him, verse 24. and thesefore were unworthy to see the miracle done: or because he would not yet manifest himself by such works.

took her by the hand] As we use to wake them that are asleep, by shaking them by the hand, and calling aloud to them.

and the maid arose] As one out of sleep: so death is self yeildeth to Christs divine power, who is the resurrection and the life, John 11. 25. It was he that said, *O death, I will be thy death*, or thy plagues, &c. Hosea 13. 14. in his death thou dieth, but we live: we give thee thanks, O Christ our Saviour, who are thy creatures, *quod tam potentem adversarium nostrum, dum occideris, occidisti*: *Jerom 5. f. ep. 24.* that dying, thou hast overcome this our so powerful enemy; though he raise us not up now, yet shall he at the last day: thus faith obtaineth, while flesh and blood laugheth at the promises of Christ, and is put out from his blessed presence.

V. 26. *the fame thereof*] Or, this fame, verse 31. the fame or report of this his raising *Jairus* dead childe was noised about through all Galilee, every one striveth to tell it for a marvelous and new thing, though he charged them not to divulge it. Mark 5. 43. glory, like the shadow in the sunshine, follows those that flee from it.

V. 27. *when Jesus departed thence*] Christ unceasingly doth good: and every place affordeth him opportunity of manifesting his divine power.

two blinde men] The circumstances shew that this was not the story recorded, Mark 10. 46. Luke 18 35. but another healing the blinde, which he did sundry times.

followed him crying] He answered them not, untill he came into the house, verse 28. that that little delay might the more kindle their desire of obtaining, and leave a deeper impression in their mindes of the favour received: we too soon forget that which we quickly obtain.

thou son of David] Chap. 15. 22. & Chap. 20. 30 31. meaning the Messias of the posterity of David under which title they usually spake of their expected Messias. See Chap. 1. 1. for now Christs frequent and admirable miracles, began to work in men an opinion that he was the Messias, Chap. 12. 23. John. 7. 31. Matth. 20 30, 31.

V. 28. *able to do this*] To open your eyes; for so Christ understood their petition presented unto him for mercy, verse 27. though they named not this particular favour.

V. 29. *then touched he their eyes*] He could have restored them sight onely by his word: but thus he pleased sometimes to do, that they might understand that he was tyed to no means or manner, who ruled all the courses of nature, and could dispense with them as he pleased.

according to your faith] See on Chap. 8 13.

V. 30. *their eyes were opened*] That is, they could see: for the Jews called blinde eyes, shut. John 9. 26. 30. thus was that fulfilled which was spoken, Psalm. 146. 8. Isai. 35. 5.

he straightly charged them] He forbad them with an earnest commination, So the word ἐνεβριμήσατο here used, signifieth, as it were, *graviter ei fuit inter-inatus, or, admibitis minis interdixit*, He forbad them with threatnings, if they made the work done on them known, as if it were said, *cum fremitu interminatus est.*

see that no man know it] See verse 25. Either Christ would not have his miracle published yet, or not to the inhabitants of those parts: for all things are not to be published at all times, nor to all persons. See Chap 8. 4.

V. 31. *But they*] Contrary to his charge they published it all abroad, they could not conceale so great and admirable a mercy of God received.

V. 32. *as they went out*] Luke 11 14 See on verse 18. 27.

a dumb man possessed of a devil] Either he was natively dumb, or made dumb by the devil possessing him: that so he might deprive him of the use of his tongue, which is mans glory, and wherewith he honours God: the latter is most probable; because Christ is not said to loose his tongue, but only to cast out the devil, and then he spake, verse 33.

V. 33. *it was never so seen in Israel*] None of the former prophets ever did the like things.

V. 34. *But the Pharisees said*] These learned men blaspheme Christ, when the ignorant people had more holy speeches, and more reverend opinion of him: *Ita facilis doctrina malice embitter and overthrow all excellencies.*

he casteth out devils] Chap. 12 24 Mark. 3 22. Luke 11. 15. It was a work so evident, that they could not deny it; yet they calumniate the means and manner.

the prince of the devils] There seemeth to be an order among devils (the authours of all disorder) they rob God of his glory, and accuse Christ under the notion of a Magician, as if he had entred into covenant with the prince of the devils, and so gotten power to cast out inferiour devils.

V. 35. *And*

V. 35. *And Jesus went about*] Mark 6. 6. Luke 13. 22. See on chap. 4. 23.

in their synagoges] They had synagogues in villages, as well as in cities: so christians had churches. Concerning the word Synagogue, see on Luke 7. 5.

among the people] He was not like those coverous Physicians, careful onely of rich patients, but negligent of the poor; he healed all.

V. 36. *But when he saw the multitudes*] Mark 6. 34.

moved with compassion] On their souls; because they wanted instruction. The Scribes and Doctors of the Law, and the Priests should have taught the people; but either they neglected to instruct them, or teaching, with their false glosse, infected them; serving their own ambition, gain, and vain-glory, they little minded their charge, wherein God had made them watchmen over his Israel: therefore Christ pitried their sad condition, who wanted better teaching.

fainted] Or were tired and laid down.

as sheep having no shepherd] See Numb. 27. 17. Scattered abroad not knowing where to get food, and exposed to many seducements, as people without a pastour. See 1 King. 22. 17. they had teachers, but none that tendred their good.

V. 37. *the harvest truly is plenteous*] Luke 10. 2. It pittied him to see so many Galileans, like corn, ready to be gathered to God, by faith and repentance, and such want of *harvesters*, that is, Ministers, to bring them in, John 4. 35. The peoples minds were stirred up to expectation of better teaching by Jesus preaching and miracles: this seems to be the occasion of sending the Apostles abroad, chap. 10. 15.

V. 38. *that he will send forth labourers*] Word for word, ἐκβάλῃ, is cast forth, or as the Syriac interpreter hath it *thrust forth labourers*; for we are very slow in so holy and important a work.

CHAP. X.

Verse 1. AND *when he had*] Mark 3. 14. Luke 9. 1. He called them unto him now in private, as Mark 3. 13. as to assigne them their mission and commission of going out to preach that which he had taught them: so further to instruct them, what he would have them to do, and how to carry themselves therein; that as he pitried the feattered people, so he might also relieve, and lead them by these, as faithful Pastours of their souls.

called unto him] Not to be his attendants and hearers now, for that had he done before, Luke 6. 13. but having kept them with him for some time, to fit them for their publick ministry, and seeing many of the people willing to be taught, he now sends them forth among the Jews, to instruct them, Luke 9. 1, 2. Christ had many Disciples; the chief whereof were the twelve Apostles, whom he would first send out as spiritual Harvesters.

he gave them power] And authority. Luke 9. 1.

against] Or over; No King could give his Ambassadours power over devils, neither could any of the Prophets give this power to his schollers; this onely the Lord of all the creatures could do.

all manner of sicknesses] See on Matth. 4. 23: That such miracles wrought by them, might, as confirme them in the truth of that they preached, and cause them to avow the same with all boldnesse and confidence; so also to assure the hearers, that it was indeed the, infallibly, truth, to which God vouchsafed to give testimony by these signes, exceeding all power and art of creatures, and so appearing to be Divine. See 1 King. 17 24.

V. 2. *the names of the twelve Apostles*] They are called Apostles, because they were first sent by Christ to preach the Gospel: their names God would have recorded for their honour, who having been instruments of so much good, must not be forgotten: as also that we may imitate them; there were twelve in allusion to the twelve Patriarchs, and relation to the tribes of Israel, chap. 19. 28. Luke 22. 30. Revelat. 21. 12, 14. See *If. Casaubon. exercit. 14. N. 5*

The first Simon] *Theophylact* saith, that Peter and Andrew are named the first διότι ἦσαν πρωτόκλητοι because they were first called: and *Chrysostom, hom.* 33. in Matth.. You see how that ὁ καταξιῶν ἀξίων τιθῆσιν, &c. they are not placed, or reckoned according to dignity: for he thought *John* greater than *James*, after whom he is named. See chap. 4. 18.

who is called Peter] This name Christ gave him, John 1. 42. chap. 16. 18.

V. 3. *Matthew the Publican*] Of Publicans, see chap. 9. 10. *Cal. Rhodigin. lect. Antiq. l. 20. c. 29.* faith out of *Firmicus. erant (inquit.) Publicani non vectigalitarii &c.* Publicans; or Customers, officers of the custom-house, or farmers of customs: *Alexand. ab Alexandr. Genial. dier. l. 2. c. 29.* faith (with *Volaterran*, forcerited, chap. 9 verse 10.) they that farmed customs were called Publicans: they are deceived who think all the Publicans among the Jews were heathens. See *If. Casaubon. Exercit.* 13. 71, 73. as also they who think it was, or is a contemptible office; it is true, the proud Jews despised them, as unholy and wicked, because they gathered customes and tribute of them, who were impatient of any subjection. But these were anciently among the Romans, men of good account; as may appear by many speeches of *Cicero. Alexander ab Alex.* forecited; telleth us, the chief of the order of Knight-hood, were in times past Publicans, and the flower of the Roman Knights, was contained in the order of Publicans: it is true that afterward this office was conferred on manumissed servants, and meaner men: and that among the Jews these men were in disgrace: whence some observe his humility, in that though he were now an Apostle, yet he telleth what he had been; so doth *Paul* 1 Tim 1. 13.

James the son of Alpheus] To distinguish him from the other *James*, the son of *Zebede*, and the brother of *John*, Matth. 4. 21. Mark 3. 17. (firnamed *Boanerges*, or sons of thunder) he was slain by *Herod*, Act. 12. 2. but this *James* is he who was called, *James* the less, Mark 15. 40. and the brother of the Lord, Galat. 1. 19. because he was the son of *Mary Cleopas*, the virgin *Mary* her sister: his wife was also named *Mary*, as *Jo. Drusius* thinketh.

Lebbeus] Called also *Judas*, the brother of *James*, Luke 6. 18. who writ the Epistle of *Jude*, as his brother did that of *James*.

V. 4. *Simon the Canaanite*] Or Canite, that is *Zelotes*, Luke 6. 15. this is added to distinguish him from *Simon Peter*, verse 2.

Judas Iscariot] A man of Kerioth in the Tribe of *Judah*, Josh. 15. 25. or of *Issachar*, Judg. 10. 1. or a man of *reward*, for he betrayed Christ for money, chap. 26. 15. by this *Epithete* and the words following, he is distinguished from the other *Judas*. See on verse 3. See also on John 6. 71.

V. 5. *Into the way of the Gentiles*] Not yet, till after my death, then ye must go preach to them, Act. 1. 8. when the middle wall of partition shall be broken down (Ephes. 2. 14.) and the time of calling the Gentiles shall be come.

of the Samaritanes] A people mixed of Assyrians and Israelites, 2 King. 17. and hated of the Jews, (John 4 9) whom Christ would not have his Apostles now offend, lest that might cause the weak elect among the Jewes, to stumble, or dislike that Religion which the Samaritans would receive: so Gods holy providence disposed lest any thing of it self e good, might, by reason of mans weakneſse, prove an occasion of evil.

V. 6. *But go rather*] You must first preach to the Israelites, of whom I come, and to whom I was promised, Act. 3. 29. & 13. 46. and principally sent, chap. 15 24.

to the lost sheep] They who belong to Gods election, though yet they continue in their natural condition: he calleth them sheep, *quos Deus olim pascebat*, whom God of old did feed, Psal. 80. 1. but lost, because now dispersed and destitute of sound teachers. *Euthym.*

V. 7. *preach*] Cry aloud, or proclaim like Heraulds, as Isaiah 58 1.

the kingdom of heaven is at hand] Luke 10. 9. Teach the same doctrine that *John Baptist*, and I have done before you. See on Matth. 3. 2. & 4. 17.

V. 8 *heal the sick*] Confirme the Doctrine you preach by these profitable miracles, which I now give you power to do.

Freely give] Make no merchandise of the gift of miracles, freely bestowed on you: take no money for the cures ye do, neither withhold the power I give you, whensoever you meet with occasion to do good therewith; for indeed, all earthly things, *servando totaliter amittimus, sed benè largiendo servamus. Greg. hom. 4. fin.* by keeping, we utterly lose, but by well bestowing we keep them: so is it with these gifts bestowed on us for others sakes.

V. 9. *Provide neither*] Mark 6. 8. Luke 9. 3. or *get neither*, take none with you for this journey, that nothing may hinder you, and that you may have experience of Gods special providence over you: therefore he asketh them, Luke 22. 35. what they wanted by the way.

gold nor silver] No money of greater or lesser value to buy provision: Christ forbad them not to possesse that which was their own, but would not now have them solicitous for any money to bear their charge, lest they should not have been duely sensible of Gods special providence, which is never so well perceived as in the removal and absence of all ordinary means: here is an excellent document against avarice; no man is born rich, nor liveth so poor as he was born: poverty (saith *Ambrof. l. 10. ep. 8. 2.*) is not of nature, but opinion: why do we desire an heap of riches, as if it were necessary? *nihil tam necessarium quam cognoscere quod non sit necessarium*: there is nothing so necessary for us, as to know what is not necessary.

in your purses] εἰς τὰς ζώνας --- in, or into girdles; either because they used to have purses in their girdles, or because (as *Euthymius* saith) travellers used by the way to carry their purses, *Zonis appensis* hanged on their girdles: *Alexander severus* said, the souldier feareth not but onely when he is (well) clothed -- and having *aliquid in Zonula*; some money in his girdle, that is, in his purse. *Æl. Lamprid.*

V. 10. *nor scrip*] To put your provision in for your journey; such

such as travellers used to carry victuals in for their journey: knapsacks Souldiers call them. Now he would have them in their journeys depend wholly on Gods providence, left in the ordinary means, they might finde some obstruction, and hinderance to their duty of preaching the Gospel; otherwise, this neither was, nor is to be taken for a prescript constant by binding.

two coats] Two upper coats for change; and so of shooes, for he allowed them sandals, Mark 6. 9.

nor yet staves] For defence or offence: for they might carry a walking-staffe for more ease or convenience. Marke 6. 9.

the workman is worthy] Luke 10. 7. 1 Tim. 5. 18. God who imployeth you, will give you food, if men of whom ye deserve it, should neglect you.

of his meat] That is all manner of necessary provisions.

V. 11. *Into whatsoever city*] Luke 10. 8.

enquire] Of the inhabitants before you put your selves into any mans house; or try who is worthy.

who in it is worthy] That is, who feareth God, who is fit to have the Gospel preached unto him, and to have the honour to receive the *Ambassadours* thereof.

till ye go thence] Remove not from one house to another, that ye may not offend him who first received you: or that ye may not seem to wander from house to house, as vagrants, or give men suspicion that those were weary of you, by whom ye were first entertained: tarry in that house, till you go to preach to another city.

V. 12. *Salute it*] By wishing all happinesse to the inhabitants thereof, as Luke 10. 5.

V. 13. *if the house be worthy*] If they courteously entertain you, like tokens of peace, Luke 10. 6. this is the token intimated verse 11. such a token of discovery *Eliezer* prayed for, Gen. 24. 14. 18. 19.

let your peace come upon it] Preach the Gospel of peace unto them; or it shall come upon them: as, Luke 10. 6. that is, God will bring upon them all the good you wish them.

if it be not worthy] If they shew themselves unworthy to have the Gospel preached unto them, by refusing you who are the Ministers thereof, Act. 13. 46.

let your peace return unto you] Carry away the Gospel of peace with you, to preach it to others, that shall receive you more kindly, or, God will bring that good on you, that you wished to them. See Psal. 35. 13.

V. 14. *Whosoever shall not receive you*] Mark 6. 11.

shake off the dust of your feet] As a token that God will shake them off, and destroy them: see Nehem. 5. 13. or to signifie that ye will have no more to do with them: as, Act. 13. 51. God accounteth the reception of his ministers, as if his self were received: the good God, saith *Salvian. de gub. l. 8* maketh one and the same honour or contumely common to himself and his servants: left any man should think when he hurteth a minister, *hominem tantum se ledi*, that he hurteth man onely: without doubt the injury of God himself is mingled with the injury of his servants: God so witnessing, Zach. 2. 8. *He that toucheth you, toucheth the apple of his eye.*

V. 15 *It shall be more tolerable*] Grosse sinners that never heard the Gospel, are not in so bad a condition, as they that refuse it, chap 11. 24. See 2 Pet. 2. 21. and *Salv. 5. f. l. 4.* they do nothing in contempt of Gods Law who know it not: if he say the *Sodomites* were lesse damnable than they who neglect the Gospel, what may they hereafter expect, who contemn it, and the faithful ministers thereof?

in the day of judgement] Of the general account, and great affizes of the world, whereof. Act. 17. 31.

V. 16. *behold, I send you*] Luke 10. 3. I shall send you after my resurrection; for in this journey they had neither want, nor opposition. Luke 22. 35. It is likely that our Saviour being now to send them forth among the Jews, intermixed divers things, that concerned their sending forth after his resurrection, as chap. 24. speaking of the destruction of Jerusalem, he addeth divers things concerning the end of the world.

as sheep] Altogether unarmed. He seemeth here to relate to that which was said, ver. 10. There is no creature more harmlesse, meek, or unable to defend it self, than the sheep: So were the *Apostles*, unarmed innocent, neither revenging injuries, nor able to protect themselves from them, but wholly depending on Gods providence

in the midst of wolves] Into great dangers, where ye shall be compassed about with wicked men, See Psal. 57. 4. Act. 20. 29 Ezek. 22. 27. Zeph 3 3. Matth. 7. 15.

wise as serpents] See Gen. 3. 1. Avoid dangers as far as you lawfully may: and give no just cause to men to persecute you.

harmlesse] Or *simple*: be like serpents in the one, who avoid dangers by flying and hiding themselves; and like doves in the other, who do not ing to provoke: have the simplicity of the dove (saith *Jerom lib. 2. ep. 16. Paulino*) that thou mayest not machinate and imagine deceit against any man; and the wisdom of the serpent, lest other mens plots supplant thee: for matter of the fault there is not much difference, *vel decipere posse, vel decipi Christianum*, whether a Christian can deceive, or be deceived; Christ would have his, wise and innocent; religion and wisdom may not be severed. *Lactantius* saith well, *lib. 1.* neither may any religion, without wisdom be received, or any wisdom approved without religion: *ib. l. 4. cap. 2, 3, 4.* yet of the two, it is more secure to want wisdom, than innocency, as *Tertullian* saith *adv. Valent. cap. 2. errare quam fallere*, it is better erre for want of wit, than deceive with too much. The wisdom of the world is excentrick to Gods, therefore the Apostle saith, 1 Cor. 3. 18. *if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise*, that is, saith *Salvian. lib. 6 si vult esse sapiens, sit bonus; quia nemo verè sapiens, nisi verè bonus*, if he will be wise, let him be good; because there is no man truly wise, who is not truly good. Let the world count it foolishnesse, as 1 Cor. 1. 18. or madnesse, as Act. 26. 24. it shall appear at last to be the onely wisdom. Let the impious *Pharaoh* say, *Let us deal wisely* --- Exod. 1. 10. all the depth of Satan can never make wickednesse any better, than the most pernicious foolishnesse.

V. 17. *beware of men*] Here it appeareth, that by wolves he meant cruel men: beware of those men that are like wolves, verse 16. blood-thirsty persecutors.

in their synagogues] Some think that the synagogues were publick places of meeting; as well for civil, as sacred affairs: others, that they did use to scourge men for offences in matters of religion in their synagogues: others, that they had two sorts of synagogues; and did pray in the one, and scourge in the other: but concerning the last of these, we may more probably conceive, that they had their consistories, or Council-houses wherein they executed the degrees of their Council in way of Discipline. See Act. 5. 40. 2 Cor. 11. 24.

V. 18. *before governours and kings*] Such was *Pilot*, and after *Felix, Festus*, Act. 23. 24. 25. *Herod, Agrippa, Nero*, and many succeeding persecutors of Christians. See chap. 17. 2. Act. 23. 24. 25. Act. 12. 25, 26.

for my sake] Ye need not be discouraged; seeing it is not for evil, but for your religion that they persecute you, Matth. 5. 11, 12.

for a testimony] I could keep you as easily from those dangers, as I will certainly keep you in them; but that you shall herein honour God, in testifying his truth, and leave your persecutors inexcusable.

against them, and the Gentiles] Ye shall be persecuted both by Jews and Gentiles: to the one you shall be witnesses for their just rejection, who so judge themselves unworthy of eternal life, Act. 13. 46, 47. to the other of the truth, by you constantly professed unto the death.

V. 19 *but when they deliver you up*] Mark 13. 11. Luke 12. 11. When they shall convent you as malefactours, before Magistrates, be not dismaid by their power or your own disability to plead for your selves; God will then enable you.

take no thought] Use no anxious and laborious preparation as Oratours and Lawyers do, when they are to plead.

it shall be given you] That is, to you Apostles. See the like, Exod. 3. 11.

V. 20. *it is not ye that speak*] Not so much you, as the Spirit of God in you, dictating what ye shall speak, as 2 Sam. 23. 2. See also chap. 9. 13. *neque enim & hoc ita fit de nobis, tanquam nihil sacientibus nobis. Aug. ep. 105*

V. 21. *and the brother*] Luke 21 16. Ye shall be so hated for the truth of religion, that all bands of nature shall be forgotten, verse 35.

V. 22. *hated of all men*] That is, of very many, or almost all, John 3. 22. Phil. 2. 21 Luke 21. 17. Neither may this anything discourage us from speaking the truth, because it begetteth us hatred, but rather cause us to rejoyce in our conformity to Christ: *Gratias ago Deo meo quod dignus sim, quem mundus oderit. Jerom. l. 1. ep. 45.* I thank my God that I am worthy to be hated of the world.

he that endureth to the end] Mark 13 13. To the end of this mortal life, the limit and end of all our sufferings. Revel. 14. 13. to the death, that calmest haven, where no breath of evil shall move us Revel. 2. 10. & 22. 3. the meaning here is, he that endureth patiently, and with an unbroken mind, firmly relying on God for deliverance: it is not the beginning, but the end which crowneth actions. See chap. 24. 13.

shall be saved] Ye cannot otherwise be saved, 1 Cor. 10. 31. do all to Gods glory, that is, do nothing to his dishonour. The constant perseverer to the end of trials, shall be saved, and be crowned as the most happy Victors: they shall receive the end of their faith, the salvation of their souls, 1 Pet. 1 9 2 Tim. 2. 5. Rev. 2. 10. Though God permit them power to put you to death, you that shall die for the testimony of the Lord Jesus, shall, even in death be saved, and crowned with Martyrdom: he cannot perish who dieth for Christs sake. The safety of this present life is never secure, nor can be long; neither is it entire or true, if out of Christ the life; the hour of death is ever imminent in this whole life, and must once come, and is ever coming. But in the life to come there shall be perfect security, eternal blessednesse, no more fear of death, --- *there shall be no more curse* --- Rev. 22. 3.

V. 23. *flee into another*] Christ giveth liberty for flight, in case of persecution; partly for their own safety, and partly also for the further propagation of the Gospel into other places. See Act. 13. 50, 51. & 14. 5, 6, 7. & 8. 4. Christ taught us this, not onely by precept, but also by practice. In his infancy he was carried into Egypt: so also afterward, often hiding from persecutors, saith *Athanasius, apol. de fugâ sua ad Imper. constant. For it was meet that he should as well demonstrate by his hiding and fleeing, that he bare our flesh, and became man, as by hungring, and thirsting, and suffering*: see that whole Apology, *ver.* 180. *Tertullian* also wrote a book to *Fabius* concerning flight in persecution, though lesse orthodox. *Augustines* caution is here very requisite, *Ne quis temerè stationem deserat, nec gregem perside proferat, vel exemplum ignavie præbeat*; left any man should rashly desert his charge, betraying his flock, or give example of lazinesse: we may not flee without imminent danger, nor like false hirelings, for fear of the approching wolfe, leave our flocks to seducers: we may flee, where we are persecuted, and pursued to our destruction: so *Paul* escaped at Damascus, Act. 9. 24. So fled other holy men in like cases: if our flock be all dispersed by persecution, we may also flee to secure our lives: lastly, if the Church consent to our withdrawing, and they have others able to officiate for us: in such like cases not to flee is to tempt God.

ye shall not have gone over] You shall not end or finish your preaching the Gospel to all the cities of Israel: this shews that they were not to flee onely to secure themselves, but to hasten their work, to teach all the cities of Israel: or the meaning may be, ye shall have some cities left to flee unto, and where you may preach.

till the Son of man be come] This coming of the Son of man (that is Christ) is not to be understood of his incarnation, expected of old by the faithful, neither his manifestation to *Israel*; that was past, and this also performed by John Baptist, Joh. 1. 31. but of the manifestation of his Kingdom, whose person was already presenced, and so manifested to *Israel*. This is to give them comfort in dangers, in assurance of his protection, according to that he saith, Joh. 14. 18. *I will not leave you comfortlesse; I will come unto you*: and Matth. 28. 20. *I am with you always, even unto the end of the world*; that is, to assist you (and your successours) in your ministry, and (as may stand with Gods glory) to deliver you from, or in dangers. See on chap. 16. 28 They did not flee from city to city before but after his resurrection: See on ver. 16. Act. 8. 1. & 21. 1.

V. 24. *the disciple is not above his master*] Luke 6. 40. John 13. 16. & 15. 20. If they persecute me your Lord and master, yet that are in a lower condition must not look to escape: the sufferings of Christ must teach us patience: *Jerom. ep. 45. lib. 1.* fome talk that I am wicked: I being a servant own the title of saith: the Jews also called my Lord Jesus, Magician: it is a great honour, and undoubted signe of goodnesse, to have the wicked revile and raile at us: they should condemn themselves, if they should speak well of any unlike themselves; their censures are thy praises: but their praises call thy goodnesse into question.

V. 25. *Beelzebub*] It was the idol of the Ekronites, 2 King. 1. 3. called so, either because there were store of flies in his temple, about the blood, and beasts sacrificed: or esse because the people troubled with their swarms, sought to him for help: afterwards, as idols were called devils, Deut. 32. 17. So the Jews called the chief devil *Beelzebub*, in detestation of this idol, Matth. 12. 24. or it may signifie a dung-hill god, &c. See on Luke 11. 15.

V. 26. *for there is nothing covered*] Mark 4. 22. Luke 8. 27. & 12. 2. Fear not what they can inflict upon you, for your innocency shall be made known here, or hereafter, Psal. 37. 6 or fear not, but preach the Gospel freely, for it will be known and prevail in the end: this sense agreeth best with the following words.

V. 27. *in darknesse*] What I teach you in private, when others are absent, as they use to be in the night: therefore he addes, *in the ear*, to shew that he spake of private instruction.

upon the house tops] Openly, as in the highest places: for they could walk on their house tops, Deut. 22. 8. Matth 24. 17. Act 10. 9. and from thence, publish things to multitudes below: they must publickly preach, not as the *Valentinians*, who cunningly vailed that they taught, left the absurdity thereof should have appeared.

V. 28. *fear not*] Fear not man more than God: or so, as to do any evil, either for fear of man (who can onely take away a soon-fading life) to do that which God forbids, or to leave undone that which he commands: let us constantly remember that of *Cyprian. l. 2. ep. 6. qui pro nobis mortem semel vicit, semper vincit in nobis*: he that once overcame death for us, ever overcometh it in us: and in spight of persecutors, will raise us from death. See Act. 4. 19. & 5. 29. Dan. 3. 16, 17, 18.

them which kill the body] Luke 12. 4. Though tyrants be never so cruel, they cannot hurt you so much for preaching the Gospel, as God can for not preaching it. Seeing therefore the dispensation thereof is committed unto you, and a wo pronounced against you if you preach not: sanctifie the Lord your God, and let him be your fear, and your dread; but let not the fear of man thut your mouthes, or deter you from your duties; but, what ever men designe, threaten, or practice, to the contrary; preach the truth of Christ confidently.

hell] He doth not say, to destroy the soul and body simply or absolutely, so that they should be no more, (for that many men would be contented withal, rather than to run the hazard of present persecution) but to punish them eternally in hell, where the worme never dieth; where it would be an unspeakable advantage once to die, that they might not ever live to torment.

V. 29. *Are not two sparrows*] He doth not instance Gods providence in the Prophets, or famous men; least they or we, should think God onely took care for the excellent, but not for us: but in sparrows, little birds, of small price and account.

sold for a farthing] The fourth part of our peny, but with them the tenth part of a Roman peny.

not fall on the ground] When they are shot: nor can the most powerful tyrants kill you without Gods permission; some interpret it, a sparrow cannot light on the ground.

without your Father] Without his permission, who governeth all things in heaven and earth: fear not therefore, he will be more careful of you his children, than of the birds. See on chap. 5. 45. and 6. 32.

V. 30. *but the very hairs*] See 2 Sam. 14. 11. Act. 27. 34. Not your hearts, hands, feet, and those parts which are (as they say) the *partes integrantes*; but even those which seem to have been made rather for convenience and ornament, than necessity: if Gods providence be over these, how much more will he preserve unto you your essential parts, and that, without which you cannot live?

all numbred] Every one, not onely known to God, but so kept, as it were by tale, that none can take away one of them without Gods permission; much more are the dayes of your life numbred: and not one of them, without Gods permission, can be taken away from you by the most powerful of the creatures.

V. 31. *Ye are of more value*] More excellent creatures, of more esteem with God, as bearing his Image, and redeemed with the precious blood of his holy Son Jesus; fear you not, he will not neglect you. See chap. 6. 26.

V. 32. *Whosoever therefore*] Luke 12. 8.

shall confesse me before men] What more equal, than that servants which acknowledge and obey their masters in time of danger, should be owned by them in times of safety and honour: and that such as forsake their masters in troubles and dangerous conditions, should afterwards be turned out of doors? Thus will I deal with you, if you stand to me in times of persecution. I will own you publickly at the day of judgement, otherwise I will discard you.

V. 33. *but whosoever*] See on verse 32. and on Luke 12. 9. Mark 8. 38 Luke 9 26 2 Tim. 2. 12.

V. 34. *think not that I am come*] See on Luke 12. 51.

to send peace on earth] He endeavours to correct the erroneous opinion of the Jewes, and also the Apostles, who thought that the times under the Messias should be peaceable, prosperous, and glorious, mistaken standing the Prophets, as if the things they spake of spiritual peace with God, had been meant of worldly peace with men.

but a sword] War, and divisions; as Luke 12. 51. these are not proper fruits of the Gospel of peace; but accidental: while they, who will not be reclaimed from their errours, dissent from them that will, Acts 28. 24, 25, 29. John 7. 40. &c.

V. 35. *against his father*] The times shall be as unquiet, as those spoken of, Mich 7. 6.

the daughter in law against, &c.] No bands either sacred or civil shall restrain wicked persons from exercising their malice and cruelty against the professours of the Gospel. See verse 21.

V. 36. *of his own house*] As if he said, such confusion shall come upon the world, that all laws of God and nature shall be trodden down: no humanity or fidelity shall be left among the impious: not that this should be at all times; but to arm the faithful, by forewarning them of these evils to come. See on verse 21.

V. 37. *he that loveth father or mother*] See on Luke 14. 26.

more than me] As fear of evil, so likewise love of the world, and those things thereof, which are respectively to be loved (as parents, wife, children,) may distract their affections from Christ: this is here forbidden.

is not worthy of me] I count him not fit for my service. See on chap. 3. 8. Luke 14. 26.

he that loveth son or daughter] This is added as a greater trial, because love rather descends than ascends; and some can more easily part with parents than children.

V. 38. *he that taketh*] Chap. 16. 24. Luke 9. 23. Mark 8. 34. that

that is, who doth not willingly bear what God layeth on him: it is an allusion to such as were condemned to be crucified, who used to carry their crosses. See on chap. 27. 32.

his cross] That is yet a greater tryal than before: a man may possibly be contented to lose worldly comforts, that would not endure pain (Job 2. 4, 5.) especially death, and such a kinde of death, as was accursed: but we must suffer any thing for Christs sake. By crosse, is meant the heaviest and forest afflictions and calamities, by alluding to the custome of *Romans* or *Persians* with whom that punishment was used and accounted most ignominious.

and followeth after me] And with such an affection comes unto me: or is contented, if he be thereto called, to be crucified.

is not worthy of me] See on verse 37.

V. 39. *he that findeth his life*] John 12. 25. that saves it, chap. 16. 25. Mark 8. 35. Luke 9. 24, and 15. 24, 32. so Prov. 24. 10. he that thinke he hath secured his life, by renouncing his religion: it is called finding, because worldly men account them all lost, who are dead.

shall lose it] Shall go to Hell, and so lose all comfort of life, as *Tertullian* said *adv. Gnost. c. 11. Perdet in Gehennam, qui se putat negando lucrifacere eam.*

he that loseth his life for my sake] That dies for the testimony of the truth of religion, chap. 5. 11, 12.

shall find it] In Heaven for ever, as *Tertullian* also saith, *Perdet eam ad præsens, qui confessus occiditur, sed inventurus eam in vitam æternam* he shall lose his life for the present, who confessing is slain, but shall find it to eternal life.

V. 40. *he that receiveth you*] Luke 10. 16. John 13. 20. that heareth your doctrine willingly, and entertaineth you: this is added to comfort them in distresses; for therein some should receive them, and relieve them.

receiveth me] He shall have more Divine guests. See Hebr. 13. 2. me and my Father. See on John 14. 23. He shall receive me, whose Apostles and Messengers ye are; whose embassie you are to deliver: I will take all that which is done to you, on mine account, and as done to mine own person: as a Prince esteemeth that which is done to his Ambassadours, as if it were done to his own royal person, by them represented (as in the example of *David* and *Hanun* appeareth, 2 Sam. 10. 2, 4. &c.) so will it be between Christ the King of Kings, and men, honouring, relieving, abusing, harming, or persecuting the Ministers, or any other servants of his. See Matth. 25. 40.

in the name of a prophet] Not for kindred or civil respects, but because he is Gods messenger.

shall receive a prophets reward] Such a reward as a prophet shall have: or, as is fit for him that hath received a prophet, and so furthered Gods service in an extraordinary manner.

a righteous man] A man fearing God; a religious man, Matth. 13. 17.

V. 42. *whosoever shall give to drink*] Mark 9. 41.

unto one] How much more, if he give, and be beneficent to many?

of these little ones] Who newly made profession of the true religion, and were as babes in it, Mark 9. 42. Luke 17. 2. Matth. 25. 40, 45. 1 Cor. 3. 1. 1 John 2. 12, 14.

a cup of cold water onely] The least and cheapest curtesie, that can be shewed: how much more if he provide with greater charge to relieve him?

he shall in no wise] He shall be sure of it.

his reward] The phrase is altered; he said before, the *reward of a prophet*, and *of a righteous man*, verse 41. here he doth not say, the *reward of a little one*, lest it should be thought to be a small reward; but, *his reward*: that is, not a reward proportionable to his work, and affection to the cause of God, (See chap. 25, 34. &c. Luke 14. 14.) but incomparably more, because God is infinite in mercy and beneficence, and so the reward which he will freely give at last, must needs exceed all proportion of mans service done for his sake, and shall be infinitely more than all that which we can ask or think: hence it appears how dear Christs servants are to him, in that for the least office of love and kindnesse done to the meanest of them, he will bountifully, and eternally requite and reward it; in which his bounty excelleth the beneficence which all the greatest of this world Princes can shew: they can onely reward deseres with temporal gratuities and goods, which are not alwayes such to the receivers, neither long constant to any: but Gods bounty makes the receivers good, and so happy, because eternally so.

CHAP. XI.

Verse 1. *Of commanding his twelve disciples*] Of giving them precepts how to carry themselves in their journey and preaching, chap. 10. and had sent them away furnished with those instructions

in their cities] In the cities of Galilee. See chap. 9. 35. and 11. 9.

V. 2. *John had heard*] By his disciples, as Luke 7. 18.

in the prison] ἐν τῷ δεσμωτηρίῳ: the word cometh of δεῖν, *ligo, vincio*, to binde, and signifieth the place where prisoners are bound, or kept in ward. *Suidas* interpreteth it by φυλακὴ, a keep, or prison: Syr. בית אסורא *in domo vinctorum*. So the Hebrews said, בית האסורים *beth hassurim*, the house of bonds, and in the house of the prison, or the place where the kings prisoners were bound. So Judg. 16. 21 בבית האסורים, *bebeth haassirim*, in the house of the bound, that is, the prison. *John* was cast into prison, because he reproved *Herods* incest. See Mark 6. 17.

the works of Christ] That is, his miracles; of which verse 4. 5.

he sent two of his disciples] Not for his own information, who was assured by Gods Spirit, and a signe from heaven that Jesus was the true Messias, John 1. 33. and bare record thereof, John 1. 29 34. but to instruct his disciples, who, out of zeal to their master, stood ill affected to Christ, as appeareth, John 3. 26. chap. 9. 14. and very likely did not now acquaint *John* with Christs great works, out of love to him; but out of envy and respect of their Masters credit.

V. 3. *and said unto him*] By his disciples whom he sent, for *John* was now in prison, 2 verse. See chap. 8. 5, 6.

art thou he that should come] The Messias promised in the prophets, and expected by the Jewes, Gen. 49. 10. Isai. 35. 4. Acts 26. 6, 7.

V. 4. *again*] *G.* πορευθεὶς ἀπάγγειλε, as Luke 7. 22. *going, or returning shew, &c.* which in effect is, whereas *John* hath by you sent his message to me; tell him again from me those things which ye do hear and see.

those things] He doth not answer *Johns* message otherwise than by his works done, whereof *Johns* messengers were eye-witnesses, that he might demonstrate himselfe to be the Lords Christ, by those marks which the Prophets had foretold.

V. 5. *the blinde receive sight*] This is one of the marks which was foretold, Isaiah 35, 5, 6. See John 10. 25, 37, 38.

the dead are raised] This they related to *John*, Luke 7. 22. 18. whether they saw it, or heard it from some eye-witnesses.

the poor have the gospel preached] Isaiah 61. 1. Christ doth not (as worldly princes use) bestow his favours on the eminent and great, but most commonly on the obscure, poor, and despised of the world, 1 Cor. 1. 26. &c. In the prophecy it is, *God sent me to preach good tydings*, לענוים *hanavim*, *to the meek*: the meaning is, the poor in spirit, as chap. 5. 3. those who know themselves destitute of grace and true hapinesse thence ensuing.

V. 6. *whosoever shall not be offended in me*] At my mean estate and sufferings, chap. 26. 31. 1 Cor. 1. 34. or at my familiarity with sinners, differing from *Johns* austere course, verse 18, 19. the Jews expecting a worldly king for their Messia, glorious, rich and victorious, would not receive nor believe in him; because they were offended at the form of a servant and man of sorrowes: and it seemeth by this part of Christs answer, that *Johns* disciples were offended at Christ, because he lived not apart from the multitude, nor in that external austerity of life, which they admired in their Master, *John Baptist*, chap. 9. 14 which Christ so secretly reprehendeth in them, that he might not shame them before the multitude, nor let them go away in their error. See note on Luke 7. 23.

V. 7. *as they departed*] Christ would not commend *John* before his disciples, least they should still erre in preferring him before Christ; or the people should think he flattered *John* before his disciples, in hope to ingratiate with him, who had so high authority in the peoples opinion: but after *Johns* disciples were gone, Luke 7. 24 he commends him to the people, who now might possibly have too mean an opinion of him in respect of his imprisonment.

into the wilderness] Of Judea, where *John* preached, chap. 3. 1.

a reed shaken with the winde] Why went ye into the wilderness by such multitudes? Surely ye would not have gone to see reeds that are shaken with the windes, or such other unconsiderable things, which the wilderness affordeth: and men in fine cloathing you could hardly see there; they are usually in Kings courts: nothing was there to be seen worth your labour, but onely *John*, whom you than esteemed as a great Prophet: and ye have no reason to think more meanly of him now, in respect of his imprisonment: some by *reed*, understand an unconstant person: a reed, as the winde bloweth, bendeth this way or that way: but *John* was no such light person, but a true and constant servant of God, as in his unchangable testimony concerning me, so in his life and doctrine.

V. 8. *a man clothed in soft raiment*] In silk, or courtly apparel. See on verse 7. *John* was far from affecting any delicacy of clothing, or diet. See chap. 3. 4. hereby he intimateth that the testimonies, which *John* formerly gave concerning him, could not be for favour of any: for, the prison in which he was

was now, might sufficiently testifie, that he could not flatter Kings or Princes: and therefore notwithstanding his message, which was for his disciples sake; he changed not his testimony for all his bonds. See on Luke 7. 25.

V. 9. *A Prophet*] See on verse 7. a teacher of the truth. See Chapter 21. 26. an holy and reverent Doctor sent of God.

more than a Prophet] A man preferred by God to an higher office, than any of the former Prophets was ---- *shewing him now present, who from the beginning was but typically foretold of, Clem. Alexandr. strom. l. 5. and Irenæus l. 3. c. 11. adventum vidit & demonstravit*, he saw and demonstrated his coming, perswading many to believe in him; so that he *& prophetæ & Apostoli locum habuerit*. had the office both of a Prophet and Apostle: it is the office of a Prophet *ventura prædicere, non autem demonstrare*, to declare things to come, not to shew them present, as *John* did, and was therein greater than a Prophet, *Gregor. hom. 6. in Evang.*

V. 10. *Behold I send*] See on chap. 3. 1. Mal. 3. 1.

my messenger, &c.] He shewes a reason why John was greater than the Prophets: he was the Harbinger designed by God to prepare the way of Christ, and the Herald to proclaim him now come into the world, who is the King of his Church. See Luke 1. 15, 16, 17. 74, 75.

V. 11. *among them that were borne of women*] He prefers *John* not onely before the Prophets, as verse 9. but also before all others that were born before him. Job 14. 1. and 15. 14. and 25. 4.

there hath not risen] Or *been raised*, as chap. 9. 25. Luke 7. 16. John 7. 52. none greater than he hath appeared among men. The sense is, God hath not by his divine vocation prepared, designed, fitted and brought any more excellent of the sons of men, than John Baptist, to the ministery of Prophet or Apostle; the word ἐγήγερται here used, is sometimes translatitiously put, as Luke 7. 16. as also ἀνέστησαν, Act. 1. 22. καὶ ἐγήγερται ἡμῖν ἀνὰ μέσον ἡμῶν προφήτης *Prophet shall the Lord your God raise up to you*. So Act. 2. 30. as it were intimating a stirring up him, who of himself, had as little thought thereof, or ability thereto, as a sleeping or dead man, or as if the promise long before made to the fathers seemed to sleep, but now in the fulnesse of time, in his exhibition to Israel it was awakened, remembred, and performed.

a greater than John] In dignity of office, and clearnesse and fulnesse of doctrine, in publishing the entire performance of all things foretold of Christ; as his death, resurrection, ascension, calling of the Gentiles, which *John* saw not.

he that is least in the kingdome of heaven] The least in the ministery of the gospel hath a more excellent function, in regard of the clearnesse of doctrine to be taught by him. See Luke 7. 28. John 1. 29.

V. 12. *from the dayes of John*] Luke 16. 16. the Scribes taught the people coldly before, but *John* hath kindled in their hearts a fervent desire of hearing the gospel.

until now] This zeal lasts in them still, although *John* be cast into prison, and cannot now preach unto them

suffereth violence] Or, *is gotten by force*, as the Syriack expresseth his Θλίβεται: men run to hear the gospel preached, as souldiers run upon a rich town besieged, to get the wealth thereof, Isaiah 60. 4. 8. 11.

and the violent] Only they, who with ardent affections, overcoming all that stands in their way, presse into it, do, and shall attain possession thereof: the violent (saith *Ambros. in Luc. lib. 8.*) *qui vim facit, vehementi studio properat*: he that useth violence, hasteth with vehement desire: the violent, or they that thrust on men, as in storming a town, one thrusts another, to get before him into it; so the people were so encouraged by *Johns* preaching to come to Christ, that every one was ambitious to come first.

V. 13. *prophesied until John*] The things they foretold of Christ, and the types of him in the law, began to be fulfilled in the time of *John*, there needed now no more predictions, but a manifestation of the Messias to Israel, which was *Johns* office to do. John 1. 31.

V. 14. *If ye will receive it*] If ye can endure to have the truth told you.

this is Elias] Mal. 4. 5. This is he who should come in the spirit of *Elias*, Luke 1. 17. not *Elias* himself, whom the Jews vainly expected, John 1. 21. by this prophesie of *Malachi* he again shews the dignity of *John Baptist*, recalling to their minds (who had heard it (the word of the Angel, Luke 1. 17. this was *Elias*, not in person, but in office. See John 1. 21.

V. 15. *he that hath ears*] See on chap. 13. 9. by this *Epiphonema* he exciteth us to believe his doctrine (for *to hear*, is here put, for *to believe*) intimating, that although we all have external ears to hear, we are commonly deaf within: and this he speaketh, as to make us consider our great defects herein; that we may pray the Lord to open our hearts and ears to attend unto his voyce, that we may no longer be deaf with them that shall perish; *aures cordis requirit, Greg. hom. 15. in Evang* he requires the ears of the heart.

V. 16. *But whereunto*] Luke 7. 31.

this generation] The men of this age, as chap. 24. 34.

it is like unto children] An allusion to childrens sports, who find fault with the surfeitnesse of some of their companions, who would not comply with them in their pastimes, though they assayed all ways, they could to allure them thereto; one while singing merry songs, otherwhile elogies, or sad funeral ditties. See verse 18, 19. See on Luke 7 32.

V. 17. *we have piped*] He taxeth the stupidity of hearers, moved neither with the gracious comity of Christ, nor the strict austerity of *John*, or those who went before him: with those who preached the gladsome tidings of salvation by faith, or the severity of the law, to answer Gods promises or threatnings with faith and repentance.

but ye have not lamented] ἐκόψασθε, this word expresseth the gesture of mourners, and those who are deeply affected at that they hear or see: κόπτειν, amongst other things, signifieth to smite and strike the breast and also to mourn, as chap. 24. 30. so the penitent man smote his breast, Luke 18. 13. so did the spectators of Christ's passion, Luke 23. 48.

V. 18. *neither eating nor drinking*] He eat locusts and wild honey, chap. 3. the meaning is, he used a most hard and austere diet, far from the common use of other men, abstaining from feasts and luxury.

he hath a devill] By whose assistance he can endure such hardship: because many of those who are possessed, will endure much more hardnesse than others ordinarily can, without much sense thereof: *Johns* austere course was so far from winning many of them, that it incensed them the more: they thought he hated mankind, as *Satan* doth. Thus doth malice turn all that to occasion of calumny and blasphemy, which God appointed for their conversion and salvation.

V. 19. *eating and drinking*] In a more free use of the creatures, and graciously conversing with all sons of men in a more familiar course of life: his way differed from *John*, but both came to the same end: but the Jews were censorious of both, being wonne by neither.

a man gluttonous] Given to excesse, and abuse of the creatures keeping company with men of loose life.

wisdom is justified of her children] Though there be many that scoffe at all means of grace, yet the wise counsel of God, Luk. 7. 30. in calling sinners home by *Johns* austerity, and Christs familiarity, is approved (as Psal. 51. 4. Rom. 3. 4. Luk. 7. 29) by the followers thereof, as Luk. 10. 6. which he saith, to shew that neither Christs, nor *Johns* labours had been fruitlesse to the elect hearers, though (as it commonly cometh to passe) the wicked grew worse thereby, and their judgment more heavy, by their contempt of Gods mercy offered them.

V. 20. *then began he*] Calling to mind the malicious and invincible ingratitude of the Jews: and particularly of certain cities where himself had taught, and done great miracles. See Luk. 19. 13.

because they repented not] Not because they did not commend him and his preaching, but because they did not amend by it. For the end for which God shewed his power in miracles, was to confirm the doctrine of the Gospel, repentance, amendment of life, faith in Christ, regeneration, &c. to which, when they were not perswaded, they did not make a right use of the power of God, in so many miracles evidently shewed them, neither should they finally advantage them, but more aggravate their judgement. Chap. 7. 22, 23. Luk. 13. 26, 27

V. 21. *wo unto thee Corazin, &c.*] These were cities upon the lake of Gennezaret, where Christ conversed much, and taught often.

Bethsaida] The city where *Philip*, *Andrew* and *Peter* dwelt. See John 1. 44.

the mighty works] The great miracles, in curing all diseases, &c. which being joyned to the doctrine which our Saviour preached unto them, might have assured them that it was the word of God, and therefore they ought to have obeyed it, calling them to faith and repentance.

in Tyre and Sydon] Cities of great traffick by the sea, and of very impious manners: therefore, as the Prophets of old denounced miseries to come upon them, Isaiah 23. 1. Ezek. 26. 27, 28. Amos 1. 8. so doth our Saviour here pronounce a woe to them, and threaten great and fearful judgments: to *Corazin* and *Bethsaida* who were much more hard-hearted, and lesse apt to repentance than the impious *Tyrians* and *Sidonians*. *Suidas* saith that *Tyrus* of old was a Metropolis: these were ancient, great, populous, and rich cities of *Phœnicia*. *Sidon* fell into the lot of the tribe of *Asher*, who yet possessed it not, because (saith *Ierom de loc. Hebraic.*) they were not able to beat them out: so saith he, *Tyrus in tribu Nephtalim.*

In sackcloth and ashes] Repenting and manifesting their repentance by such outward signes of humiliation, as of old, and then were in use, with those who repented and humbled themselves for the diversion of any imminent or threatned judgments; and that not only among the Jews, but also among the Gentiles, Job 42. 6. Jonah 3. 6. Hester 4. 1. Jer. 6. 26. Lam. 2. 10. the meaning is, that those miracles might have been sufficient, to have overcome their malice, and moved them to repentance, which the Jews had seen done, and profited not by them.

V. 22. *it shall be more tolerable*] As there are diversities of punishments in hell appointed for impenitent sinners; so ye, that have refused the gospel, shall at the day of judgement, be

more freely handled, then they that never heard it, though they lived more prophanely than ye do, Heb. 2. 2,3. and 10. 28,29. So he teacheth here: 1. That there shall be a future judgement, chap. 25. 31, &c. Act. 17. 2. That it shall be at the resurrection. 3. That as there are degrees of sins, so shall there be of punishment to the damned. 4. That the heaviest punishment shall be to those impenitent sinners, on whom God had bestowed the largest means of conversion; and would not be reclaimed. See 2 Pet. 2. 22.

V. 23. *which art exalted unto heaven*] By my abode in thee, frequent preaching and great miracles wrought. It was a marvellous dignity that Christ the Son of the living God, and King of Kings, would among them auspicate his kingdom, chap. 4. 13. so that it was honoured with the name of his city, chap. 9. 1. that he vouchsafed to make it illustrious by many divine and eminent miracles.

brought down to hell] גרפא לגהנם, עד תהתיות, *unto the pit* or *grave*, Syr. See note on Luke 16. 23. and Act. 2. 27. שאול *sheol* with the Hebrew signifieth the grave, which the Greeks give by ἅδης, as Psal. 16. So Gen. 37. *I shall go down to my son mourning*, εἰς ἅδου, *into the grave*: the same word is also taken for *Hell*, the place of the damned, Luke 16. 23. Speaking here of the glory of Capernaum, he saith, it was lifted up to heaven, (that is, very highly exalted in dignity and privileges, as also in her own opinion) and speaking of her ingratitude, he presently saith, that she should be thrust down to Hell, that is, thy glory shall depart, thou shalt be destroyed and ruined, thou shalt be afflicted with extream and pitiflesse ignominy (which probably came to passe, when the Romans destroyed and wasted the rest of Galilee) and thou shalt at last be damned in Hell, who contemnest so great means of salvation brought home to thee.

in Sodom] Which was so wicked, that it was destroyed by fire from Heaven, that sad monument of Gods just indignation against sins and sinners: See Gen. 19. 24. 2 Pet. 2. 6 *super impium populum Gehennam misit è Cœlo, Salvian de gub. Dei. lib. 1.* he sent upon an impious people. *hell from heaven*: that is, showers of fire and brimstone, wherewith the damned shall be tormented, Psal. 11. 6. Isa 30. 33. Rev. 19. 20 and 20. 10. and 21. 8.

it would have remained] The Sodomites would not have been so wicked, as to bring that judgement on themselves: either we must understand this with relation to mans apprehension and sense, considering only second causes; as if it were said, in mans reason so great miracles would have converted them, though grievous sinners, and so God would have spared them, as he did Nineve: or he regarded his own omniscience, as God, foreseeing and certainly foreknowing what effect every cause shall and will work *in subjecto determinato*, or the particular subject: and if any ask, if God, who cannot be deceived, did indeed foresee, that *Sodom* and *Gomorrah* would have repented? it he had given them as much meanes, as he did other sinful cities; why did he not give them, so that they might repent? We must know, that God being debtor to no man, both mercifully giveth the means and the effect to repentance, amendment and salvation where he pleaseth (Rom. 9. 18. 21.) and justly denieth the means, or the effect thereof, where he will execute his justice, and not shew mercy, as *Augustine* saith (*ep.* 107.) to *Vitalis*; *Scimus ein quibus datur misericordia Dei gratuita dari: scimus ein quibus non datur, justo judicio Dei non dari*; we know that to those to whom it is given, it is given by the free mercy of God: we know that to those to whom it is not given, it is, by the just judgement of God, not given: in this particular the Sodomites were grievous sinners, Gen. 13. 13. Gen. 18. 20. so that their sin is said to have cryed to God: indeed, God had given them a righteous *Lot*, whose example might have been to them a lively doctrine to have restrained them from such impiety: but their wicked conversation vexed his righteous soul, 2 Pet. 2. 8. they being nothing amended, but left more unexcusable hereby: therefore it was an evident justice of God, not to give them more means of grace, who had buried that talent of the light of natural reason which they had received.

V. 24. *it shall be more tolerable*] See on verse 22. it shall be more easie damnation to the Sodomites in the world to come (though the righteous God made them examples of his indignation against such sins for future times, 2 Pet. 2. 6.) not because the Sodomites were lesse sinners than the Capernaites, but because the Capernaites despised, or neglected greater knowledge and meanes of salvation than was offered, or afforded the Sodomites. Consider well you whom it now concerneth, what damnation awaiteth neglecters of the gospel, and the administration thereof.

V. 25. *at that time*] This is said to be when the 70. were returned, and had told our Saviour what good successe they had, Luke 10. 17. 21.

Jesus answered] To the report of the 70 disciples; or answering is put for the beginning of a speech, as often in Scripture.

I thank thee] Or, *I confesse unto thee*, εξομολογουμαι σοι, importeth either, or *I acknowledge before thee*, so ידה *jadah in Hiphil*, signifieth among the Hebrewes; *projecit, seu emisit vocem, liberè fassus est*, or *confessus est*, Psal. 118. 1, &c. confession, and free acknowledgement of Gods mercy, is a praising and thanking him for the same.

these things] The mysteries of thy kingdom.

and prudent] From the Scribes, Pharisees, and worldly wise men.

and hast revealed them] By my ministery, and those whom I have sent to teach.

unto babes] Νηπιοις, to simple men and women, who know no more in such things, than children do in worldly affairs. (See *Clem. Alex. Pædag.* 1. c. 1.) that which the Hebrew expresseth by פתי Psal. 19. 8. and 116. 6. in both which places the 70 give it νήπια and Prov. 1. 4. 22. & 8. 5. & 14, 15. (which *Symmachus* gives νηπιος) they render by ἀκακοι, harmlesse persons: but Prov. 1. 32. the 70. give the same word νηπιοι: which Greek word is also sometimes to expresse young bruites, plants, or that which hath small strength, as an infant: what these here mean may be gathered, chapter 18. 3. Rom. 16. 19. 1 Cor. 14. 20.

V. 26. *even so*] Nai, *yea*, Syr. אין, *etiam, certè, profectò* yea, surely, truly.

for so it seemed good] Gods pleasure being known, we must rest satisfied; there needs no other reason, where he will have it so; because his judgements are ever just, though many times unknown to us: and he is Lord of heaven and earth, and may do what he vvill vvith his own. Here vve see that of *Prosper de vocat. Gent. l. 1. c. 14.* to be true, *Ex Deo esse principium, & prosperum, consummationemque, &c.* that the beginning, advancement, and consummation of our salvation is of God.

V. 27. *all things*] Joh. 3. 35. not only persons, but things; so great is the power of Christ. See chap. 28. 18. others understand it of the knowvledge of vvhole mysteries spoken of here, 2. 25.

are delivered] Christ then, as man, had not this povver and knowledge of himself.

no man knoweth the Son] His divine nature, and eternal generation: or, no man knoweth vvhat he is to do, or suffer, but the Father, vvho hath designed him to both.

neither knoweth any man] John 6 46.

the Father] That is his essence, or divine substance: or how he vvill have the calling of the Jevves, or Gentiles to embrace the Gospel, to be dispensed or disposed: the Prophets savv but little hereof, 1 Pet. 1. 10, 11, 12.

to whomsoever the Son will reveal him] None else can knovv, nor can any knovv any further than Christ vvill reveal him, chap. 13. 11. Mark. 4. 11. Luke 8. 10. 1 Cor. 2. 7. Eph. 3. 5. Col. 1. 26. Joh. 1. 18. Joh. 4. 12. 1 Tim. 6. 16.

V. 28. *Come unto me*] It seemeth an allusion to Isaiah 55. 1. vvhere God calleth all that spiritually thirst to him, vvith promise freely to refresh them: the meaning is trust in me, ye that are troubled in conscience for sin, and I vvill bring you to true rest, Gods favour, vvhich by other means ye can never obtain: he calleth them vvho alone can give both vvill and ability to come: as *Ambrose* saith, *l. 7. ep 54. Syricio*, he giveth strength to those that follow him; so that the neerer thou art to vertue, the stronger shalt thou be: observe here, 1. whom he inviteth, all the labouring and heavie loaden; 2. to what, *I will give you rest*; 3. with what condition; that they submit to the just and easie yoke of Christ.

all ye that labour] Or are ill at ease; Christ calleth all to faith and repentance, excluding none that are thereto prepared by a deep sense of the intolerable burden of their sin.

and are heavie laden] With the sense of your sins, and a guilty conscience, of all burdens in this world, the most intolerable, Prov 18. 14. the more heavie we feel our sins, the nearer vve are to Gods mercy to relieve us. See Psal. 38. 4.

I will give you rest] Peace of conscience, in the free remission of guilt and punishment, the assurance thereof, and freedom from the servitude of sin. Rom. 6. 14.

V. 29. *take my yoke upon you*] Obeying my commandements.

learn of me, for I am meek] Imitate me in meekness and humility: which thou vvilt do if thou love Christ: for as *Chrysostom* saith, thou lovest not him vvhom thou vvilt not imitate, and him vvhom thou vvilt not follow, thou doest but feign to love.

ye shall find rest] Jer. 6. 16. your sins remitted, ye shall have peace of conscience, in which your souls shall rest assured of Gods mercy and your salvation in me; and so shall you being discharged of the heavy burden of your sins, which shall not be imputed to you to condemnation, find rest to your souls. See Rom. 5, 1. & Rom. 8 1, 2.

unto your souls] Your outward man may be exercised with many troubles, but ye shall have inward peace.

V. 30. *my yoke is easie*] That which I command you is good for you and easie. See John 15. 12.

my burden is light] The word φορτιον, primarily signifieth the fraight or balast of a ship, which glides through the waves, as if it had no burden, and indeed cannot go safe without balast: now the regenerate consent to the law of God, Rom. 7. 22. and therefore it is not grievous to them, 1 John 5. 3. not through any strength or will of their own, but by the free grace of God, who giveth faith. Ephes. 2. 8. love, patience, perseverance, and all those things which they have need of, for the accomplishment of their salvation: the burden of Pharisaical traditions

traditions was heavie chap 23. 4. and of oppressours, Isaiah 9. 4. and 10. 27. Hos. 8. 10. the law was a burden, which neither we nor our fathers were able to bear, (said *Peter*, Acts 15. 10.) it was figured in *Moses* hand, Exod. 17. 12. *Moses hands were heavie. Lex manus graves habuit, Gregor. hom. 23. in Evang.* the Law had heavie hands, which strook sinners with an heavie judgement: but Christ's burden is light, who requireth onely of us, that which is best for us: as to love, fear, and obey him, in which there is true happinesse, out of which there can be none: he exacteth of us onely faith, chastity, sobriety, mercy, sanctity, all which (saith *Salvian l. 7. de gub. Dei*) *non onerant nos sed ornant*: do not burden, but adorne us: he commandeth his to believe in him, that they may be saved, John 14. 1. John 3. 16. that they love one another, John 13. 34, 35. John 15. 12. what easier burden than love? what sweeter yoke than that which Gods love makes easie: every commandment of God is easie to him, vvho loveth; because God is vvith him, and sheddeth abroad his love in his heart, that he may cheerfully and willingly obey him: as *Prosper* noteth after *Augustine*, he that doth any thing onely out of fear, servilely doth it: nor is he a friend of the right, vvho if it could be, had rather not have that vvhich is right commanded, Christ requireth (to make us blessed) that at least vve do hunger and thirst for righteousnesse; that is, that vve have a vvill to be holy, *Vide si labor est, ubi velle satie est, Augustine, ep. 45.* See whether that be a labour, where 'tis enough to be but willing.

CHAP. XII.

Verse 1. *Jesus went on the sabbath day*] Mark 2. 23. Luke 6. 1. שבת (of שבת, *shabbath of shabath, cessavit, quiescit*) signifieth a rest, or cessation; as, God rested the seventh day from his work of creation, Gen. 2. 2. sanctified and enjoyned the same for a weekly seventh-day rest, Exod. 20. 10. & 35 2, 3. So it signifies the Lords day, wherein we are to keep an holy rest from all servile work. Secondly, all other solemn festival days, enjoyned by the Levitical law to be kept holy, and set apart from all servile vvork, were called שבתון *Shabbathon*, Levit 23. 24, 39. *Sabbatulum*. 70. ἀνάπαυσις. so Ezek. 20. 21. *they polluted* שבותי *Shabbethothai, my sabbaths*, that is, my appointed feasts: so Colos. 2. 16. these are called *Sabbaths*, that is, such rests as vvere appointed some day of the vveek to be kept holy, by the ceremonial, not the moral law: for these feasts vvere appointed by a positive law, onely for the time that the Levitical law and Priesthood lasted; sometimes this vvord importeth the vvhole vveek, as Luke 18. 12.

began to pluck the ears of corn] Which vvas lavvful for them to do, Deut. 23. 25. though in another mans field.

V. 2. *when the Pharisees saw it*] Who commonly vvent along vvith the multitudes vvhich followed Christ, not vvith any intention to learn of Christ, but to observe all that he did, or said, that they might cavil and calumniate: as here, it seemeth they vvatched for the same purpose: and vainly thought, they had now found a just occasion to accuse him of the breach of Gods lavves.

thy disciples] It is thy fault vvho teacheth them no better, or suffereth them in thy presence to do these things, he that connives at others sins, makes them his sins: vvhy fo blame the disciples, that they might cast some impious aspersions on their Master, concerning breach of Gods law, though never so far from the mind of the Law-giver.

which is not lawful] Because dressing of meat on the Sabbath was forbidden in the wildernesse, Exod. 16. 23. in regard of the *Manna*, (their then present food) which was forbidden to be gathered on the Sabbath; they conceived that the very plucking, and rubbing of the ears was also unlawful, and a servile work forbidden, Lev. 23. 7. and a capital crime, as that Num. 15. 23. thus hypocrites are over-scrupulous in the smallest, but careless in the greatest matters of the law, as charity and equity, as if they were of no consequence.

V. 3. *have ye not read*] You that glory in the knowledge of the Scriptures, consider what the man after Gods own heart (1 Sam 13. 14.) did in case of necessity, if he have read this, ye might there have found that which might free you from this errour.

what David did] 1 Sam. 21. 6. You must either blame your Patriarch *David*, or free my disciples.

and they that were with him] *David* then had some attending on him in his flight, though he be said to come alone to the Priest, 1 Sam. 21. 1. It seemeth they stayed for him in some place nigh, and he brought of the *shew-bread* thither to them. See 1 Sam. 21. 5. for he being loath then to be seen in *Nob*, went alone to the tabernacle that so, little or no notice might be taken of him, and that he might have the better convenience to confer privately with the Priest.

V. 4. *the shew-bread*] τους ἄρτους τῆς προθέσεως, as if we should say *bread of opposition*, or setting before: *Syr.* לחמא דאתרמיא *lechama dephathuroth pemorin, The bread of the Lords table*: the Hebr. called it לחם פנים, לחם הפנים, *lechem phanim, bread of faces*, or *presence*, Exod. 25. 30. because it stood before the Lord all the week, upon the golden table appointed for that service, Levit. 24. 8, 9. and placed in the foremost part of the tabernacle, to the North-side, next after the holy of holies: there was none other use thereof, but to be furnished with twelve loaves or cakes: some say, that thereby the twelve tribes of Israel might testifie and acknowledge, that God did perpetually feed them, and prepare a table for them, or to mind them of the poor: thefe loaves were made of two tenths of an Ephah, or bushel of fine flower, and were set, by six in a row, upon this golden, or pure table before the Lord: the old bread which had stood there all the week, was taken away, and eaten by the Priests, Levit. 24. 5, 6. and new set in the place every Sabbath day; because they were ever set before the Lord, they were called *panes propositionis*, and לחם התמיד *lechem hattamid, perpetual bread*, which we call *shew-bread*, because these loaves did *ever shew*, or present themselves to the Lord upon that table instead of Israel; for as the Ark signified the presence of the Lord in his Church, so this table with the twelve loaves, signified the multitude of the faithful, presented unto him in his Church, under his view, care, and providence, continually serving in his presence; and lastly, his continual feeding them with the bread of life, Christ. See John 6. 32. Eph. 5. 2.

which was not lawful for him to eat] According to the letter of the law: but according to the intent thereof, it was lawful.

neither for them which were with him] It appears hence, that they did eat of the *shew-bread*, as well as *David*: and this is added, lest the Pharisees might think, that *David* might do it by some extraordinary warrant, being a Prophet: they that were with him were no Prophets, yet they also did eat it, and are not blamed, because it was in a case of necessity, to which ceremonial lawes must yield.

but onely for the Priests] Exod. 29. 32, 33. Lev 8. 31. & 24. 9.

V. 5. *in the law*] In the ceremonial law ordained in mount *Sina*. Numb. 28. 6. 9.

the Priests in the temple prophane the Sabbath] That is, in your sense, who judge any labour on the *Sabbath* to be prophanation of the Law: but there are *Sabbath-dayes* works; therefore the Priests labour bodily, killing cattel for sacrifices on that day, and that in the court of the temple, and yet sin not, because this was their duty enjoyned them by God.

are blamelesse] Such as you have no cause to complain of; blamelesse, not only by mercy or connivence, but according to the law. So the Greek word ἀναίτιοι signifieth *unreprovable*, or without crime: they do not violate the Sabbath, because they do that which appertaineth to the service of God: some note, that the Fathers, though rigid observers of the Sabbath; yet held this Maxime, that necessity, or danger of life put by the Sabbath: that is, in case of necessity, there was no breach of the Sabbath, neither was necessary labour therein, any servile work See *Tremel.* note on this place.

V. 6. *one greater than the temple*] More holy, more excellent; Christ the Lord of the temple, ἢ ἀλλαθεν ὢν ὁ ναὸς, *Chrysost. hom. 40. in Matth.* 12. the truth, not the type onely, which preceded in the Priest: if they were blamelesse, though they cut vvood, kindled fiers, slevv beasts, and sacrificed on the Sabbath day, because all this vvas subordinate to the service of the temple, how much more are my disciples, in doing that vvhich enableth them to attend on me in a greater business (like than sacrifices. That is, propagation of the Gospel of Christ, vvho alone can save us, vvhich the law, and sacrifices therein appointed, could never do, Rom. 8: 3. Heb. 10. 10. 4.

V. 7. *I will have mercy*] See on Hos. 6. 6. and chap. 9. 13. God preferreth relieving mans necessities, before the performance of his ovvn external service: so he concludes works of mercy to be Sabbath dayes works and no prophanations.

V. 8. *for the Son of man*] I vvho am the Lord of the Sabbath, declare, that the Sabbath which was appointed for man, must yield to mans safety and welfare; specially when either of them are in jeopardy, Mark 2. 27, 28. hereto it is observable, which *Athanasius To. 1. de semente*, and others note, that Christ wrought his most illustrious miracles on the Sabbath dayes, not breaking the law, or introducing any new thing therein, as *Tertul. adversus. Marcion. l. 4. c. 12.* excellently noteth, for (saith he) he here fulfilled the law, while he interpreteth the condition hereof, while he doth those things which the law excepted from the Sabbath dayes rest, while he maketh the Sabbath day it self, (by Gods blessing holy from the beginning) more holy by his doing good thereon.

V. 9. *when he was departed thence*] Out of those corn fields mentioned, verse 1. Mark 3. 1. Luke 6. 6. or from the place where the Pharisees calumniated him by those words, verse 2, thy disciples do that vvhich is not lavvful to do, &c.

he went into their synagogue] See on chap. 11. 1. on another Sabbath he vvent into the synagogue of the same town, Luke 6. 6.

V. 10. *his hand withered*] His right hand, Luke 6. 6. the vvant vvhereof made his condition more calamitous.

they asked him] They stay not till Christ had done this miracle; but by their speech, first put him upon it, that they might pick a quarrel with him.

V. 11. *what man shall there be among you*] Will any of you that are so strict for the Sabbath, let a sheep perish thereon for vvant of help?

V. 12. *a man better than a sheep*] All creatures on earth vvere

made

made for man, it were therefore a shame to save a sheep, and suffer a man to perish: it is lawful by your own tradition and practice, to save a beast on the Sabbath-day, and should not I heal on the Sabbath?

it is lawful to do well, &c.] Legal ceremonies ought not to hinder works of charity: *Nulla necessitas major est charitate, Jerem. l. 1. cp. 37. Chromatio*, there is no necessity greater than charity.

V. 13. *Stretch forth thy hand*] That withered hand: he commanded, and with ill gave him ability so to do; by healing it on an instant, without which he could not have stretched it out: so when God giveth us strength to do what he commandeth us, it is our duty, but his grace and mercy that we can in some good measure doe it.

it was restored whole] So Christ shewed his divine power, as in many other like miracles.

as the other] Whith was found and well.

V. 14. *held a Council*] The Pharisees went out of the synagogue, leaving the multitude, before whom they durst not for shame calumniate him, for this work of divine power and mercy: and took counsel to destroy Christ.

how they might destroy him] Here appeareth the invincible malice of these adversaries: he healed all their infirmities and diseases, and they consult how to destroy him: to them belonged that which Moses said, Deut. 32. 5, 6, *they are perverse and crooked generation: do ye thus requite the Lord, O foolish people and unwise?* the wicked so abuse the mercies of God, that even the good which he doth for them maketh them worse.

V. 15. *when Jesus knew it*] by his divine knowledge.

he withdrew himselfe] Though he could by his power have defended himself against all their attempts, yet he would deport himselfe as man, and by ordinary means keep out of their hands, till his time of suffering came. See Joh. 4. 1. 3.

great multitudes followed him] The multitude, whom in their pride of heart the Pharisees contemned, as ignorant, and impious (John 7. 49.) were more sensible of Gods mercy than they; and therefore followed him withdrawing himself: they envied not his glory: consider what a dangerous thing envie is.

he healed them all] That had need of healing, and desired it. See chap. 4. 23. Mark 3. 10 the malice of some shall not overcome and intercept his mercy toward others.

V. 16. *that they should not make him known*] Lest the Pharisees, should find him, and endeavour to destroy him before the appointed time, or till after his resurrection, as chap. 17. 9. See also ch. 8. 4.

V. 17. *spoken by the Prophet*] Isaiah 42. 1. See notes on that place: how little reason the Jewes had, to expect a victorious, pompous, and externally glorious Messias, the Prophets by whom the Lord promised him to the fathers, evidently make it appeare, they describing him to be a peaceable, meek, and humble person, so far from contention, quarrelling, oppressing, or injuring of any that he was the man of sorrowes. Isai. 53. not so much as repeating injuries, with any clamour or complaint, but doing good to all, healing his enemies. Luke 22. 51. praying for them. Luke 23. 34.

V. 18. *whom I have chosen*] To be a Saviour of the word. See Hebrews 5. 5.

my beloved, &c.] Chap. 3. 17.

I will put my spirit upon him] Isaiah 11. 2. & 61. 1. John 3. 34. Colos. 2. 9.

judgement to the Gentiles] κρίσιν, by judgement he meaneth the true worship, preaching of the Gospel, the doctrine of salvation by Christ: by Gentiles, those people which were not of the Jewes, such were the Galileans and Tyrians now present, such are we. So was the prophesie then in part fulfilled: also hereby may be meant a setled estate of the Gospel, because Christ was to preach (as here by himself to these Gentiles, so by his Apostles the word) the truth of the Gospel, whereby to cast out superstition, which thing, whereoever it is done, the Lord doth reign and judge there.

V. 19. *shall not strive*] He shall do his office meekly and humbly, and not manage his spiritual kingdom by violence, nor unnecessarily contest with the Pharisees, who consulted how to destroy him, verse 14. he shall not strive with violence, vociferations and clamour, as those, who having a bad cause in hand, think to make it good, by importunity and railing.

nor cry] As men enraged, Ephes. 4. 31. as those, who do all by tumultuous out-cries. See John 18. 40.

his voyce in the streets] As those who clamour in the eares of the people abroad and in publick, for vain ostentation, and to be heard of men, out of the house where they teach or pray; but shall teach the Gospel with all meeknesse and modesty.

V. 20. *a bruised reed*] By these two similitudes are described Christs gracious clemency in dealing with the most infirm; as those who had onely a desire of grace, and some slender beginnings of conversion and faith, as many in this multitude following him, seemed to have: the meaning also may further be, that he shall not condemn such as labour under the burden of sinne, but rather quiet their consciences, chap. 11. 28, 29, Ezek. 34. 16.

smoaking flax] Alluding to the wick of a candle put out; that onely smoaks and gives no light, or very obscurely burning, it seemeth to be a proverbial manner of speaking among the vulgar: Christ should here shew, that he will not extinguish, or cast away the weakest and slenderest measure of grace in any, but foment and cherish it to salvation; as it were distilling and secretly infusing oyle into the lamp, the spirit of illumination into the infirm soule; of which clemency of our Saviour we have daily experience, who spareth us, and followeth us continually with new accessions of grace, who have in our selves a very obscure measure of knowledge and strength to do good, but as a bruised reed.

judgement unto victory] Till he shall bring under, or confound all his enemies, and untill the truth of the Gospel do prevail and overcome, throwing down principality and powers of darknesse, in the Hebrew it is לאמת *Leemeth*, to truth, such shall the Gospel be acknowledged, in spight of all powerful enemies; though this victory cannot be acheived without hard and dangerous conflicts, the restlesse adversary doing all the mischief he possibly can, to oppose and overthrow it. See Rev. 12. 7. 13. 15. 17.

V. 21. *in his name*] In him, when they know him aright, lest any should think that this appertained to the Jewes onely, he nameth the Gentiles to be converted, and to believe in Christ: in citing this prophecy, the Evangelist like a faithful interpreter, giveth the full sense, though he omit some words, lesse pertinent to his purpose; or vary others, as they best might serve to expresse the matter which he historifieth.

V. 22. *was brought unto him*] Luke 11. 14. very like it is, that he was made blinde and dumb by the devil that possessed him. See on chap. 9. 32. and now he was brought unto Christ by some friends; when he had in his recesse and withdrawing from the people, shewed himself to be the Messias, by healing many.

V. 23. *all the people were amazed*] The word and works of Christ have variable effects, as hearers and spectators, these admire the power and goodnesse of God, but the Pharisees blaspheme.

is not this the son of David?] The Messias, See on chap. 9. 27.

V. 24. *when the Pharisees heard it*] Chap. 9. 34.

this fellow] This man; so it is likely they might here call Christ in contempt, not vouchsafing so much as to name him; though ὅτος among the Greeks, did not always import contempt of the person to which it related: but sometimes it was a note of honour and eminency.

by Beelzebub.] See on Chap. 9. 34. and on Luke 11. 15.

V. 25. *Jesus knew their thoughts*] They are charged in the foregoing verse to have said so, what need Christ then know their thoughts? The answer may be that they said it in their hearts onely; or that he knew it the same way, by which he knowes mens thoughts without any mans relation, though as man he heard it not his self.

every kingdom divided] As division overthrowes, houses, cities and kingdomes; so must it destroy Satans kingdom; if one devil should give power to men to cast out another. See Luke 11. 17.

V. 27. *by whom do your children cast them out?*] Some understand this of the Apostles, who were Jewes: others of Exorcists among them, Act. 19. 13. others of such Jewes as did by Christs name cast out devils, but did not follow Christ, as Mark 9. 38. Luke 9. 49. yet none of these were blamed by the Jewes: why then should Christ be so taxed? The first interpretation is most probable.

V. 28. *by the spirit of God*] By power from God.

the kingdom of God] The kingdom of the promised Messias under the Nevv Testament. See Luke 11. 20.

V. 29. *or else how can, &c.*] If Gods powerful kingdom were not come among you, how could so many devils, be cast out? they are strong, and vvill not be driven out of possession by any, but a stronger hand.

V. 30. *he that is not with me, is against me*] As in war, he that fighteth not for his Prince, is an enemy: and as they vvhich are to gather in their masters harvest, if they neglect it, are scatterers and destroyers; so they that vvill not defend me against blasphemies (vvherein they can) betray my cause and are enemies.

V. 31. *wherefore I say unto you*] He speaketh this to shew, that either the Pharisees had committed this sin, or to vvarn men to take heed of it, by them who had come neer unto it.

all manner of sin] Great and small. Mark 3. 28. Luke 12. 10. John 5. 16.

shall be forgiven unto men] To some men, or any sin else may be forgiven.

blaspheme against the holy Ghost] This is conceived to be a malicious opposing the truth of the Gospel, made knovvn to us by the holy Ghost, joyned vvith persecution of those that professe it, (and that meerly because they do so) vvith final impenitency: See *August. Macedonio ep. 10. paulo ante finem*, and *Augustin. in Evang. Matth. serm. 11. post init.*

V. 32. *against*

V. 32. *against the son of man*] Against Christ by way of disgrace as he is man, or against any man; for it is a grievous sinne, to calumniate or wrong any man, yet pardonable: but to sinne vvith so high an hand, as against God himselfe, as hath been said, is unpardonable, Numb. 15. 30. Heb. 10. 29.

neither in this world, nor in the world to come] That is, never: but shall be punished both here, and in the life to come, Mark 3. 29. 1 John 5. 16.

V. 33. *Either make the tree good*] Either confesse that I am good, because ye see me cast out devils, and good, or else convince me of any evil action, before ye prejudicate my person, or either bring forth good fruits, that ye may appear to be good; or else confess your selves to be evil, as indeed you are: be what yee seem, or seem as you are.

tree is known by his fruit] So must you and I, by our words and actions.

V. 34. *O generation of Vipers!*] See on chap. 3. 7.

how can ye, being evil, speak good things?] Hypocrites will speake good things to deceive men: yet sometimes the evil of their hearts breaketh out into their Tongues; let thy Heart agree with thy Tongue.

for out of the abundance, &c.] Luke 6. 45. The heart is the fountain of words and actions; according to the veins and quality thereof, the words do commonly relish.

V. 35. *a good man*] A man of a sanctified heart and affection, will speake to Gods honour and edification of others, Psalm 37. 30, 31. but a wicked mans heart (like the unheald waters of Iericho, 2 King. 2. 19.) sendeth out onely streams of death and barrennesse.

the treasure] That is, the abundance, and indeficient store, of the Spirit of Sanctification. See John 7. 38. 39.

V. 36. *every idle word*] Every vain word, as Ephes. 5. 6. or of every false word: much more then for every injurious calumny, prophanation and blasphemy.

give account] A metaphor from accomptants, as Rom. 14. 12. Phil. 4. 17. Eccles. 11. 14. We have need therefore to set a carefull watch before the doores of our lips; it is a good advice of Jerom. *ep. 22. lib. 2.* Consider long what thou must speak, and being yet silent, take heed thou speak nothing to be repented of; let thy thoughts ponder words, *& linguæ officium animi libra dispenset*: and let the ballance of thy mind weigh out the tast of thy tongue.

V. 37. *for by thy words, &c.*] See Luke 19. 22. this also seemeth a Proverbial and vulgar manner of speaking, that every man should be condemned or justified by his own mouth, or words thereof; but Christ here useth it to a different sense; to shew, that perverse words, as being interpreters, otherwise of the secret malice of the heart, should be enough to condemn them: it relateth to that he said before: idle talk condemneth men of levity of mind: so in all other sins of the heart expressed by words.

and] Or, as, Exod. 21. 15, 17. Num. 30. 4, 5, 6.

into my house] Here appeareth the miserable condition of the wicked; how ever great, glorious, or happy they appear to the sense of the world; they are but the Devils houses, wherein he claimeth and holdeth a perpetual interest; yea, though he sometimes permit them to some more sober hes and appearances of Repentance and amendment, as he did Pharaoh, Ahab, &c.

findeth it empty] And none to hinder his re-entering. Continuing in this allegory, he sheweth their desperate condition who are not guided by the good Spirit of God: they are ever ready, on all occasions, (as in study of revenge, anger, &c. Ephes. 4. 26, 27. envy, James 3. 14. and in incentives to intemperance, lust, &c.) to entertain the Devil in their hearts; in that they desire to serve him, by doing more evil than possibly they can, or dare do: that which he saith in the following words, further expressesth this:

swept and garnished] Either by some formal repentance, or secure, void of all fear of God, living in pleasure, for this is Satans garnishing, whereby the sinner is made ready for him to entertain him again.

V. 45. *then goeth he*] Finding not the means to doe mischief to others, which he desired and expected, he repossesseth himselfe of that heart he had before, by carrying the sinner into some more desperate and damnable condition than before he was in.

seven other spirits] That is many, as Revel. 1. 4. seven a definite number is put for an indefinite.

more wicked than himself] To keep the more secure possession, and do the more mischief there.

and the last state, &c.] See Hebrewes, 6. 4. & 10. 26. 2 Peter 2. 20.

to this wicked generation] Which seeks a sign, verse 38. the Jews having been in some sort freed from Satans dominion, by Christs abode among them, his Doctrine and miracles: so that being now willing to destroy Christ, and to entertain Satan again, he intimateth that they should be like a repossessed man, ten-fold more children of the Devil, than before: consider here the inevitable danger, you that relapse and turn again to the filthy vomit of your old sins.

V. 46. *while he yet talked to the people*] This sheweth a reason of why among themselves: so doth it among other things import the midst or the inward part of the earth: so was Christs body being buried within the earth; that is, in the grave.

V. 41. *shall rise in judgement*] Alluding to the manner of human Courts of judicature; in which witnesses are said to arise, or stand up, to give in witnesse or evidence, Deut. 19. 15, 16. Marke 14. 57. Acts 6. 13. The very example of the Ninivites, in the day of judgement, shall be an argument of condemnation to the obstinate Jews.

this generation] See on chap. 11. 16.

shall condemn it] Shall cause it to be condemned, as being against the men thereof an argument of condemnation.

because they repented] Jon. 3. 5. They repented at Ionas preaching, who was but a Prophet, a meer infirm man; but the Iewes would not repent at the preaching of Christ, God and man.

V. 42. *The Queen of the South*] 1 Kings 10. 1. The Queen of Sheba, whose Nation bare south from Ierusalem, and the land of Israel.

shall rise up, &c.] See on verse 41.

from the uttermost parts of the earth] For Sheba was in the utmost parts of Arabia the happy: and on the mouth or entrance of the Arabian sea. Jerem. 50. 26. and in those times there was not much more of those parts of the world discovered unto them, so that they knew no more beyond that.

to hear the wisdom of Solomon] In things natural and humane, 1 Kings 10. 3. whereas here is another manner of wildom, that is, unto salvation, 2 Tim. 3. 16.

V. 43. *When the unclean spirit*] Luke 11. 24. He could as easily have said, The devil will more and more violently carry you into greater sins, untill at last he destroy you: But he useth this parabolical admonition, that the penitent might learn caution, and the rest be lesse exaspirated against him.

walketh through drie places] The devil is compared here to a man cast out of his dwelling, and finding no contentment in dry places, and deserts, incommodious for habitation.

seeking rest] That is, a place to settle in. Truly and properly, the devils rest, is in unrest, disquietnesse, and in doing all the mischief he may, there is no rest to the wicked: they are like the troubled sea, when it cannot rest: you may easily know, whose influence governs those restless spirits, whose sleep departs from them, except they cause some to fall: except they doe some mischief, Prov. 4. 16.

and findeth none] For he resteth not, except where he can doe some mischief: he is like a malecontented exile, so long as he cannot infest man.

V. 44. *I will return*] When he findeth not some more wicked heart, or some others to pervert to their destruction, he adviseth with himself, how he may make them more impious and damnable whom he hath already corrupted, and set in the way to hell and damnation.

into my house] Here appeareth the miserable condition of the wicked; how ever great, glorious, or happy they appear to the sense of the world; they are but the Devils houses, wherein he claimeth and holdeth a perpetual interest; yea, though he sometimes permit them to some more sober hes and appearances of Repentance and amendment, as he did Pharaoh, Ahab, &c.

findeth it empty] And none to hinder his re-entering. Continuing in this allegory, he sheweth their desperate condition who are not guided by the good Spirit of God: they are ever ready, on all occasions, (as in study of revenge, anger, &c. Ephes. 4. 26, 27. envy, James 3. 14. and in incentives to intemperance, lust, &c.) to entertain the Devil in their hearts; in that they desire to serve him, by doing more evil than possibly they can, or dare do: that which he saith in the following words, further expressesth this:

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V. 46. *while he yet talked to the people*] This sheweth a reason of why

why he would not presently go to his mother and brethren; because they came unseasonably to interrupt him in his fathers work. See Luke 2.49.

behold his mother] Mark 3.31. Luke 8. 20.

and his brethren] His kinsmen, (as Gen.13.8. see 13.55.) where four of them are mentioned. *James, Joses, Simon, Judas.*

stood without] Either in modesty, because he was instructing the people: and they could not but know, how unseasonable it must needs be to interrupt him then, or because they could not get in for the press.

desiring to speak with him] Concerning what is not recorded: some think to acquaint him with some dangers towards him by the Pharisees: as Acts 13. 16.

V. 47. *one said unto him*] One at first, and afterwards many, Mark 3. 32.

thy brethren] See on verse 46.

V. 48. *who is my mother?*] Not that he did in any measure despise his mother and brethren; but that he preferred the service of God, and salvation of the people, and because he would not be unseasonably troubled, See John 2. 4.

V. 49. *behold my mother*] He declareth hereby how he loveth and esteemeth the righteous, even as his dear mother and brethren: he is the first-born among many brethren; and our brother, the word became flesh, John 1.12. 13. 14. See also Rom. 8.17. and such as we are (as Hilary noteth *de trin.lib.* 11.) sinne onely excepted. The spiritual kindred he preferreth; so should we the houshold of faith, Gal.6.10.

V. 50. *Whosoever shall do the will, &c.*] Matth. 7.21. Not every one of you that heareth me, but he that faithfully doth my Fathers will.

and sister] It may be there were present some of his kinsmen also, though they are not mentioned, or else he addes it for the comfort of those religious women, that followed him, and ministred to him, Luke 8. 2, 3.

and mother] The holy are near and dear unto me, as those to whom the lawes of nature and flesh and blood obligeth me, herein grace is better than nature.

CHAP. XXII.

Verse 1. T*He same day*] On that day: which phrase although in some places of Scripture it signifie not precisely the very same day, but about that time, as in the Prophets, Isaiah, 4.1. & 16.1. yet in an Historicall narration as this is, it signifieth the same day, and here appeareth our Saviours unwearied endeavour in preaching salvation to the people.

went Jesus out of the house] His going into the house is mentioned, Mark 3.19. as it seems to refresh his Disciples, who by reason of the multitudes importunity, had not time to eat bread, Mark.3.20. therefore Christ leaves his meat and the house, to go into a larger place where he might teach the people: so was it his meat and drink to do his Fathers work, John 4.34.

and sate by the Sea side] Mark 4. 1. by the sea of Tiberias, John 6.1. which lay near unto his own countrey, whither he went, when he had finished the ensuing Parables, v.53.54.

V. 2. *great multitudes were gathered. &c.*] The malice of the Pharisees, desiring a sign from Heaven to confirm his authority and doctrine, chap. 12. 38. though Christ would not satisfie, yet the people flock to him.

so that he went into a ship] The multitude pressing him, as Mark 5.31. Luke 5.1. also that being freed from the throng, he might the better be heard an seen of his auditours, being at some distance from him. and all their faces towards him; therefore the ship was put off a little from the shore.

and sat] This was the usual gesture of our Saviours teaching: as also of their Doctours, Matth.23.2. See chapter 5. 1. Luke 4.20. although he thou when he publickly read the Scriptures, Luke 4. 16. these things are of their own nature arbitrary, and therefore are most safely regulated by the customes of time, place, and persons, so as that we make no division in things indifferent; but there follow the customs of that Church whereof Gods providence hath made us a part.

multitude stood on the shore] That they might more conveniently see and hear him.

V. 3. *He spake many things, &c.*] He spake many Parables, according to the severall capacities of his auditours and their various imployments. Some of them possibly were husbandmen; some Merchants, others fishermen: he teacheth them all in their severall elements: such speeches are sometimes called Parables, although there be no similitude in them: as Psalm 49 4. (See on John 10.6.) but here the word signifies a letting forth of spiritual things, under certain representations, and similitudes, taken from things secular and worldly: in his Sermon on the mount, wherein he taught concerning blessednesse; the sense and meaning of the Law, &c. he speaketh more literally and plainly, or in Parables very easie to be understood: but here he speaketh onely in Parables, not expounding them to the people: the reason is given, verse 11. 34, 35. yet Parables expounded (as some of these are afterwards) much help both understanding and memorie, as shewing us the face of heavenly things in earthly glasses: also they work much upon our affections, when they are taken from things which we either love or hate. (See on Luke 5. 36.) and indeed, as the Sun is more easily viewed under some thinne cloud; so is divine truth under some similitudes taken from things familiar and nearer to our understandings. See concerning allegorica, *Jerom.on Amos.l.3.c.9. Augustin.T.6. contr. Faust. Manich.l.* 12.c.17,28,29 *&c.*

A sower went forth to sow] Luke 8. 5. This is the first of the seven Parables in this Chapter; wherein is intimated, that the seed of eternal life, which is sown in preaching of the Gospel, thriveth not so well in one, as in another: and the reason is, for that men, for the most part, either do not receive it, or lose it or suffer it not to ripen: therefore he admonisheth his hearers, that their flocking after him, would not profit them, except they kept it in faithfull hearts, and brought forth the fruits thereof in newnesse of life, which in likly-hood a fourth part of them only would doe; the Lord soweth largely (saith *Athanasius, de semente.*) but the fruit bearing is κατὰ τὸ ὑποκείμενον according to the subject receiving it; when it withers on the stony ground; &c. It is not ἀδύναμις τοῦ σπείρειν, ἀλλὰ ἡ κακοχέξια τῆς γῆς in any impotency of the seed, but in the fault of the earth.

V. 4. *Some fell by the wayes side*] Some high wayes goe thorow plowed Fields, not inclosed in Champian Countreyes, such as it seems that was where our Saviour converfed, chapter, 12.1. there the feed could not enter, because the ground was hardened by the feet of Passengers; so the seed lying on the ground, was not received into the Earth at all: as some hearers receive no benefit by the VVord Preached, either because they hear regardlessly, or understand not what they hear, Verse 19.

the Fowles came, and devoured] Here is mentioned another cause why they grew not: what the Earth received not, the Fowles carried away; what these Fowles are, See Verse 19.

V. 5. *Some fell upon stony places*] VVhere the grains might fall in between stone and stone, but could find no good rooting: so some are a little affected at the hearing of the VVord, as Herod was; but it can finde no firme ground in such stony and hardened hearts, as the flockes of Padan Aram could not be watered, until the stone was removed from the Wells mouth, Genesis, 29. 3. So neither can the Waters of Life, (whereof the Waters running from the Sanctuary of God, Ezekiel, 47. 1. &c. were a Figure) in the Holy Scriptures contained, be tasted, until that heavy stone, the hardnesse of the Auditours hearts, be rolled and remooved away.

where they had not much earth] Not much care to receive, not much understanding to apprehend, not much Faith to believe, not much will to obey, or not much love to retain it.

forthwith they sprung up] They could not root downward, because of the hardnesse of the Earth; but shot up suddainly, because, as *Euthymius* saith; *Ἅμα πυκνὴ γὴ σπειρόμενα, τάχιστα ἐξανίσταντο, τάχιστα ἐξαυαίνοντο*: Seeds covered with little earth, soon *spring up.*

V. 6. *when the Sunne was up, they were scorched*] ἐκαυματίσθη *Syr.* It *felt the heat*: the heat dried up all the moisture which should nourish them, and so they perished.

because they had no root, &c.] Another cause of their decaying, is want of root which should receive moysture to nourish it, as the mouth doth Food for the body: though the blade wither being blasted, yet if the root be in any depth of earth, it may shoot out again; so though a Christian be under some scorching temptations, dangerously blasted in the outward man, yet if he continue in the Faith, and Love of God, *grounded and settled*, (Colossians, 1.23.) he shall be like the Tree planted by the Rivers of Water. (Psalm 1.) but if this root fail, all perishes.

V. 7. *Some fell among thornes, &c.*] This had some root and growth; but is choaked up with thornes: so the Word in worldly hearers findeth some love to it, and purposes to obey it; but the cares and pleasures of this world overgrow all, and make it fruitlesse.

V. 8. *fell into good ground*] In the application, we may not thinke, that the Heavenly Seed found any good ground, but made it such. Lydia indeed, like good ground, attended unto that which Paul preached, Acts 16. but God opened her heart thereto: the heart must be prepared, or the word shall never prosper, and profit: Therefore the Prophet saith *Breake up your fallow ground, and sow not among thornes.* Jeremiah, 4.3. that is, repent and root out your sinnes: but the Lord saith also: *I will take the stonie heart out of their flesh, and will give them an heart of flesh*, Ezekiel 11. 19. See 2 Timothy 2. 19. which except he doe, no Art, Power, Wisedome, or Councell of man can doe it,

and brought forth Fruit] The first sprung not up: the second sprung up, but had not sufficient Root: the third grew up, but brought forth no Fruit: but this grew up and fructified.

some an hundred fold, some sixtie fold, &c.] Gods Word doth not fructifie alike in all; the most Fruit is best pleasing to God, John 15. 2, 5. yet he despiseth not the least, Chapter, 11. 20.

ears to hear, let him hear] As if he said the Parable is hard, and requireth diligent attention and consideration. See Chapter, 11. 15. and Revelation 2. 7. let them whole hearts and ears God hath opened, be attentive: all are deaf, unfill God open. See Psalm 40.6. If God have given thee an ear to hear, receive not the grace of God in vain; make good use of it, and hearken diligently to his Word.

V. 10. *the Disciples came*] To wit, after he had done teaching the people, and was gone out of the ship: See Mark 4.10. for it is not likely that our Saviour would leave teaching the people, to confer with the Apostles, untill he had uttered all he had to say unto the people. (See verse 36.) at that present time.

and said unto him] Two questions were now moved to our Saviour: the first recorded here: why he spake to the people in Parables: the second, Mark 4. 10. 13. what was the sense of the Parable? to the first our Saviour answers, verse 11. to the second verse 18.

Why speakest thou unto them in Parables?] In speeches more obscure than usual, and such as neither they not we understand: This sheweth a pious charity in the Apostles, in that they not only desired to understand these Parables their selves, but that the people also might understand them; and it is probable that they apprehended from Christs conclusion, verse 9. that themselves also, yet wanted something of *the ear to hear*, and understand. See Mark 4. 10. So also it may appear in that Christ reproved them, Mark 4.13.

V. 11. *Because it is given unto you to know, &c.*] To you that fear God I will interpret the Parables. See Psalm 25. 14. which not being unfolded, are hidden mysteries; and like the cloudy pillar, dark toward the Egyptians, but light to Israel, Exodus 14. 20. *Prosper* saith well, *de vocat. Gent. l. 1. c. 24. ut Deus cognoscatur, ex Deo sit.* that we may know God, it is of God. See Ezek. 11. 19. Jer.24.7. Prov.8.9. Prov. 2.4.6.

to them it is not given] The understanding of things Divine and Heavenly, is to the Faithful: the rest either know them not, or to their further condemnation, who knew their Masters Will, and would not doe it: the free Grace of God maketh the difference: See Psalm 25. 9.12, 14. Prov 3. 32. 1 Cor. 4.7.

V. 12. *For whosoever hath, &c.*] Chapter, 25.29. It is the custome of the world to give to rich men, and to take away from the poore; this they unjustly doe: but God will justly reward those that use his Ordinances well, and punish them that abuse them.

even that he hath] That which he seemeth to have, Luke 8. 18. or those common graces which he did not well use when he had them.

V. 13. *Therefore spake I to them in Parables, &c.* The reason why these mysteries are no more plainly delivered unto them, is for their foregoing obstinacy: Isa.6.9.10. compare the words here following, and see also Mich.3.5,6,7.

they seeing, see not] Though they dayly see the miracles wrought by me, yet will they not take any notice of my Divine Power, that they may believe, and be saved, John 6.36. See the like, Deut.29. 2, 3, 4.

hearing they hear not] Though they hear with their outward ears, that which might convince, their errour, and inform them of the Truth, yet they receive it not inwardly, but obstinately withstand it.

neither do they understand] Nor conceive aright, what is delivered unto them, John 2. 19,10 & 8. 27 43.

in them is fulfilled the Prophesie, &c.] This is no new thing, neither did it seem strange unto you that they are so hard hearted: so was it with their Fathers, and so it was foretold that it should be with them, Acts 7.51, 52.

By hearing ye shall hear] So Mark 4.12. Luke 8.10. John 12.40. Acts 28.20. Rom. 11.8 Isa.6.9.

V. 15. *for this people is waxed grosse, &c.*] As in the body, when the heart is overgrown with fat, both that, and all the parts of the body, thence deriving vital spirits, grow heavy, dull and inactive: so it is in the inward man; when the heart is grown sensual and obdurate, men cannot apprehend Gods truth for their sanctification and salvation. See Isaiah 6. 10.

Their eyes have they closed] This sheweth a reason of that heavy judgement denounced against Israel, Isa. 6. 9, 10. the obstinate people would not hear, nor understand; but as those who wilfully stopped their ears, and shut their eyes, that they might the more securely run upon their own destruction, and neither heare nor see that which might stay them, and have made for their conversion and safety; deafnesse in a sharp fever (say Phyficians) is a signe of madnesse: more miserable are obstinate sinners: the lunaticke have some excuse; the Will is not in fault, where men are not themselves, said *Salvian de gub. lib.* 6.) the more condemnabble are these, *qui sani insaniebant*; who are wittingly mad, where there is willful maliciousnesse ἐκεῖνοι δὲ ἑκόντες καὶ χάριν there is absence of Graces *Cyril. Hierosol. Catec* 6. Therefore God justly deserteth those, who unjustly first deserted him, following their obstinacy, by giving them up to spiritual blindnesse; withdrawing the common light which he had given them: his judgements ever followe, they never preceed mens sins: where his eternall Decree, and Omnificence precede, it is to appoint impenitent sinners to punishment, not to sin.

W. 16. *but blessed be your eyes*] Ye are happy who understand these Mysteries of salvation, Chap. 16. 17. for as *Irenaeus*, saith, *l.4.c. 6. nec enim lumen deficit propter eos qui semetipsos excaecaverunt*, the light faileth not for their fault who have blinded themselves.

for they see] Ye not onely see with your bodily eyes, as these wicked men do; but also with the eyes of your mind: See John 6. 40.

V. 17. *Many Prophets and Righteous men*] Your condition is better not onely than these wicked mens, but also than that of the Fathers, who lived in former Ages; for ye know more of me, and Heavenly Mysteries, than they did; and where ye doube, you have one present to resolve you, and plainly and infallibly expound unto you the Mysteries of Eternall Life, and Salvation; which the Fathers saw but darkely, through the clouds of the Law, and far off: See Hebrewes 10. 1. Hebrewes 11. 13.

V. 18. *Heare yee therefore the Parable*] I will tell you the meaning of it, though I conceale it from them, who wilfully stoppe their eares, and harden their hearts; their obstinacy shall not hinder you. See on Verse 3. and Chapter, 15. 15. and on Luke, 5. 36. and here on Verse, 16.

V. 19. *The word of the Kingdome*] The Gospel preached, which brings men into the Kingdome of Grace here, and shews them the way into the Kingdome of Glory, to be possessed hereafter: this is the seed before spoken of, called also the *Gospel of the Kingdom*, Chap. 4. 23. and the Kidgdom of Heaven, Chapter, 3. 2.

understandeth it not] Or regardeth it not.

the wicked one] The Devil, who is wicked himselfe, and endeavours to make all others so: here are the ravening Birds, which devour the seed: by wicked one, understand one or more unclean spirits; who are ever ready, watching the *Oscitancy*, neglect, sleepinesse and carelessnesse of hearers; whereby they easily steal away the Word preached from the heart, and memory of the hearers: Looke how hungery Birds watch the sowen Fields, to picke away the Seed, so doe the Devils watch Audiours while they hear; this the wicked one doth usually.

That which was sowen] The VVord preached; which would else bring forth according to the kinde and season: as without good Seed sowen, the Earth bringeth forth onely its owne curse, Briers, Thistles, Thornes, and Weeds; at the best, but grass for the Beasts: so is it with the Soul of Man, without this Heavenly seed of Gods Word, we bring forth nothing but sin and a curse.

in his heart] Which he had heard, but regarded not in his heart.

this is he which received the seed. &c.] This is he who is likened to that portion of Earth, which being near the uttermost furrowes, receiveth some overcast seed: who though he be joyned in place and number, to and with the People of God, hearing the Word, (as the highway is somewhere near the furrowes of corn) yet indeed he belongeth not to the good Earth, but the high way, so hardned with treading (that is customary sinning, and obduration of heart thereby) that no good can there take root, or prosper.

V. 20. *He that received the seed*] He that is here likened to such Earth,

anon with Joy] ἐυθὺς Presently, the Syrian giveth it בר שערה *bar shaatheh* ——— The same houre, as Chapter 8. 13. and here verse 5. *Forgetheth*, the same as the phrase by הגאה דגאה *regah echad*--- Exodus 33. 5. *in a moment*, μιᾷ ὥρᾳ Revelation 18. 17. 19 in one houre: such is the appearance of any good, in the rootless Hypocrite, *as a morning cloud, and as the early Dew it goeth away*, Hosea 6.4. as those, *fugitivus horarii*, soon ripe, soon rotten: like Jonahs Gourd, בן לילה *ben laila* Jonah 4.10. *the sonne of a night*, which came up in a night, and perished in a night: such was Ahabs, Sauls and Pharaohs repentance, 1 Kings 21. 27. &c. 1 Sam. 15. 30, 31. 1 Sam. 24. 16, 17. 1 Sam.26.1, &c. Exodus 9.27 34, 35. &c. Such was Herods attention to Johns preaching, Mark 6. 20. So are many carnal hearers affected with the Word. the same instant or hour they heare it, and thence it withereth away, and is no more thought of. By this, examine thy condition, whether the word thou hearest, and the affection it worketh in thee, in that houre thou hearest it take roote in thy heart, untill it bring

fruits of sanctification, in the course and practice of thy life.

V. 21. *yet hath he not root in himself*] As corn not well rooted may make some shew, till some blast or scorching drought comes, but then it withers, and wilts away: so, they that have not Gods Word rooted in their hearts, may make a fair profession, till trouble come, and then they fall away.

persecution arisseth] When unexspected troubles arise, which frustrate the vain hopes he conceived of temporall peace, and prosperity, by the profession of the Gospel; or those forementioned promises.

offended] Or made to fall. *Gr. scandalized.*

V. 22. *and the care of this world*] The care of getting and managing worldly riches, and enjoying pleasures, are compared to piercing thorns choaking up the seed; that is, good intentions wrought in the heart by the Word preached. See 1 Tim. 6. 9, 10. Luke 21. 34. 2 Tim 4. 10.

choak the Word] As overshadowing briers, thorns, or weeds, keeping the Sun-beams from the Corn, and with more strong and rank roots, drawing away the fatnesse of the earth (which otherwise should nourish the corn) and thereby hinder it from all maturity of fruit: so do cares and pleasures in the soul: indeed such a severe justice of God followeth the contempt and neglect of his Word, as that where it mendeth not, it leaveth the hearer much more condemnable. Hence cometh it so often to passe, that when men for the present having their consciences convinced by the Word they have heard, and being moved by the evident power thereof to repent, and resolve to become new men; yet they presently fall back again into their old wicked courses: so that (as *Salvian. de gub l. 5.* well saith) a man might probably think that they had rather repented of their repentance, than of their sins: *nec tam prius pœnituisse quid malè vixerint, quàm posteà quod se promiserint bene victuros*; and that they had not before so much repented, for that they had lived wickedly; as afterward for that they had promised that they lived well: consider this you foolish *libertines*, who think it enough if you frequent good Sermons; though you presently after return to your filthy sins: indeed Gods VWord is the souls *Antidote*, and sinne it's poyson; but (saith the same *Salvian*) *quid prodesse poterit antidotum, cui superfunditur venenum?* what can the *Antidote* profit, *which hath more poyson powred down upon it?*

becometh unfruitful] The hearer, or the Word in the hearer becometh unfruitfull.

V. 23. *into the good ground*] But one ground of foure is fruitfull; most hearers are truitless.

He that heareth the Word, &c.] Here are three properties of a good scholer of Christ; he must hear with his ear, understand with his heart, and practice in his life.

some an hundred fold. &c.] As before, there were three sorts of bad hearers, so now also of good ones. all bear not Fruit alike, some are richer grounds than other; so is it here in matters spirituall.

V. 24. *The Kingdome of heaven*] See on verse 19.

is likened to a man which sowed] Christ sheweth in this Parable of the Wheat and Tares, or Weeds, that the visible Church, should ever into the end of the world, have in it some good, and some wicked Hypocrites, united onely in externall communion and profession of Religion, but no found members of the Church, or Body of Christ; which is necessarily to be observed, lest either the Faithfull should be scandalized or the Truth of Religion dishonoured, and called into question, by the evident Apostacy of those who goe out from us, but indeed were no more of us, than the Tares of the envious mans scattering, of the Lords good Wheat.

good seed in his field] In the former Parable, the Seed was the Word preached, here it signifies good men, raised up by God in his Church: except we will allo understand hence the Doctrine of Truth (which instrumentally maketh good men) on the one part; and Heresies, Doctrines of Devils, &c 1 Tim. 4. 1. (which evidently render men and women unhappy Tares in the Lords field) on the other part.

V. 25. *While men slept*] The Devil goeth so cunningly about his night-works, that he may not be descried, or takes occasion by the negligence, incogitancy, or slothfulnesse of those that have the charge of others, to sowe mischief in Gods Church. Isaiah, 56. 9, 10.

his enemy came] The Devil, called שטן *Satan*. So 1 Samuel, 29. 4. *lest in the battle, be be to us* לשטן *lestan an enemy*, or *adversarie*, 2 Samuel 19. 22. *that you should this day be to me* לשטן *an adversary*. See Chapter 16. 23. Revelation 1. 20. It impoyseth here, Gods Enemy and ours; for as *chrysostom, Hom.* 47. in Matthew noteth, his endeavour is all against us, for the malice he beareth to the Holy Majesty of God. See 1 Peter, 5. 8.

sowed Tares, ζιζάνια signifieth that same *infelix lolium* (as *Suidas* interpreter also giveth ζιζάνιον) ours render it *ray darnell tinetare, tares*, or something very hurtfull to the Corn, (as any of these are among Wheat; hereby are meant, (as *Theophylact, Euthymius, August. de verb. Domini. l.* Matthaeum, *serm.* 18. clearly gather from verse 38.) the *children of the wicked one*, that is, Hereticks, Schismatickes, Hypocrites, wicked and prophane men, living in the Church. *Vet. Chrysolog. serm.* 96. saith also *haereses inter fideles, inter sanctos peccatum: inter pacificos lites, &c.* Heresies among the Faithfull (that is in the Church) sinne among the Saints, dissentions among the peaceable: indeed all these are Tares of the *envious mans* scattering, whereby he maketh men wicked, and disturbeth the peace of the Church, and flourishing of the Truth.

among the Wheat] Not in the world abroad, but in the Church of God: *in perivet dominica messis* (as *Chrysolog. serm.* 97. saith) onely to endammage the Lords Crop; for being filled with the spirit of envie, he esteemeth the destruction of men his gain: it is a strange remeritie to desert a Church for some wicked men therein being: where did the Enemy sowe his Tares, but among the good VWheat? *perplexa quippe sunt ista duæ civitates in hoc seculo inviicemque permixtæ*---these two Cities in this world, are folded together and mingled the one with the other. *Augustin. de Ci. D. l. 1. c.* 35. and a little before he giveth a good caution against uncharitable censure, *meminerit sanè in ipsis inimicis sui latere ciives suuuos, &c.* let them remember that indeed among their Enemies, some good Citizens for the time to come, lie hidden.

and went his way] He would not stand to it, nor have it thoughe to be his doing; because he can no otherwise deceive, than under some colour of good: it he should appear, and shew himselfe with the impious and heriticall, all would as much abhor them, as feare his *phantagems*: therefore he transformeth his Ministers into Angels of Light. 2 Corinthians, 11. 14. that is, into seeming godly, religious, and zealous men, without which dresses and disguises, he could never deceive the world by such instruments.

V. 26. *When the blade sprung up*] VVhen such men first professe the true Religion, they so cunningly hide their principles in obscure termes, and vail their wickednesse with shews of Holynesse, that it cannot presently appear, who are good, and who evil; but afterwards, when good men are nearer their maturity, and the wicked to their height of maliciousnesse; an evident difference appeareth. So *chrysostome* noteth the manner of Hereticks, at first, they over shadow themselves untill they gain more confidence and assistance of popular favour and opinion; but then τὸν ἰὸν ἐκχεῦσι, *they poure out their venome* with impudence undaunted; and so are known at last.

V. 27. *the servants*] Either this is added to fill up the similitude, and need not be applied, as not being after expounded by our Saviour, or else the servants are *Ministers* and good men, who wonder how these Tares came; and desire to root them out, (See Revel. 17. 6.) but may not doe what they desire: the *Minister* must handle the cause of God, with Arguments, not stripes: *stripes non est cogendæ, sed docendæ*; Truth should be taught, not forced. *Lactantius* said it well; *Religio cogi non potest: verbis potius quam verberibus res agenda est. ut sit voluntas, &c. l. 5. c.* 20. Religion cannot be compelled: this cause is to be handled with words, not stripes; that the will may have a part, without which can be no sanctity.

V. 28. *an enemie* ἐκχθρὸς ἄνθρωπος, the Devil and wicked men. (See on verse 25.) for both cooperate in broaching Heresie: the Devil prompteth, and his Ministers act.

V. 29. *Nay*] This is not any prohibition, of excommunicating or executing malefactours, by the civil power, but a prediction that such shall be in the Church, till the end of time, as our Saviour expounds it, verse 39. 40, as *Augustin* saith, *Ep.* 146. *donec diluvium transeat, ubi Arca continet corvum & columbam.* Untill the deluge pass away, wherein the *Arke* (the Church) containeth both the *Raven*, and the *Dove*.---

let both grow together] For as *Gregor.* saith *Hom.* 31. *in evang. boni soli, nisquam sunt, nisi in cœlo*, onely good men (in any one society) are no where but in Heaven; where Christ will make his Church glrious, not *having spot or wrinkle*; but Holy, and without blemish, Ephesians, 5. 27. why God suffered wicked men to continue in his Church; there are many Reasons: as, that he might leave the impenitent more unexcusable, whom the society and example of the Holy could not reclaim: that he might shew on them an example of long suffering and mercy, that also they might justly perish, who abuse such mercy, to security of sinning: that he might hereby exercise his Elect, and make their constancy more glorious, whom neither Satan, nor the mischievous examples of Men so nearly united to them, could pervert; among other, *Gregory Nazianzen* giveth this reason, *Orat. 4. post med.* though his judgements are ever ready, yet he patiently expecteth, untill sinne, like some putrid and malignant humour, doe quite breake out, and shew itselfe; then is his Justice evidenced in striking: it should teach us a charitable patience in judgeing inferiours; though it is certain, that there is much difference, with what minde, and to what end one spareth who should correct; for as there is sometimes a *misericordia pun ens*, so also is there a *crudelitas parcens*, a punishing mercy, and a sparing cruelty, *Aug. ep.* 54. *Macedonio.*

V. 30. *gather*

V. 30. *gather ye together*] Though both sorts continue mixed together unto the end, yet at the day of judgement a separation shall be of one from the other, Mal. 3. 18. chap. 25. 32.

V. 31. *the kingdom of heaven*] Mark 4. 30. Luke 13. 19. the Church is here the seed.

V. 32. *the least of all seed*] One of the lesser sort of ordinary seeds, for some may be less. God raiseth his Church out of very small beginnings; that, is growing up beyond all mens expectation, his mighty power therein may appear.

greatest among herbs] Μείζων τῶν λαχάνων, greater than herbs, one of the greatest sort of herbs. The Greek word λάχανον, Lat. *olus*, signifieth either pot-herbs, or any other herbs to be beaten or chopped --- as --- *herbas contundit olentes* --- *Virgil*, or otherwise eaten, though *Varro Vlin. &c.* sometimes take *olus pro brassica*, the Cabbage, or Colewort. *Theophr. hist. plant. l. 7.* λάχανον λέγομεν πρὸς τῶν ἡμέτερον χρείαν we call them *olera* which we use to eat. So *Athenaus l.* 2.. So also the Syriac here gives it, *maximum omnium* עקונא *olerum*: the same word עקונא Syr. is used, Luke 11. 42. where the Greek also hath λάχανον, and we give it *herbs*; as also 1 King. 21. 2. where the Hebrew hath it also עקון *to εἰς κηπον λαχανῶν* — *for a garden of herbs*. Plin. l. 19. c. 8. taketh the *olus*, to be of no esteem with the Grecians (as *Ambros.* saith — *vile olus*) of the *Sinaps*, he saith, *coquuntur & solas sicut reliquorum olerum* --- on which account possibly it was reckoned among pot-herbs.

a tree] It grows high, and puts forth branches as a tree: it seemeth it was of a great growth in *Palestine*. See *Tremel.* on this place. It becometh the greatest or tallest of the plants which are accounted *olera*, or λάχανα as the Greek hath it here, so that the birds may sit upon the branches, or under the shadow thereof, which the Greek word κατασκηνῶν or σκηνὴ a tabernacle or tent, may well import.

V. 33. *another parable*] Luke 13. 20. The scope of this parable, is the same with the former.

three measures] σάτα τρία. That is, some say, an *Ephra*; this containeth about a peck and an half, wanting a little more than a pinte.

V. 34. *All these things*] Mark 4. 33. Forementioned, he spake all these parables, whereby the godly auditors might be excited to a further enquiry after the precious and vailed sense thereof, and might the more esteem it found out, and discovered unto them; and that the profane, touching onely, as it were, the outward rinde or shell, might not have occasion to despise the hidden truth, which they knew not.

without a parable] See on verse 3.

V. 35. *I will open my mouth*] Psal. 78. 2.

in parables] The Psalmists parables or proverbial sayings, had some resemblance to Christs manner of teaching here by similitudes and parables.

V. 36. *went into the house*] Though the Disciples were very desirous to know the meaning of the parable, yet they stayed until he came into the house; either because they were ashamed to ask him before the people, or unwilling to interrupt him in his teaching.

V. 37. *The Son of man*] Christ himself, the most excellent Son of man, as verse 41.

V. 38. *children of the king dom*] Gods elect, appointed to be heirs of the kingdom of heaven. See on chap. 9. 15. and Luke 20. 36.

children of the wicked one] Not by nature, but imitation, children of the devil, verse 19. hereby are not meant all wicked men, but such as live in the Church; See verse 25. 41, 47, 48.

V. 39. *The harvest*] See Joel 3. 13. Rev. 14. 15 *the reapers, the Angels* are as the harvesters. This name is accommodate to the present caule, John 4. 34. the Apostles in relation to the Prophets, were also accounted harvesters, or reapers, to which then appertained that which is there said, verse 35. *the regions are white to the harvest*: and in this Gospel, chap. 9. 37, 38. *the harvest truly is plenteous, but the labourers are few, &c.* and in chap. 3. 12. Christ with the fanne in his hand, began to purge his floore, by preaching of the truth, and cleansing it from the false and corrupt glosses of the Scribes Priests and Pharisees; but here in the last day, he will perfect that work; then Christ the Judge and King of glory, shall sit on his Throne of Majesty, convene all the living and the dead raised again, and shall separate them to his right hand, and lefts those to the kingdom of glory and blessednesse, these to fire and torments unspeakable, Matth. 25. 31. &c. in these acts he will use the ministry of his Angels, as here is declared, and verse 41.

V. 40. *in the end of this world*] The end of time, and this state of mortality, then the wicked men shall be cast body and soul into hell fire.

V. 41. *The Son of man*] He mentions his human nature, because therein he will judge us, chap. 25. 31. John 5. 27. Act. 17. 31.

his angels] As verse 37. chap. 14. 11. Which he made ministring spirits, Hebr. 1. 14. of admirable strength, power, and vigour, to do that which he commanderth them.

things that offend] Or *scandals*: scandalous persons as chap. 16. 23. See the words following, and verse 42. such as depart from truth of doctrine, Rom. 16. 17. compare Matth. 18. 7 with 1 Cor. 11. 19. or such as are hypocrites and evil livers; who offend good men by their sins; or by being mixed with them. See verse 27.

them which do iniquity] Who customarily sin, chap. 7. 23. Psal. 6. 8. which do wickedly, and so would do: so would not the regenerate. See Rom. 7. 15.

V. 42. *into a furnace of fire*] The pains of hell are described by that which is most painful and terrible to us. Mark 9. 45, 46. Mal. 4. 1.

wailing] For helplesse and hopelesse grief.

gnashing of teeth] Out of indignation, and impatience, as Act. 7. 54. See chapter 8. 12.

V. 43. *Then shall the righteous &c.*] Dan. 12. 3. they shall shine as the sun, Jude 5. 31. chap. 17. 2. that is, be exceeding glorious.

the kingdom of their Father] 1 Cor. 15. 24. The kingdom of God is the inheritance of his adopted children, and is here mentioned by our Saviour in opposition to earthly inheritances, in which he would have them ever remember that they are but pilgrims and sojourners, that they might aspire to that which shall be their own eternally. See Colos. 3. 1. &c. Psal. 39. 12. Psal. 119. 19. We are indeed now born in our regeneration the *sonnes of God but it doth not appear what we shall be: but we know, that when he shall appear, we shall be like him.* 1 John 3. 2. See also Colos. 3. 4. Phil. 3. 21. the kingdom of God is in us now (Luke 17. 21.) who walk in the spirit; but the light thereof (as Gideons lamps in those earthen vessels, Jud. 7. 20.) shall not clearly shine out until they be broken, and this earthen tabernacle of our body be dissolved. Mean time our state, as to the world is calamitous; we have many failings, and an odious remainder of sin in us, which deformeth the best of the sons of men, and the wicked cast dirt in our faces, by several calumnies, making us seem more odious to men; but in spight of their malice, we shall once be glorious, when our God shall be *all in all*, 1 Cor. 15. 28. when the wicked shall be clothed with flame:

who hath ears] See on verse 9.

V. 44. *The kingdom of heaven*] The word of God which sheweth the way to heaven; and openeth unto us the inestable riches of Gods grace and mercy, hid from the worlds beginning, until the preaching of the Gospel.

unto a treasure] Of great value: as gold and silver, in great store laid up.

hid in a field] *Ireneus* hereby understandeth, Christ hidden in the Scriptures, *per typos & parabolas* (*l. 4. c. 43. Init.*) by types and parables: It is rather the truth of Christ therein, which few find, and so understand not how great and excellent these spiritual riches are, verse 45. as men know not the value of an hidden treasure.

he hideth] Not left others also should find it, but left himself should lose it: lest men, or Satan should beguile him of it: also good men, hearing the doctrine of Gods mercy in Christ, take care to lay it up in their heart, that they may not be deprived of it. See Luke 2. 15. Psal. 119. 11.

selleth all that he hath] This is to shew, that no man can be partaker of this treasure, unlesse he value it above all worldly possessions, and be willing to part with all that he hath, rather than miss thereof. Luke 14. 33. Philippians 3. 8, 9.

V. 45. *seeking goodly pearls*] This parable shews, that men should seek heavenly knowledge with as much affection, labour, cost, and peril, if need be, as merchants do seek the choicest pearls; in the former, the treasure was found unlooked for; here it is sought: the first seemeth to relate to Gods free mercy, found of them that sought him not. Rom. 10. 20. The second, to mans duty, chap. 7. 7.

V. 46. *one pearl of great price*] The knowledge of Christ, which far exceeds all other sciences, Phil. 3. 8. and is the onely necessary thing, Luke 10. 42. Phil 3. 13, 14.

V. 47. *like unto a net*] This parable is to the same purpose with that of the tares: the word σαγήνη is that which we call a *seine*, probably from thence coming, *a draw net*, that sweeps along with it. all that comes into the way, as well trash as fish: it was a fit similitude for some of the Apostles, whom of fisher-men, he made fishers of men, chap. 4. 19.

V. 48. *cast the bad away*] There are many in the Church, which are not of the Church, 1 John 2. 19 and therefore in the end shall be cast out: but the full and perfect cleansing of the Church from them, is deferred unto the last day. ὅταν πάσα σαγηνεὐθῇ ἐν τῇ θαλάσσῃ ἕλκει, καὶ βαλόντα. No similitude in scripture is wholly applicable. *Epiphanius hares. 77. N. 23.*

V. 49. *So shall it be*] Our Saviour applyes onely the end of the parable: so that we need not enquire what is meant by the sea and shore.

V. 50. *and shall cast them*] See verse 42. He tells not what shall become of good men in the Church: none may doubt but they shall be happy.

V. 51. *all these things*] Do you understand all these, &c. the parables I have not expounded, as well as those I have expounded: their desire of exposition might occasion this question. See

verse 10. 36. hereby we are taught, that all we hear is loſt, if we underſtand it not.

V. 52. *Theoriſe*] Seeing you have profited ſo well. I admoniſh you to teach others that which I have taught you: you muſt not know onely for your ſelves, but for others alſo: the ſun ſhineth not for it ſelf: the trees bear not fruit for themſelves; the fountains ſend not forth ſweet ſtreams for themſelves, but others uſe. See 1 Cor. 12. 7. chap. 5. 14, 15.

every ſcribe] Miniſters are compared to ſcribes, who uſe to teach the people, (chap. 7. 29 Ezra 7. 6, 11.) as well as to write. See on Luke 20. 1.

inſtructed in the kingdom of heaven] Inſtructed or learned in the Goſpel, and fit to be a Miniſter of the Goſpel.

things new and old] Who layeth up proviſions of divers years, and brings them forth for the uſe of the family according to their ſeveral occaſions, and appetites. See Cant. 7. 13. So muſt a Miniſter not onely teach the truth, but ſo, as may fit all mens capacities, and conditions, 2 Tim. 2. 15.

V. 53. *He departed thence*] Out of the houſe mentioned, verſe 36. Chriſt being the Saviour of all the Elect, would not ſpend all his time and ſtrength in one place, Luke 4. 43.

V. 54. *And when*] Mark 6. 1. Luke 4. 16.

into his own country] *Nazareth*, where his Mother dwelt, Luke 1. 26. and he was bred, though not born there, Matth. 2. 23.

whence hath this man this wiſdom?] He being never brought up to learning. See John 7. 15.

theſe mighty works] That is, power to do ſuch works: there ſhined in Chriſt, both an incomprehenſible deph of wiſdom in his ſpeeches, and a divine power in his works: which ſhould have perſwaded them to have believed in him: it ſeems he wrought ſome miracles at *Nazareth*, though few, verſe 8. Mark 6. 5.

V. 55. *Is not this the Carpenters ſon?*] John 6. 41. He is of mean parentage, and unlearned: Not brought up in the ordinary ſchooles of the Prophets; whence hath he this profound and admirable knowledge? verſe 16.

his brethren] His kinſmen, Geneſ. 13. 8. See chap. 12. 46, 47.

V. 56. *his ſiſters*] His kinſwomen, chap. 12. 50.

whence then hath this man] Thus men are ready to lay ſtumbling-blocks in their own way, (as oft as any thing propoſed, or conſidered, exceedeth their carnal reaſon) to bar them from heaven.

V. 57 *they were offended in him*] Or at him, or with him; they ſhould have bleſſed God, who gave ſuch gifts to him, for their profit and advantage, but they are offended at it: ſo, when in the works of God, men look no higher than ſecond cauſes, they uſually ſtumble, and the good he doth them, makes them worſe, and ſo more damnable.

a prophet] Mark 6. 4. Luke 4. 24. John 4. 44.

ſave in his, &c.] They who know him will not be reproved by him: we eaſily contemn, that which is familiar and known to us.

V. 58. *not many mighty works*] See on verſe 54.

becauſe of their unbeliefe] Our unbeliefe keepeth many mercies away from us, and hindreth us of many bleſſings, Mark 6. 5. ſpeaketh more expreſſely: The preſent ſenſe is, that albeit Chriſt gave them ſome taſtes of his power and goodneſſe, in that he there healed ſome that were infirm and ſick, yet their incorrigible ingratitude ſtayed his hand, and left no place for greater mercies, which otherwiſe he was ready to give them. The incredulity and contumacy of ſinners, do hinder many bleſſings from deſcending on themſelves and others therein to have ſhared with them. Chriſts mercy as it were ſtrived with their iniquity, but he is juſt as well as merciful, therefore when they would not be amended by that he had done, he juſtly leaves them to their own hardneſſe of heart, to periſh therein.

CHAP. XIV.

Verſe 1. *AT that time*] When *Joſus* went about *Galilee* teaching, and doing miracles, for the confirmation of that which he taught.

Herod] The ſecond, here mentioned, was called *Antipas*. See Mark 6. 14. Luke 9 7. There were three *Herods*, the firſt was *Herod* the great, *Antipaters* ſon, who is alſo called *Aſcalonius*, in whoſe reign Chriſt was born; he cauſed the children to be ſlain, Matth. 2. The ſecond was called *Antipas*, ſon of *Herod* the great, whoſe mothers name was *Malthace*, or *Martace*; he was *Tetrarch* of Galilee, Luke 3. 1. The third, was *Herod Agrippa*, nephew to *Herod* the great by *Ariſtobulus*: he ſlew *James*, Acts 12. 2. ſo were they all three murderers.

the tetrarch] He had a fourth part of the Kingdom. See on Luke 3. 1. his father, *Herod* the great, divided his Kingdom by will, to his three ſons: to *Archelaus*, he aſſigned the middle part, *Judea* and *Idumea*: to *Philip Iturea*, and the region of the *Trachonites*: to this *Herod Galilee*; but *Auguſtus* the Roman Emperour, (becauſe the very name of Kings were in ſuſpition with them) otherwiſe divided the Kingdom (that he might the more eaſily diſtract their powers, and keep them in ſubjection) into *tetrarchies*, or governments of four parts. *Joſeph Antiq. l. 17. c. 10. 13.* See *Plin. nat. hiſt. l. 5. c. 18* the name is Greek, though of Roman uſe: τετραρχία ſaith *Suidas*, is, ἡ τέσσαρες λόχοι *four bands of ſixty four ſoldiers*, whoſe Captain was called τετράρχης, *a tetrarch*: ſo happily *Demoſthenes* called each fourth part of *Theſſalie*, which was called τετράς *a fourth*, τετραρχίαν *a tetrarchie*, the word being compounded of τέτρες and ἀρχός.

heard of the fame of Joſus] That is, (as in Luke 9. 7.) all that *Jeſus* did; which being ſo much noticed abroad, even while *John Baptiſt* was yet living, it may ſeem ſtrange, how *Herod* ſhould be ſo long ignorant thereof; but that we may conſider his careleſneſſe in religion; the too common policy of courtiers, unwilling to commend or ſpeak of good men (ſpecially to impious Princes) leſt ſeeming to favour them, they ſhould endanger their favour at Court: and laſtly, *Herods* great diſtractions; yet through all theſe obſtructions, now at laſt the fame of Jeſus breaks into *Herods* ears: which the Evangeliſt therefore mentioneth, that it may appear that the preaching of the Goſpel was not ſo obſcure, but that the knowledge thereof came to the ears of Kings and Princes, that none might pretend ignorance.

V. 2. *ſaid to his ſervants*] It was ſaid ſo firſt of ſome others, and then *Herod* teſtified with a guilty conſcience, eaſily believing what he feared, followed their vain opinion. See on Luke 9. 7.

he is riſen from the dead] *Syr.* from *among* the dead; מן בין מיתיא *men beich imaiche*. It may be tranſlated, as ſome give it, *ex domo mortuorum*, from the houſe of the dead (in and to the ſame ſenſe, (or ---- *ab inter mortuos* --- ſo בין the prepoſition ſignifieth ---- Some note here *Herods* opinion of *Johns* ſanctity as concurring with the Phariſees, who thought that the holy did eaſily return to life again: See *Joſeph Antiq. l. 18. c. 2.* the meaning is, as if *Herod* had ſaid, he hath more power now than he ever had, for *John* wrought no miracles, John 10. 41 poſſibly *Herod* might now fear ſome great practices in way of revenge, of his late murdering *John Baptiſt*. See on Luke 5. 7.

mighty works] Force and power, whereby great works are wrought. See chap. 12. 54.

do ſhew forth themſelves] Or are *wrought by him*. Which like ſome Divine light declare him riſen from the dead, and that God is with him, to do ſome great and ſtrange works by him, *Herod* could fear, but not repent. Note what childiſh phancies involve and beſoot men, when once they caſt off the fear of the Lord: what *Panick* and irrational fears terrifie thoſe, whom God, for their ſins, ſmiteth with folly and madneſſe, Deut. 28. 28.

V. 3. *For Herod*] See chap. 4. 12. Luke 3. 19, 20.

laid hold on] Or *cauſed him to be apprehended*, by his officers: how long that was before this time, is not certain.

his brother Philips wife] Many faults did *Herod* commit: firſt, that he took another mans wife, while he was yet alive. Secondly, that he put away his own wife. Thirdly, that he took his brothers wife. Fourthly, in that when his brother had children by her, he yet took her to wife, which had not been lawful. if his brother had been dead: So blind and precipitate is filthy luſt, ſuch concatenations have ſins, they ſeldom go alone. *Herods* laſt ſin was his worſt, he being reproved, *added yet this above all, that he ſhut up John in priſon*, Luke 3. 19, 20.

V. 4. *It is not lawful for thee to have*] Levit. 18. 6 & 20. 21. obſerve *Johns* confidence; he doth not ſay, it may be dangerous unto thee, but ſpeaks home, *it is not lawful for thee*; though thou art a King or governour, thou mayeſt not diſpenſe with Gods laws.

V. 5. *when he would have put him to death*] This ſheweth that he was willing to kill him before *Herodias* provoked him: ſo hateſull is reproof to impious great men.

he feared the multitude] He feared man, but not God. *Mark* addeth, that he feared *John*, (whom he then had in priſon) becauſe indeed his conſcience told him, that *John* was guiltleſſe: the truth is, he feared the vengeance of God on the perſecuters of Gods Miniſters, otherwiſe he would not have feared the people, who feared his tyranny, It is clear, that at firſt, *Herod* heard and reverenced *John*: and though poſſibly *Herodias* ſolicited him to that murder, to which his ſelfe was inclined too much, yet fear did for a time reſtrain him; yet at laſt, the ſin brake out, thus this *Court-fox*, Luke 13. 32. made ſemblance of one thing, but acted another: and ſurely he deſired to ſee Jeſus, (Luke 9. 9.) with as good devotion as his father did, when he pretended a deſire to worſhip him, Matth. 2. 8.

becauſe they counted him a Prophet] Chap 21. 26. He feared the multitude in reſpect of their general good opinion they had of *John*, whm many ſuſpected to be their Meſſias. See Luke 3. 15. John 1. 20, 25. and there had now been no Prophets ſince *Malachi*, who prophetied of this very *John Baptiſt*, the ſecond *Elias*, to be the immediate for-runner of the Meſſias, Chriſt.

V. 6. *When Herods birth-day was kept*] The birth-dayes of Kings uſed to be kept with great ſolemnity, feaſts and triumphs. Gen. 40. 20. that which ſome conjecture here, is not improbable; that

that all this tragedy was but an impious compact between *Herod* and *Herodias*, that *Johns* death ſhould be deferred, onely to *Herods* birth-day; when many Peers and great men being preſent, the daughter of *Herodias* ſhould dance, *Herod* promiſed any thing which ſhe ſhould ask: ſhe being fore-inſtructed, muſt ask *Johns* head, *Herod* muſt ſeem very ſorrowful, but at laſt (for a pretended conſcience made of performing his oath) do what he had promiſed, were it never ſo damnable.

the daughter of Herodias] By *Philip* her former husband, not by *Herod*. *Joſephus Antiq. l. 8. c. 7.* called her *Salome*.

danced before them] Thoſe laſcivious geſture. of a damſel, alone, at a feaſt, before ſo many men; may give us to conſider of immodeſt dancing, to which few come ſober, or go from it without ſome evil incentives: here was like mother, like daughter.

and pleaſed Herod] *Mark* addeth, and thoſe that ſate with him: theſe were compoſed to *Herods* minde, and knew how to applaud any thing which the King commended: though indeed how ever it ſeemed to them, yet the circumſtances conſidered, we may ſay with *Theophylact* ὅ τοι καλῶς ὀρχήσατο, πολλῷ κακῶς the better ſhe danced, the worſe it was. Behold here the miſerable depravation of impious minds: *Herod* is diſpleaſed with holy and wholſome preaching but pleaſed with the laſcivious and impudent behaviour of *Salome*: you may know what men are, by their delights.

V. 7. *he promiſed with an oath*] Here is ſet down a miſchievous effect of malice and intemperance; a raſh and dangerous oath, with a promiſe ſo perniciouſly large, what ever ſhe ſhould ask, to the halfe of his Kingdom, which he yet held at *Cæſars* pleaſure, and not long after loſt. The word here interpreted, *promiſed* is properly uſed in mutual bargaining, covenanting, &c. wherein one demanded an oath, *do you promiſe thus or thus to do?* he is ſaid ὡμολόγεν to aſſent or conſeſſe, and by ſuch promiſe to oblige himſelfe to perform: ſo, ſaith *Euthymius*, the promiſe here made, he calleth ὁμολόγεν, which word often ſignifieth an aſſent, bargain, &c.

whatſoever ſhe would ask] He excepted not that which was inconvenient or unlawful. So, many in their jollity, raſhly promiſe, what they repent of afterward, verſe 9. or ſhould indeed do ſo.

V. 8. *before inſtructed*] Perhaps not before the feaſt: her mother poſſibly might be afraid to truſt ſuch a ſecret to her, long before it was to be acted: and Mark 6. 24. ſhe went out to ask her mother, after the King had promiſed.

give me here John Baptiſts head in a charger] The mother was not content that *John* ſhould be killed, but muſt have his head in a platter, as the moſt deſired diſh of that feaſt, that ſhe might be ſure of his death, and ſatiate her ſelf with the ſight of it: ſo devillish a ſweetneſſe is in revenge, unto an harlots appetite: ſo quickly will thoſe whelps of a fierce kind learn to be bloody, ſpecially againſt faithfull Miniſters who reprove them.

V. 9. *the King was ſorry*] Not ſo much for that he knew *John* was to be murdered, as becauſe he feared an inſurrection, and the juſt judgements of God following ſo impious an act; for it is not very likely that he was ſorry to commit ſinne, who could not repent when it was commited: but fear of his own ſafety made him ſorry that he had ſuch occaſion to hazard himſelf, or the opinion of conſtancy and keeping his word or performing his promiſe, made before ſo many witneſſes then preſent.

for the oaths ſake] He made no conſcience of inceſt and murder, yet would be thought the made conſcience of an oath, unlawfully made. and more unlawfully performed, as if the ſame God which forbiddeth perjury, did not alſo forbid inceſt and murder. See Jam. 2. 10, 11.

and them which ſate with him, &c] Either he feared they would account him a perjured man; or they in favour to *Herodias* preſſed him to perform his oath.

V. 10. *and beheaded John in priſon*] Not in publick, for fear of the people, verſe 5 *Johns* trial was the more, becauſe he had the means to clear his innocency before the people, at his death, nor any man to comfort him; this God permitted, that he might the more gloriouſly crown this juſt man, and leave an example of comfort, to thoſe who ſuffer unjuſtly, *Euthym.* Yet obſerve, that God, who will have the memory of the juſt ſacred, leaveth *Johns* juſtification, and *Herods* time-outlaſting infamy upon a record; ſo publick, as ſhall be remembred while the Goſpel is preached: and ſo certain, as is the teſtimony of the holy Ghoſt, the Author of the Scripture, 2 Pet. 1. 19.

V. 11. *his head was brought in a charger*] A ſad ſight at a feaſt, but that which the revengeful moſt hunger for; there is no command of great men ſo impious, but it ſhall finde ſervants to execute it.

ſhe brought it to her mother] This execrable reward of her dancing, is preſented according to command to her: a chaſt and holy virgin would have ſtartled at the ſight, but ſhe carrieth it boldly, as inſulting over her mothers enemy, rendring up to her, theſe bloody gains: what juſt revenge followed all theſe actors, ſee *Joſephus Antiq. l. 18. c. 9.* See verſe 12.

V. 12. *and told Jeſus*] Either that he might prevent the like danger, or that they might be taught by him what courſe to take, now their Maſter was gone: this was the end of *Johns* former ſending to Chriſt, chap. 11. that they might at laſt be entred into his School: the diſciples of *John* give him an honeſt and civil burial; either taking up the body caſt out, (the *Gr.* σῶμα, the *Syriac* giveth שלדה --- *Sheladeh the carcaſſe, trunk*; or *body*, as ſome ſay without an head, if we may believe *Nicephorus*: and *Euthymius* ſeemeth of the ſame opinion) or elſe by permiſſion of the tyrant, as *Joſeph* and *Nicodemus* afterwards did to the ſacred body of Jeſus: this laſt honour contributeth nothing to the happineſſe of the dead; yet is it a teſtimony of our charity; and hope of the future reſurrection: the end of *Herods* cruelty, was firſt the ſlaughter of his Army by King *Aretha*, revenging the injury and diſhonour of his daughter *Herods* lawful wife, whom he put away, for an harlots ſake. Secondly, his own depoſition and baniſhment to *Lyons* in *France*, with his inceſtuous *Herodias*, where, after much miſery endured, he made away himſelf.

V. 13. *When Jeſus heard it*] Mark 6. 32. Luke 9. 10. of *Johns* death, or of *Herods* knowledge of him and his miracles.

he departed thence] From his own country; chap. 13. 53. or from the place where he was told of *Johns* death.

into a deſart place apart] From the parts of *Galilee*, more frequented, to a more ſolitary place, to ſhun *Herods* laying wait for him: for the time of his death was not yet come. So chap. 4. 12. & 12. 14, 15.

they followed him on foot] For both places were on the ſame ſide of the lake: he onely went over a creek by ſhip, and the people went about on foot: note their zeal, they go as ſoon as they hear he was gone: they go a great way about on foot, leaving buſineſſes, families, and cities of good accommodation, to follow Chriſt in deſert places.

V. 14. *And Jeſus went forth*] Out of the ſhip, and ſaw the people there before him, Mark 6. 33. ſuch haſte made they.

he healed their ſick] They carried ſick folk alſo with them, which could not be without much trouble: nothing hindred them from Chriſt.

V. 15. *When it was evening*] Mark 6. 35. John 6. 5. That is, the firſt evening, when the ſun was much declined, about three of the clock in the afternoon, mentioned, 1 King. 18. 29. and the ſecond evening, verſe 23. which began at ſun-ſet: between theſe two evenings, they uſed to kill the paſſover, Exod. 12. 6.

This is a deſart place] Neither time nor place are fit for proviſions.

The time is now paſt] Dinner-time, or the uſual hour to provide, is paſt. There may be many reaſons why Chriſt, who could have done this miracle at any hour, would thus long defer it: as firſt, becauſe of this delay, he ſhight raiſe the Diſciples minds to a more ſerious attention and marking ſo clear and expreſſe a remonſtrance of his Divine power. Secondly that it might appear, that he did not raſhly, but on urgent neceſſity put forth his power of doing miracles: for indeed he was not at all deſirous of gain, or ambitious of humane applauſe. Thirdly, that the hungry multitude might more deeply apprehend the greatneſſe of the miracle, by their own ſenſe of neceſſity in which they now were. Fourthly, that this miracle, might appear ſo much the more illuſtrious, by how much greater the ſupply muſt be to ſatiſfie ſo many, ſo hungry ſtomacks. Laſtly, that he might plainly demonſtrate to them and us, that he hath power ever ready, and providence ever watching to relieve thoſe that depend on him: which he will do when he knows 'tis moſt opportune and beſt.

ſend the multitude away] They were tyed by the ears, in ſo much that they neglected their food: therefore the diſciples ſolicit Chriſt to diſmiſſe them: but nowadayes men think long till the Sermon be done: who take it to be a great merit, and point of religion, patiently to endure a Sermon of an hour.

V. 16. *give ye them to eat*] Chriſt by feeding ſuch a multitude with ſo little food, intimateth that they ſhall want nothing, which lay aſide all buſineſſes for Gods ſervice, and firſt ſeek the kingdom of heaven, chap. 6. 33.

V. 17. *We have here but five loaves and two fiſhes*] Comparing their ſhort proviſion, with the multitude of people they marvelled why he ſhould command them to feed them.

V. 18. *bring them hither*] They ſay not, what ſhall we then eat our ſelves? but readily obey him: ſo the woman of *Sarepta*, 1 King. 17. 12, 13, 15.

to me] Youcan not make a little ſufficient to feed ſuch a multitude; but I can.

V. 19. *to ſit down on the graſſe*] That they may more conveniently be ſerved, and their number more eaſily appear. See on Luke 9. 15.

looking up to heaven] To ſhew whence his power was to do this miracle: (and whence we muſt look for ſupplyes. See

Psal. 145. 15.) saith *Hilari.* in Matth. *canon.* 14.

he blessed] He gave thanks to God for that provision, and prayed for a miraculous blessing upon it that it might be sufficient for the multitude, and that Gods divine power and mercy, beneficence and glory might appear to them therein.

and brake] As the master of a family, or chief person in the company used to do, that it might be distributed. See on Luke 24. 35.

V. 20. *They did all eat and were filled*] This is added lest any (to extenuate the miracle) should think that they did not all eat, or that they were not all satisfied: so admirable an encrease was here of a little food, that a great multitude of guests were so well satisfied, that they left abundance more than they found at first. See on Luke 9. 17.

took up of the fragments] The remainder of the fragments: this shewed the truth of the miracle, as also the greatnesse.

twelve baskets full] See on chap. 15. 37. for each Apostle one basket: these baskets were such as they used to carry bread, and other victuals in, chap. 16. 7. Mark 8. 14. so admirably did these viands encrease: I know not (saith *Hilar.* 5. *f.*) whether on the place of the tables, or in the receivers hands, &c. but admirably were they encreased: how should it teach us confidence in God, and contentment in a little?

V. 21. *they that had eaten*] He saith not, they that were present, but they that had eaten, were about five thousand: they are numbred that the miracle might be the more illustrious.

beside women and children] Which probably were a very great accession to this multitude.

V. 22. *Straightway Jesus constrained his. &c.*] That is, his attendants in ordinary; not all that came to learn of him. See chap. 13. 14. & 15. 36. & 17. 25, they were willing to have stayed with Christ, and not to leave him alone in a desert, neer night: but yet to prevent their joyning with the people to make him a king. John 6. 15. he compelled them to go before.

unto the other side] See note on verse 13.

V. 23. *when he had sent*] Mark 6. 46. For that present, taking leave of them, blessing and praying for them, wishing them now to depart. See Joh. 6. 22. &c.

into a mountain apart to pray] Christ choosing solitudes for prayer, sheweth us the danger of distraction and deviation of thoughts in prayer; and how necessary it is to choose convenient places to private prayers.

And when the evening was come] John 6. 16. the second evening at and after sun-set. See on verse 15.

V. 24. *in the mids of the sea*] Many things concurring, make this tryal the greater: it was a great storme, it was dark. John 6. 17. the storme continued till the last watch of the night: Christ was absent, they knew not when he would come to relieve them: thus saith *Chrysostom hom.* 51. in Matth 14. he would by degrees accustome them to endure great matters: in the first danger at sea, Chap. 8. he was present, though asleep, they could quickly awake him: but now absent, and that very long.

tossed with waves] βασανιζόμενοι, tormented, labouring with contrary windes, and rough seas; it is a metaphorical expression taken from men tormented (οἱ βασανιζόμενοι are torments, as Luke 16 23 the rich man being *in βασανοις in torments*) tumbling up and down for ease; such is a laboursome ship, heaving and setting in a storm.

V. 25. *in the fourth watch*] They divided the night into four watches. See Mark 13 35. For so often in the night were the watches in garisons, or armies in the field relieved, by fresh watch-men coming in their stead: now the fourth watch was the three last hours of the night (until Sun-rising) at which the morning watch began, mentioned Exod. 14 24. Christ who well knew in what a stresse of winde and weather they were all night, and in how great danger of being all cast away, would not presently relieve them, as he could if he would, but so long exercise their faith and patience, as he knew should best conduce to Gods honour, and their future comfort in troubles and dangers.

Jesus went unto them] He came unto them walking on the water, shewing himself to be Lord of the sea also; as he did Exod. 14. 22. we may endure sore stresses, and mighty tempests; yet Christ will never forsake us, if we go when and whither he commandeth us.

V. 26 *saw him walking on the sea*] Walking up and down, as on dry ground: all the creatures own, and in their several kinds, obey that word of their Creatour, which at first gave them being and their laws of nature: the deaf sea is sensible of his power and presence yeilding and submitting her swelling waves, even themselves for him to walk on; onely man, is unthankfully rebellious against him, and will not acknowledge him. See Isaiah 1. 3. Jer. 8. 7.

they were troubled] For they had never seen the like before: they feared this apparition, as they did the storm.

it is a spirit] φάντασμα ἐ φαίνεσθαι, to appear or seem, *a spectrum*, that which a man seeth, or vainly imagineth that he seeth: an apparition: thus fear and forgetfulnesse of Christs power discomposeth and troubleth our mindes: they could not know Christ approaching.

V. 27. *Straightway Jesus spake unto them*] Christ quickly hears the cries of his servants, and speaks comfort to them, except the cause of his delay be in themselves.

be of good cheer] *be confident*: fear often ariseth out of want of confidence rather than the greatnesse of the danger, which others endure with lesse trouble of minde.

it is I] He doth not say, *I am Jesus*, as to persecutin *Saul*, Act. 9 5. but *it is I*: as speaking to those who well knew his voice.

V. 28. *bid me come unto thee on the waters*] If Christ commanded, he was confident that he also could enable him thereto: true believers are loon comforted with Christs voice.

V. 29. *he walked on the water*] This sheweth an admirable confidence, and strength of faith in *Peter*, that upon one word of Christ, durst adventure to walk on a cruft sea.

V. 30. *when he saw the winde*] That is, perceived it, by hearing and feeling the effects thereof: for otherwise he could not see it, John 3. so dangerous is it, to look too much on second causes, and neglect the first: here our faith beginneth to fail, and we to sink.

boisterous] Strong, or vehement.

Lord save me] By faith he trod underfeet the seas, by diffidence he began to sink, and found what need he had of Christs assistance to save him.

V. 31. *why didst thou doubt?*] What cause hast thou to doubt, seeing I am with thee? this shewes thy faith weake: the strongest faith hath need of help: it nothing advantageth to be neer Christ in place, if thou art not so in faith, saith *Chrysostom hom.* 51. *in Matth.*

V. 32. *the wind ceased*] Christ not onely comforts his in trouble, but also puts an end to their troubles: yet the storm did not presently cease when Jesus came in sight, and spake to them: but when he came to them into the ship: their faith was not presently awaked, and exercised enough; it is not without just cause, that God doth so often delay our deliverance from fears and troubles, though he knows them before we cry unto him.

V. 33. *they that were in the ship*] The rest of the Apostles, other passengers, or the Sea men that carried them.

came and worshipped him] They blame not *Peter* for attempting, nor commend him to walking on the sea; but come chiefly to worship him, who had delivered them: they had seen lately a great miracle in his feeding the multitude, yet did they not worship him then: affliction taken away, sooner brings men to acknowledge Christ, than prosperity given.

V. 34. *when they were gone over*] Mark 6. 53.

the land of Gennesaret] This lake of Gennesaret was nigh to Capernaum, which is also called the sea of Galilee, and Tiberias, so that the country it lesse took denomination from it. See on John 21. 1.

V. 35. *had knowledge of him*] By fame, report, or such of them as had seen his miracles.

they sent out into all that countrey] They would not engrosse Christ to themselves, but enforme others of his coming, that they might obtain health of body and soul of him also: this was their charity, that they wished their neighbours the same good they had attained themselves.

V. 36. *the hem of his garment*] The lower part or skirt thereof: this was a signe of modesty, Matth. 9. 20. the word signifieth *a selvage*, or *fringe*.

they besought him] That which the poor woman did not, chap. 9. 20, 21. herein they shew their faith and humility, as they had done their charity.

made perfectly whole] By the divine power of Christ: in that he healeth the sick, we are taught to seek help of him, in all our distresses: and not onely to run to him our selves, but also to bring others to him, that they may be saved: there is no malady of body or soul so great, but that by his power he can cure it; nor so little, but in his mercy he will. Some think there was a tincture of superstition in that they desired to touch the hemme of his garment, that they might be cured, as restraining Christs power and grace thereto; but this seemeth not so probable as to be avowed, seeing that Christs power to heal (the woman of the bloody issue, Matth. 9. 21. who thought, as these here) concurred with such a desire: one thing is certain, that lest he should have quenched the smoaking flax, he mercifully complyeth with their weaknesse, healing their sick, and curing their infirmes.

CHAP. XV.

Verse 1. *Then came to Jesus*] After the forementioned miracles: the more famous Gods ministers grow, the greater is the envy of the adversaries: the Scribes and Pharisees left Jerusalem, to pursue Christ into Galilee, Mark 7. 1. which

which sheweth their unwearied and vaine malice against the truth of Christ.

Scribes and Pharisees] In these great pretenders to the law of God, it appeareth, that none more dangerously wound religion, than those, wo would before men seem the most zealous patrons, and professours thereof.

which were of Jerusalem] Not of lower towns, or lesse villages: the more learned and honourable hypocrites are, the more dangerous enemies they are to Christ and the gospel; though there were Scribes and Pharisees in every tribe of Israel, yet they of Jerusalem being more proud, and injurious to Christ (as trusting on their wealth, greatnesse and popularity) were the most impious. Isai. 1. 21. That faithful City was become a harlot.

V. 2. *Why do thy disciples transgresse*] They come not to dispute the case, or to tax the disciples onely, but to quarrel with Christ himself: as if they said, thou so teachest or tolerateth them.

tradition of the elders] Which we have received from our ancestours, who were holy men: or which the governours of our Church (whom we ought obey) require of us: they saw the great zeal of the people following Jesus, which the more their envy laboured to quench, the more they enflamed it; so that all their artifices, and plots turned to their diladvantage, nor could they finde any thing justly to object against Jesus, therefore they cavil at his disciples.

for they wash not their hands] The law of God enjoyned no such necessity of often washings; but the Elders had brought in this tradition. See Mark 7.

V. 3. *Why do ye also*] Christ answereth the Pharisees by way of recrimination, satisfying the multitude, verse 10, 11, and the disciples more painly, verse 15, 16, 17. So he repelleth their malitious calumny about things of no real moment, by detecting their hypocrisie, who would seem to make conscience of transgressing mans laws, but not Gods.

transgresse the commandments of God] παραβαίνω, the word here used, signifieth to go beyond ones bounds, which are indeed the precepts of Gods law, the one strait line of sanctity, from which it any man decline to the right hand or to the left, he sinneth; concerning which, God said in the mystery on mount Sina: Exod. 19. 21 —— *Charge the people that they break not their bounds*, Heb. פן ---- יהרסו *ne forte destruant* — הרס signifieth *diruit, destruxit*, &c. *Targ. ne* — *irruant ad Dominum*, as presuming transgressours use to doe, until they meet with Gods judgements to destroy them — as *Balaam with the Angel*. Numb. 22. 23. &c. Most damnable is the transgression of Gods laws, under pretence of godlinesse.

by your tradition] אל מה שאתם מקבלים, which the Syriack giveth מסורת *metul, propter traditiones vestras*, that you may maintain your tradition, which they called their קבלה *cabbala* which was saith *V. Shindler. Pentegl. doctrina patrum quam* (קבל *cibel*) *accepit unus de ore alterius, & tradidit posteris*, the doctrine of the fathers, which one received from the mouth of another, and the same delivered to posterity; this was that contained in their תלמוד *talmud*, which was *doctrinalis farrago*, a great collection of all their doctrines and traditions: these he called theirs, though received from the elders; because they superstitiously held them against Gods law: and with that grosse pride, that herein they were the most holy and unreproveable men in the world; conceiting, being of foolish *Titonius* mind (*Augustin. ep.* 48. and *lib. To.* 7. *contra epist. Parm.* l. 2. c. 13. *fin.*) who said, *quod voluimus, sanctum est*, that which we will, is holy.

V. 4. *God commanded saying*] In this particular, our Saviour proveth the charge he gave them, concerning their transgression of Gods commandments.

honour thy father, and &c.] Exod. 20 12. Deut. 5. 16. by honour is meant all kinde of duty, obedience, reverence, love, beneficence, protection, maintenance: by father and mother, natural parents, princes, governours, magistrates, ministers and superiours.

he that curseth father or mother] Exod. 21. 17. Levit. 20. 9. Prov. 20. 20. *Gr.* κακολογῶν, which importeth not onely execration, cursing or imprecation of some evil; but also any evil, reproachful, undutiful or irreverend speaking, to the parents injury, or dishonour.

let him die the death] Our Saviour instanceth in a precept which hath the promise to the observers thereof, Ephes. 6. 2. and an annexed curse to the transgressours, to shew them, and all men, the odiousnesse of this sin before God. θανάτῳ τελευτάτω, Syr. מות יומת *memoth iemuth* (*Tremel.*) let him certainly, unpardonably, or unexcusably be put to death: with them this *ingemination* importeth a vehemency and certainty, as Gen. 2. 17, *in the day thou eatest thereof*, מות תמות *moth thamu'h*, 70. θανάτῳ ἀποθανεῖσθε, *dying thou shalt die*; that is, surely die. Unworthy is that unnatural creature of life, who is injurious to those of whom he received life, who so impiously requiteth their tender care and pains for him.

V. 5. *it is a gift*] Mark 7. 11, 12 Yet teach that a man may vow to give all that he hath to the temple, although he have poor parents wanting relief; and after that; he need not, or ought not to relive them: or to say to their parents, that which I have offered to God, will do you as much good, as if I had therewith relieved you. See on Luke 21. 4.

by me] ἐξ ἐμοῦ, *out of me*, that is, out of my estate.

V. 6. *and honour not*] Though he honour not father or mother. Though he perform not that duty of a child toward his parents, which the law of God enjoyneth him, Exod 20. 12. &c.

of none effect] You neglect it, as if it were of no force; they did not deny it to be a commandment, but upon the matter abolved children from obedience thereto. *Gr.* πολλῶν ἀνόμων, is properly, *omni authoritate & imperio spolio jurium reddo*, I deprive of all authority, command and power: I make void, or of no binding effect: so did they Gods commandment, which by imposition of their traditions, they declared to be of no force, as to a necessary obedience.

V. 7. *ye hypocrites*] He condemns them of hypocrisie, because they made the kingdom of God to stand in outward things; and because under a pretence of worshipping God, they overthrew the power of true godlinesse. See on Luke 13. 15.

prophesie of you] Not of them in particular, but of all hypocrites in general: as if he had said, To you may those words of the Prophet fitly be applied.

V. 8. *this people*] Isa. 29. 13. the Jews, the then peculiar people of God; amongst them the priests and the prophets, the teachers especially, were dissemblers in religious acts. See Isa. 28. 7. Hos. 9. 8. Jer. 2. 8.

draweth nigh unto me with their mouth] He describes their hypocrisie by two characters. 1. That in words, countenance and gesture, they made great shew and profession of a reverend and most religious serving of God; not that all these external things were not convenient & requisable in the worship of God; but because these onely were so far from being enough, that they were double iniquity, in that they made them meere cloaks of sin; 2. that in these fair external shews, they wanted in their hearts, true faith, repentance, love and fear of God.

V. 9. *in vain do they worship me*] Christ rendreth here the true sense though not the words of the Prophet, for allbeit (*in vain*) he nor in the Hebrew text, yet Gods denunciation of judgements to come upon these pretenders to sanctity, easily concludeth that they worshipped him in vain: that is not all: but rather depraved and polluted his worship and service; by making it serve as a disguise to their filthy sins, *quomodo Deum violat, qui hoc modo placat? Minuc. Fel. Octav.* how doth he violate an holy Deity, who thus endeavoureth to pacifie him? Doctrines and traditions of men are not the oracles of God, neither is the observation of them his worship.

teaching for doctrines the commandments of men] Teaching their disciples and hearers, to observe and keep their precepts; however unconsistent they were with Gods commandments.

V. 10. *and he called the multitude*] Mark 7. 14. he lets go the malicious Pharisees, and informeth the better affected people, that might possibly be offended at the fact of his disciples, or corrupted by the false doctrine of the Pharisees: the Pharisees he saw were incurable, and applyeth him self to the people, who were flexible and inclined to learn.

hear and understand] We must at all times open our hearts and ears to receive Gods word; but this preface is here most necessary, because men are hardly taken off from old traditions, and common and received opinions.

V. 11. *not that which goeth into the mouth*] Your meat and drink moderately taken, and thankfully used do not hurt your soul, (for every creature of God is good, &c. 1 Tim. 4. 4.) though you do not with superstitious Pharisees so often wash your hands; but your evil thoughts and words do hurt you.

defileth a man] κοινοῖ, that is, rendreth one unclean or impure: so is it expounded, Acts 10. 15. Christ taketh this word from the custome of the law, to apply to the spiritual estate of man: by the law, a man was to be esteemed, unclean and defiled, who had touched any thing which the law counted unclean, as a dead body, &c. now, a thing which is *common* (in relation to Gods service) is opposed to sacred; therefore, as they reckoned all things sacred or set apart to the service of God) *holy*: so they esteemed all things of common use prophane, and such as defiled them: hence were their frequent washings for their pretended purification. Mark 7. 1. &c.

V. 12. *knowest thou*, &c?] We see in their countenances, and hear by their words, that they are vexed at thee, or it is certain they are displeased, &c. See Exod. 10. 7. 2 King. 2. 3. 5.

were offended] More alienated from thee and thy doctrine: as John 6. 60. 66.

after they heard this saying] Or, *when they heard*, as Ephesians 1. 13.

V. 13. *Every plant*] John 15. 2. all doctrines, traditions or persons.

shall be rooted up] By a metaphor taken from plants (which being plucke up by the roots, quickly wither and come to nought) he sheweth what shal become of hypocrites which abide not in Christ, John 15. 4. Matth. 3. 10. their hopes shall vanish, and shall come to nothing: or if it be understood of doctrine, the sense may be, it ought

ought to be rooted out by bringing men to the knowledge of the truth: this agrees best with the scope of the place.

V. 14 *Let them alone*] If they will not be reformed, or better informed, let us take no further care for them but endeavour to undeceive those whom they have misled; lest, they perish with them: or, do not you hearken to them, lest like blinde guides, they lead you headwink't to hell. See Rev. 22. 11. A dreadful doome, Hosea 4. 14. I will not punish your daughter when they commit whoredom.

blinde leaders of the blinde] Luke 6. 39.

both fall into the ditch] It is a mystery to be blinde, but to be led by the blinde, or to be a blinde leader of the blinde, as *Euthymius* saith well, is certainly *duplex malum*: a double mischief: a mischief to those poor souls, who have such ignorant leaders, and a greater misery to such wretched guides as those, who, for secular gains, or honours, take upon them to teach others, and to lead them in the narrow way to salvation, who have not well learned the same their selves: these are (as *Cyprian* said, *l. 1. ep. 7.*) *non fidei duces, sed perfidei magistri*, &c. not guides to faith, but masters of perfidiousnesse. See 1 Tim. 1 6, 7. Deut. 27. 18 Isaiah 42. 19. and 59 9, 10. and 59.10. Lam. 4.13, 14. Ezek. 3. 17. 18. and 14. 9. 10.

V. 15. *then answered Peter*] Mark 7. 17.

this parable] That sentence, verse 11. See Chap. 13. 3. that which thou saidst concerning the difference of meats to be taken away: this he understood as figuratively spoken (whereas it was indeed literall) in which he was afterward more fully instructed by an expresse vision. Acts 10. he calleth it here παραβολὴν, a parable, according to the Hebrew manner, who called any thing obscurely and prudently spoken, משל *mashal*; so are *Solomons* sayings called, שלמה משלי *mijshle Schelomo*, the *parables* or *proverbs of Solomon*. See on Luke 5 36.

V. 16. *are ye also without understanding*] No marvel if others understand me not, when ye, whom I have so often instructed, do not.

V. 17. *whatsoever entreth in at the mouth*] He doth not say all; but whatsoever; that is, all kinds of meat, for of every kinde some remains, in a good concoction, to nourishment; our meat comes not into the heart, where sin is hatched: nature keeps something good for nourishment, it sends away the rest, and therefore the *species* of wholsome meat cannot defile us.

V. 18. *which proceed out of the mouth*] The heart being the fountain of thoughts, words and actions, is taken (after the custom of the Hebrews) for the understanding, will, and affections; and so being the principal seat of sin, it is that evil treasury whence all wickednesse issueth: and because the greatest part of sin, (as blasphemie, prophanenesse, lies, false witnesse, slandering, reviling, railing, obscenity, heretical doctrines, &c.) cometh through, or is fomented by the tongue, all which render sinners polluted, and sinfull before God and man: therefore our Saviour saith, that those things which proceed out of the mouth (the interpreter of a wicked heart) defile the man, and make him guilty before God.

V. 19. *out of the heart proceed evil thoughts*] Gen. 6. 5. & 8. 21 the Jews misled by the Pharisees, thought these to be no sins, Mat. 5. 21, 22, 27, 28. these therefore are put first to shew, that all sins, even in thought onely, defile the man.

V. 20. *which defile a man*] That is, make him guilty before God: out of the premises he inferreth this conclusion; seeing these are things which pollute a man, the Pharisees Maxime, (that to eat with unwashed hands is a sin) is a false calumny: so that Christ here teacheth, 1. That the true worship of God consisteth in keeping his commandments: 2. that humane traditions are but vain worship, save onely where they are agreeing with, and subordinate to the worship of God commanded in his word: 3. that real pollution of a man is not in unwashed hands, or any such external matter, not forbidden in Gods word, but in the impurity of the heart, and the proceeds thereof, which ought to be cleansed by true faith and repentance, and otherwise cannot, See Acts 15. 9.

V. 21. *Then Jesus went thence*] Mark 7. 24.

coasts of Tyre and Sidon] Which bordered on Tyre and Sidon: that is, in that quarter where Palestina bendeth towards Phenice, and the sea of Syria.

V. 22. *of Canaan*] Of the stock of the Canaanites which dwelt in Phenicia, neer the sea, Numb. 13. 29 such were the Sidonians, Judg. 1. 31. one of the posterity of the Canaanites which *Joshua* did not drive out. See Judg. 1. 30, 31.

have mercy upon me] She counts her daughters misery her own; so strong was her motherly affection. And who knoweth not, that it is an evident mercy of God to parents, when he heareth them for the recovery or relief of their sick, or otherwise afflicted, children? 1 King. 17. 18. 2 Sam. 12. 16.

thou Son of David] Thou art the long expected Messias, of the seed of David: the promise of a Messias and redeemer, being much spoken of among the Jews, it is likely that the report thereof came to the eares of the neighbouring nations: as also how Jesus had with so many admirable works, declared himself to be the Messias: hence were such confluences of people to him from those parts, Mark 3. 8. Luke 6. 17. which this woman also hearing of, cometh on the behalf of her afflicted daughter.

V. 23. *he answered her not a word*] When Christ delayeth, and seemeth not to regard the elect that cry to him, he doth it, for his glory, their advantage and the good of others. Christ answereth her not with his mouth, but speaks unto her by that sweet and secret voice of his Spirit to cry lowder.

for she cryeth after us] They plead for her, not so much out of charity, as to be freed from her importunity. So Luke 18 5.

V. 24. *I am not sent*, &c.] Chap. 10. 6. & 9. 36. to whom the promise was specially made, Rom. 9. 4. to whom he was first to be revealed, Acts 3. 26. and 13 46. and with whom he did personally converse in his ministery, Rom. 15 8.

unto the lost sheep] who went astray and erred through ignorance and negligence of their pastors; who were dear unto God as his peculiar. See Psalm. 74. 1. & 79. 13. & 95. 7. & 100. 3. & 19. 176.

of the house of Israel] Of the people of Israel, the remainders whereof were now divied into tribes; but all those tribes came out of *Jacobs* house, who was called Israel.

V. 25. *and worshipped him*] Shewing her humility by her gestures; and the constancy of her faith, by renewing her petition. She will not be said nay, or sit down either with silence or a sad answer believing, as a man may say with reverence, whether Christ will or no.

Lord help me] Few words, but very forcible, Eccles 5. 11. when thou comest before God, let thy words be few, saith Solomon. St. Peter calls us to be sober in prayer, 1. Pet. 4. 7. without trifling or vain babling, which the wise man calls the sacrifice of fools, the word properly signifies to run atones cries that calls for help, as the tender mother doth to her hungrie childe when he stirs up his voice and cries lustily.

V. 26. *it is not meet*] Before, he would not vouchsafe her any answer, verse 23. then he gave her a milde one, verse 24. but now he gave her an harsh denyal with disgraceful termes, yet further to exercise her faith and patience.

the childrens bread] I must do wonders for Israel, the children, and peculiar people of God, not for the unconsiderable Canaanites, that were as dogs, in respect of Israel. The Israelites were before all nations of the earth, adopted Gods children, Exod 4. 22. Psal. 147 19. 20. Isa. 1. 2. aliants from the covenant of grace, he calleth dogs, as Phil. 3. 2. See Psal. 22. 16. Rev. 22. 15. the sense is, that the Gentiles must be content to wait until God had refreshed the Israelites with grace and mercy.

V. 27. *truth Lord, yet the dogs eat the crumbs*] There is enough falling from the table to feed and relieve us, the bread need not be cast unto us: thy power and mercy is so great, that the healing my child can be no wrong to thy Israel; though by thy free covenant and promises to the Jews, the first place for mercy belongs to them; yet when the children are filled unto satiety, thy mercy is sufficient and will extend it self to us, yet unconsiderable Gentiles also. *The* Syriack addeth וחיין *wechain, and they live*: that is, that they also may live: the good master suffereth not his dogs to starve; much less wilt thou, the most contemptible creatures which wait on thee: thou wilt not deny me that which is not denied to dogs: so fine compares the cure of her childe, to the crumbs which fall from the table of mercy and beneficence, prepared for Israel, continuing her reply in the allegory which Christ began: as if she had said, that which I beg, in respect of the ful and continual favour bestowed on Israel, is but as crumbs from a full table: thou bestowest on them spiritual and eternal blessings, the temporal thou denieth not the heathens: seeing all taste of thy bounty, blessed Jesus, send me not away empty.

V. 28. *then Jesus answered*] Having received her reply, declaring her admirable confidence in the mercy of Christ, and seeing her holy importunity, which would receive no nay; he would now no longer hold her in suspence, nor conceal his mercy, neither exercise her patience with any more dilatory answers.

O woman] Thus he speaks, as it were admiring the victory of her faith, and applauding it to the multitude: therefore he had all the while seemed to repel her petition, that the consequences might suit to this word; that (faith *Christ*) εφανώσω τὴν ὑμωλίκα, he might crown this woman.

great is thy faith] He commends her faith, because that was the ground of this constancy of hers, which his self had given her: so accepteth he and crowneth in us, not our merits, but his own mercies.

be it unto thee] This voice was, γενηθήτω σοι ὡς θέλεις, of the same kinde of voice, which said at first, Let there be an heaven, and it was made, Gen. 1. 1. *Crysost.* 4. f.

even as thou wilt] She intimated her daughters misery, but had not made her petition in particular, verse 22 now he bids her make her own choice. God will not deny such as be constant and fervent in prayer Chap. 9. 29.

V. 29. *Jesus departed thence, and came nigh unto the sea of galilee*] Mark 7. 31. Christ ceaseth not to be beneficial, even there, where he is contemned.

and

and sate down there] Either to rest himself; or as Chap. 14. 23. that he might there pray: and also for the more conveniency of receiving them, whom he foresaw coming unto him with their sick and infirm.

V. 30. *great multitudes came*] Isaiah 35. 5, 6. For as there were many sick and disaffected persons among them, so had they heard of his unwearied power and mercy curing all that came or were brought unto him for help.

those that were lame] By disease, or inward, and inbred weaknesse, this shews their great charity and pains, that would carry these up the mountain to be healed, verse 29

maimed] κυλλοὺς, maimed: or those who had lost the use of their limbs, as by the palsie, or some disaffection of body, shrinking up the sinews, or weakning them to a kinde of dead and helpleste impotencie: for we read not of any to whom our Saviour restored such limbs, as formerly were by any casualty cut off or lost: though he could as easily have done that also, had it so pleased him.

cast them down at Jesus feet] Note their humility and faith: we read of nothing they said, but only that they laid them before him, not doubting but he would heal them, who wel knew the thoughts and desires of their hearts.

and he healed them] So the Evangelist contracteth the large story of his admirable power and mercy, here shewed in curing all diseases into a few words: So Chap. 8. 16. and 14. 35. that we may consider Christs immense power, and inexhausted goodnesse: but why he did so quickly cure all these, and so long delay the Cananaite if any ask, they may first, therein see how he did indeed give bread to the children to the full: and next how he teacheth us, 1. that he most treyed her faith, to whom he had given the greatest measure of faith: God proportioneth our tryals to the measure of faith, which he giveth us. 2. that when he delayeth his favours; it is to the final advantage of his, whose patience he will abundantly recompence at last.

V. 31. *the multitude wondered*] Because those cures exceeded the course of nature, and the power of art.

and glorified God, &c.] They were far better than the high crested Pharises, who attributed all Christs miracles to Satan: so bitterly injurious is malice and envy; they had rather the devil should have the honour of these great works, than Christ.

of Israel] That is the God whom Israel worshippeth, as *Euthymius* well interpreteth; for otherwise he is not onely the God of Israel, and the Jews, but of the Gentiles also. Rom. 3. 29.

V. 32. *then Jesus called his disciples*] Mark 8. 1. See also Chap. 14. 22. by the following miracle, Jesus shews that he will never be wanting to them that follow him, no, not in a barren wilderness.

I have compassion on the multitude] My bowels yearn towards them, the like he did before, Chap. 14. 14, 19. which he now doth again, to declare his indeficient mercy and power, never weary of supplying them who follow him; therefore he gives them food, whose sicknesse he had cured: he is still our high priest, who is touched with the feeling of our infirmities, Hebrews 4. 15.

they continue with me now these three dayes] If they had brought any food with them in that time it might be spent: neither did they leave Christ to buy them any: such was his unwearied mercy to instruct and cure them, and such their zeal and patience, as that it overcame their care for domestical affairs, and bodily supplies.

I will not send them away fasting] Or, *I am not willing to send them away fasting*; the words expresse, rather an affection, than a resolution to feed them: as Chap. 8. 23. see mark 8. 3. but the effect sheweth both.

least they faint in the way] Which intimateth that some of them were so weakned with fasting, that they could not get home again without some refection: thus did Christ leave this following miraculous supply, to an extream exigent; to teach us constancy in our dependance on him: though his help come sometimes flow, it will come surely and opportunely in our greatest need, and to our best advantage: so did it here for their present relief and comfort, as also for the future confirmation of their faith.

V. 33. *whence should we have so much*, &c.] Or, *shall we have*: it is fetneth they had forgot their former supply, Chap. 14. where our Saviour fed a greater number with fewer loaves and fishes, and more was left. See verse 34. 37, 38.

in the wilderness] No food is here to be sold: See the like diffidence in *Moses*, Numb. 11. 21, 22. where, to mans reason, there is the least appearance of supplies from the creature, there is Gods power and goodnesse most oppertunely manifested in our supplies.

V. 34. *how many loaves have ye*?] He knew before, but asketh, tha they might consider the greatnesse of the miracle, and the more clearly see it in the remotenesse of all probable means to supply.

they said seven] Because Christ withdrew himself, and his disciples often into the desart, where no victuals were to be bought or procured, the disciples used to carry some with them, (See Chap. 16. 7.) though very frugal and slender.

V. 35. *to sit down on the ground*] That they might expect refection from him, and be the more attentive to the miracle. See Chap. 14. 19.

V. 36. *he took the seven loaves*] In sight of the people, that they might know there were no more, Chap. 14 17. there were onely five loaves and two fishes: but now seven, and few small fishes: the power of God to relieve us: is tyed to no means: much or little, few or many, are all one to him. See 1 Samuel 14. 6.

and brake them] That they might the better be distributed.

and gave to his disciples] That they might see that done in their hands, which they thought impossible. See 2 Kings 7. 2.

V. 37. *of the broken meat*] See Chap 14.20.

seven baskets full] It was a kinde of basket wrought with twigs, *of common use among the Jews*, σπυρίδας the Syriack giveth אספריון, *Asperidon*, which word both in the Greek and Syriack is used, Acts 9. 25, for that basket, in which the disciples at Damascus, let down *Paul* by the wall.

V. 38. *they that did eat*] See Chap. 14. 21. Herein was the majesty of the miracle, that there was no proportion between the men and the meat.

V. 39. *and sent away the multitude*] Not without a blessing and a great deal of good counsel, *Labour not for the meat that perisheth*, &c. now that you have eaten and are full, beware that you forget not the Lord your God, Deut 8. 10, 11.

into the coasts of Magdala] Whence some think *Mary Magdalen* had her name. See on Luke 8. 2. Mark 8. 10. it is said he came into the parts of Dalmanutha which was the name of a neighbouring tract of land. *Euthymius* thinks that region had both these names: most probably, say others, they were so joyned, as that they had fields, or commons lying together, so that when Christ was between them, or on the coast of either.

CHAP. XVI.

Verse 1. *The Pharisees*] These would be one constant party against Christ. See Mark 8. 11. Luke 12. 54.

with the Sadducees] With the Sadducees: of these two sects, see on Chap. 3. 7. though they were at a great distance, in point of principles, and opinions ones from another, yet they agree together against Christ, as *Herod* and *Pilate*, Luke 23 12. Acts 4. 27. yet against all their power and conspiracy Christ prevaileth: all unity is not good, but that which is in Christ.

tempting him] Their purpose was to finde some occasion to calumniate, and accuse him, Chap. 19. 3. & 22. 18. Some think it was onely to satisfie their own curiosity: but all other their attempts against him conclude them more seriously malitious.

a sign from heaven] Such an one as *Moses* did, who fed our fathers with Manna from Heaven, John 6. 31. thus they endeavoured to obscure our Saviours glory, as if he had not already shewed them his divine and heavenly glory and power, in many former miracles exceeding all power of the creatures.

V. 2. *when it is evening*] Ye are very carefull, and skillful out of experience, to observe the usual signes of fair or foul weather to come.

V. 3. *red, and lowring*] συγνεάζων sad: it is a Metaphor borrow- from the countenance we are said συγνεάζειν, when we are troubled at any thing odious or grievous: so the skie is called sad or lowring, when it is overcast with clouds and threatne th rain or storms. So the Latines said, *tristia hyems*, sad winter: so the Syriack gives it, שגיעא כמיריות *Shemaio themirioth, calum triste*; so it translateth σκυθρωπὸς, Matth. 6. 16. & Luke 24 17. by the same word, which we gave, sad.

hypocrite] See on Matth 6. 2. and on Luke 13. 15.

ye can discern] γινώσκετε διακρίνειν ye know how to discern, the word διακρίνειν, signifieth to *discern*, or *judge of* also, among other significations, *probare, explorare*, by which the sense of this place may appear.

the face] He putteth here πρόσωπον, as the Hebrews used פנים, *panim*: for the outward shew or appearance of any thing (as Gen. 1. 2. 1 Sam. 14. 25. 2 Sam. 17. 19. &c.) whereby one thing may be known from another.

can ye not discern] Or, *ye cannot discern*: you set not your minds to it. See Luke 12. 56.

the signes of the times] So to discern, what is like to fall out, by reason to foresee events, and to so dispose of your affairs according ly 2 or, *the signes of the seasons*; that is, of the choicest times, such as this is, the time of the Messias coming long expected, Acts 26. 6, 7. the accepted time, and day of salvation; whereof the miracles by me wrought are signes evident and undeniable; which were foretold by the Prophets, Isaiah 35. 4. &c. Matthew 11. 3, 4. 5.

V. 4. *a adulterous generation*] See on Chap 12 39. *spuria soboles*, a bastardly brood, so he calleth them, because utterly degenerate from

from the fore-fathers faith and holinesse.

seeketh after a sign] It was their malitious impudencie, who seeing many evident miracles dayly done by him, which their selves could not deny, John 11. 47. would yet require signes, as if none had been shewed them.

but the signe of the prophet Jonas] Such a one as was shewed on *Jonas*, the article added in the Greek, intimateth, that was a a notable signe. See on Chap. 12. 39, 40.

and he left them] Not onely that he might go thence to preach to others, as Luke 4. 42, 43. but as being justly offended at the hardnesse of their hearts, Mark 3. 5. they came to tempe him, and not to learn of him, and therefore he leaveth them. *Euthim.*

V. 5. *when his disciples were come to the other side*] They forgot it before they came into the ship, and did not until now remember it; possibly when the want thereof minded them of their neglect to provide as they were wont to do.

forgotten to take bread] Probaly because of our Savio.rs suddain taking ship.

V. 6. *take heed*] ὁρᾶτε; the word among other things, signifieth, to weigh, examine or foresee, as Chap. 8. 4 Mark 8. 15. so the Syriack word ܚܙܝ *chasan*, or ܐܬܚܙܝ, is interpreted by *prospexit, consideravit, Mart. Trostius Lex. Syr.* See Chap. 18. 10. examine and try whether it be found or no, as 1 Thes. 5. 21. 1 John 4. 1. the next word interpreteth it, as the Syriack giveth it, *diligenter cavete à*, &c. which caution being doubled, sheweth it is a serious and most necessary admonition.

of the leaven] Of their corruptions in doctrine: errour tainteth sound doctrine, taking away the sweetnesse, and sincerity thereof: false teachers are not to be heard, Deut. 13. 3. Jerem. 23. 16. Matth. 24. 26. and if unawares we light on such who corrupt found doctrine by mingling falsehoods therewith, as *Irenaus lib. 3. c. 19.* faith, giving us *gypsum pro lacte*, lime instead of milk, deceiving by the similitude of colour; therefore we must take heed *what we hear*, Mark 4. 24 and as *Beda* faith *in Cant. exp. lib 1 exord*, concerning the books of the Heretical Bishop, *Julian ita carpat botrum, ut ey spinam cavear*: so let one gather the grapes, that he also take heed of the thorns: *in dictis ejus sanos sensus sectetur & eligat, ut non minus vitet insanos*; this our Saviour teacheth his disciples by a similitude; and an occasion taken from their present forgetting to take bread, verse 5.

of the Pharisees and of the Sadducees] The doctrine of these two sects differed very much, and were both contrary to Christs doctrine, and would, like leaven, spread to the infection of the hearers; therefore Christ warneth his disciples to beware of both: the Pharisees were much given to the observation of humane traditions even to the adnulling and making void the holy Law of God, Chap. 15. 3, 4, 5. they made fair shews of devotion and strictnesse of life, whereas they were indeed but meer hypocrites, Chapter 23. 5. Luke 12. 1. they were so befotted with the opinion of their own righteousnesse and merit, that thereby they became the most unreconcileable enemies of the Gospel, which teacheth free justification by faith in Christ, these two being altogether unconsistent: for if righteousnesse can be by the law, Christ died in vain. Gal. 2. 21. See Gal. 5. 4. Rom. 9. 30. &c. the Sadducees maintained such points, as overthrew all grounds of religion, Acts 23 8.

Sadducees] See on Chap. 22. 23. & Luke 20 27.

V. 7. *among themselves*] One said to or another privately: or *within themselves*, every one thought so in his heart.

it is because] As if they had said, Christ reproveth us for our forgetting to buy bread.

V. 8 *When Jesus perceived*] Not by relation from them, but by his divine omnisience.

O ye of little faith] The root of diffidence, care and thoughtfulnes about worldly provisions, as if they were our main interest, is want or weakenesse of faith. See Chap. 6, 30. 31,

why reason ye among your selves] As if I could not feed you unless you brought bread with you, or should be beholding to the Pharisees for it.

because ye have brought no bread] As if the occasion of my speech were onely the want of bodily food.

V. 9. *Do ye not yet understand?*] See Chap. 14. 17. having seen two such miracles of feeding so many, with so very little food, do ye not yet understand that I can if need be do the like for you?

neither remember] This is the third fault objected: the first was unbelief, verse 8. the second ignorance, the third is forgetfulnesse. See Mark 6. 52.

five loaves of the five thousand] That is, wherewith the five thousand were fed.

V. 10. *neither the seaven loaves*] Chap. 15. 34.

V. 11. *how is it that ye do not understand?*] This is a question implying some kinde of admiration, and reproof of their dulnesse, and inconstancy in matters of such great moment.

V. 12. *then understood they*] They might well understand that he spake not of bread: and it seemeth that they gathered by our Saviours last words, that he meant the doctrine of Pharisees and Sadducees, the rather because he used to teach spiritual things by occasion of the temporal.

V. 13 *when Jesus came into the coasts*] Hereby it appeareth that the former discourse was by the way, or some bye place, whether Christ had withdrawn himself, ere he came to that journeys end, as Luke 9 18.

of Cesarea Philippi] Built by *Herod* the great, at the foot of Lebanon, in honour of Tiberius: whereas the other called *Cesarea Stratonis*, stood by the Mediterranean sea, built in honour of *Ottavius*, *Josephus de bello Judaico, lib. 1. cap. 6.*

he asked his disciples] Not out of ignorance, as if he knew not what men said of him; nor out of ambition, as desiring to hear himself commended; but out of love to his disciples, lest they not rightly knowing him, should fail of those blessed fruits of faith which he intended them

whom do men say] Mark 8. 27. Luke 9. 18,

that I the Son of man am] Do they think me but an ordinary man? are they offended at my low estate? or do they believe me to be the Messias, promised by God, and expected of the faithfull?

V. 14. *some say*, &c.] They repeat not the blasphemies of Pharisees, but say what the better sort said of him; though they thought too meanly of him also, verse 19. 20.

John the Baptist] Some of the Jews thought that prophets and eminent men either did rise again, or like that their souls came into other bodies; and that they then became more famous than ever before: hence it might possibly be, that they thought *John Baptist* was raised up again, See Chap. 14. 2. this must be understood of those that knew not Christ till after *johns* death, for others might know them both together; and so that the one could not be the other.

some Elias] Because it was foretold that he should come as the forerunner of Christ, the Messias, Mal. 4. 5, 6.

others Ieremias] Because he was as eager against the priests, and as much hated of them, as *Ieremias* was, and so might seem to have his spirit in him. Some think that the Jews expected the return of *Ieremias*, to finde the ark which he had hidden, 2 Mac. 2. 5.

one of the prophets] Or, *one of the other prophets*; for *Ieremias* was a Prophet also.

V. 15. *but whom say*] Christ looks for confession of the mouth, as well as faith in the heart, especially of such as are to teach others.

ye] Ye Apostles, who have seen and heard more than others, and ought also to know me better.

that I am] He examineth them not concerning his doctrine but his person: it much concerneth us to have a good opinion of our teachers: but Christ was not onely a teacher but the Saviour of the world: to know and believe in him is life everlasting. See John 17. 3. John 3. 16.

V. 16. *Simon Peter answered*] He in the name of the rest, made this confession of Christ.

thou art Christ] Gods anointed to be king and priest over his Church, John 6. 69. & 1. 49. Heb. 2. 17. & 3. 1. & 4. 14. & 5. 6. & 6. 20. Luke 4. 18. Acts 4. 27. & 10. 38.

the Son] The Son of God by nature, not by adoption, as we are: to declare his eminency and excellency, the article is added to every word in the Greek: he had called himself the Son of man, verse 13, and Peter here confesseth him the Son of God, one and the same person consisting of the two united natures, being both the Son of God, and the Son of man; very God and very man. See Chap. 1. 23.

of the living God] This distinguisheth him from false gods which were the works of mens hands; neither able to give life to others, nor having life themselves. See Gen. 16. 14. Chap. 26. 63. Romans 9. 26. 2 Corinth. 3. 3, & 6. 16. 1 Thes. 1. 9. 1 Timothy 3. 15. & 4. 10. Heb. 3. 12. & 9. 14. & 10. 31. & 12. 22.

V. 17. *blessed art thou*] Who believest and confessest to salvation, see Rom 10. 9, 10. and Mat. 13. 16, 17.

Bar-Iona] This distinguisheth him from the other *Simons*: *Simon* was his own name before his calling, Chap. 4. 18. John 1. 42. the Evangelist writing in Greek, useth here the Chalde and Syriack word, then in common use among the Jews, instead of a surname; for *bar* in the Syriack, as בן *ben* in the Hebrew, is a son, *of Iona*; it seemeth a contract of Ἰωανᾶ, whereof see John 1. 42. So we read *Bartimæus*, the son of *Timæus*. &c. Mark 10. 46.

flesh and blood] That is, neither man, nor the wisdom of man, nor carnal reason; But Gods Spirit. See John 1 13. Gal. 1. 16.

V. 18. *Thou art Peter*] John 1. 42. that is, *a stone*: thou hast glorified me by thy confession of the truth, and I will honour thee, by making thee a pillar in my Church, Gal. 2. 9. this name our Saviour gave him in his calling; Mark 3. 16. John 1. 42. to intimate his constancy.

upon this rock] That is, the rock confessed, not confessing upon the rock of thy confession that I am the Messias: for as *Hilarie* saith (*de Trinit. l. 2.*) *Petra est fidei confessio*, this confession of faith is the rock, or Christ confessed is the rock, Ephes. 2. 20. 1 Corinth. 10. 4. See on John 1. 42. See also *Hilarie de Trinit. l. 6.*

will I build] Christ is both the builder, and the upholder of his Church.

the gates of hell] That is, all the power and policy of Hell: the gates of cities being in ancient time, not onely parts of special strength, but places also of meeting for advice in matters of greatest concernment. Genes. 34. 20, 24. Deuter. 3. 5. Psalm 127. 5.

shall not prevail against it] Either to destroy it, or any of the elect: See John 5. 24. & 11. 25, 26. Revel. 20. 6. 1 Corinth 15. 55. or utterly to extinguish the light of truth, or to extirpate the possessions thereof unto the worlds end, maugre all the power, malice, and machinations of Satan, and those instruments which he shall imploy against it. See Acts 5. 39 *Peter* in few words had confessed the main sum of the Gospel, the truth of God, against which no falshood shall finally prevail. Gods gifts are neither *incerta, nor mutabila* (*Prosper de vocat Gent. l. 1. c. 24.*) uncertain, or mutable.

V. 19 *I will give*] The authority of Gods ministers is from God. See John 20. 23.

unto thee] With the rest of the Apostles: not only to thee; but also to others; for as the confession which *Peter* made, was the confession of all the holy Apostles, so also the power here given him, was given to all the rest respectively, as may appear, John 20. 23. where the same power is given to them all, See chap. 18. 18. and on chap. 10. 2. and on chap. 20. 24.

the keyes] A metaphor from stewards or officers of great houses to whom the keyes are entrusted. The keyes of Ecclesiastical power; that is, preaching the Gospel, and administring the holy Sacraments (which open unto us the kingdom of heaven) and whatsoever else appertaineth to faithfull stewards of the mysteries of God. See Luke 11. 52. Isaiah 22. 22.

of the kingdom of heaven] To let in, and shut out of the Church here, and of heaven hereafter, for here in this life salvation is gained or eternally lost: therefore here, the word of the kingdom is to the hearers thereof, a Savour of life, or death, 2 Cor. 2. 16. *to them that believe, it is the power of God to salvation*, Rom. 1. 16. and *the just shal live by faith*, Rom. 1. 17. and the ordinary external means thereto, is *by hearing*, Rom. 10. 16. and hearing; by the word of God, by the ministery of man, which is Gods own ordinance. So that, as the effect of mens hearing proveth in this present life, either by opening the kingdom of heaven to them by faith and repentance, or shutting them out of all hope thereof; by their own unbelief and hardnesse of heart; so shall it be to eternity: for as in the rearing of the temple of *Solomon, there was in neither hammer nor axe, nor any toole heard in the house, while it was building*, 1 King. 6. 7. for the materials were *made ready before they were brought thither*, so shall it be with us, lively stones for the spiritual house of God, 1 Pet. 2. 5. here we must be framed, for in the life to come prophesie shall cease, 1 Corinth. 13. 8. and faith end in enjoying.

thou shalt bind] To binde and loose, is to retain and remit mens sins, John 20. 23. this properly belongs to God, as to save, Ephes. 4. 32. Colos. 3. 13. Matth. 9. 6. Mark 2. 10. Luke 5. 24. to man only ministerially as they have the embasse of reconciliation to them committed, 2 Cor. 5. 18. 20 so they remit to those that believe, and retain to those that are offended and gainsay, by the ministerie of the word, and execution of the Church-censures, See acts 2. 38. & 10. 43.

on earth] Here among men.

shall be bound in heaven] That is, in Gods judgement; for here life is gained or lost, and that according as we believe and obey the word, or otherwise.

V. 20. *that they should tell no man*] Not that it was not true which *Peter* had confessed, verse 16. or that it was not needfull to be known: but because the time was not seasonable until after his passion, and resurrection, wherein he was declared the Son of God, verse 21. & Chap. 17. 9. Rom. 1. 4. then were the Apostles to publish the same every where, Acts 1. 8. yet, as occasion served, he taught before, that he was Christ, the Son of God, John 5. 18. Mark 14. 62.

V. 21, 22 *to shew his disciples*] He acquaints them before with his passion, that they might not be scandaled at those things which they should see him suffer.

go unto Jerusalem] Or go thence unto, &c. Christ was born at Bethlehem in an obscure place; but he was to be crucified in Jerusalem the chief city: that the accomplishment of our redemption might be the more publique, and the more certainly divulged.

suffer many things] Shame, contumelies, slander, reproach, pains of death, &c. which, not the righteous, but wicked men ought to have suffered.

of the elders] Which the Hebrews called זקנים, *Zekenim*, Deut. 21 2. which was not so much a name of age, as dignity: of these consisted the Jewish Sanhedrim, such as the Latines called *Senatores*; stiled usually in this sacred story *Elders of the people*, judges, rulers: this setteth off the bitternesse of Christs passion: it had been lesse dishonour to have suffered the rage of an ignoble vulgar; but here authority, and countenance of religion in the high priests, and chief men condemning him, made the aspersions injuriously cast on him, far more opprobrious.

V. 22. *then Peter*] *Peter* is here permitted to temptation; and sin, that he might not be proud of that which Christ said before, verse 17. here we see, as in a glasse, the weaknesse of the best men; and that the good they have is of God alone, and nothing of or from corrupt flesh and blood, See Rom. 7. 18. 1 Cor. 4 7. John 1. 13.

took him] Took him by the hand and led him aside, as they use to do, who intend to talk privately and familliarly with a friend.

to rebuke him] Out of cranial affection, to reprove him; for not having more care of his own safety.

be it far from thee] ἵλεώς σοι, *spare thy self*: thou shalt not go: no doubt but he spake this out of good affection to Christ; but here we see what good intentions are without a due knowledge of Gods revealed will: *nihil interest, quo animo faciat, quod fecisse vitiosum est, Lactant. l. 3. c. 15.* it skilleth nothing, with what intention thou dost that which is evil to be done.

V. 23. *he turned*] Away from *Peter* toward the other Apostles; as displeased with Peter.

get thee behind me] Lead not me, nor give me counsel, but follow me, and learn of me, as verse 24.

Satan] Σατανᾶ, the word generally signifieth an adversary, chapter 4. 10. he called him so, either because he had spoken like an enemy, or had shewed himself an instrument of Satan, set on work by him to disswade Christ from suffering for our salvation: this Christ takes ill, though *Peter* spake ignorantly, and out of affection to the person of christ. The wisdom of the flesh is enmitie to God, Romans 8. 7. so was this prepostrous zeal in good *Peter*: how easily do we fall into sinne, seeing our best affections are subject to such errour?

an offense unto me] Thou layest a snare, or stumbling block before me, thou offendest, and displeasest me in this thy motion made to me in the corst of my calling, as mediator wherein say some, he sinned more grievously than afterwards he did in denying his master.

the things that be of God] Although God hath revealed unto thee that I am his Sonne, verse 16. 17. yet he hath not acquainted thee with my passions, and therefore out of carnal affection, thou dissuadest me from that, which is the end of my coming into the world, the fulfilling my fathers will for mans salvation, See 1 Corinth. 2. 14 So much differeth frail man, born up by the grace and assistance of Gods spirit, from himself, left to himself and his own wisdom of flesh: there *Peter* was pronounced blessed, verse 17. here he deserved to be called *Satan*, and *offence*: therein *Peter* went rejoycing from the Counsel, that he was counted worthy to suffer for the name of Christ, Acts 5. 41. here he would have that done, which would have hindered the great work of our redemption, for which the Sonne of God became the Sonne of man, for our salvation.

V. 24. *then said Jesus*] Mark 8. 34. upon occasion of *Peters* failing, he shews them, that not onely his self must suffer, but all. his also, if God shall call them, or as many as God would call of them to suffer for the truth of the gospel.

unto his disciples] He called the people also to hear it, Mark 8. 34. for it concerned them likewise, to be acquainted with the doctrine of the crosse; the Apostle saying, 2 Tim. 3. 12. *all that will live godly in christ, shall suffer persecution.*

will come after me] Will follow me as a disciple, and professour of the gospell, Luke 14. 26. & 22. 39. or desires to come to heaven, whither I am going.

let him deny himself] Let him not have any regard of himself which may in any measure hinder him from those things which he oweth to the service of God. Set aside all worldly respects, so far forth as they impeach or hinder the revealed will of God: *Gregory hom. 32. in evang.* it is not enough to leave that which we have, except we leave our selves, and yet *quo ibimus extra nos?* whither shall we go, out of our selves? *relinquamus nos ipsos, quales peccando nos fecimus: & maneamus nosmetipsi quales per gratiam factiſumus*; let us leave our selves in respect of that which we have made our selves by sin: and let us remain our selves in respect of that which we are made by grace. We may here see how hard it is to follow Christ aright: *grandis——virtutis est, & solicitæ diligentiæ superare quod nata sis*, saies *Hieronym, to Furia, ep. 21. lib. 2.* it is a point of great vertue and careful diligence to overcome that which thou art born.

take up his cross] Not bear it unwillingly, murmuring at the burden layed on him: but cheerfully, as he that willingly and readily taketh up that burden, of which he is assured he shall make great advantage.

his crosse] That portion of affliction which God hath appointed for him, and calleth him to suffer, chap. 10. 38. wherein he must (what humane infirmity will permit) imitate Christs willing submission to his Fathers will, who in his bitter agony cried,---*not as I will, but as thou* (O Father) *wilt*, Matth. 26. 39.

and follow me] When he hath resolved to do so, he is prepared

to be my disciple: or, it is not sufficient that he deny his own will, and suffer for me, unless he also imitate me in piety, and all holy conversation, Chap. 11.29. 1 Cor. 11.1. Ephes. 5. 2. or, let him not think much to deny himself and suffer for me, who suffer death for his salvation. See Chap. 10. 24, 25. or, let him make account to follow me though afflictions into eternal glory, Luke 24. 26. Acts 14. 21, 22. Heb. 13. 12. 13. this maketh much for the setting out the certain truth of Christian religion; that Christ never proposed secular riches, honours, or ease to those who followed him, thereby to allure them to adhere to him; but contrariwise, the malice of an evil and injurious world, persecutions for his Names sake, shame, poverty, contempt, and death it felt: and yet for the certain reward in the life to come, grounded on his word, they have in all ages since, so constantly professed the gospel, as that Satan by all his rages against them, could never deter them from christianity: nay, never more did the gospel flourish, than in the midst of bloody persecutions: never were we lesse overcome, than when we could not by many years slaughters be overcome. Reason have we to follow Christ patiently, whatsoever we endure: had he not suffered more for us, than we can suffer for him, we had not been saved.

V. 25. *for whosoever*] Christs propositions for salvation are generall: he is no accepter of persons; whosoever believeth, and obeyeth him, shall be saved, John 3. 16. Galatians 3. 28, 29.

his life] Ψυχὴν αὐτοῦ, his soul: it is a Synechdoche familiar with the Hebrews, thereby importing life; or it may signifie (as oft it doth) the whole man; for he that saveth, or loseth soul or body eternally loseth both.

for my sake] That he may glorifie me in a constant profession of the truth which I teach in the gospel.

shall finde it] That is, shall be saved, and finde eternall joy and blessednesse. See Chap 10. 39. so gainfull a losse is it to suffer for the truth: so lossefull a gain is it, by time-serving to provide for present peace, and ease, with denying or betraying the truth: the whole sense *Gregory* excellently expresseth by a simile: *si mensuum si servas, perdis: si seminas, renovas, hom. 32. in Evang.* as if one should say to the husbandman, if thou keepest thy wheat, thou loseest it; if thou sowest it, thou renewest it.

V. 26. *for what is a man profited*, &c.] As men desire rather to preserve their lives, than their goods, Job 2.4. so do ye much more endeavour to save your souls, which are of greater value than all the world; which being once lost can never be redemed by all the riches of the world.

his own soul] Or, *his own life*, as verse 25. Or rather body and soul himself, to eternity: for the one of these cannot be left without the losse of the other also

V. 27. *for the Son of man*] I, who seem now mere man, the man of sorrows, contemptible; shall yet judge the living and the dead, wherein I will reward my constant servants, and punish others, who seignedly cleave unto me.

in the glory of his father] As God, equal to the Father: or in the glory given him in his humane nature by the Father, like a glorious king. *The prince of the kings of the earth*, Rev. 1. 5. when all power is given him, *in heaven and in earth*, Matth. 28. 18.

and then] Not now presently: here is our place of trvall and suffering: we must patiently expect satisfaction for all our wrongs, at Christs second coming, and repair of all our temporal losses, in his eternal kingdom.

he shall reward] And save good men, but condem the wicked, John 5. 29. and indeed, though life eternal, be the free grace and gift of God, which we merit not, yet death is ὀψώνια ἁμαρτίας, Rom. 6. 23. *The wages of sin*, the sinners just desert.

V. 28. *there be some*] He nameth them not, but meaneth those disciples, who saw his glory in the mount, and should see him after his resurrection: for the kingdom of God is here *presens ecclesia. Gregor. hom. 32.* the present Church. See Mark 9. 1. Luke 9. 27.

shall not taste of death] Shall not die, as Heb. 2. 9. See on Mark 9. 1.

come in his kingdom] As Chap. 17. 1, 2. where they saw a shadow of his glory, wherein he shall come to judge: or in his resurrection, ascension, sending of the holy Ghost, and propagation of the gospel by signes ensuing. See Chap 28. 18, 19, 20. Acts 2. 30, 32. &c. or coming in power by execution of judgements upon the Jews, to the utter overthrow of that nation, Chap. 24. 3. 26, 27, 34. Luke 21, 6, 7, 24.

CHAP. XVII.

Verse 1. AFter *six dayes*] Mark 9. 2. Luke 9. 28. See note thereon.

Jesus taketh Peter] He took with him *Peter*; the prime Apostle in order; *James* who was first to suffer for him, and *John* the beloved Apostle; who was to out-live the rest, and when he raised the damosel, he took with him these three only, haply as best beloved and more zealous than the rest, See Mark 5, 37. See on Luke 9. 28.

into an high mountain] A fit place for his transfiguration, for height and secresie. Some think this was mount Tabor, others are of other opinion: mount Tabor being (as *Hieronym, de loc. Hebraic.* saith) in the midst of a field of Galilee, but v. 1. 22. it appeareth that this was done out of Galilee, *vid.* Mark 9. 30. *If. Causabon. exercit.* 15. *N.* 26. defendeth the ancient tradition of the Church, that it was mount Tabor. St. *Peter* calleth it the holy mount, 2 Pet. 1. 18. it is not expressed in the gospel, and therefore we may be safely ignorant hereof: Luke 9. 28. it appeareth that he went up to the mount to pray: Secret prayers are more ardent, the minde being more attentive thereto, from distractions by external things: therefore he faith, when thou prayest, enter into thy chamber, or closet, shut the door; Matth. 6. 6.

V. 2. *was transfigured*] The substance of his body was not altered, but his countenance was far more glorious than before; (as *Moses* face shined, Exod 34. 29, 30. 2 Corinth. 3. 7.) so were his garments, that the glory then appeared, *quæ ventura erat posita in regno suo, Hieronym.* in which he would afterwards come in his kingdom.

did shine as the sun] In a most glorious manner. See the like manner of phrase, Chap. 13. 43. Dan. 12. Judg. 5 31.

his raiment was white as the light] It was glorious also, to an extraordinary excellency, and heavenly and divine majesty shining on his humanity.

V. 3. *Moses and Elias*] Some conceive that *Moses* body was now raised up again; others are of other opinion: *Moses* was the Prophet by whom the law was given, and *Elias* a principal Prophet; these were fitest to speak concerning Christs passion; for as *Hieronym.* saith, the law (represented here by *Moses*) and the Prophets (by *Elias*) did frequently declare the passion and resurrection of Christ; these shew that Christ was the Lord of the Law and Prophets; the scope of which was to declare him the onely Saviour, Acts 10. 43. these chief witnesses, appear now to strengthen the disciples faith, against the scandal of the ensuing cross: if any ask how the disciples knew *Moses* and *Elias*; let them consider, that besides Christs talking with them, thereby they might be enformed in this admirable preludium of light and heavenly glory they might as easily have a speciall revelation, as *Paul* a divine, rapt to hear unspeakable things, 2 Cor. 12. In the state of innocencie, *Adam* knew *Eve* presented to him, to be flesh of his flesh, &c. Gen. 2. 23. and here the Apostles knew *Moses* and *Elias* whom they never before saw; it is most likely that in the state of glory, wherein God shal be all in all; (our knowledge subordinate to the happy communion of Saints) shall be more excellent, than in the state of innocency, or regeneration here begun,

talking with him] About his passion; as Luke 9. 30.

V. 4. *It is good for us to be heare*] How delectable will heavenly glory be, when this glimpse thereof did so ravish *Peter*, that he desired to abide here.

V. 5. *While he yet spake*] 2 Pet. 1. 17. That is, while *Peter* was speaking the forementioned words,—*let us make here three tabernacles*, &c. It was an inconvenient motion of *Peter*, in their fear, not knowing what to say, Mark 9. 6. and therefore Christ answered nothing to it; but God, as it were by a new scene entring that holy theatre, covered with a glorious cloud, breaketh of that speech.

a bright cloud] Not now a black dark one, as on *Sina* in the giving of the law: this cloud was to convey *Moses* and *Elias* away from them, God sometimes descending to informe mans capacity, and speaking more familiarly with him, shewed his presence from the clouds of heaven: (Exod. 16. 10. Exod. 40. 34 Numb. 11. 25.) as it were the curtains of his most glorious throne, who dwelleth in the unaccessible light of divine majesty, see Psal 104, 1, 2, 3. Job 36. 29. &c. psal. 68. 34. 35. now this was not a dark cloud in which God manifested his glorious presence, with dread and terrour, as in the giving of the law, which had but dark shadows of things to come. Exod. 19. 9. Heb. 10. 1. but now in a bright and shining cloud, portending and shewing the manifestation, of a most comforrable, unvailed, and clear truth of Christ our Saviour.

This is my beloved Son] Chapter 3. 17. Not a servant as *Moses*, Hebrews 3. 5, 6. and the Prophets; but a Son; also the double article here again differenceth Christ from other sons: he is a Son by nature, but we by adoption: therefore he is called the first born among the brethren; because though he be of right, the onely Son, yet is he chief among many, in that he is the fountain and head of our adoption Colos. 1. 13. Ephes. 1. 6.

in whom I am well pleased] See on Chap. 3. 17. *duo gravia vocabula, filius & dilectus* (saith the Author of that tract. *de baptism. Christi; apud Cyprian.*) these are two words which are pleasing to God; Son, and beloved.

hear ye him] He is the Prophet, of whom *Moses* spake, Deuteronomie 18. 15. Acts 3. 22. 24. He is the truth and eternall word of the Father, who spake by the Prophets: he onely can reveal the counsel of God, concerning our salvation, which is in the bosome of the Father. John 1. 18, God speaketh by him. Hebrews 1. 2. if we must hear him, and his *ipse dixit* must be our rule; then it is of no great

great concernment what men say; except their assertions be according to that which he faith, we may securely neglect them: God hath said, *hear him. See Cyprian l. 2. ep. 3* If Christ only is to be heard (who now speaketh to us by his ministers, Luke 10. 16. Matth 28. 20.) we must not so much attend, what others before us taught, or thought was to be done, as what Christ, who is before all, did; for the customs of men we may not follow, where the same cross the truth of God.

V. 6. *They fell on their face*] For fear, as by the words following it seems they did, John 18 6.

V. 7. *touched them*] To raise him up, and to comfort them against examinating fear.

V. 8. *save Jesus alone*] To assure them that the voice from heaven concerned him alone, for *Moses* and *Elias* were gone: so the vail of the law and the prophets taken away, we see Christ the end of the law and the prophets to them that believe, 2 Cor. 3. 13. &c. See *Hieronym. in loc.*

V. 9. *The vision*] Which they saw with their eyes: sometimes the word חזון *chazon* (which the seventy commonly give by ὅραμα a *vision*) is used for that which men see in a dream, but here it was a vision of waking men. See Mark 9. 9. 11.

to no man] See on verse 20. (and Chap. 16. 20.) no not so much as to your fellow disciples, lest it might either seem incredible, to them, that *Moses*, many ages past dead, and *Eliah* taken up into heaven, had now appeared to them on the mount: or possibly lest after so great a glory of Christ shewed unto them, the scandal of his crosse might in them prove incurable: yet to these three appointed witnesses, he shewed it: first to perform his promise mentioned, Chap. 16. 28. secondly that these and others by their example might more steadfastly adhere to Christ their head, the Son of God, so avowed by *Moses, Elias*, and God the father from the cloud of heaven: thirdly to help their infirmity against the scandal of the crosse, when they should consider that he dyed not by humane compulsion, from which he could easily have delivered his sacred body, but that he offered himself up a voluntary and satisfactory oblation for sinners.

V. 10. *Why then say the scribes*] Hearing of his resurrection from the dead, which they so little understood with relation to Christ (of whose restoring a temporal kingdom to Israel they dreamed) as that they reasoned among themselves what he meant thereby, Mark 9. 10. it is probable that they remembred what the scribes in their synagogues used to teach concerning the return of *Elias*, to go before Christ the Messias, whom having seen now talking with Christ, they demanded, how these things agree together. See Chap. 11. 14. Mark 9. 11. The scribes abused that prophesie of Mal. 4. 5. To make the people believe that the *Messias* was not yet come.

that Elias must first come] Before Christ come: how canst thou be our expected Messias, seeing *Elias* thy forerunner, is not yet come, except this be his coming which we have seen, and that he shal now go and manifest himself and thee to all Israel? and if he must declare thee, why dost thou forbid us to declare, and testifie to the people what we have seen and heard concerning him? *See Augustin. de C. D. l. 20. c. 29.* and *Tertullian de anim. c. 35.*

V. 11. *Shal first come and restore*] *Gr.* ἐρχόμενος ἔρχεται that is, the scribes say true, that *Elias* must come before the *Messias*: but they understand not what they speak of.

restore all things] See Mal 4. 6. Luke 1. 17.

V. 12. *Elias is come already*] That is, John Baptist in the spirit of Elias, verse 13. Chap. 11. 14. Luke 1 17.

they knew him not] Because they looked for *Elias* in his own person. The Scribes and doctors of the law would not acknowledge *John Baptist* to be the forerunner of Christ, spoken of by the Prophet, Mal. 3. 1. because they would not acknowledge Christ to be the Messias and Saviour, but contrariwise decreed to excommunicate any that confessed him to be so, John 9. 22.

of them] Of the Jews.

V. 13. *Of John the baptist*] See on verse 12.

V. 14. *And when they were come*] Mark 9. 17. Luke 9. 38.

kneeling down to him] In an humble manner, as men that tender petitions use to do, with an earnest desire to obtain relief for his afflicted childe, he would omit no meanes or importunity thereto probably conducing.

V. 15. *He is lunatick*] He means troubled at certain times of the moon, with the falling sicknesse or some like disease: whereby the devil probably took advantage about those times, to torment him more, verse 18. by joyning himself to second causes. See Chap. 4. 14. for he that is a murderer from the beginning, taketh all occasions he possibly can, to anoy and afflict men, except Gods providence (which preserved, and at last cured this childe) restrain his malitious endeavours.

he falleth into the fire] When the evil spirit drives him.

V. 16. *They could not cure him*] Though they had cast out some devils, yet these they could not. See Chapter. 10. 8. and verse 21.

V. 17. *O faithless*, &c.] He blames the want of faith in the father, who doubted of Christs power, Mark 9. 22. the unbelief of the people which hindred Christs doing of miracles sometimes; Chap. 13. 58. and the unbelief, or weaknesse of faith in his disciples. verse. 20.

how long shall I be with you?] teaching you, and confirming my doctrine by miracles, and yet ye believe not.

bring him hither to me] Though he were offended with them, yet he would heal the childe; that they might know that he could do what he would, which belongeth to God alone: so refelled he the cavils of the Pharisees in curing this wretched young man.

V. 18. *rebuked the devil*] ἐπετίμησεν αὐτῷ He rebuked him: that is, the evill spirit in him: as, Mark 1. 23, 24. See Luke 9. 42.

V. 19. *Then came the disciples*] To wit, when they were come into the house, Mark 9. 28. Understand this of the nine Apostles which were not on the mount with Christ, who having the occasion offered them by the father of the childe, verse 16. could not cast out the devil that afflicted him.

why could not we cast him out?] They were ashamed that the Scribes and Pharisees had seen their inability; and possibly they were also afraid lest they had lost the power which Christ had given them, Chap. 10. 1. and therefore ask this question.

V. 20. *because of your unbelief*] That is weaknesse of faith, not an utter want of it: they had very little, as the words following import.

if ye have faith] Luke 17. 6. Understand this of faith of miracles: we may have a good and sufficient measure of justifying faith unto salvation, and yet not have any faith of miracles.

a grain of mustard seed] In a very small measure. See Chap. 13. 32.

ye shall say unto this mountain] This expression is used to set out the greatest miracle, as, 1 Cor. 13. 2. no prince with his army could ever remove a ponderous mountain: that is more than to lay it plain, which yet is a great work. Zach. 4. 7. See on Luke 17. 6.

nothing shall be unpossible unto you] Nothing needfull for the confirmation of the doctrine taught by you, and to procure authority thereto. nothing which may promote Gods glory and propagation of the Gospel, yours, or others salvation in believing the same, for faith apprehendeth and layeth hold on the truth of almighty God, to whom nothing which he will do, is impossible. Luke 1. 37.

V. 21. *this kinde*] God possibly at some times for causes best known to himself, gives more power to some evil spirits than to others: they that had long possession, were very unwilling to part with it, Mark 9. 21. 29

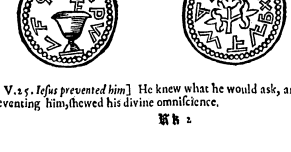
and fasting] Which is used on extraordinary occasions as a means to render our prayers more fervent, 2 Cor. 20. 3. Ezra 8. 21. Dan 9. 3. Jonah 3. 5, 7, 8. and so, much more prevalent (Jam. 5. 16.) by how much more fervent.

V. 22. *While they abode in Galilee*] Chap. 20. 17. Mark 9. 31. Luke 9. 44.

The Son of man shall be betrayed] He often puts them in minde of this, lest they should be offended at the ignominy of the crosse; and to draw them from their opinion of a temporal kingdom, which they so much dreamed of, Mark 10. 35. 37. Luke 24. 21. Acts. 1. 6.

V. 23. *They were exceeding sorry*] Now resenting that which our Saviour so often spake of, they were very sad.

V. 24. *tribute money*] δίδραχμα. Matt 22. 14. calleth it κῆνσον and Luke 20. 22. φόρον — the *didrachma* was half the *shekel* of the *sanctuary*, which the Israelites were by the law, Exod. 30 13 to give for every mans offering: but after the Romans subdued them, they exacted the same for poll-money, or tribute; as they did also that *censum* which was a kinde of levy on their fields, or houses. See *Joseph, Ant. l. 19. c. 15.* some value this *didrachma*, at fifteen pence: some at a little lesse: the silver *shekel* was haf an ounce in poise; this tribute-money saith Master *Beza*, hath on its *Samaritan* letters, and on the one side, that sacred pot in which the Manna was kept, with the letter *Aleph* on the top, signifying that it was a single *shekel*: the double being as much more, in value four of their *drachmas*, with this inscription שקל ישראל *shekel Israel*, the *shekel of Israel*: on the other side *Aarons* rod which budded, with this inscription ירושלם קדושה *Jerusalaim kodes-chah. Jerusalem the holy*: it had this Image. *vid. Beza in loc.*



V. 25. *Jesus prevented him*] He knew what he would ask, and by preventing him, shewed his divine omnisience.

Of whom do the kings] Secular princes take it not of their sons, how much lesse ought they to exact it of the sons of God? or, the *Emperour* is but Gods deputy; therefore he ought not to take tribute of his only Son.

V. 26. *then are the children free*] And much more I, who am the onely Son of God by nature.

V. 27 *lest we should offend them*] Lest we should give them occasion to think that we despise authority, or lest we should give an example to others so to do, to the disturbance of peace and order; thus would he teach us obedience to superiours, though in our personal wrongs, and rather, in things lawful, to recede from our right, than to disadvantage our religion, by administring any matter of offence unto those who are in authority.

Go to the sea] Here he sheweth *Peter* indeed what he spake in word, that he being the Son of God, ought to be free; for as much as (beyond the power of all the kings of the earth) he both knew the secrets of the deeps, and could command the creatures therein to do his will, and the fish of the sea to become tributary to him: this sheweth, as Christs power and omnisience, so also *Peters* admirable faith, obedient in things so remote and distant from the reach of carnall reason.

a piece of money] *A shater* answering the *Hebrew shekel*, in weight, it is half an ounce of silver, in value two shillings six pence, after five shillings the ounce. See on verse 23.

CHAP. XVIII.

Verse 1. A*T the same time*] ἐν ἐκείνῃ τῇ ὥρᾳ, *in the same hour*, as b ing the Son of the heavenly king: this was a dangerous weakness of the Apostles; for as *Tertullian* saith truely; *de baptism. c. 17. æmulatio schismatum mater est*; emulation is the mother of *schisme*

in the kingdom of heaven] The kingdom of heaven importeth the kingdom of grace here, and the kingdom of glory in the life to come: but seeing ambition is a stranger and exile to these, it is most likely that they enquired concerning the temporal kingdom which they expected.

V. 2. *a little childe*] A young child whom he might take in his arms, Mark 9.36. so the Prophets often taught the people by outward signes, and actions; as Jer. 27. 1.

V. 3. *except ye be converted*] The *Hebrews* expressed repentance by conversion, intimating a change in the course of life, and going another way, as men that have gone wrong, turn about in the right path: it is likely that our Saviour here intendeth, that except they left the dangerous precipices of ambition, and became as little children, in humility of minde, it could not be well with them.

become as little children] Not in ignorance and infirmity, but in lowlinesse of spirit. 1 Cor 14.20. he never faid, *Peter*, or *James*, or *John* shall be greatest (which doubtlesse he would not have left undetermined, if he would have had any one of them *primate*, and above the rest, in authority) but equally dehorteth them all from vain and pernitious ambition; therefore he set the childe in the the midst of them, as an embleme and pattern of humility appertaining to them all.

Ye shall not enter into the kingdom, &c.] No man can be saved without humility: ambition cast the angels thence; except ye learn humility, you shall be so far from being greatest in heaven, that ye shall not come there at all.

V. 4. *Whosoever therefore shall humble himself*, &c.] Whosoever doth not think highly of himself, no more than this little child doth; humblenesse of minde is the right way to preeminence.

V. 5, *one such little childe*] One like such a childe, in the quality before mentioned: See Psalm 131. 2. and 119. 141. receiveth me, that is, I will take it as done to my self. So Chap. 25. 3.

V. 6. *But who so shall offend*] Mark 9. 42. See on Luke 17. 2.

one of these little ones] One of an humbled soul; as verse 5. See on Luke 17. 2. Or the sense may be, whosoever shall injure, or cause to fal one of the little ones of them that believe. See verse 10. & Mark 9.42,

it were better for him] If he might so end his punishment, it were better for him to be cast into the most helpless condition temporal, than to endure eternal damnation in hell fire.

that a millstone] Possibly some great malefactors were so executed, to which custome Christ might allude, or it may intimate the most desperate condition, as to any hope of escape, concerning this present life.

V. 7. *Wo unto the world*] Many mischiefs will fall on mankinde, by reason of offences; for of them are both the offendants, verse 8 9. and the offended, verse 10.

because of offences] Lets and hinderances which stop the course of good works: the *Greek word* σκάνδαλα signifieth things which we stumble at. See on Luke 17. 1.

it must needs be] *Necessitate consequentia*: because of the wickednesse of men, it will certainly be so. See on Luke 17. 1. and God justly permitteth the same, for causes to him best known. See 1 Cor. 11, 19. offences are inevitable.

but woe be to that man] This is added to shew, that Gods permission, neither enforceth mans will, nor excuseth any evil act.

V. 8. *Wherefore if thy right hand*] See on Matth. 5. 30. Mark 9. 45.

V. 9. *It is better for thee*, &c.] καλόν σοι &c. Understand here μᾶλλον, *rather* good for thee; that is, ἀνυσιτελέστερον, as, Chap. 10 15. *more tolerable*.

V. 10. *Take heed*] ὁρᾶτε —— *See*, as Chap. 16. 6. and 24 4.

that ye despise not] See on verse 6.

one of these little ones] Not in years, but in humility; as verse 3. God takes care of every one of them, that are of an humble spirit, and so, little in their own eyes, as 1 Sam. 15. 17 Saul once was.

their angels] God sets his angels to guard and take special charge over those that are least able to defend themselves, see Psal. 34, 6, 7, & 91. 11.

behold the face of my father] Wait for Gods command, to be imployed for the good of poor infants and humble believers. Heb. 1. 14. they behold the face of God, *non sicuti est, sed latente sua natura in specie quâ voluerit apparet, Augustin. ep. 112. Paulino*, not as he is (in his incomprehensible being) but his nature being concealed, he appareth in in what form he pleaseth: not as he is in himself, οὐδὲ καθόσον ἐξ αὐτοῦ χωρεῖσθαι, &c. as much, or, as they are capable. *Cyril. Hierosol. Cat. 6.*

V. 11. *to save that which was lost*] No not onely men contemned of the world, but such as were dead in trespasses and sins Ephes. 2. 1. and so of themselves lost, see Chap. 15. 24. Isa. 27. 13. Luke 19. 10.

V. 12. *how think ye*] Luke 15. 4. Be ye you your selves judges, and weigh the matter by common rules of experience: thus God sometimes seemeth to appeal to mens consciences. See Isa. 5. 3. 1 Corinth. 11. 13

one of them gone astray] As Jer. 50. 6; see Psal. 119. 176. Ezek. 34 6. Matth. 9. 36.

doth he not leave ninety and nine] So many are much more worth than one; yet such is his love and care of that one, that he leaveth them all to seek it, see on Luke 15 4.

V. 13. *He rejoyceth more of that sheep*] Because the other were safe before, but this was in a manner lost: see on Luke 15, 5, 6, 7, 9 &c.

V. 14. *It is not the will of your father*] It is not pleasing unto him, that any of them should perish. Ezek. 18. 32. and his eternal and unchangeable decree is, that they shal all be saved, see Isa. 54. 10. & 61. 8. John 10. 28, 29. Rom. 8, 38. 2 Tim. 2. 19, Heb. 6. 19.

V. 15. *If thy brother shall trespasse*] Levit. 19. 17, see on Luke 17. 3.

against thee] By doing thee a personall injury: or by saying, or doing something impiously, or irreligiously against the law of God, whereby thou art justly scandalized or offended.

Go and tell him his fault] tarry not till he come to thee, if he neglect his duty go to him: ὑπαγε, go, seemeth to prohibit delay; as wounds of the body, so sinnes, which are the wounds and sicknesse of the soul, grow more uncureable by too much delay; why saith he not here, as Chap. 5. 14. *go and be reconciled to thy brother*? (see also Chap. 6. 14.) the answer is, that there he treateth of reconciliation onely, and the necessity of forgiveing one another, but here he speaketh of brotherly corruption; where remission of the offence commonly amendeth not, but indulgence often makes the offender worse; therefore he saith, tell him of his fault; for as *Chrysostom de Lazar.* saith, *reprehension makes good men better*. See on Luke 17. 3.

between thee and him alone] That he may evidently perceive that thou dost it not to disgrace him, nor to insult over him; but out of desire of his spiritual good, and the reparation of the wrong done.

if he hear thee] If upon thy admonition or reproof, he shall confesse his faults, satisfy thee, and amend, See on Luke 17. 3.

thou hast gained thy brother] Thou hast got a friend of him: or thou hast been an instrument to save his soul. Jam 5. 20. The end of our

our reproving must be, the gain of our brothers soul: the Apostle proposed this end of his whole ministry; See 1. Cor. 9. 19.

V. 16. *take with thee one or two more*] That he may the more respect thy words and thou mayest have witnesse of thy brotherly proceeding with him, if thou shalt be forced to complain publickly: what if my brother, being reproved, grow more obstinate and pertinacious, must I give him over to himself, as desperate and hopelesse? by no means, but take witnesses with thee, that thy candor and fair dealing may appear before men, as it doth before God the searcher of hearts

in the mouth] An *Hebrew manner of* speaking who said עֵד־פִּי *hal pi, in the mouth*, Deut. 19. 15. that is, by the word or testimony. So is פִּי *moth*, put for עֵדָה *hada* or עֵדוּת *heduth witnesse* or testimony. See Deut. 17. 6. See v. *Schindl. pent. in* עוד *et in* פעדה See John 8 17. 2 Cor. 13. 1. Hebr. 10. 28.

every word may be established] Every matter or thing testified (as Luke 1. 37.) may be accounted certain and out of further question.

V. 17. *if he shall neglect to hear*] If he do not vouchsafe to hear them, perswading him to consider his fault, and to repair thee, and give thee satisfaction: if he continue obstinate, and will not hearken to good and peaceable advice.

tell it unto the Church] Unto the Ministers, or Governours of the *Church*: or to the publick Congregation, or multitude (as *Vatablus* interpreteth) he spake here to the Jews, to whom he presently opposeth, an *Heathen* or *Publican*: So that, because the power of judicature concerning those things, was then in their *Sanhedrim*, or *Colledge* of elders, he remitteth them in such case, to complain to them for redresse: so he calleth those who had the authority in matters Ecclesiastical, the *Church* which Luke 22. 66. calleth πρεσβυτέριον τῶν λαοῦ &c. *the elders of the people*, and the chief priests, and scribes.

let him be unto thee, &c.] Thou mayest then carry thy self towards him, as towards a prophane stranger, and contemner of government and religion: so the Jews accounted all heathens, and shunned their company. See chap. 9. 10. & 1 Cor. 5, 9, 10, 11. 2 Thess. 3. 14.

V. 18. *Whatsoever ye shall bind on earth*] John 20 23. 1 Cor. 5. 4. &c. by convincing men of sin before God, or of wrong done to men. Some understand it of just excommunication of obstinate sinners.

in heaven] Before God.

whatsoever ye shall lose] By reducing to repentance through your ministry and preaching the word: others understand it of absolution, or freeing from the sentence of excommunication, upon good and just ground.

V. 19. *If two of you*] Here he speaks to them, as to private men met together to make peace, and to accord differences between party, and party; or for any work of piety and charity: or it may be understood of the party wronging, and wronged; or of the wronged and parties taken in to assist, though they be but two.

shall agree on earth] This word συμφωνήσωσι, is transferred from things bodily, to the spiritual; *symphonie* is properly in musical notes and *cordes*: signifying harmony, or consent: but it is here used to import a consent or agreement of minde and will.

touching any thing] Any good thing well carried, or well desired, and to a good end; or about the reconciliation before mentioned.

V. 20. *Where two or three*] He promiseth his gracious assistance to, and presence with his Church, be it great and numerous, or small: thus he confirmeth the authority of Ecclesiastical censure, and comforteth them who unite in truth, and holy duties.

gathered together] In prayer, or any other religious works, agreeing together therein, as verse 19.

there am I in the midst of them] This is an argument of Christs divine power, and special presence with his, as chap. 28. 20.

V. 21. *How oft*] The question is moved by occasion of our Saviours former speech, v. 15. Luke c. 17. 4. is repeated the occasion of *Peters quære*, which this *Evangelist* omitteth.

V. 22. *Until seventy times seven*] As oft as he shall repent, and ask forgivenesse: here is a definite number for an indefinite; *Peters* seven is multiplied into seventy times seven, Luke 17. 4. See Gen. 4. 24.

V. 23. *Therefore*] To this end I do tell you the ensuing parable, that ye may be willing to forgive often, who have had so many sins forgiven you.

the kingdom of heaven] Gods spiritual government in the Church, re-established by the Messias.

V. 24. *Ten thousand talents*] Of a talent. See on 1 Chron. 22. 14 and *Tho. Godwin. Moses and Aaron. l. 6. c. 10.*

V. 25. *And his wife and children*] As *Tertullian de resur. carn. c. 37.* sheweth the sense is to be taken *ex materiâ dicti*; from the matter of the speech: in parables, we are to consider the scope and intention of the speaker, and not over-curiously to discusse every particular: so here we must know, that God doth not always shew extream rigour, until the vindication of his justice, or the compulsion of a sinner to repentance (which light afflictions do not always effect) necessarily require it: onely he sheweth, that if God should deal with us according to the rigour and severity of his justice, we could not answer him one of a thousand. See Psal. 143. 2. and therefore our onely sanctuary is his mercy, and the way thither by humble supplication. and charity in forgiving each other: this was the course of old, when men had not to pay, to sell them and theirs, for slaves, Levit. 25. 39. 2 King. 4. 2. See on chap. 20 7.

to be made] ἀποδοθῆναι *to be given from thence* to satisfie the creditour.

V. 26. *worshiped him*] Or reverently saluted him: this was a civil reverence, which was very usual in those eastern parts, Gen. 27. 3. & 33. 3.

have patience with me] God is said in scripture to be slow to anger, Exod. 34 6. that is, patient, not easily provoked, and not to stir up all his wrath, Psal. 78 38.

V. 27. *Forgave him the debt*] Did more for him than he asked; he desired but dayes of payment, and the King remitted the whole debt. See Luke 7. 42. Gods mercy (which can have no cause but in itself) is the sole cause of our sins remission in Christ, we can thereto contribute neither merit nor satisfaction.

V. 28. *an hundred pence*] The Roman peny, is the eighth part of an ounce, which after five shillings the ounce, is seven pence halfpeny, a small summe in comparison of that which was forgiven him: teaching that if God forgive us a debt incomparably greater, than we can have to forgive one another: then must we forgive, or else we shall be unexcusable: concerning their peny, see *Godwin, Moses* and *Aaron*, cited verse 24.

V. 29. *his fellow-servant fell down at his feet*] This was a great degree of humiliation before his fellow servant: but nothing can move that heart to pity which is hardened to destruction.

V. 30. *he would not*] He that had found greater favour from a superiour, denies a lesse curtesie to an equal: the King had forgiven him the whole debt of 10000 talents, and he denies his fellow servant time to pay an hundred pence.

V. 31. *told unto their Lord*] Out of their compassion, they tell all, with the circumstances of the cruelty: these words are not to be strained, as if God were enformed by any; for the evidence of every fact cryeth to him: onely it teaches us, that we have (besides our own consciences) so many adverse witnesses crying to God against our cruelty, as are acquainted with our sins: because they cannot but be sorely offended at our injustice or cruelty.

V. 32. *I forgave thee all the debt*] This aggravates his fault, who would not for give his brother: and setteth off Gods admirable mercy, who forgiveth all, where he forgiveth any one sin.

because thou desiredst me] Upon thy entreaty without further satisfaction: ἐπεὶ after that, or *because* thou entreatedst me: this *because* in the application, doth not import a cause, but a condition of obtaining mercy: the sense is, seeing that at thy entreaty, I was contented to forgive so great a debt; thou oughtest to have spared thy fellow servant at his entreaty.

V. 33. *on thy fellow-servant*] Thou hadst reason to pity him: he was thy fellow-servant, and might have satisfied thee; thou couldst never satisfie me, nor merit any mercy, yet I forgave thee.

V. 34 *tormentors*] Those that keep men committed to prison, in much hardship: some say, the Romans (under whose Laws the Jews now were) used not onely to imprison, but also caused them to be beaten there: the meaning is, God delivereth the unmerciful to perpetuity of torment, which they justly suffer, who would not be amended by mercy. Compare this here with that which is said, v. 17. and it may be demanded, whether God ever recals his pardon granted, or finally condemns that sinner, whom he had once forgiven: I answer,

1. As before, and elsewhere, parables are not over-curiously to be strained so as to make every particle to agree in the moral and explication thereof: similitudes they say, run not on four feet, they will go current if they agree in one, or few points according to the scope thereof, and intent of the speaker. So here this parable is to shew; 1. The uncharitable temerity of men, who would find mercy at Gods hand, but shew none to men for Gods sake, and at his command. 2. The vain hopes of malicious persons: without mercy shall they be judged, who shew not mercy before they are judged.

2. God seemeth to remit the sin, where he deferreth execution of the punishment, or where he diverteth a plague or punishment denounced, in things concerning this life; as we may see in the several plagues in execution on *Pharaoh* and his people, or threatened as in the example of *Ahab*, 1 King. 21. 29. and others, whose sins God forgave not; however the punishment temporal was either so diverted, or deferred to the next life, that it became not exemplary in this.

3. The gifts and graces of God are ἀμετανόητα, Rom. 11. 29. such as he never repenteth of, nor wholly recalleth; as in election, sanctification, remission of sins Where the Scripture speaks of Gods renentance, as, so giving the Kingdom to *Saul*, or the like, they descen I to mans capacity therein: for properly God cannot

cannot repent, because he cannot erre who is omniscient, or mistake in his election so as to repent, or recall his own grant, who foresaw the event of his giving. So that, as where God remitteth the guilt of one sin, he remitteth all; so to whomsoever he forgiveth sins, he forgiveth them for ever; yet here, where the punishment is not presently (or possibly all the sinners life time) remitted and taken off; as in *David* may appear, 2 Sam. 12. 13, 18. 2 Sam. 15. 2 Sam. 23. but God never finally condemnes that sinner, whom he had once forgiven.

V. 35. *so likewise*] This parable informs us, that they shall find God severe and implacable, that do not forgive their brethren, although they have been diversly and grievously injuried by them.

from your hearts] Sincerely, not in shew onely; neither seeking revenge, nor affecting it, no nor so much as remembring injuries, Levit. 19. 18. Rom. 12. 9. for so would ye have God forgive you, Ephes. 4. 31. Colos. 3. 13.

every one] Of what rank or degree soever: superiours must as well forgive inferiours, as look for forgivenesse from them, or from God, who saith upon the matter, as *Joseph*, Gen. 43. 3. 5. *ye shall not see my face, except your brother be with you.*

his brother] Not his fellow-servant, as before, but his brother, verse 15. that very name carrieth a convincing argument of forgivenesse in it self.

their trespasses] Of all sorts, great or small.

CHAP. XIX.

Verse 1. *When Jesus had finished*] Mark 10. 1. when he had performed his ministry in Galilee: this was the last journey which Christ made to Jerusalem. See Luke 9. 51. hereof Christ spake chap. 16. 21. and 17. 22. to shew his constancy to do Gods will to the death. *Luke* saith chap. 9. 51. *τὸ πρόσωπον αὐτὸν ἐστήριξε, he strengtheneth, or set his face to go to Jerusalem*: it is an *Hebrew* manner of expression, signifying a fixed resolution to do something, as Ezek. 4. 3. וחכינותה אתה פניך *wehachinotha eth phanecha*--- See also 2 King. 12. 17. *& obstinabit facies tua*: the circumstance of time is here mentioned, to assure us, that Christ now set himself in the way with a constant resolution to die for the Elect. See on Luke 9. 51.

he departed from Galilee] He passed over the water out of Galilee into Judea.

V. 2. *healed them*] See on chap. 12. 15.

V. 3. *tempting him*] Seeking to entrap him: as chap. 22. 16, 35. if he should pronounce all divorces unlawful he should seem contrary to *Moses* and so expose himself to the odium of the Jews, who religiously observed the Law: if he should allow of all divorces, he should contradict his own doctrine, chap. 5. 32. and allow of the perverse and uncharitable practices of the Jews, who on every slight occasion put away their wives.

to put away his wife] To give her a bill of divorce, and so dismisse her. See on v. 7, 8.

for every cause] Or for *any cause* καὶ πᾶσαν αἰτίαν, *and* αἰτία importeth, both a crime, and a cause: *vid. Budaum. in loc.* --- Col. 2. here it better accordeth with the latter, seeing that the Jews used to put away their wives for deformity also, Deut. 24. 1. which if it were a cause, could not be a crime: and here πᾶσαν may be translated any, (according to the Hebrew expression, Psal. 103. 2. & 147. 20.) specially if we understand, *cause*, distinct from *crime*: none doubting but that some crime might be a just cause of divorce.

V. 4. *Have ye not read*] He reduceth them to the first institution of marriage set out in scripture. See on chap. 12. 3.

that he which made] Gen. 1. 27.

male and female] He made but one wife for *Adam*, though he could have made him many, that if one had not pleased him, he might have put her away, and have taken another: but God, the universal *Parent* and *Creator* of all, in the beginning, made onely one man and one woman, Mal. 2. 15. therein declaring his holy will concerning Matrimony, between one man, and one woman. *Polygamie* was never lawful: for God never dispenseth with any moral Law.

V. 5. *And he said*] God inspired *Adam* to say so, or God said so by *Moses*.

For this cause] Gen. 2. 24. Ephes. 5. 31. Because in the beginning God joyned one man, and one woman, in holy Matrimony: and for as much as the woman was taken out of the man, being flesh of his flesh, and bone of his bone, Gen. 2. 22, 23, 24.

leave father and mother] This is not to be understood simply; for God cannot be contrary to himself, in prohibiting duty to parents, which is the first commandment with promise, Ephes. 6. 2. But to declare the strict bond of unity between man and wife; the sense, is rather forsake father and mother, than thy wife: thou must dwell with thy wife, 1 Pet. 3. 7. thou art not bound so to dwell with thy parents; except in case of their necessity.

shall cleave to his wife] He shall dwell with her: (as 1 Pet. 3. 7.) in holy conversation, comfortably, in loving and individual society of life: they mutually esteeming themselves so bound to cherish, assist, and comfort one another, as if they were members of one and the same body; to the uttermost of their power, defending themselves from the attempts of Satan, and his agents; as also the advantages which he, too often maketh, on men and women inordinate passions; lest he should thereby get any occasion of dividing them; or in the least measure alienating, or embittering their affections towards each other.

they twain shall be one flesh] 1 Cor. 6. 16. They which were two, became one: this word flesh, is taken for the whole man, or the body, after the manner of the *Hebrews*: The meaning I, they who before their marriage were two; in their marriage become one in respect of the bond, and their conjunction. See 1 Cor. 6. 16, 17. 1 Cor. 7. 4.

V. 6. *no more twain*] For the man is the wives head, Ephes. 5. 23. and the head and body are no more twain, but one flesh. See concerning this argument, *Augustin To 7. de nupt. concup. l. 1. c. 9. 10. 17.*

God hath joyned together] Those who are joyned together according to Gods ordinance, and by his providence.

let no man put asunder] On any other termes than God hath appointed. See on chap. 5. 32. and here v. 9.

V. 7. *Why did Moses*] Deut. 24. 1.

a writing of divorcement] Which *Moses* calleth, ספר כריתות *Sepher cherithuth*, βιβλίον ἀποστασίου, the seventy give it, *librum excisionis*, that is divorce or parting away; which they in after-times wrote, according to this or the like tenour. *I N.* willingly, and without constraint, have dismissed and cast out this *N.* who hath hitherto been my wife: and do grant her licence and power, to go at her pleasure, whether she will: and any man may marry her, neither set any presume to prohibit her: in witnesse whereof I have given her this bill of divorce, &c. *V. Schindler. Pent. in* דרש: see also a more large form. *Henr. Ainsworth.* on Deut. 24. 1. and D. *Godwin. Moses* and *Aaron l. 6 c. 4.*

and to put her away ἀπολύσαι, *to loose her from*, to wit, the band of Marriage: thus the Jews did when their wives displeased them, though they were chast, and they conceived that they had authority from *Moses* so to do.

V. 8. *because of the hardness of your heart*] The common faule wherewith this people was branded, Exod. 33. 3 and 34. 9. Deut. 9. 6. and 31. 27. Isaiah 48. 4 Ezek. 2. 4 and 3. 7. Acts 7. 4 1. left when once they displeased you, ye should use them cruelly, *Moses* permitted you to put them away; not allowing such divorce, but preventing a greater mischief.

suffered you to put away, &c] They say *Moses* commanded, verse 7. Christ saith, *Moses* suffered it, to wit, in his political ordinances (wherein he could not but comply somewhat with the disposition of that hard-hearted people) not as being a minister of the moral Law; or *Moses* winked at it, but gave no law so to do; for *Moses* words, Deut. 24. 1. may be read thus, *and he hath written her a bill of divorcement, and given it, &c. and she hath departed, and gone and been another mans wife*; and the words of the 4. verse sheweth the main scope of that sanction to be, not a precept of putting her away, but a prohibition of a future reception and taking her again, *for that is abomination before the Lord --- See* Jer. 3. 1. though *Moses* suffered this to those who could not be perswaded to keep their wives, and commanded such to give a bill of divorce, for the future indempnity of the wife, against the husbands implacable rage, yet he never gave a law, that the man should therefore put away his wife, for any lesse cause than adultery; neither were they any better than adulterers before God, who (except in case of adultery) put away their wives (verse 9.) and married another. See chap. 5. 32.

from the beginning] From the first original and institution of this ordinance concerning marriage.

V. 9. *and I say*] Or, *but I say*, as chap. 11. 19. See chap 5. 31. Mark 10. 11. Luke 16. 18. 1 Cor. 7. 11.

except it be for fornication] The band of marriage cannot be broken by a divorce, except it be for adultery; yet that needed not, had they duely executed the law concerning punishing adultery with death: but it seems that in the neglect thereof, our Saviour addes this caution: as to tax that neglect, and perverse indulgence to adulterers, and adulteresses; so also to condemn their rash judgements, and unwarrantable practices, who divise other causes of anulling marriages: let all take heed that they presume not to controule the wisdom of their heavenly Master, by assigning other causes of parting them whom God hath joyned, than God hath ever declared in his word.

V. 10. *If the case, &c.*] If a man be so strictly and inseparably tyed by this ordinance: thus flesh useth to reason

V. 11. *all cannot*] Cannot live continently without wives, nor all wives without husbands.

receive this, &c.] This the *Greek* word χωρεῖν properly signifieth: and metaphorically, as the *syr.* interpreter gives it, *non quivis est par huic rei*: all are not so continent, as to live chastly single. See 1 Cor. 7. 2, 8.

To whom it is given] By some peculiar means verse 12.

V. 12. *Which were so born*] Unfit for marriage by nature, or not desiring it.

made eunuches] Gelded: such were appointed to keep the concubines of great men.

made themselves Eunuches] Not by dismembring themselves, but πᾶσι ποιοῦσι τὸν ἀνδρίσιν, *&c. Anastas. Sinait. q. 66. ex Chrysst. in* by taking away evil thoughts: the meaning is, that to be abstemious, and chast, ἐγκράτειας ἐφιεμένων ἐστὶ δῶρον, as *Epiphan. hæres.* 21. 5. in expecteth, is a gift of the Kingdom of heaven: a gift of grace fitting them for the Kingdom of heaven.

he that is able] If any man have received the gift of contineny, that he can in single life, keep himself an undefiled member of Christs mystical body: otherwise, take heed that temporal advantages, cast thee not eternally into hell-fire. See 1. Cor. 6. 9, 10. 1 Co. 7. 9. Heb. 13 4.

V. 13. *Then there were brought. &c.*] Mark 10. 13. Luke 18. 15. after th y saw how he helped and cured people of ripe years; the pious mothers began to hope that he would also bestow some blessing and heavenly grace on their children, if he would but lay his hands on them (which was the customed form of blessing, as appeareth in the story of *Isaac*, Gen. 27. 21, 22. and *Jacob*, Gen. 48. 14, 17. therefore they brought their children to our Saviour.

and pray] They who were excellent in gifts, and eminent in authority, used to blesse inferiours, by imposition of their hands. (See Heb. 7. 7.) which was a *symbolum*, and sign of blessing: so the Priests were appointed a form of blessing, which (as representing God) they were to pronounce to the people, Numb. 6. 24. &c. therefore these parents desired this solemn ceremony, and Christs prayers for their children, who were presented unto him, *in fide parentum*, in their parents faith, as *Euthymius* speaketh: this shews the great desire they had of their childrens spiritual good.

The disciples rebuked them] That is, those that brought them, Mark 10. 13. it may be because they brought their children ἀκόσμως δὲ καὶ θορυβόμενοι disorderly, and tumultuously, as *Theophylact* thinks: they thought it a thing troublesome to Christ, and not worthy of his greatnesse and excellency, to meddle with children, who were not yet of capacity to learn the high mysteries of the kingdom of heaven, and needed no miraculous healing.

V. 14. *of such is the kingdom of heaven*] Ye have no cause to blame them for bringing their children to me; for they have interest in the kingdom of heaven, as well as those of riper years: and unlesse ye be like them, ye shall never come there, chap. 18. 3. they have no appetite of revenge against those that hurt them; when the parents correct them, yet they cleave to them, and prefer them before all others: if a Queen in a diadem and purple robes should be offered (saith *Chrysostom. hom. 63.* in Matth.) they would rather see their mother though sordid and poorely clothed, than another in the most princely attire: they desire nothing beyond necessity; when they are satisfied, they let go the breast: they are not distracted with cares of this world; nor know they many sinnes, wherewith years and maturity acquainteth the best of the meer sons of men: if we will be saved, let us imitate these harmelesse patterns, which come neeresst to our lost state of innocency.

V. 15. *He laid his hands on them*] It is not said, that he prayed, as they that brought the children desired verse 13. but onely that he laid his hands upon them: whereby he shewed that he had power of himself to blesse them: So Mark 10. 16. it is said, *he put his hands on them and blessed them.*

V. 16. *And behold one came*] See Luke 18. 18. Mark 10. 17. he is said in *Luke*, to be a certain ruler, a chief man in eminency or authority, not a vulgar obscure plebeian: it seemeth he came not to Christ treacherously, as the Scribes and Pharisees used, but with a mind to learn of him, whom he reverenced; yet in his story appeareth, how dangerous an obstruction and let to salvation, love of riches and the world is.

good Master] This preface, with other circumstances shew, that he meant willingly to embrace the doctrine of Christ; and how little, fair intentions profit, where any thing is loved more than God, and our salvation!

What good thing shall I do?] Mark the question, you that will understand Christs answer to him; he saith not by what means must I be saved? to which undoubtedly Christ would have answered, believe and thou shalt be saved, (See Acts 16. 31.) But what *good thing shall I do, &c?* he knew it was not in saying or professing good, but yet he dreamed of merit of works; whereby he (as the *Pharisees*) thought he must be saved. See Rom. 9 30, 31.

V. 17. *Why calleth thou me good?*] Seeing thou supposest me to be meer man: he understood his hypocrisie, or presumption on his works: therefore he here intimateth that which he laid, Luke 6. 46. *why call ye me Lord, Lord, and do not the things which I say?* He denyeth not his goodnesse, *sed magistri absque Deo excludit errorem, Jerom.* but excludeth his errour, who took him to be a teacher without a divinity.

none good but one] None good so as God; that is, Originally, Essentially, Absolutely, Immutably good, 1 Sam. 2. 2. James 1 17.

keep the commandments] He speaks not this as if any man might be justified, and saved by the works of the law; but in answer to his question, verse 16, and to draw him from ceremonies to moral duties. See on verse 16. sanctity is *vita regni*, the way to the kingdom, though not *causa regnandi*, the cause of reigning. *Bernard.* See Heb. 12. 14. and compare it with Rom. 3. 28. Rom. 4. 14. Gal. 2. 21.

V. 18. *Thou shalt do no murder*] Exod. 20. 13. He mentioneth not the ceremonial Law, which the Jews strictly observed, nor the duties of the first table, whereof they seemed very zealous; but of the second table, wherein they were very negligent, chap. 23. and wherein they commonly fail, who hypocritically make fair shewes of devotion in the first table. See Isai. 1. 11. &c. and 66. 3. Jer 7. 9, 10, 21. Mich. 6. 6, 7, 8.

V. 19. *Thou shalt love thy neighbour as thy self*] This is the sum of the second table, Rom. 13. 9. Luke 10. 27. Mark 12. 31. Matth. 22. 39 Gal. 5. 14.

V. 20. *All these things have I kept*] In the literal sense, and externally, he could not keep them in the large extent of the Law, which reacheth to the thoughts, and secret corruptions of the heart: he might be unreproveable before men (as Paul was Phil. 3. 6.) he could not be so before the all-seeing God. *vid.* Psal. 143. 2. 1 King. 8. 46. Jam. 3. 2. the best on earth are but partly spirit, Gal. 5. 17. Rom. 7. 17, 21, 23. Matth. 5. 22, 28.

V. 21. *If thou wilt be perfect*] If thou wilt indeed shew thy felf to be such as thou sayest thou art; Christ shews not here, wherein eternal life consisteth (for this precept is not universal) but hereby he detects, and convincth the false opinion he had of his own righteousnesse; and wherein he had hitherto securely deceived himself: therefore Mark and Luke say, *yet one thing is wanting*: as if he said; thou art not yet perfect, as thou vainly dreamest.

Sell all thou hast] Christ well knowing his covetousnesse, thus toucheth the secret sore of his mind, to shew him how imperfect he yet was: and as God giveth him this special commandment, which he disobeying, discovereth a breach of the first precept of the Law, and so indeed, kept none.

thou shalt have treasure in heaven] Thou shalt not part with thy goods so much as change them for those that are incomparably better: in lieu of transitory ri hes which thou canst not long keep, thou shalt have eternal, which can never be lost; then riches become our goods when to Gods honour we bestow them on the poor.

follow me] Be my disciple, and abide with me, that I may imploy thee in the ministry of the Gospel. See chap. 4. 19.

V. 22. *He went away sorrowful*] It troubled him much that he had moved the question, not finding Christs answer according to his desire and expectation.

for he had great possessions] Possibly he would have parted with some part for Christ, but he would not leave so great an estate for him, or his sake, to wit, that he might become a disciple and follower of Christ; or for the hope of that which Christ had conditionally promised, treasure in heaven: see what dangerous lets to salvation, are ing ere riches and inordinations of carnal men.

V. 23. *To his disciples*] Not that they were rich and so in danger of losing heaven thereby; but that they should not in afteretimes be offended, if they could not bring rich men to God by their ministry. See 1 Cor. 1. 26. neither should attain to riches themselves.

a rich man shall hardly enter] Because it is hard for them not to trust in riches (Mark 10 24.) not to see their hearts on their encreases; to love them too much, to keep them from distracting them from Gods service, and from choking up the seed of Gods word, and all good desires and intentions of the heart: lastly, because it is hard for them, not to be covetous which exposeth them to the snares of Satan, 1 Tim. 6. 9, 10. The sum is not in the possession, but in the possessours mind. *Abraham, Isaac, Jacob, &c.* were both rich and holy: good men become so much better, by how much more means they have to be good. *Barnabas* will sell his lands to advance the propagation of the Gospel by relieving the poor brethren. *Dorcas* will provide coates for those that cannot provide for themselves. *Obadiah* will hide, and feed the Prophets of the Lord, in time of persecution. So the Saints lay up treasure in heaven; as chap. 6. 20. *a good foundation against the time to come, that they may lay hold on eternal life*, 1 Tim. 6. 19.

V. 24. *It is easier for a Camel*] *Theophylact* saith that some say that κάμηλος signifieth not here the living creature (that is a *Camel*) but τὸ παχὺ σχοινίον, &c. a great rope, &c. That is, a cable, but indeed this is a proverbial manner of speaking, which *Caninius* noteth out of the *Talmudists*; though they, the Elephant; and Christ mentioneth the *Camel*, a beast better known in *Syria*, and likely according to their usual proverb, of their opinion which *Theophylact* cieeth is *Eli. Cretens. com. in Gr. Nazianzen. orat.* 11. but *Suidas* saith, κάμηλος· ἐστὶ τὸ ἀλλόφυλον ζῶον, a burden bearing beast; but κάμιλος· ἐστὶ τὸ παχὺ σχοινίον, a great rope, or cable, See *Joh. Drus. praeterit. lib.* 1.

V. 25. *They were exceedingly amazed*] Understanding the way to heaven to be much harder than they formerly conceived it had been: and no wonder; for, before their calling to the school of Christ, they having been hearers only of the Scribes and Pharisees, must

must needs be seasoned with some ill relishes of their leaven and doctrine, as in the expectation of the Messias temporal Monarchy: the coming again of *Elias* the *Tishbite*, &c. So also of salvation by works of the law, free-will, &c. these and the like principles, caused their amazement at the doctrine of Christ, concerning the strait and difficult way to life eternal.

Who then can be saved?] What rich man can be saved? or who can be saved? for how little soever a man hath, he is naturally unwilling to part with it at all, and to be left destitute, to the mercy of an unkinde world. Now if the rich man (who according to the Pharisees opinion might by good works make him an easie way to heaven) shall so hardly be saved; What shall become of others who have not so much means to do good?

V. 26. *Jesus beheld them*] As intimating that he knew their thoughts: for the Disciples probably did not speak out, but whispered among themselves, Mark 10. 26.

with God all things are possible.] Be not troubled at what I said; for God can and will save some rich men; such were *Abraham, Isaac, Jacob, Job, Zacheus*; and all his elect: not for their merit, but for the sole merit of Christ.

V. 27. *Then answered Peter*] Mark 10. 28. Luke 18. 28. in the name of all the rest, as often on other occasions.

we have forsaken all] We were not commanded to sell all; and if we had in what condition should we have left our families? yet have we left all: for they had left their trade, which was their livelyhood.

V. 28. *in the regeneration*] Ye have followed me in preaching the Gospel, for the regeneration of the Elect: or he meaneth that in the absolute renovation in the resurrection, they should sit, &c.

When the Son of man] Though your reward be not in this world, ye shall be sure of it in the world to come, chap. 16. 27.

ye shall also sit] Luke 22. 30. Ye shall have a prerogative above others in this behalf.

judging the twelve tribes] He alludeth to their manner of judgement, when their twelve tribes were entire and flourishing: he meaneth the universal Church consisting of the carnal and spiritual *Israel*: and he speaketh of twelve thrones, according to the number of the Apostles, that they might know, that they should all equally share in dignity and honour; *Judas* excepted, into whose honour and office *Matthias* succeeded: you shall sit judging either by your doctrine, or by attending on me in a special manner.

V. 29. *every one*] Not ye Apostles onely, but all others; no man shall lose by obeying me.

or father, or mother, &c.] That is, in case thou canst not cleave to Christ, except thou forsake them: honour thy parents in God; and as farre as his honour and service will permit; but where it is otherwise, *præferenda est religio necessitudini, pietas propinquitati* saith *Ambros. l. 7 ep 56. Romulo.* religion must be preferred before friendship, and godlinesse before kindred: that, saith he, is true godlinesse, which esteemeth things divine, before humane; and eternal, before temporal. *Sanctus omnia est Deus*; God is all in all to the Saints.

for my names sake] See on chap. 5. 11.

an hundred fold] In secular goods, Mark 10. 30. for a little which the righteous have, is better than great riches to the ungodly: or in spiritual riches, and content, which is far better; for godlinesse with contentment is great gain, 1 Tim. 6. 6.

V. 30. *But many that are first*] Chap. 20. 16. Mark 10. 31. Luke 13. 30. the Gentiles whom the Jews now despised, shall be preferred before them; and among these again, some, that in regard of former evil lives, now truly repented of, shall be preferred before some others who basely esteemed them, and thought highly of themselves: or many of highest esteem and reputation for religious life here, shall be thrust out of heaven, as the Pharisees, chap. 5. 20. when despised ones shall be saved; or, the last converted shall be rewarded as much as the first, chap. 20. 1. 16. See Luke 13. 28, 30. & 7 29, 30. and 18. 9, 14. chap. 8. 11, 12. & 21. 31. &c. See also Wisd. 5. 1, 2. &c.

CHAP. XX.

Verse 1. FOr] This causal particle, and the repeating of the end of the last Chapter, here, verse 16. shews that this parable is inferred to expound the former conclusion.

the kingdom of heaven] The equity of Gods dispensation in the kingdom of heaven, is as if an housholder, &c.

early in the morning] ἅμα πρωΐ together with the morning: so they said, ἅμα τῇ ἡμέρᾳ with the day; and the Latines, *cum primâ luce*: with the first light: that is, as soon as it was day: God from the beginning of the world, had a care to provide workmen for his vineyard, the Church, Isaiah 5. whom he sent into it with the first light, the knowledge of him, and his will concerning mans salvation: the vineyard is the Catholick Church, which brought forth so many vine-branches, *quot sanctos, &c.* from *Abel* the just, unto the last-born Elect: *Gregor. hom. 19. in Evang. mane mundi fuit ab Adam usque ad Noe*: the morning of the world (saith the same) was from *Adam* to *Noah*: the third hour, verse 3. was from *Noah* to *Abraham*: the sixth hour was from *Abraham* to *Moses*; verse 5. the ninth hour; verse 5. was from *Moses* to Christ: and the eleventh verse 6. to the end of the world. See here also, *Hilary canon.* 20. in Matth. *Theophylact* and *Euthymius*, understand this of the divers ages of man, childhood, youth, middle-age old age, wherein they are called to the faith in Christ: *Augustin de verb. domi. secundum Joh. serm.* 59. proposeth both these interpretations.

V. 2. *When he had agreed*] συμφωνήσας. See on chap. 18. 19 when he had made a contract or covenant

for a peny] The Roman penny, is the eighth part of an ounce, which, after five shillings the ounce, is seven pence halfpeny, chap. 18. 28.

V. 3. *About the third hour*] This sheweth the continuance of Gods care for his Church unto the end; because he is compared to an husbandman, that still looks out for workmen. See on verse 1.

standing idle in the market-place] Whither idle persons used to resort, chap. 11. 16. Acts 17. 5. and where they who expect, or desire imployment, are wont to wait.

V. 4. *whatsoever is right, I will give you*] God promiseth a reward to his servants, to encourage them to the work, Psalm 19. 11. & 58. 10, 11. 1 Cor. 15. 58. In the application of this parable, we may not understand that any man can merit the least good at Gods hands; that which he giveth is of free grace, not of mans desert, as with men, the workman is worthy, or deserveth his wages or hire, Luke 10. 7. Math. 10. 10. but between God and man the case is thus --- *if by grace, then it is no more of works: otherwise grace is no more grace: but if it be of works, then it is no more grace* (or a free and undeserved gift) *otherwise, work is no more work*, Rom 11. 6. Unconsistent therefore are mans merit, and Gods grace and free mercy in Christ. What then? consider well, and chuse which of the two thou wilt stick to for thy salvation. The Apostle telleth thee, that *Israel attained not to the law of righteousnesse, because they sought it not by faith* (in him who freely, and without any merit of man, justifieth sinners) *but as it were by the works of the law*, Rom 9. 31, 32. Lee him therefore boast of his merit, who will renounce the grace and free mercy of God in Christ: for, *if righteousnesse came by the law, then Christ is dead in vaine*, Gal. 2. 21. See *Aug. Enchirid. ad lau. c. 3.*

V. 5. *About the sixth, and ninth hour*] See on verse 1.

V. 6. *about the eleventh hour*] An hour before sun-set, or somewhat more; for the first hour began at sun-rising, in the *equinoctial*; that is, at six of clock with us, for their day was twelve hours, John 11. 9

V. 7. *Because no man hath hired us*] This might import their excuse, who make no good use of those excellent parts which God hath given them; under pretence that they have no calling to the Ministry: but (as hath been formerly noted) parables may not be overcuriously stretched to answer in morality to every particle, which they seem to point at: but the scope of the speaker, is chiefly to be observed: and so here, as *Euthymius* noteth after *Chrysostom*, those things are to be expounded onely, *quæ opportuna videntur ---- cætera vero non sunt curiosè scrutanda*; which are opportune, but the rest may not be curiously examined. See on chap. 18. 25.

V. 8. *So when even was come*] This need not be applyed, as being rather to fill up the parable, than otherwise: yet it is true, that God will in like manner appoint Christ, in the end of the world, to reward all his Ministers and people, for all their service done here, in his Church, Chap. 16. 27.

V. 9. *they received every man a peny*] That is, (saith *Hilari cant.* 20. in Matth. *obedientiæ justus præmium*, the reward of his obedience, salvation; saith *Euthymius*, as much as was promised to the first, and more than the last could expect

V. 10. *They supposed*] We must not think, that any that go to heaven will complain, that any have too much, or themselves too little: (there is no envy or repining there, where all are full) but this is added, to give occasion, in the words following, to shew; that Gods liberality in rewarding some that have laboured less than others, is no prejudice to his truth or justice in rewarding others.

V. 11. *They murmured*] See on verse 10 The Jews murmured, that God had equalled the Gentiles with them, in their interest in Christ, (See also, Luke 15. 29, 30.) but there can be no such discontent in heaven.

V. 12. *have wrought but one hour*] Or have continued one hour onely, and thou hast given them a reward equal with ours. So began the Lord with the last, *quia ad Paradisi requiem, prius laxnem quam Petrum perduxit. Gregor. hom. 19. in Evang.* for he brought the penitent thief into the rest of Paradise before Peter.

V. 13. *I do thee no wrong*] See on verse 10

V. 14. *Take that is thine*] By agreement, verse 2, 13. Gods people shall receive all that God doth promise them; yet still we must remember, that God freely justifie h sinners, and that through grace, not any merits of those whom he justificth.

V. 15. *to do what I will with mine own*] I give onely that which is mine own: I have payed thee according to my agreement with thee; and thou hast no cause to complain of me, for giving to others what I please, out of mine own estate.

is thine eye evil] Doest thou envy them for my free liberality, wherein

wherein I doe thee no wrong? the *Hebrews* by עין *rah hen* mean an envious eye. Christ saith, *an evil eye proceedeth from within, out of the heart of men*, Mark 7. 21. 22. So also Deuteronomy 15. 9. רעה עינך 70. καὶ πονηρευσεται ὁ ἀδελφός σου. So here, βασκανός πονηρός an evil or envious eye. see Eccles 14. 7. contrary hereto is, טוב עין *the good eye*, which *Solomon* saith, *shall be blessed*. Proverbs 22. 9. according to which, *Syrac* saith, Eccles. 35. 10. ἐν ἁγαθῷ ὀφθαλμῷ, *with a good eye give the Lord his honour, and diminish not the first fruits of thy hands*; that is, with an heart free from envy. See on chap. 6. 23.

V. 16. *So the last*] See on Chap. 19. 30.

for many] Some come short of them and their reward, who were much superiour to them in the worlds esteem; because they are onely outwardly called by the Word, but are not elected to eternal life; or the last shall have reward, which the first shall fail of; because *plerique Deum vocibus sequuntur, moribus fugiunt. Gregor. hom. 19. in Evang.* most follow God in words, but in their manners fly from him; *they profess that they know God, but in works they deny him.* Tit. 1. 16. but why (say some) doth not God shew the same mercy to all those whom he calleth? we know his judgements are ever just, though in many things we cannot understand the cause; lee us say therefore with *Prosper. de vocat. Gen. l. 1. c. 15. quid calumniamur justitiæ occultæ, qui gratiæ debemus misericordia manifesta?* why calumniate we his secret justice, who owe (all possible) thanks to his evident mercy?

V. 17. *And Jesus*] Mark 10. 32. Luke 18. 31.

going up to Jerusalem] Up, either in regard it stood somewhat higher than the plain about it, Jer. 17. 3. and 21. 13. or, as men are said to go up to some chief place in a countrey, or head city of a kingdome: howbeit the word ascending, is oftentimes put simply, for going or travelling to a place, 1 Kings 22. 4. 6. 12. Ier. 34. 21. and 37. 5.

apart in the way] To acquaint them privately with his death and resurrection, who were to be special witnesses thereof, Acts 10. 41.

V. 18. *we go up to Jerusalem*] Christ foreseweth his readinesse to suffer for us, by his words here, and by his going before them, Mark 10. 32.

the Son of man shall be betrayed] He had acquainted them with his passion twice before, chapter 16. 21. and 17. 22, 23 yet now he mentioneth it again, because they understood not, why he would witingly go among his enemies; and afraid what would become of themselves, they willingly declined that journey, Mark 10. 32. therefore he repeateth this hard lesson to them again, that, when, they saw one part of the prediction come to pass in his death, they might be confirmed concerning the other part, his resurrection from the dead. The first time he told them of his death in generall; The second time he declareth the mean, by treason: now he telleth them of the manner, by condemnation and crucifying: and in his last supper he reveals the traytor to them; all this did he, that they might not be dejected nor scandaled at that which he should suffer; considering, that nothing came to him by chance, nor the power and will of man, but the determinate Counsell of God, unto which, he wittingly and willingly submitted himselfe, Chapter 16. 39. 42. this, in the present perturbation of minde through fear and sorrow, though they did not now understand, yet they afterward consefled: See Acts 4 27, 28.

unto the chief Priests.] Who, though they were ordained of God to be pillars of the Church, guides, and comforts to the people; yet in their corruption, became the most violent suppressours of Religion, and persecutours of the Ministers and children of God, Ier. 20. 1. and 26. 8. Acts 4. 1. and 5. 17.

shall condemn him] Shall cause him to be condemned: for they had no power to do it themselves, the Romans having taken from them the power of judicature, in matters capitall, and concerning life and death.

V. 19. *and shall deliver him*] See on verse 18.

to mock] They shall afflict him with words, stripes, and death. See chapter 27. 17, &c. John 19. 2. thus they as chief instruments, delivered him to the Roman power: but still we must consider the supream mover, and the ultimate end, without which none of the rest could have prevailed. God the Father delivered him for our redemption, Rom. 8. 33: Christ delivered up himselfe, Gal. 2. 20. John 10. 11. 15. Iudas the traytor delivered him: the chief Priests and Scribes delivered him, for they perswaded the people to cry crucifie him: and Pilate delivered him to death: yet in this delivery God is just and merciful, but man unjust and impious, because in one and the same thing, there was not one: and the same end proposed: God delivered his Son to death for us, that he might deliver us from eternal death: Iudas betrayed him, because Iudas was covetous: the Iews delivered him up, because they were envious: Pilate delivered him to be crucified, to gratifie the Iews; the end and impulsive causes make the difference of actions. See on verse 18. Acts 4. 27, 28. and Augustine *ep.* 38. *ad Vincent.*

to crucifie him] After the manner of the Romane execution of the malefactours: so did he *make his Grave with the wicked*: so was *he numbered with transgressours*, Isaiah 53. 9. 12. so became he obedient to the death of the Crosse, Philippians 2. 8.

the third day] By this he comforteth them, and instructeth them against their sorrow, and his ignominy, lest they should be scandaled at his sufferings. See on chap. 12. 40.

he shall rise again] See Chapter 16. 21. it was a great trial of their faith, that he, whom they believed, and professed to be the Son of the living God, the Messias and Saviour of the world, should be permitted to such impious hands, such ignominy, and a death so shamefull; but in his resurrection he was declared the Son of God with power, Romans 1. 4. by his resurrection the third day, death and hell were conquered, and we freed from the sting and power thereof.

V. 20. *then came to him*] A little time after, in the same journey: it is likely they came to him apart, and privately. See verse 24.

the Mother of Zebedees children] Mark 10. 35. saith, *James*, and *John*, the sons of *Zebedee*, came unto him, saying, &c. it seemeth their mother came with them, and solicited for them: these were *James* the elder, and John the beloved; the mothers name was *Salome*, Mark 15. 40. this *James Herod* slew, Acts 12. and *John* was the beloved Disciple, and Apostle, who lived long after.

worshipping him] Adoring him, Syriack: either kneeling down to him, or with such reverence, as might import, and present an humble and hearty petition.

V. 21. *what wilt thou?*] It seemeth hereby that she petitioned at first indefinitely, as some use; will you grant me one thing? not presently laying what: but Christ well knowing what the would aske, would yet have her expresse her request; to teach us, that no wise man may grant indefinite Petitions, as impious and foolish *Herod* did; and also that he might have the more evident occasion of reproving their ambition.

these my two sonnes] Probably, she had heard from the two Apostles, her sonnes, what our Saviour had said, Chapter, 19. 28.

the one on thy right hand] Let them have the highest Degree of Honour in thy Kingdome; which they (not yet understanding the Spiritualll Kingdome of Christ) did suppose should be with external honour and greatness. See 1 Kings 2. 19. Psalm 45. 9.

V. 22. *ye know not what ye aske*] Ye think that they who are principal in my kingdome shall have much secular honour and ease, with all affluence of worldly accommodations; but you will find it quite contrary, for they must be more exposed to troubles, and sharp encounters, than others.

of the cup that I, &c.] A metaphor taken from a man condemned to die by drinking poyson. See Psalm 11. 6. Isaiah 51. 17. John. 18. 11. Ezek 23. 32. can ye suffer persecution for the confession of the truth of the Gospel? It is inopportune and preposterous which ye desire: you must first taste of my sufferings, and then talk of honour after the victory, this question hath the value of a deliberation; as if he said, consider first, how you will be able to suffer, which is the present condition of my kingdome, (Chapter 16. 24.) and do you already talke of rejoycing with me? Such is our naturall affection, we would fain be crowned before the conflict: and they are most ambitious, who are most impatient of the Crosse, or performing their duty: the onely bridle of ambition, is meditation of the Crosse; no man shall share with Christ in Glory, who doth not first in sufferings, 2 Tim 3. 12.

to be baptized] Shall you be able to endure those overflowings of afflictions, which like deep water-floods must compasse me about: See Psalm 69. 2, 15. Psalm 124. 4. and 116. 3. hence he taketh an expression from the manner of Baptizing them, by immersion or dipping over head and ears in the water. See on Luke 12. 50. which in these hot Countries was more safe for infants, or weak persons, than in these Northern and cold parts it can be.

we are able] Taking it literally; they knew they were able to do it; for they had often drunk of his cup, and had been baptized as he was.

V. 23. *of my cup*] Ye shall endure afflictions as I shall; so they did both; for *James* was slaine, Acts, 12. 1. and *John* was banished, and suffered many sad things, Revelation 1. 9. See *Ierom. catal. script. Eccles. & Adricom. Alt. Apost. Anno christi*, 98. 99 129.

but it shall be given to them, for whom, &c.] Or save to whom; so the word is used, Mark 9. 8. Christs power of disposing of it, is not denied; but he sheweth onely to whom it is to be given.

V. 24. *when the tenne*] All the other Apostles, among whom was Peter, yet we reade of no peculiar exception made by him, concerning his primacy; probably they all promised themselves high Dignities. Ambition troubled the Churches infancy; but much more in the growth thereof; as may appeare in the severall contentions of Bishops, especially that which was between those of Rome and Constantinople, concerning the

title of *universall Priest or Bishop*, *Mauritius* the Emperour, favouring *John* Bishop of *Constantinple*, granted him that Prerogative; *Gregory* Bishop of *Rome* much stomaching it, inveighed sharply against it; stiling that same *John*, *proud*, *wicked*, *foolish*, *antichristian*, *&c.* as appeareth in several Epistles of his, *Ep* 188. *l.* 1. *ib.ep.* 191. *ib. Ep.* 194. he saith, *ego autem fidenter dico, quod quisquis se UNIVERSALEM SACERDOTEM vocat, vel vocari desiderat, in elatione sua ANTICHRISTUM praecurrit, quod superbiendo se ceteris praponit*, I say confidently, that whosoever calleth himself *universall priest*, or desireth so to be called, he forerunneth *Antichrist* in his pride; in that, in being arrogant he preferreth himself before others. *Boniface* the third, having at last obtained that primacy, by the favour of *Phocas*, the then Emperour (which *Phocas* had murdered *Mauricius*) it was continued in the wofull effects thereof, which are mentioned in many Histories. In the Council of *Constantinople*, *it was ordained, that every bishop should keep within his own jurisdiction*: *To* 1. *Canon.* 2. So *To.* 1. *Concil. Nicen. Can.* 6. over the banks of which channel, when ambition of Prelates once swelled, it overflowed the Christian world, with many sad calamities.

against the two brethren] Because they sought to be above them, who were too much inclined to the same fault, Mark 9. 33. 34.

V. 25. *Iesus called them unto him*] That he might appease this emergent contention, that he might reprove the ambition of one party, and the envy of the other, he would thus hear the matter, and reconcile them.

Ye know] See on Luke 22. 25. as before. Chapter 18. upon the like occasion, where he would quench those unhappy and dangerous sparks of ambition; he pleaded not any *primacy* granted to *Peter*: so neither doth he here, which doubtlesse he would not have omitted, had he intended any such right by his owne Donation, and right by himselfe formerly placed in *Peter*.

that the Princes of the Gentiles] He speaketh this to his Disciples, intimating thereby, that they were not to expect secular honours and dignities, by following Christ; much lesse, ambitiously to seek after them: but to carry themselves humbly one towards another, according to his example. Primacy and dominion is proper to secular Princes; therefore whatsoever subject assesteth that, would usurp that which God hath not given them. See on verse 26.

V. 26. *it shall not be so among you*] Another manner of life and state must you look for, such as I have undergone before you: you must not dominere (1 Peter, 5. 3.) but teach and be subject to Princes, and labour in the Gospel to save souls. See on Luke 22. 26.

V. 27. *let him be your servant*] Let him carry himself humbly towards his fellow-servants: or let the most ambitious be least esteemed: let him that most faithfully laboureth in the word, and is of most holy conversation, be had in most honour: this is the chief dignity of Ecclesiastical persons, rather to be good than great.

V. 28. *as the Son of man*] Here he proposeth his own example, as John 13. 13. I who am the Lord of all, yet have so humbled my self, as to take on me the form of a servant, Phil. 2. 7. and to lay down my life for the redemption of the Elect; how much more ought you to serve in the ministration of the Gospel, for the saving of your fellow servants?

not to be ministred unto] Not to be attended on as a King in this world; but in the form of a servant and man of sorrows, to work and accomplish your salvation, Phil. 2. 7. yet as God, to be worshipped in Spirit and Truth John 4. 23. John 5 23.

to give his life, John 10. 11.

a ransome] λύτρον, a satisfactory price of redemption. The Apostle calleth it ἀντίλυτρον, to free us from Gods wrath due unto us for our sins.

for many] Sufficiently for all in regard of the worth and merit of it; though not efficiently in respect of the issue and event thereof it; though not efficiently in respect of the issue and event thereof: or they are many that are saved by Christ, chap 26. 28. Rom. 5. 15. 19. though they be few in comparison of them that perish, chap. 7. 13. 14.

V. 29. *as they departed from Iericho*] Mark 10. 46, Luke 18 35. John 6. 26, 1 Kings 16. 34.

V. 30. *two blind men*] But one of better note than the other, called *Bartimeus*, in S. *Mark*: these two were healed when Christ came out of Jericho: some think S. *Luke* mentioneth another healed before he went into it: and that is most probable. See on Luke 18. 35.

sitting by the way side] As beggers use to do: it seemeth they were very poore, as well as blinde.

when they heard that Iesus passed by] By the multitude going with him, and discoursing of him; or it may be they had asked some of them, and they told them.

have mercy on us] See on chap. 9. 27.

V. 31. *the multitude rebuked them*] Either disdaining their condition, as not fit to speak to Christ: or thinking Christ could not heal them: or it may be they were offended at the high Title which they gave Christ: or misdoubting they would but disturb and retard his passage; or supposing they meant to beg something of him.

but they cried the more] They were perswaded that Christ could heal them, and would not be dismayed, because the multitude would not give them leave to pray: true Faith (the effect whereof is fervent prayer, Psalm 116. 10. 2 Cor. 4. 13.) like as in the conflicts betwen the wind and the fire, the more it is opposed, the more it is inflamed.

V. 32. *and called them*] Speaking his self to them, and not sending others to call them.

what will ye] He knew what they did desire, and would aske; but he would have them to declare it, that the people might be the more attentive to the ensuing miracle.

V. 33. *that our eyes may be opened*] The eyes of them, who by reason of any defect, cannot see, are as it were shut up, therefore they would have them opened, that is, their sight restored. See on Chapter 9. 30. they beg that which no meer man could have given them: it is a short Prayer, but the effect of great Faith, by which they apprehended both his power to do it, and mercy to perform it.

V. 34. *Iesus had compassion*] He granted both their suits: that which is specified, verse 30. by pitying them, and that which is mentioned, verse 33 by restoring them their sight. The Fountain of this miracle was the mercy of Christ, whereby he pitied them: the externall means, his touching their eyes: sometimes he only said, Receive thy sight, Luke 18. 42. sometimes he annointed them, John 9. 6. to teach us, that he can help by ordinary meanes, without meanes, and contrary to the ordinary meanes.

presently their eyes] This is a certain Argument of Christs Divine Power: God onely can in an instant by his Word, and touching them by his repayring hand, give sight to the blinde, heal every infirmity, or repair any decay or dammage of men.

and followed him] They became his Disciples: this was an evident proof of their recovery, bodily and spiritual: and of their gratitude, who did not as many, after they had obtained their Petition, go away home; but they followed Christ, that they might be further edified and confirmed: and for others sakes, that they might confirm them, by testifiing the power and mercy shewed on them, which Luke 18. 43. is called glorifiing of God; true Faith is ever thankful: this also is the end of our illumination and spiritual healing by Christ; that we may follow (not our own darknesse any more, but) Christ our Light. See Ephes. 1. 17, 18, &c. Ephes. 5. 8.

CHAP. XXI.

Verse 1. *When they drew nigh*] Marke 11. 1. Luke 19. 29.

to Bethpage] See on Luke 19. 29. it was a Sabbath-dayes journey from Jerusalem: the Valley of *Jehosaphat* (divided by the Brooke Cedron) being between that and Jerusalem. See *Ioseph. Antiq. lib.* 20. *cap.* 6.

mount of Olives] A little hill on the East side of Jerusalem, planted with Olive-trees, Zach. 14. 4. Acts 1. 12.

V. 2. *over against you*] This it seemeth he spake ἀντικρύς, pointing to it with his hand: therefore he named it not, it being then in sight.

straightway ye shall finde] Ye shall not need to look up and down for them, ye will soon see them: this he saith, lest they should think their finding it so accidentall or by chance.

a colt] Not yet weaned from the dam, or a young one.

V. 3. *If any man say unto you ought*] He furnisheth them with this answer, lest they should be put off, or retarded in that which he determined should be done.

The Lord hath need] I who am Lord of all, and have more right to them, than they have use of them: therefore he would not have them say, *our Lord*, or *your Lord*, but *the Lord* of this universe; the Lord of all would thus use this mans goods, being made poor for us; though the earth and the fulnesse thereof be his. See 2 Cor. 8. 9. yet he would not have them taken up for his use against the owners will; but would have him perswaded by two arguments of his just dominion and present necessity.

he will send them] He made the owner willing to let them go: thus he declareth, as his omniscience, who foreknew, and told them the event; so also omnipotence, who could rule the wills and affections of all men, to that which he would have done: or *he will send them*, may import, the Lord will presently restore them, or send them back again; the former agreeth best with Mark 11. 6. and the Syriack interpreter, *& confestim dimittet eos huc.*

V. 4. *all this was done*] Christ did not send for the asse to ride into Jerusalem, for ease of his journey, or ostentation, but that he might declare himself to be the Messias, whose coming in this very manner, was foretold by the Prophets.

V. 5. *Tell*

V. 5. *Tell ye the daughter of Zion*,] Isaiah 62. 11. Zach. 9. 9. John 12. 15. the citizens of Jerusalem, which was built on mount Sion: it is an Hebrew phrase often used in the Lamentations. See the like Psalm 45. 12. and 137. 7.

sitting upon an asse,] As eminent persons, or Judges use, Iudges 10. 4. and 12. 14. or to shew the peaceablenesse of of his kingdome.

and a colt] He rode on the one, though both be mentioned, as a marke of Evidence, shewing the fulfilling of the Prophesie.

of an Asse] υἱὸν ὑποζυγίου, the foal of an Asse under the yoak used to draw in the team.

V. 6. *and the Disciples*] Mark 11. 4. they made not excuses, as unwilling to undertake that office, either as unworthy of them, or uncertain of the event; but resting assured of the success they find it as they expected.

V. 7. *put on them*] Probably on the one, though both are named. See ver. 5.

their clothes] Their upper garments, which being worn loose, were large and long, and so might the more commodiously be cast over beasts to be rid on.

set him thereon] Upon their garments: so did the captains, when they proclaymed *Iehu* King, 2 Kings, 9. 13.

V. 8. *spread their garments in the way*] They covered the way with them for him to ride on: as Kings at their Coronations, or at some solemnities of State, use to have their way upon cloth.

cut down branches] Possibly such as had no loose garments to spare, cut down boughes of trees, and laid them in the way: these were signs of festivity and solemnity: whereby Gods all-disposing Providence gave them to understand, that the end of the Law was now come, and the true Tabernacle in which God dwelt, now present, Revel. 21. 3. Colos. 2. 9.

V. 9. *cried, saying*] Thus they used to cry in the feast of Tabernacles, or Booths, made of boughs, Nehem. 8. 15. and it may be at other solemn times also.

Hosanna] *Save now*, or *save we beseech thee*: taken out of Psal. 118. 26. which Psalm, as some observe, was wont to be sung often in their synagogues, and to be expounded concerning Christs coming: and it was a solemne form of acclamation (and therefore left by the Evangelists in the Hebrew, as a thing commonly known among them) specially in their feast of Tabernacles, wherein they were to carry boughs in their hands, by the commandment of God, Levit. 23. 40. here their הושענא (a word compounded of the two words הושיעה נא *hoshiha na* save or help I pray) importeth as much as. *Lord prosper*, or give good success to our Messias which the next words import. See notes *Tremel in loc.* See on John 12. 13.

to the son of David] They desired God to preserve their new King, the son of *David*, and so acknowledge Christ to be their King by this solemnity. See on chap. 9. 27. though possibly the generality of this people, thought not of Christs spiritual Kingdome; but these popular acclamations might be in order to their consent unto his secular kingdome, which the most knowing among them, dreamed of.

blessed be he, *&c.*] Psalm 118. 27. Well be it to him that cometh in the Name of the Lord, that is to say, whom the Lord hath promised, and now given us for our King.

in the Name of the Lord] This is an Hebrew manner of speaking, importing him, who is, as it were the peculiar *Ambassadour* of the Lord.

in the highest] Blessed is he that is in the highest, Luke 2. 14. or, save him, that he may save us, not onely here, but in Heaven also, Psalm 20. 9 which might be the vote of the faithfull and true believers in him, confident that Christ Iesus was the very promised Messias, and Saviour of his people.

V. 10. *And when*] Mark 11. 15. Luke 19. 45. John 12. 13.

he was come into Ierusalem] The noise began at the descent of the mount of Olives, and the company (specially by such unusual acclamations) might probably increase in the way: but at his entering the City, the people thereof, must needs take notice thereof.

all the City was moved] All the Citizens of Ierusalem were affected, as to strange a noise, confluence, and postures of the people: See Chapter 2. 3. Ruth 1. 19. Possibly the malitious Scribes and Pharisees, did either foment and put on this designe among the people, to cry him up as their King, that they might destroy him by the Roman power, as aspiring to a kingdome; or that they tooke occasion at least from these voyces of the people, to accuse him hereof to *Pilate*: though we must still remember, that those things which men do wickedly, God, who createth light of darknesse, turneth to that which shall advance his Glory: as here these acclamations (who ever moved them) gave the Faithfull knowledge of their Messias now exhibited; and left the unbelieving so much the more unexcusable.

who is this?] They doe not generally doe this, as if they knew him not, who had done so many and such unparalled things among them, as drew all eyes and thoughts to admire, but they speak as amazed, what this sudden pomp should mean, what these acclamations, and the noyse of the multitude, as at the inauguration of a King: so was *Adonijah* troubled, 1 Kings 1. 41. 45. and *Athaliah* 2 Kings 11. 13.

V. 11. *This is Iesus*, *&c.*] Probably some tooke him for the Messias, and others esteemed him as some great Prophet; who called him the Prophet of Nazareth, in regard of his Education, and his Parents abode there, Chapter 2. 23. Luke 14. 16. 24.

V. 12. *into the Temple of God*] Not to Towers, or fortifications; but to the Temple which might have satisfied them, what manner of Kingdome his was; whereof also some shew appeared in his Harbingers, taking up the Asse for his service: by the Temple is here meant, that Court of the Temple, wherein the people prayed, Luke 1. 10.

he cast out] He shewed himself to be the High Priest, and Lord of the Temple, by purging it. He had done this on a before, Io hn 2. 15. but doth it now again, because they had polluted it again. The first purging thereof seemeth to have been about the beginning of his publike Ministery; and this about the latter end of it: this was done the second day. See Mark 11. 12. 15.

all them] He spared none. great nor small.

that sold and bought] Cattle, or Doves for sacrifice. See on John 2. 14.

overthrew the Tables] Shewing thereby that they ought not to be set up again. See on John 2. 14. there, for any such use as money-changing.

of the money changers] Which changed forraign coin into money there current, that those which dwelt far off, might there according to the Law buy sacrifices, and pay their oblations. See on John 2. 14.

that sold Doves] Poor mens offerings, Levit. 5 7. 11. and 14. 22. Luke 2. 24.

V. 13. *it is written*] Partly Isaiah 56. 7. partly. Ier. 7. 11. which he citeth to shew us how we must deal with the adversaries of truth by Scriptures; and how reformations of abuses in the Church, ought to be according to Scripture, not humane inventions, which many times make the cure worse than the disease.

my house] God calleth the Temple his house, Isai. 56. 7. not that he can be included, or dwell in Temples made with hands (Acts 7. 48, 49.) but because it was a *symbolum*, and pledge of his gracious presence with his people: hence by a Metaphor it is called his feet (Psalm 132. 14.) and here Christ appeareth Lord of the Temple, in that he reformeth it.

but ye have made it] Jer. 7. 11. Mark 11. 17. Luke 19 46.

a den of thieves] A place to exercise your traffick and fraud in: whereby under colour of promoting Gods service there, your care and study is to enrich your selves, and so make my Fathers house like such a den or cave, where thieves ly in wait to spoyl men passing by, making it a shelter for themselves, and a receptacle for their purchases, or stoln goods, Hosea 6. 9. he reproveth not onely the money changers, but the Priests also, who made gain by them τὸ γὰρ σπήλαιον, λῃστρικὸν πᾶσιν δὲν, saith *Theophylact*, for desire of gain is a thievish affection in that he said, *my house shall be called the house of Prayer*; he sheweth what by right it should be: but in that he saith, *ye have made it a denne of thieves*, he declareth the improprietion and abuse thereof. So Mal. 2. 8. there is much difference between that which is, and that which should be.

V. 14. *and he healed them*] To shew his divine power in his Temple, into which he was to come, Mal. 3. 1. and to stop the mouthes of Pharisees, if they should again question him for purging the temple, or medling with matters (as they conceived) being peculiar to them and their office and jurisdiction; and none other person whatsoever, except by their permission and leave.

V. 15. *saw the wonderful things*] The miracles which he wrought on the blinde, lame, &c. which were presented to him to be healed as ver. 14. &c. They take no notice of them, though they saw them; but calumniate him for suffering the children to expresse his honour due.

V. 16. *hearest thou what these say*?] As if they said, their blasphemy is so palpable, that thou couldst not for shame but rebuke them, if thou heard st them.

have ye never read] See on chap. 12. 2. thus he reproveth their ignorant malice, and approveth the acclamations of their children, by the testimony of *David*.

out of the mouth] Psal. 8. 2. the word ἐκπόνημα here used for, (of infants) signifieth not only a child in yeers (coming of νη a privative particle, and ἐπῶ, a word, as if we should say, one that hath not a word to say, or can hardly speak) but also a simple man, or one contemptible before men (See on chap. 11. 25.) unlearned, rude, ignorant, of slender understanding. 1 Cor. 3. 1. here Νηπιάζοντων, of sucklings is set as Psal. 8. 2. for the more full expression of the sense, which is to shew the admirable power of God to set forth his glory, in and by the weakest and most improbable means.

thou hast] These children doe not blaspheme, but God hath stirred them up, to acknowledge me to be the Messias, to his Glory.

perfected praise] Psalm 8. 3. יסד עז *iissadata hoz*, *thou hast founded strength*, which here is called praise: that is, strong praise, See Psalm 29.1. and 96. 7. and 118. 14. therefore the 70. which this Evangelist followeth, giveth it αἶνον, praise: the word καταρτίσω, here used, imports a firm decreeing, or appointing a thing which in Gods counsel is a perfecting, that which cannot be altered, nor miss effect, Esther 1.8. and mouth is here taken for testimony, as Chap. 18. 16. *Theophylact* interpreteth it, that the Spirit of God spake by them.

V. 17. *went out of the Citie*] He would not stay in the City in the night, to avoid all suspition of his affecting a temporal Kingdome, and to have the better convenience of solitude for prayer and private instruction, necessary for those whom he would send to preach the Gospel to all Nations.

to Bethany] A little Village near Jerusalem, John 11. 18. about two miles off, that he might further confirm and comfort Lazarus (whom he had lately raised from the dead) and Mary and Martha his sisters.

V. 18. *he hungred*] Shewing thereby that he was subject to humane infirmities; and also that he might have occasion to work the ensuing miracle, See Chapter 4.2. possibly he had eaten no supper, but spent the night in teaching those present, or praying, as he often had done.

V. 19. *and when he saw*] Mark 11. 13.

Let no fruit grow on thee] See on Mark 11. 13. some conceive that our Saviour intended hereby, to foreshew the destruction of Jerusalem, because they brought forth nothing but leaves of ceremonies: others think it was onely for an occasion of the ensuing exhortation, verse 21.

V. 20. *when the Disciples saw it*] On the morrow, as they passed by again, Mark 11.20.

how soon is the Fig-tree withered] They wondered at the event, who did not so much consider the cause: it was more to be admired, why Christ cursed this tree, who was ever wont to blesse and preserve his creatures. See Mark 11. 20, 21. ἐξηράνθη παρὰ παραχρῆμα, *the Tree withered, that he might amend men*, saith *Theophylact*: hereby shewing them the condition of the Jewish Synagogue.

V. 21 *If ye have faith*] See on chap. 17.20.

and doubt not] μὴ διακριθῆτε, the word signifieth a doubting, wherein a man doth, as it were with opposite opinions, contend with himself, recounting such difficulties as render him diffident and fluctuant, as not knowing what to resolve, or which way to encline. See Romans 4. 20. and on Acts 10. 20 but herein he meaneth that effect of faith in prayer which asketh τὰ συμφέροντα, things profitable, and convenient, as *Theophylact* well noteth.

ye shall say unto this mountain] As if he had said, there shall be nothing (which conduceth to Gods Glory, and your salvation) so hard or seeming impossible to man, but stedfastly beleeving, ye shall attain it. See on Chapter 17. 20. and on Luke 17. 6.

V. 22. *all things*] Agreeable to Gods Will, 1 John 5. 14. Mark 11. 24.

believing] Prayers without Faith are fruitless, πιστεύοντες, this Participle includeth a condition of obtaining; (See James 1. 6.) believing that God can, and will give. See on Chapter 7.7,8. yet when God doth not give to the prayer of Faith, *Prospers* rule is ever to be held, *nec est iniquitas apud Deum, qui sæpe postulata non tribuit, quæ popularet domum, contr. Collat. cap. 26.* neither is there unrighteousness with God, who offentimes doth not give those things desired, or entreated, which he gave (Faith and an Heart) to entreat, that he may give something better, as more conducing to his Glory, and the Petitioners salvation: See Deuteronomy 3.23,24,25,26. 2 Sam. 12.16.18. 2 Cor. 12.8, 9.

V. 23. *when he was come into the Temple*] To teach the people, and to performe this part of his Priestly and Prophetical Office. See Mark 11.27. and Luke 20.1.

the chief Priests and Elders of the people] These men seeing the glory of his Miracles, the people following him, his casting out the buyers and sellers out of the Temple, where the Priests permitted them to be, they stomacked him, as concluding, that if he thus proceeded without their leave to meddle with the government of the Temple, and teaching therein; their authority and honour, must soon suffer a totall Eclipse, and come into contempt: therefore they question his authority. Envy ever calumniateth good things, (as *Euthymius* noteth) it is the black shadow which ever waiteth on those, on whom prosperity, or any popular opinion of excellency shineth.

by what authority] They question not now his Doctrine, which they knew they were not able to gainsay; nor his miracles, which clearly enough appeared to be the works of God; onely they move a captious question: if he should have said, by Divine authority, they would have accused him of blasphemy; if he should have answered by humane authority, their selves were the rulers, who in an ordinary calling, had care and charge of the Temple; if he should have said, without authority, they would have accused him of sedition.

V. 24. *I also will aske you one thing*] As they asked not with any mind to learn, but to find some calumny against him; so neither doth Christ answer them so directly as they expected: for as *Theophylact* saith well, τῆς κακόηθους ἐρωτήσεως, ὃ δηλῶ ἀπωκρίνατο: we must not answer them, who malignantly enquire, or question; but in that he answereth by his question concerning *John*, they might have understood, that his authority was supream, he being the very God and Lord of the Temple; if they had indeed beleived *John*, who openly testified him to be the onely Son of God; so therefore Christ answereth them by a dilemmatical question, verse 25, 26. so he taketh the subtle in their subtlety 1 Cor. 3.19.

V. 25. *the baptisme of John*] That is, *Johns* Ministery and Doctrine, who preached the baptisme of Repentance, Mark 1. 4.

reasoned with themselves] They beat their heads about it, and mused or laid their heads together, well perceiving their unavoydable errour, and that they must be convicted in their answer to either part of Christs question

from Heaven] From God (as appears by the opposition. So Dan. 4. 28. Luke 15. 18. 21.) that is, of Divine authority, and institution.

he will say unto us] Thus the Hypocrites conscience is self-convicted: they feared that Christ by saying thus, would make their unbelief and obstinacy appear to the people, whose good opinion was a great part of their ambition.

V. 26. *If we say of men*] See note on Luke 20. 6.

we fear the people] Left they should stone us.

all hold John as a Prophet] Chap. 14. 5.

V. 27. *we cannot tell*] They could, but durst not. See verse 25, 26. See on Luke 20. 7.

V. 28. *But what thinke you*] He thinks it not enough to stop their mouth; but, by a parable, he makes them to condemn themselves, as Nathan did David, 2 Sam. 12, and the disguised Prophet Ahab, 1 King. 20.38, &c.

a certain man had two sons] These are expounded to be Publicans and Pharisees, verse 31. 32. by some Interpreters.

V. 19. *afterward he repented*] Thinking more seriously of the matter, he undertook and went about that work, which he formerly declined and refused:

V. 30. *and said likewise*] As verse 28.

I go] Ἐγώ I, he understood, ἀπέρχομαι, will go, or will do as thou commandest: hereby he noted the Pharisees, who professed much readinesse and willingnesse to serve God, but did not: the speech is *elliptical*, usual in case of answering commands, or offering service, wherein they said, הנני *hinnem* behold I, or I am ready: so Israel promised, Exod. 24. 3.7. See Gen. 37. 13. 1 Sam. 3. 4,5,6. Isaiah 6.8.

V. 31. *the first*] Hereby they confess by just consequence, that the repenting Publicans and sinners were better than themselves, with all their fair pretences and shews of good works.

into the Kingdome of God before you] They made haste to the Kingdome of God, and ye are slow and remiss; you should at least have followed their example: this word, goe before, is improperly taken in this place, where none follow: they shall go to Heaven, rather than you; or, so shall not you: or these whom you despise, as unholy, might be guides and patterns for you to follow, but that your pride and malice blind you.

V. 32. *John came unto you, &c.*] Chapter 3. 8. by way of Righteousnesse; he meaneth, living uprightly, being of an Holy and honest Conversation, and perswading you to doe so: as the Hebrews use the word, דרך, *derech*, for life and manners, Psalm 119. 1.

repented not] Of your evil deeds, or of your unbeleiving *John*.

V. 33. *Heare another Parable*] In the former Parable, he had shewed them their neglect of *Johns* Doctrine: in this he setteth forth their cruelty, shortly after to be exercised on himself, and ushers it in by their fathers cruelty to the Prophets.

which planted a Vineyard] Isaiah 5. 1, &c. Jer. 2. 21. Mark 12. 1. Luke 20 9. God planted the Jewish Church, as his Vineyard Psal. 80. 9. &c.

hedged it] Herein is implyed Gods care of the safety and prosperity of it, Psalm 35. 27. the meaning is, he defended, and preserved it from the incursions of the enemies, which otherwise would have destroyed it.

digged a Wine-presse,] Furnished it with all things necessary.

built a Tower] Made the place strong; for a Tower, between the curtains, is as a bulwarks and strength of the wall.

let it out to husbandmen] To the Priests.

went into a far countrey] Left it wholy to their care; in outward appearance, as if he had been absent; whereas indeed, as *Theophylact* saith, ἡ ἀποδημία τοῦ Θεοῦ ἡ μακροθυμία, *the peregrination of God, is his long-suffering*: he seemeth as if he slept, or were gone farre off, when he forbeareth long, and doth not presently punish sinners; or doth not manifest his presence to men of this world.

V. 34. *sent*

V. 34. *sent his servant*] The Prophets whom the Jews slew.

V. 35. *beat one*] See on Luke 20. 10. So *Pashur* the Priest beat the Prophet *Jeremiah*, Jer. 20. 2. and *Zidkijah*, *Michaiah*, 1 King. 22. 24.

another they killed] Many others they slew. Which of the Prophets have they not persecuted? Act. 7. 52.

stoned another] As if they had been blasphemers: so *Ioash* used *Zechariah* the son of *Jehoiada*, 2 Chron. 24. 21, 22.

V. 36. *more than the first*] They had more Prophets a little before the captivity than formerly. See 1 Sam. 3. 1. with Isaiah 1. 1. Hosea 1. 1.

V. 37. *sent unto them his son*] Christ himself, who here foretells his own death. See on Luke 20. 14.

V. 38. *come let us kill him*) See Chap. 26. 3. John 11. 53. Gen 37. 16, 20. See on Luke 20. 14.

let us seize on his inheritance] Let us give lawes, and rule the Church according to our own will, as we have many years done.

V. 39. *they cast him out of the vineyard*] Delivered him to the Romans to be condemned: and slew him without the city, Heb. 13. 11. See on Luke 20. 15.

V. 40. *What will he do?*] He makes them judges, having spoken the parable concerning them; meaning to condemne them out of their own mouth, as verse 31. See on Luke 20. 15.

V. 41. *He will miserably destroy*] κακὸς κακῶς ἀπολέσει, it is a kind of Greek proverb, meaning he will with grievous punishments consume those impious tenants, and provide him better.

V. 42. *Did ye never read*] Psal. 118. 22. Act. 4. 11. See on chap. 12. 3.

which the builders rejected) Those whom before he compared to husband-men, here he compareth to builders.

the head of the corner] The chief stone in the corner is called the head of the corner; which being the strength of the walls, the builders usually make choyce of some principal stone for that place. So Christ is to the Church, though refused of the Priests, Eph. 2. 22. he is as *Euthymius* saith, *conjunctio populorum*, the stone which united the (two walls) the people (of the Jews and Gentiles) See Act. 4. 11. *In unam fidem Abraha colligens eos, qui ex utroque testamento apti sunt in ædificationem Dei, Irenæus lib. 4. cap. 42.*

This is the Lords doing] That is, God appointed him to this office, though the Jews through malice and emulation rejected him. See Hebr. 5. 4, 5.

V. 43. *the kingdom of God shall be taken from you*] That is, the gospel, the secpter of his kingdom; the word and ministery, whereby men are gathered into his kingdom, and his protection, as *Euthymius* interpreteth. See Act. 13. 46. Rom. 11. 8, &c.

and given to another nation] As he foretold the rejection of the Jewes, so also the calling of the Gentiles. See places fore-cited.

the fruits thereof] Every kingdom hath its own proper fruits: the fruits of Gods kingdom are the fruits of the holy spirit, not of corrupted flesh. See Galat 5. 22. Ephes. 5. 9. the fruits here spoken of, must be, not onely meet for repentance, but also beseeming Gods kingdom; not onely leaving evill, but also doing good, See Isai. 1. 16, 17.

V. 44. *Whosoever shall fall on this stone*] Isaiah 8. 14, 15, Rom. 9. 33. 1 Pet. 2. 7. the meaning is, as *Theophylact* after *Chrysostom* interprets, σκανδαλιζόμενοι ἐπὶ τῷ λεχθέντι, they who are offended in Christ; as contemners and unbelievers, who blasphemed him: or as taking offence at my humility; he shall not hurt me, but destroy himself.

shall be broken] As a man falling upon a rock, breaketh not it, but his own bones.

it will grind him to powder] Which *Chrysostome* and others understand of temporal and eternal destruction. See Daniel 2. 44.

V. 45, *his parables*] These two fore-mentioned, ver. 28. 33.

they perceived he spake of them] Their own consciences interpreted the parables concerning themselves: yet were their hearts so hardened, that they could not repent.

V. 46. *they feared the multitude*] Wicked hypocrites abstain from sin: only for fear of punishment: so for the present, these enemies of Christ (though in great authority) are awed by fear, left the people who honoured Christ should fall upon them. Evill Magistrates are sometimes kept from using cruelty, for fear of inferiours; their breaking Gods Lawes, gives example to the people to break theirs: this is just with God, though the people sin in so doing.

took him for a Prophet] The people deservedly took him for a Prophet, whom the Priests unjustly, and imviously accounted as an impostor. chap. 12. 24. Mark 3. 22. See Deut. 18. 18. John 1. 45. Act. 1. 45. Act. 3. 20. &c. Act. 7. 37. &c.

CHAP. XXII.

Verse 1. JESUS *answered*] To the thoughts of Pharisees, who were offended at the former parables: or he added more parables to the former: it is usual with the Hebrews to say, he answered, instead of, he said, or began to speak. St. *Luke* recording this parable, sheweth the occasion of Christs speech was, that which one said unto him, who sate at meat with him in the Pharisees house, to wit, *blessed is he that shall eat bread in the kingdom of God*. Luke 14. 15, 16.

by parables] See on chap. 9. 17. and 13. 3. 18. Luke 5. 6. in the former parable he had threatned destruction to the Pharisees, here to all the people: he shewes the manner also, to wit, by sword and fire; and that after his death the gospel should be preached to the Gentiles, &c.

V. 2. *the kingdom of heaven is like*] See on chap. 20. 1.

a certain King which made a marriage for his son] That is, prepared a marriage feast so magnificent as became a kingly state. That which the Greek calleth here γάμους, the Syriack interpreteth by משתותא *meshtutho*, (that which the Greeks called συμπόσιον) *a bibendo*; for שתה *shetho*, *bibere*, is properly to drink: but by a Synechdoche, to celebrate and keep a marriage feast: so Gen. 29. 22. *Laban* made משתה *mishte*, which the 70. give as here, ἐποίησε γάμον, he made a wedding feast: that is he sent the tidings of Christs incarnation, or the gospel; which is compared to a marriage feast full of joy, made by a king, therefore full of state; not for a servant, or friend, but for his Son. God maketh this marriage between Christ and his Church of Jews and Gentiles. *Jerom.*

V. 3. *his servants to call*] His Prophets to foretell the coming of Christ into the world, and invite men to receive him with joy (See Luke 14. 17.) signifying the houre or instant time, that they might prepare.

them that were bidden to the wedding] Those who were formerly invited: that is the Jews, who had been before certified, and instructed concerning the coming of Christ our Saviour.

and they would not come] He sent *John Baptist*, the twelve Apostles, the disciples to invite the Jewes to repentance, Matth. 3. 1, 2. Mark 6. 12. Luke 3. 3. and 9. 2. 6. but would not. See on Luke 14. 18.

V. 4. *other servants*] The Apostles, &c. as verse 3. After the Prophets he sent the Apostles, and Ministers of the Gospel to invite men to him, that they might believe and be saved. See 1 Cor. 5. 20.

I have prepared my dinner] This is another call, to let the guests understand, that on Gods part all things are ready, and he expects their coming to him.

fatlings are killed] τὰ σιτιστὰ, *altilia*, or *saginata*, as divers of the ancient Latines translate it: it is of σιτίζειν, to feed, as they use fatting beasts, or fowls. The word τεθυμένα killed, of θύειν, properly signifieth things sacrificed; but is used also to signifie things killed for a feast, the reason whereof might be, for that even prophane Princes used to auspicate their solemn feasts with sacrifices. See Isaiah 21. 6.

V. 5 *one to his farm*] So worldly men look after secular riches, not valuing the eternal: so pleasures and avarice keep men from Christ and salvation.

V. 6 *entreated them spitefully*] Calling them prophaners, pestilent fellowes, movers of sedition, imprisoned, scourged, and put them to death. See Act, 5. 40. and 21. 32. 2 Cor. 11. 24. Act. 12. 2. Act. 7. 58. Heb. 11. 37, 38. See also *Joseph. Antiq. l. 20. c. 8.* what more spitefully could be done, than so ingratefully, and unworthily to require them with injuries, who had none other end but to advance Gods honour in their salvation: we must not think much of our sufferings; Christ foretold us, the world shall hate you: See Phil 1. 28, 29, 30. and Joh. 12. 2.

and slew them] So did the Jews, *Stephen*, Act. 7. and *Herod*, *James*, &c.

V. 7. *he was wroth*] See Luke 14. 21. Gods anger is the just execution of his judgements on the wicked and impenitent

sent forth his armies] The Romans (as *Theophylact*, *Jerom*, *&c.* interpret) called Gods armies, because imployed by him to destroy Jerusalem, as was foretold Dan. 9. 26.

those murderers] The Jews who slew the Apostles, verse 6.

and burnt up their city] This was done to Jerusalem by the Romans, wherein (as *Josephus de bel. Iudaic. l. 7.* and others report) perished 11 millions of men, women, and children; the rest being sold for slaves, or otherwise scattered among all nations; their temple and city were fired and demolished.

V. 8. *the wedding*] The wedding feast.

were not worthy] The Jews for the most part were unworthy. Act. 13. 46. See also on chap. 10. 13.

V. 9. *go ye therefore*] *Jerom* and *Theophylact* understand by these second messengers, the Apostles sent to the Gentiles; which being true, we must also understand the ministers sent after them untill the fulnesse of the Gentiles be come in.

into the high wayes] The meaning is, Go preach the Gospel where greatest confluences of people ought to be in Gods service, or use to be in the Churches of the Gentiles: or preach to the most abject, and those whom the Jews despise. See Luke 14. 21.

as many as ye shall find, bid] God calleth us, when we think not of it, Isaiah 65. 2. Rom. 10. 21. and inviteth all without exception, in the rule, Mark 10. 15. Matth. 11. 28. though in some

some cases, according to his just judgments, for causes best, and only to him known; he sometimes restraineth, either in the general, as Matthew 7 7. 6. or the particular, as Act. 16, 6, 7. See on Luke 14 23.

V. 10. *both bad and good*] High and low, rich and poor, prophane and civil; for men of all sorts were to be found among the Gentiles. See chap. 13. 38. 47, 48. only remember that God findeth none good to be invited, but maketh them such by his invitation

the wedding was furnished] Literally, the place where the wedding was furnished, or the tables were furnished with guests; spiritually, the Church was, by the preaching of the Gospel, full of those who gave their names to Christ, though of these, some were true believers, and some hypocrites.

V. 11. *when the King came in*] Some understand this of the day of judgment, others of the time of the gospel here: wherein God, observing the hypocrites in the Church, takes them away by death, and sends them to hell: the sence is when God cometh to judge: and this which followeth seemeth partly inferred to preposseſſe an objection, which the Jevvs might have made; doth God reject us to call the Gentiles? are there not as wicked among them, as us? Yes: but he vvill come and examine vvho hath the wedding garment, and vvho not, and judge them accordingly: by this one vvithout the vvedding garment, are understood all those, *qui sociati sunt malitiæ*, *Jerom.* who are combined in maliciousneſſe. And here is a grave admonition to us, that we may not think it enough for us to take up rooms in the Church of Christ, if we vvalk not vvorthy of our high calling in him, God will find us out.

had not a wedding garment] Conversation becoming the calling of a Christian. See Ephes. 4 1. Phil. 1. 27. 2 Pet. 1. 10, Revel. 19 8. and 3. 18.

V. 12. *Friend, how*] He calleth him friend, because he had invited him to the wedding, *Jerom*; yet hath it the sence of a sharp reproof of him, that so unworthily requited Gods gracious calling, in that he, who had obtained so much favour in a friendly invitation, vvould so disthonour the company with an unseemly habit, that is, such impiety and vvicked course of life, as became not the gospel.

how camest thou hither] As if he had said, *quâ fronte?* how couldest thou for shame come hither, into such company, so forbidly habited (under this similitude God reproveth the fecure impudence of those, who continuing in their filthy impurity of sins, yet dare associate themselves with true Christians)

not having a wedding garment] Divers diversly expresse this, but all to one purpose: obedience to the moral law, and gospel---*quæ novi hominis efficiunt vestimentum*, *Jerom*; vvhich make the garment of the new man. *Prosper de promiſ. & prædict. part. 2. cap. 1.* faith it is, as 1 Tim. 1. 5. charity out of a pure heart, and of a good conscience, and of faith unfeigned: *Hilary can. 22.* seemeth to understand it of the gifts of the Ghost, and heavenly eandor of holy conversation, as Phil. 3. 20. *Chrysostom*, *Theophylact*, *Euthymius*, *&c.* understand by the forcid garment, sinful uncleanneſſe, and want of mercy and charity. *Greg. hom. 38. in Evang.* faith also, that the wedding garment is charity. Note from all this, 1. that Gods all-seeing eye of justice easily findeth out hypocrites: 2. that a bare profession of Christianity, and assembling in holy duties with them, shall never save any man, except he adorn that profession with newneſſe and holineſſe of life; without peace and holineſſe no man shall see the Lord, Heb. 12. 14. 3. that no man is called for the wedding garments sake, neither accepted without it, that is, saved for his good works, nor without them; we are called κλῆσιν μόνον πᾶσιν; all by free grace, as *Chrysostom*, *Theophylact*, *Euthymius*, *&c.* here note.

he was speechless] φιμώθη, he was muzled, 1 Cor. 9. 9. he could say nothing for himself; his own conscience condemned, and silenced him: so shall it be to all those, who now under the name of Christians, disthonour the gospel, and possession of Christ.

V. 13. *to the servants*] That attended on the guests, that is, to the angels and ministring spirits.

bind him hand and foot] Make him sure, as they do condemned men: it importeth that the damned shall have no power to resist, nor possibility of flying from Gods severe judgments.

cast him] ἐκβάλετε *cast him forth*; so the Syriack interpreter *ejicite*.

into utter darkneſſe] See on chap. 8. 12: that is, as *Prosper* understandeth it, *de vit. contempl. l. 3. c. 12.* expulsion from the blessed presence of God, who is *mentium lumen*.

weeping and gnashing of teeth] This importeth their bitter sorrows, who shall be condemned to eternal death, *non videndi sensum habituri sunt, sed dolendi*, *Prosper q. s.* they shall not have sense of seeing, but of sorrowing.

V. 14. *for many are called*] Chap. 20. 16. many that are called do not come so far as to profeſſe religion, or any care for the life to come: and among them that do profeſſe well, many are not saved for want of faith and holy conversation.

but few are chosen] That is, (as *Augustine* faith to *Paulinus epist. 59.* few are, *secundum propositum vocati*, *in quibus Dei procul dubio præscientia falli non potest*, called according to his purpose (Rom. 8. 28.) in whom doubtlesse the foreknowledge of God could not be deceived; neither is there any unrighteousneſſe with God, who foreseeing the whole masse corrupted, in mercy chose some to be vessels of honour, to whom he doth freely give believing, and obedient hearts, that they may be saved; and in justice leaveth others to their own sinful wills; who disbelieving, and disobeying the gospel, which calleth them to faith and repentance, are the immediate causes of their own just condemnation, as *Clem. Alexandr. strom. lib. 1* faith, εἰ δὲ μὴ θελήσουσι πείθεσθαι ἑαυτοὺς σῴζουσιν ὁ δημιουργὸς; but those who would not obey, doubtlesse withdrew themselves from hope of eternal life.

V. 15. *then went the Pharisees*] When the Pharisees had attempted all means to destroy Christ, and could not prevail; at last they take this counsel. See Mark 12. 13. Luke 20. 20.

entangle him] παγιδεύσωσιν αὐτὸν λόγῳ, how they might ensnare him in his answers; this word is properly used for catching as hunters do, with grins, snares, or toils; their intent was to bring Christ into danger, by occasioning him to answer something prejudicious to the Roman Emperour, and so they might deliver him to *Pilate* the Deputy, to be put to death as a mover of sedition, Luke 20. 20. or that which must offend the people, and then the Pharisees might destroy him without fear of the multitude, which now mainly awed them, Chap. 26. 5.

V. 16. *they sent to him their disciples*] They would not go their selves to him; having been so lately foyled by him, chap. 21. but sent their disciples who should feigne themselves just men, that they might avoyd suspition, and that Christ dealing more freely with them, might more easily be entrapped, Luke 20 20.

with the Herodians] They were men who joyned with *Herod* to patch up a religion, mixed of Heathenisme and Judaisme: in likelihood they maintained the lawvfulnesse of paying this tribute, and the Pharisees the unlawfulnesse of it; so that if he said it was unlawful; the *Herodians* vvere ready to accuse him to the governour: if he said it was lawful, the Pharisees were as ready to accuse him to the people: though these so much differed in their own opinions, yet both readily agree together against Christ: See the like Chap. 16. 1. Luke 13. 12. See on Chap. 16. 6. the Syriack giveth it, רבוהי הורודס, *debeth Hiraudè*, of the houshold-servants, or Courtiers of *Herod*, *Jerom* and *Chrysostom* understand *Herods* souldiers.

the way of God] The way to Heaven, revealed by God.

in truth] Truly and sincerely: thou speakest, neither for fear nor favour of *Pilate* or *Herod*. *Theophylact*. Thus are they selfcondemned while they seek accusations against him: they confesse they know that he is true, why then did they not believe in him, that they might have been saved?

neither carest thou for any man] Thou art not so afraid of any man, as therefore to conceal the truth of God.

the person of men] That is, the outward appearance, estate, or condition of men.

V. 17. *tribute*] κῆνσον, it is a Latin word made Greek: properly signifying a valuation of goods or estate, a taxing: according to the proportion whereof they payed tribute in the subdued provinces: and it is here taken for the tribute itself, chap. 17. 24. it is called δίδραχμα the half shekel of the Sanctuary; they ask if it were lawful to pay this to *Cesar?* The colour of this *quære* was, that God in the law had commanded it to be paid to him yearly, for the use of the temple, or tabernacle, Exod. 30. 13. The Romans conquering Judea, did impropriate, and take it to their own use; for which they afterwards making land cesses by appointment of the Romans, called it tribute. So *Augustus* commanded all the provinces to be taxed, Luke 2. 1. this was layed on every family (*Joseph. antiq. lib. 19. cap. 15.*) now the Jews murmured every where at this, as an impious, or at least unworthy thing; that prophane men should thus invade Gods right, and dishonour them; hence was the insurrection of *Theudas* and *Judas*, Act. 5. 36, 37. mentioned.

V. 18. *Jesus perceived their wickednesse*] Their malice and mischievous mind against him.

hypocrites why tempt ye me?] Hypocrites; for you would seem to be holy, but are impious; and you come to me with pretence of your good opinion of my truth and sincerity; when yet I well know you come to tempt me, and to ensnare and betray me! he is God, and therefore cannot be deceived with vvords and fair pretences, as *Chrysostom* noteth: an hypocrite is he, *qui aliud est, aliud simulat. Jerom.* who is one thing, and counterfeiteth to be another.

V. 19. *shew me the tribute money*] He calls for it, that he might take occasion from the sight thereof, to confute them the more effectually, verse 21.

a peny] In value seven pence half-peny, the *Syriack* interpreter hath, *denarium argenti capitationis*, a peny of silver, *pole mony*, or *head-mony*.

V. 20. *whose*

V. 20. *whose image or superscription*] Or *inscription*; he so attemperateth to their captious question, as that, if they would acknowledge truth and reason, he had most appositely answered them: seeing *Cesar* had power to appoint coines among them, he had therewith power and right to impose tribute on them.

V. 21. *They said unto him Cesars*] The Emperours ever used to have their images and superscripsions stamped on their coyn: probably containing some words, expressing their Empire over the Jews and other nations to them subjects; which might have satisfied any, but the impudent and malicious. See on Luke 20. 19. for this whole story.

render therefore] As a debt. Rom 13. 7. not as a benevolence, or arbitrary contribution, which in some cases is fit and necessary for subjects to relieve their princes withall, but that which being commanded by lawfull authority ought to be payed. See Rom. 13. 7.

unto Cesar] Ye think your payments to maintain Gods service, see you from paying tribute to *Cesar*: but you must maintain, both religion and civil power.

which are Cesars] His stamp upon them, shews ye are his subjects, and therefore ought to pay tribute unto him: for coyning was ever a sign of soveraign power. See on Luke 20. 25.

unto God the things that are Gods] Tithes, first-fruits, oblations, and sacrifices, *Jerom*: above all, true sanctity; for as *Augustine* faith well, *epist. 45. Armentario*, he thus faid, that man might know *quod Deus exigeret ab homine, imaginem suam in homine ipso; sicut suam Cesar exigebat in nummo*; that God requireth of man his own image in man himself; as *Cesar* would have his, in his coyn.

V. 22. *they marvelled*] That he should perceive their close machinations, and so prudently disappoint their subtility. See Psal. 9, 15. Prov. 21. 30

V. 23. *The same day*] Mark 12. 18. Luke 20. 27. So vigilant is malice, that they give Christ no reſt.

the Sadducees] Who are interpreted *justi*, faith *Jerom. Chrysostom* faith, the Evangelist admireth their impudency, who durst assail him, the same day that the Pharisees were confuted. See on chap. 3. 7. and on Luke 20. 27.

which say there is no resurrection] Act. 23. 8. as believing no spiritual substance severed from a body, and therefore that soul and body must die together.

V. 24. *Moses said*] Deut. 25. 5.

If a man die having no children] That is, if he have never a son, for daughters raise no name to their father, but go into another family: and in Deut. 25. a son only is mentioned both of him that is dead, and of him that marrieth his wife to raise up seed to him. See on Luke 20. 28.

V. 25. *left his wife unto his brother*] According to the law.

V. 26. *Likewise the second*] This is added to make the thing seem more absurd, the more husbands the woman had, as they conceived.

V. 27. *the woman died also*] Before her death there was no question, therefore her death is mentioned.

V. 28. *whose wife shall she be, &c.*] As if they had said, in the resurrection, which ye suppose shall once be, which of the seven shall be esteemed her husband? or shall all have her to wife? See on Luke 20. 33.

for they all had her] See verse 26. &c.

V. 29. *not knowing the Scripture*:] Not acknowledging the books of the Prophets, out of which the resurrection might be more clearly proved: nor yet, understanding the law of *Moses*; which ye acknowledge to be Gods word, for so the Sadduces did, though they rejected the rest; therefore Christ here, having to deal with such, cited no other Scriptures of the old Testament, but only *Moses* writing, which they allowed for canonical.

nor the power of God] Ye consider not how well God is able to raise the dead; as he hath promised. See Philip. 1. 21.

V. 30. *in the resurrection*] In the state of glory, which shall follow the resurrection.

given in marriage] Neither do men take wives, nor parents give their daughters in marriage.

as the Angels] Not without bodies, but without marriage, or any bodily necessities, to which they are subject in this mortal life, but of a spiritual conversation, as *Jerom* speaks. See hereof *Augustin Consent. ep. 146.*

V. 31. *Have ye not read*] See on chap. 12. 5.

unto you] You acknowledge it to be Scripture, and to binde you.

V. 32. *I am*], Exod 3. 6.

The God of Abraham] This was spoken when they were all three dead. He doth not say, the Lord of *Abraham*, for he is Lord of livelesse things also, chap 11. 27. Psal. 24. 1. but, the God of *Abraham* in covenant with him. Now seeing this covenant of God was with the bodies of these three Patriarks, as well as with their souls, as appears by their circumcision; it followes, that as their soules were then alive, so their bodies must needs be raised from the dead, and be made eternally happy.

but of the living] Θεὸς γὰρ ζώντι πάντες οἱ κατὰ Θεὸν ζῶντες, all live with God, who lived to God, or according to his will, *Gr. Nazianzen orat. 21.* This place is very considerable for the confutation of the modern Saduces, who were herein less knowing, than many prudent heathens, who acknowledged and professed the immortality of the soul, which these pretended Christians shamefully deny; but if they will not stand to the infallible authority of holy Scripture, we leave them with that: Rev. 22. 11 *he that is unjust, let him be unjust still.* Unworthy are they to know God and be saved, who blaspheme his truth: if they do acknowledge the Scriptures, let them answer, how is God the God of the living in this instance of *Abraham*? not in respect of the present state of the body, which lived not without the soule, and he in his time died. Gen. 25. 8, 9. and was buried in the cave of *Machpelah*? it then *Abraham* soul lived not, how was God, the God of living *Abraham*? or in what respect did *Abraham* live, if neither his body (as the Scripture saith) nor his soul (as these new Doctors affirm) did then live? let these be ashamed of their Atheisme, and quickly repent, submitting to Gods truth, or they shall too late finde, that their soules are immortal to torment, who would not believe the truth, that they might be saved.

V. 33. *The multitude*] The people gave more respect to Christs doctrine than the Saduces did.

V. 34. *But when*] Mark 12. 28.

he had put the Sadduces to silence] They thought it would be a great honour to them, to silence him that had silenced the Sadduces.

they were gathered together] They advised about the businesse; or, they came together about Christ: as verse 41. to dispute with Christ: for they thought themselves much more knowing and learned men, than the Sadduces. Though they abominated as impious and heretical the tenet of Sadduces, yet they envied Christs victory who had refuted and silenced them; therefore, though they also had often been overcome, yet presumed they once again to reencounter him, in hope to blast the honour of his late victory before the people, of whose good opinion and applause they were extreamly ambitious.

V. 35. *a lawyer*] He is called a scribe, Mark 12. 28. See chap. 2. 4. & chap. 8. 19. and on Luke 20. 1.

tempting him] Some think it was not out of malice, as verse 18, and elsewhere: but out of desire of knowledge, as the Queen of *Sheba* proved *Solomon*. 1 King. 10. 1. but other conceive it was a captious question, to the end he might expose Christ to the hatred of the people: *non scire desiderans, sed tentans. Jerom.* not desiring to know, but tempting. *Theophylact* faith he came ἐξ ἀμείπτου φθόνου: out of unmeasurable envy; though being something better informed, and answering discreetly, he were not far from the kingdom of God. Mark 12. 34.

V. 36. *the great commandment*] The greatest: because some counted those concerning sacrifices chiefest, as is intimated, Mark 12. 23. Some, that of circumcision: Some, that of the sabbath.

V. 37. *Thou shalt love the Lord*] Deut. 6. 5. Where we read, with all thy heart, and with all thy soul, and with all thy might, here left out, is added ---- Luke 10. 27.

with all thy heart] With all the faculties of thy soul.

with all thy minde] This is here added, for Deut. 6. 5. and with *all thy strength* or *might*, left out here, is added, Mark 12. 30. Luke 10. 27.

V. 38. *The first*] In order: for God must be loved before, and more than all men.

great commandment] It was none of the ten commandments in particular, but contains all the commandments of the first table, and therefore is counted the greatest, for the whole is greater than any part thereof.

V. 37. *is like unto it*] Not equal to it: for duty to God is above duty to man: but like it in greatnesse, because it containeth all the duties of the second table, as the other did of the first.

Thou shalt love] Levit. 19. 18.

thy neighbour] Another man. Luke 10. 27. 29, 30. 1 John 3. 23. Rom. 13. 8. *nec enim Dominus vetat sine proximo, nec proximus vetat diligitur sine Deo. Greg. hom. 30.* for neither is God truly loved without our neighbour, nor our neighbour truly without God. See 1 John 4. 20.

as thy self] As truly, as thy self: sincerely, though not vvithout some inequality of degrees: as, John 17. 21. Act. 3. 22.

V. 40. *all the Law and the Prophets*] This is the contents and summe of them all, and by either law or Prophets, proposed as the duty of man; whatever they command, caution, admonish, teach, or ordain, is herein reducible, and all our duties to God and man, fall, like several lines into this one centre, love, vvhich is the fulfilling of the Lavv.

V. 41. *While the Pharisees*] Mark 12. 35. Luke 10. 41. The Pharisees vvho arrogated to themselves, the onely knovvledge of the Lavv and Prophets: but were extreame blinde concerning the mystery of salvation by Christ: in the knowledge of vvhome onely, is eternal life, John 17. 3.

Christ

Christ therefore very fitly questioneth them herein.

V. 42. *What think ye*] You who boast of the key of knowledge, and interpretation of Scriptures: what do you believe concerning Christ?

of Christ] Christ proveth, that though he be truly *Davids* son, according to the flesh, yet that he is also *Davids* Lord, as being God eternal: which the Pharisees not understanding, were not able to answer his question, and not believing that, they could have no profit of the Messias now exhibited, whom the Patriarks, Prophers, all the faithful before them, so earnestly longed for, they taking Christ for meer man, and not the Saviour of his Israel, the elect.

Whose son is he?] Of whose stock, or family? for the Hebrews called a mans posterity, his sons.

of David] See on chap. 1. 1. They knew so much, that according to the promise of God, Christ was to come of the linage of *David*; so much they commoly read and interpreted to the people: but they neither knew, nor expected in Christ, any more than the person of a man: therefore, thus much and no more could they answer Christ: they thought he should be ἀνθρωπος ψιλὸς, meer man, saith *Theophylakt*.

V. 43. *How then doth David in spirit*] *Non erroris incerto*, saith *Jerom*: but by inspiration of Gods spirit, he reproveth them, not for confessing him to be the son of *David*; but whereas they taught the vulgar, to expect only a secular external kingdom under the Messias: he hereby gives them occasion in the presence of the multitude, to consider the glory and divine Majesty of his kingdom: as he is the Son of God, and *Davids* Lord. He saith, *how doth David in spirit*; *Mark* addeth *the holy spirit*: thus *David* spake, Psal. 110. 1. See 1 Pet. 2. 19.

V. 44. *The Lord said unto my Lord*] *David* professed that God the Father said so unto Christ, *Davids* Lord.

V. 45. *call him Lord*] See on verse 42.

V. 46. *Neither durst any man*] None of his adversaries durst ask him any thing, after this, in the way of tempting him, for they saw plainly that they could not prevail against him; being ever convicted by evident truth, and divine wisdom: therefore they came with violence, to destroy him by power: the venome of envie may sometimes be easily overcome, but hardly ever rest.

CHAP. XXIII.

Verse 1. *To the multitude*] *Gr. Multitudes*: to many gathered together.

and to his disciples] When he saw there was no more hope to do good on the Pharisees, he addresseth himself to the people, and his disciples, to undeceive them, and fore-arm them against their corruptions.

V. 2. *sit in Moses chair*] As Masters and Teachers, verse 7. 8. 10. and expounders of *Moses* law: for καθέδρα, importeth the office of teaching the word of God, law and gospel: belonging to the Priests under the law, and the Ministers under the gospel: because while they taught, they were wont to sit: *Suidas* interpreteth καθέδρα by ἐπίσχεσις, a sitting or tarrying.

V. 3. *all therefore*] because God appointed teachers of the law, therefore Christ would have them to be heard, though their persons were wicked: while they who have a calling to preach, deliver the truth, they must be heard, though not imitated, where they practice not, See Mal. 2. 7. Thus he speaketh saith *Chrysostome*, hom. 73. lest he should leave the hearers any occasion of disobedience; to their greater condemnation: or contempt of their Ministery, whom he should after send: in the Ministery, the ordinance of God is to be considered; *sive Paulus, sive Judas baptizet, Christus peccatum lavat, absolvit, & delet*: whether *Paul* or *Judas* baptize, Christ washeth away, forgives, and putteth away sin. *de bapt. Christi (inter opera. Cyprian)*

that observe and do] If they teach according to *Moses* law, as they professe to do; and go not out of the chair by their traditions: for in such a case our Saviour forbids men to obey them. Matth. 16. 6. 12. true sanctity is in doing good, not in saying onely.

But do not ye after their works] He calleth them their works, which he here condemneth in all this speech following; as hypocrisie, ambition, avarice, pride, &c. for these things are no fruits of *Moses* chair, but of Satans; which sheweth how careful Ministers ought to be, lest they cast down in works, what they would build in words: but withall, that auditors may not compose themselves to the examples of frail men, but to the truth of Gods holy word.

for they say and do not] They speak well, but live ill: they are the sonne (Chap. 21. 30.) who said he would goe, and work in the vineyard, but did not: *qui autem docent tantum, nec faciunt, ipsi praeceptis suis detrahunt pondus*; saith *Lactantius l. 3. c. 16.* they who only teach, and do not (as they teach) their selves, take away the weight from their own precepts; for who will obey, when teachers teach men not to obey: teach by example thou who requirest obedience of others: be thou not like those stones set on the partings of high ways, which stand onely, (by their inscriptions) to shew others which way to take, not to move themselves; it is a shame for teachers, not to do what they bid others do; but a greater shame to do that which they forbid others; thou that teachest another, teachest thou not thy self? Rom. 2. 2. by you the name of God is blasphemed amongst the enemies; See 1 Cor. 9. 27. of all the world which perished by the deluge, least to be pitried were they, who built an ark for believing *Noah*, not themselves.

V. 4. *For they bind heavy burdens*] Luke 11. 46. They presse others to the strict observance of Gods law; See Acts 15. 10. This verse interpreteth the foregoing; *they say*, they binde heavie burdens to other mens shoulders; that is, they presse their consciences, telling them rigidly enough, what they must do, or be damned, but do not their selves; they will not move a finger to that duty their selves; It is a *metaphor* taken from some cruel Master, laying intolerable burdens on his beasts and servants (under which they groan) but is moved with no compassion to ease or help them, not so much as with a finger.

with one of their fingers] They will not touch them, much lesse lay them on their own shoulders; thus hypocrites, are commonly severe exactours of those things, which themselves chiefly neglect; as it was objected against the *Athenians*, they knew what was right, but would not do it; every one can speak great things, but few do as they say; example is the most powerful rhetorick, for as *Gr. Nazianzen* saith. *Theodor. epist. 81.* ἐὰν ὦσιν οἱ λόγοι ⊕ πάθοι τῆς πόλεως, ὡς ἡ πρᾶξις ἡ σιωπωσα παρεδίνωις, for truly, words do not so much perswade many men, as action, which is a kind of silent exhortation. *Non eloquimur magna, sed vivimus*, said *Minucius Felix*, after *Cyprian serm. 3. de bon. pat.* who after the like manner saith, *qui virtutum conscientiam magis quam jactantiam novimus, &c.* we, who are rather acquainted with the conscience, than the ostentation of vertues, who do not speak great things, but live, as the servants and worshippers of God do.

V. 5. *to be seen of men*] They do works indeed sometimes which seem morally good, but out of vain-glory, and so wanting the right end, which is the glory of God, they are but (as *Moses* said Deut. 32. 32.) *the vine of Sodom, and of the fields of Gomorrah, their grapes are grapes of gall &c.* the fruits growing near the dead sea, where those cities stood, are fair without, but only dust and rottennesse within.

They make broad] Broader than other mens. So ambitious are hypocrites in all semblances of good. (See Numb. 15. 38. Deut. 22. 12.) Specially in things external, for they are ambitious of honour with men, they have not learned of *David*, Psal. 16. 8. *To set the Lord always before them*; but of *Saul*, 1 Sam. 15. 30. *honour me now I pray thee, before the elders of my people.*

their phylacteries] φυλακτήρια, *conservatories. Chrysostome* interpreter calleth them, *quedam custodientia*, means to keep in memory, to wit, the precepts of the lavy thereon wrikten; for these were ribbands of blevv silk; or as some think of parchment, wvhich they wore upon their garments and fore-heads; not in obedience to God so much, as ostentation before men, of their singular zeal, and love to the lavv of God, as if they vvere very careful observers thereof. See Deut. 6. 8.

and enlarge the borders of their garments] Hypocrisie easily learneth to abuse any ordinance of God; so here, God commanded that they should make them, צִיצִת *tsisith*. Numb. 15. 39. 70. κράσπεδα, *fringes in the borders of their garments*, that they might look upon it, *and remember all the commandements of the Lord, and do them*---they enlarged them for thevv to men; as if all sanctity had consisted therein, that others might take the more notice of them, and think them to be the onely religious men.

V. 6. *and love the uppermost rooms*] Mark 12. 28, 39. Luke 11. 43. πρωτοκλισίας *the first place to lye down* in feasts; for they lay on *pallets* to eat, and their tables vvere beds; they might have taken the uppermost rooms, when due, and offered unto them; but they loved them, and ambitiously contended for them πρωτοκαθεδρίας *as the uppermost seats in the synagogues* likewise,

V. 7. *and greetings in the markets*] To be first saluted, as if the chief honour and respect were due to them before all others; and that in publick.

Rabbi, Rabbi] Ραββὶ, רַבִּי, *rabbi*, signifieth great, or excellent, &c. whence cometh רב, *a master*, or one excellent in any art, and רבי *rabbi*, was taken for a title of dignity and eminency, importing those, by imposition of hands were declared to be wise men: it signifieth here, one preferred before other teachers, because of his abundant knowledge, which makes him to be instead of many: their fault was, that they ambitiously affected that title above others, and took it to themselves without giving due honour unto God their teacher: they loved to hear the title doubled, or often used.

V. 8. *be ye not called so*] Jam. 3. 1. they could not barre men from calling them so; but they should not take pride and pleasure in it: he addresseth this to his disciples, whom he meant to furnish with an extraordinary measure of knowledge and largenesse of heart, that they might be the teachers of the world; left thereby they should be vainly puffed up, and fall into Satans snares: for ambition begets love of eminency, and authority over others; and affectation of Prelacy, ushered in Antichrist. *Chrysostom* noteth here, *hom. 73.* the great mischiefs which came into the Church by the ambition of Prelates: for which, he said, he could not abstain from tears, when he heard, or thought of the first places, &c. It is true, they that labour in the word and doctrine, are *worthy of double honour*, 1 Tim. 5. 17. and much to blame are those who deny it them: the contempt of the ministry is a wide door open to heresie. Will the impious and ingrateful world, or no, they are the *ambassadours for Christ*, 2 Cor. 5. 20. and stewards of the mysteries of God, 1 Cor. 4. 1. but the dignity of the Ministery is one thing, and the ambition of Ministers another.

one is your master] Your principal teacher: he alludes to Isaiah 54 13. Jer. 31. 34. arrogate not the glory of God to your selves; for what have you excellent in you, which you have not received, and learned of Christ?

All ye are brethren] All ye Apostles are not Masters one of another, but all fellow-disciples of Christ your Master. The main scope of this place is, to hold the disciples within the limits of humility and knowledge of their own imperfection; lest they should affect Primacy and power to lord it over their brethren, 1 Pet. 5. 1. (which he well knew would miserably afflict the Church) which they do who are ambitious of high titles.

V. 9. *Call no man your father*] He speaketh not this in a simple and literal sense: children may call their natural parent father, and the people may without offence, use this name in reverence to their spiritual Fathers: so *Isaac* said to *Abraham*, Gen. 22. 7. אבי *my father*. So *Jacob* to *Isaac*, Gen. 27. 18. &c. So 1 Sam. 20. 2, 2 King. 2. 12. 2 King. 13. 14. but he taxeth here the flattery of those who were the Pharisees *sycophants*, giving them too high titles; and the pride of those who ambitiously took the same, which is a greater title than Master, and so he attributeth it to hi heavenly Father, and the other to himself in the next verse. See more on verse 7, 8.

For one is] Mal. 1. 6. The Universal Parent, by right of creation, redemption, adoption in Christ, and preservation. God, the *Father of our Lord Jesus Christ*; *of whom the whole family in heaven and earth is named*, Ephes. 3. 15.

your Father which is in heaven] See on chap. 6. 9

V. 10. *Neither be ye called Masters*] Governours: for teaching Masters were mentioned, verse 8. guides of the way, verse 16. chap. 15. 14. Rom. 2. 19, 20. the Scribes, although they were but blind guides, yet did they ambitiously affect such titles; but the Apostles must not.

V. 11. *He that is greatest*] Here it appears that different places and titles, are not prohibited; but ambitious seeking of them, and proud glorying in them

shall be your servant] That is, let him be so: as, chap. 20. 27.

V. 12. *Whosoever shall exalt himself*] Luke 14. 11 and 18. 14. this is contrary to the course of the world; for men esteem more of such, as see forth themselves, though with contempt of others: but God hateth and resisteth the proud, and giveth grace to the humble; the sweet water-courses find out the low valleys, which have the blessing of fruitfulnesse, while the high mountains are barren: the seeming excellency of the proud, like rising smoak, vanisheth as it greatneth.

V. 13. *But woe unto you Scribes and Pharisees*] Luke 11. 52. This word is used, either to denounce the judgement of God, imminent punishment, temporal or eternal: or it expresseth the sympathy of those who deplore and pitty. This was the last time he would warn the Scribes and Pharisees of their condition; and therefore having admonished his Disciples, and the people to beware of them, he now layes open to their consciences, their principal sins, and the miseries to which they were liable for the same.

hypocrites] Christ using this term in his sharpest reproofs, shews us that nothing is more detestable than hypocrisie; a hypocrite is he who counterfeiteth, or acteth another mans person. See *Budæ* ὑποκριματα.

Ye shut up the kingdom of heaven] Ye are so far from opening the door, that when it is opened by *John Baptist*, and me, ye will neither enter into it, nor permit others to enter, who shew some willingnesse thereto, John 7 48, 49. by threatnings, John 9. 22. or ye challenge the key of interpretation to yo ur selves, and would not suffer any truly to interpret those scriptures that treat of the Messias, and his kingdom; such fruit beareth your abused authority in the Church.

against men] ἔμπροσθεν τῶν ἀνθρώπων, *in the sight of men, or before the face of men*, when they are at the very door, and ready to enter: for many came to Christs teaching, ready to embrace the Gospel of the kingdom, whom the Pharisees disheartned, by their blaspheming of Christ, tradicing his doctrine; or by threatnings, and decrees of excommunication, endeavouring so to do.

V. 14. *Ye devour widows houses*] Mark 12. 40. Luke 20. 47. Ye oppress and injure widows, who have none to help them, till you leave them not so much as an house to live in, Hos. 4. 8. it is said, they *eat up the sinnes of the people*: that is, the sacrifices offered for the expiation of the peoples sinnes; the meaning here is, that ye perswade foolish widows to give you entertainment, or to bequeath their estates to your society, pretending that you will gain them salvation, by your continual prayers for them. See 2 Tim. 3. 5, 6. he nameth widows here, to aggravate their impiety, but we may conceive, that they also abused many others in like manner.

for a pretence make long prayers] *Vitia non decipiunt nisi sub specie umbraque virtutum. Jerom Lata. l. 2. ep. 17.* You make long prayers, that widows thinking you to be zealous and religious men, may trust you with their estates, which you defraud them of: you would be taken for godly men, because you make long prayers; so wrong you God and man

therefore ye shall receive the greater damnation] Greater than other oppressours or impostors: and that first, because ye are so cruel, as to beguile and impoverish helpless widows; God taking on him the Protector-ship of them and orphans. See Exod. 22. 22. Secondly, because as all sin is out of measure sinful, (as being committed against an infinite justice) yet most damnable is that sin, *quod titulus benitatis accipit. Salvian de Gub. D l. 4.* which a title of goodnesse accuseth: if more agravateth our cauke before God, *si deteriores sumus, & meliores esse dicamur*, saith the same, if so be we are evil, and are reported to be good; how much more, when we take up, and abuse the holy name, and worship of God, for a cloak of cruelty and wickednesse? this is an high injury to the holy Majesty of a just and all-seeing God: therefore (as *Chrysostom hom. 74.* in Matth. well saith) whereas all that sin, are worthy of punishment, most grievously shall he be punished, who goeth to wickednesse, using such a pretence.

V. 15. *compasse sea and land*] Ye travel sea and land; ye take great pains to convert Gentiles to your religion: as if ye were very zealous for Gods glory.

to make one proselyte] προσήλυτον, A stranger (Hebrew גר *gher*, of גור, which among other significations importeth, *peregrinatus fuit, congregavit*) coming over from heathenish superstition, to Judaisme.

a child of hell] Much worse, and so more damnable. This word υἱὸς sonne, or sonnes joyned with a *substantive* of denominating sense, with the Hebrews, was very emphatical; as in those several instances may appear, *child on* (or sons) *of wrath*, Ephes. 2. 3. that is, *ira vix devoti & obnoxii*: בן המות, *ben hamaueth*, a son, or child of death: *qui capitalis criminis reus est*. So *sonne of perdition*, John 17. 12. a hopelesse, desperate cast-away. So here.

V. 16. *It is nothing*] 'Tis a matter of nothing: he is not guilty of per jury who thus affirmeth an untruth: this is no oath, or he is not bound to perform his vow, by the Temple.

he is a debtor] He is bound to perform his oath or vow, who swears by the gold of the Temple; or he is guilty (if he perform not: so the *Syriac* חייב *reus fuit, or debuit*; *peccavit*: *debitor reus Mar. Trosh.* 134. So Rom. 13. 8. So they expressed a debtor or guilty man, by one and the same word; whence it seemeth that paraphe is used in the Lords prayer, chap. 6. 12. *forgive us τὰ ὀφειλήματα ἡμῶν* our debts that is, the sins whereof we are guilty: this seemeth to be out of the *Syriac* manner of speaking which was the language of our Saviour.

V. 17. *that sanctifieth the gold*] That causeth the gold to be counted holy, because it is sacred, as set a part from common use, unto the service of God, for the use of the temple.

V. 18. *swear by the altar*] This Christ speaketh not to allow any swearing by creatures, though of the most holy use; but to taxe the foolish vanity of their traditions.

V. 19. *the gift or the altar*] The gift was not holy, before it was brought to the altar to be offered to God: but the altar was holy before, as being long before they gift consecrated to the service of God, in that use which he appointed it, and so denominates the gift thereon offered, holy or sacred to the Lord.

V. 20. *and by all things therein*] He is as much bound to perform his vow, as if he did swear by all those things because they all pertained to it: he doth not allow any swearing by creatures, though he condemn perjury, when men swear by them. See on chap. 5. 33. 34.

V. 21. *and by him*] That is, in Gods account he is tyed to perform, as if he had sworn by God himself.

that dwelleth therein] Not locally or circumscriptively, for he is infinite and comprehendeth all things. See Act. 17. 24. Jer. 23. 24. but because he chose and appointed that place for his publick worship.

V. 22. *by the throne of God*] See Act. 7. 49 Heaven is called the throne of God; because as the greatest Majesty of Kings is seen when they sit on their thrones: so God manifesteth his glory most in heaven, and to the heavenly creatures.

V. 23. *for ye pay*] Luke 11. 42 that ye may seem exact observers of the law: this was commanded by the law, Levit 27. 30 Numb.

30. Numb. 18. 23. See hereof D. *Godwin. Moses* and *Aaron*, *lib.* 6. *cap.* 3.

omitted the weighbier matters] Hypocrites are careful in small matters, but negligent in the greatest: Βαρύτερα, is a comparative relating to tithing mint, &c. which they did by tradition, the law commanding tithes also of more important kindes: for it was as well justice to give the Priests their tithes, as to render to any other that which was their own. See on Luke 11. 42.

judgement, mercy, and faith] Just dealing with all men, mercy in relieving the poor, and faithfulnesse in covenants, promises and contracts.

These ought ye to have done] He blameth not those who do the smallest things commanded; but such as think when they have done these things, they have done all that is required, and so securely neglect the greatest duties: *these*, &c. that is, *justice, mercy, and truth*; and not to have omitted your paying tithes: here is taxed the prepostorous traditions of Pharisees. See on Luke 11. 42. and Doct. *Godwin. Moses* and *Aaron l.* 6. *c.* 3. *Ecclesiam fraudare sacrilegium est. Jerom Negotian. ep* 14. *l.* 2. It is sacrilledge to defraud the Church.

V. 24. *Ye blinde guides*] It is a wretched blindnesse, not to see the absurdity and impiety of such courses; the worse because they were to lead others in religious practices. See Isaiah 42. 19. wickednesse is ever pernicious: but then worse, when the wicked thinks he needs no amendment; but worst of all is it, when he thinketh himself a sufficient guide, and reformer of others, who is himself incorrigible; *Chrys. in loc.* this they owed to their malice: the God of love is light without darknesse. 2 John 1. 5. but *Athanasius epist. ad solitar. vit. Agent.* malice is truely blinde.

Strain at a gnat] It is a proverbial speech, the sense is: you make a scruple of small things, but nothing care for the maine.

V. 25. *For ye make clean the outside of* &c.] Luke 11 39. Hypocrites make much adoe about ceremonies, their own traditions, or things externa and indifferent, but for the inward and most necessary parts of Gods worship, they are very carelesse. See Mark 7. 4.

full of extortion] Getting of other mens goods away from them by oppression, ravage and violence, verse 14. Ezek. 18. 16.

and excess] In the intemperate use of the creatures: how admirable a folly was this in the Pharisees, to be ever nice in having clean houses, and utinsels, with souls so foul? without controversie, external cleannesse and decent compture is commendable, and necessary, but the souls cleannesse is of concernment incomparably greater; for the purity thereof shall make us eternally blessed, chap. 5.

V. 26. *Cleanse first that which is within*] He recalleth them from hypocrisie, to a sincere and inward purity in which they shall have comfort, Tit. 1. 15. this consisteth not in external ceremonies, &c.

V. 27. *whited sepulchres*] See Acts 23. 3. Like those sumptuous tombs which cover stenchie and corrupted flesh and bones of dead carcases. See verse 6, 7, 14, 15 23. So were the Pharisees onely externally and to the eyes of other men, religious; but inwardly vitious and wicked; and so more abominably impious, than they who are apparently so. *Nefario enim quomodo turpiora sunt vitia, quæ virtutum specie celantur*; faith *Jerom ep.* 22. *l.* 2. *Celantur*, for I know not how, more filthy are those vices which are covered with shew of vertues: vizours of religion cannot deceive Christ our Judge: labour for cleannesse of heart, which *David* prayed for, Psalm 51. 10, If we have true purity there, all things *shall be* pure to us; it is onely sin which defileth a man, whose root or fountain is within in the heart; if that be cleansed, then (as it was said of the unwholesome waters of *Jerico* healed, 2 King. 2. 21.) death and barrennesse shall be no more in the words and actions

V. 28. *Even so ye also*, &c.] Thus our Saviour applying his similitude, sheweth himself the searcher of hearts, and detecteth their secret hypocrisie, which men see not: as thou seest the fair outsides of a sumptuous Tombe, thou canst not see the rotten bones therewith covered: So thou seest the outward appearance onely of the hypocrite, thou seest not the secret wickednesse of his heart: but *the Lord seeth not as man seeth: for man looketh on the heart: but the Lord looketh on the heart.* 1 Sam. 16. 7.

V. 29. *Ye build the tombs of the Prophets*] Ye are like your fathers, though you disavow their cruelty against the former Prophets: you are injurious in persecuting the living Saints, and would seem religious in honouring the dead: you build and adorn the tombs and monuments of the Prophets, and other just men, whom your fathers slew for preaching the truth, and reproving their sins: and ye persecute Christ and his disciples for the same cause, and think ye are yet religious. See on Luke 11. 47.

V. 30. *and say*] You pretend you would not have done so: thus, as if your fathers vices were your vertues, you can remember and censure them, but not your own sins.

V. 31. *Ye be witnesses*] Your own words and actions testifie.

unto your selves] Or against your selves; as, Mark 6. 12, Luke. 9. 5.

That ye are the children of them which killed, &c.] Ye imitate them in their impiety; though as yet ye cannot compasse your design; for even now ye are plotting what they practiced: you seem to honour the silent dead, because they reprove you not; but the surviving teachers of the same doctrine, you hate to the death, as your fathers did the former Prophets.

V. 32. *fill ye up*] Since ye will needs do so; that your judgement may come upon you. See Gen. 15. 16. God permitteth not the malice or impiety of any person or nation, to encrease above a certain measure by him limited and bounded, so that they shall no more exceed the same, than the raging sea her full; to which when her proud waves come, they shall soon finde their cub: So when iniquity is come to a certain height, then comes divine revenge to make the consummation, Jer. 30. 11. sinne can have but a definite measure: Seeing therefore ye will not be perswaded to repent and leave your sins; take your course, go on.

The measure of your fathers] They stored up to themselves great wrath, by their killing the Prophets, but yet the measure is not full; there remaineth something which you will do to exceed their wickednesse, and beyond which there can be nothing more impious: they slew the servants, but you will slay the Son of God; the Lord of all the Prophets: *nihil est ultrà Dei injuriam, gravius peccare quod possint. Ambros. in Luc. l.* 7. *c.* 11. there is nothing beyond the injuring of God himself, that men can, more grievous sin.

V. 33. *ye serpents*] This he saith to intimate their kindred in wickednesse (as *Chrysost.* speakes) like their parents, *in veneno malitiæ* ---- (as *Euthymius* expresseth it) in the venome of malice.

generation of vipers] See on chap. 3. 7.

How can ye escape] Seeing your malice is innate, as the vipers poison, and your thrift of the Saints blood hereditary; what hope can you conceive of escape, more than the vain hope of beguiled hypocrites? Though ye may escape mans judgement, ye cannot Gods: or, whosoever escapes hell, certainly ye cannot, who sin out of so destinate a malice.

of hell] See on chap. 5. 22. Eternal damnation of body and soul, in the most intense torments of hell fire: there is no way to escape that most wretched second death but the living way Christ Jesus, whom you hate, and seek by all means to put from you, or destroy: the invincible hardnesse of your hearts will not suffer you to believe and repent, that you may obtain mercy: now however your fair semblances of, and pretences to sanctity before men acquit you from their censures and judgement, yet no disguises can deceive God, who seeth the very secret thoughts of all men, and whose judgement is inevitable, such as none shall escape, 2 Cor. 5. 10.

V. 34. *Wherefore*] Seeing ye are so cruel, ye shall have matter to exercise your cruelty: Gods work must be done, mans impiety cannot overcome Gods mercy; nor the abusers thereof escape his justice.

I send unto you] After my resurrection and ascension into heaven. Here appeareth the unspeakable goodnesse of God, and mercy of Christ, still sending his servants to invite the obstinate jewes to faith and repentance, that they might live: yea after they had put him to death with all the spightful aggravations thereof, which the power of man could act, or Satans malice invent; notwithstanding all this, he that said of old to the rebellious Israel, *yet return unto me*, Ier. 3. 1. after all these injuries foreseen, faith --- *behold, I send unto you Prophets* -- that is, as I have formerly sent you Prophets, so will I send you wise men, *Scribes*, that is, learned men, though I know before hand, you will likewise kill, and persecute them.

Prophets and wise men, and Scribes] He calls the Apostles and Pastours under the Gospel, by that name of Prophet, which was best known to the jews; and mentioned verse 30. that they that honoured the dead Prophets, and their wise men and Scribes; might know what account they ought also to have made of the Apostles, that were more excellent than they. See on chap 11. 11.

ye shall kill] Ye shall be permitted to exercise the like cruelty on them, which the Prophets have suffered.

in your synagogues] See chap. 10. 17.

from city to city] Chap 10. 23.

V. 35. *All the righteous blood*] All the blood of righteous men: so terrible shall your judgement be, that you may seem to answer for all the murders of the godly from the beginning of the world, unto that time.

of the righteous Abel] Gen. 4. 8. Who was a righteous and just man, accepted of God.

of Zechariah] 2 Chron. 24. 22. These are named, because the blood of the one, was said to cry for revenge, Gen. 4. 10. (as indeed all blood unjustly shed, doth) as did the mouth of the other at his death: or because the one was the first righteous man, and the other *Zechary* sonne of *Jehoida* the Priest stoned, 2 Chron. 24. 21. a Prophet of the same name, or one of the last Prophets, whose name is upon record in the old Testament. See note on Luke 11. 51.

whom ye slew] Because the nation is still accounted the same: So Mark 10. 3. John 6. 32. and 7. 22. Act. 7. 38.

V. 36. *All*

V. 36. *All these things*] All these punishments: the just revenge on an impious nation, for the blood of the servants of God, shed for the testimony of his truth: however vengeance on them was slow, yet it was sure, to their utter extirpation and dispersion of their remnant unto this day.

upon this generation] For Jerusalem was soon after destroyed

V. 37. *O Jerusalem, Jerusalem*] Luke 13. 34. The name is doubled, to expresse great affection in the speaker: as 2 Sam. 18. 33.

that killest the Prophets] Nehem. 9. 26. Act. 7. 32.

and stonest them which were sent] 2 Chron. 24. 21.

How often would I have gathered] He speaketh of his humane and ministerial will: or, *de voluntate signi*: God often offered them mercy, protection, and sundry favours, which they wilfully put by through their sins, from which they would not be reclaimed. See on Luke 13. 34.

thy children] The Jews, whose mother City was Jerusalem, to which they repaired for solemn and publick worship, judicature, and succour, in war, or publick calamities Luke 10. 14.

together] A long time striving with them, to bring them to faith and repentance. See Psal. 17. 8. & 91. 4.

ye would not] So Prov. 1. 24. Isaiah 65. 12. & 30. 20. Jer. 7. 33. Ezek. 24. 13. *nos calamitatum nostrarum auctores fumus --- nos, inquam, nos, etiam Deo nolente, cruciamus. Salvian. l.* 8. we are the authors of our own woes --- we, I say, we our selves, (against that which God would in mercy) torment our selves --- *nihil est in nos, crudelius nobis*: there is nothing more cruel against us, than our own selves; we will not be healed. See Ezek. 18. 31.

V. 38. *Your house is left unto you desolate*] Your city and temple shall be destroyed: God often and long offereth mercy, but at last (as *Cardan* speaks out of *Valer. Max.*) *tarditatem supplicii --- gravitate compensat*; he recompenseth the slownesse or delay of the punishment, with the grievousnesse thereof. See on Luke 13. 35.

V. 39. *Ye shall not see me*] in this bodily manner.

henceforth] For this was in his last journey to Jerusalem; and the last time of his publick teaching. See on Luke 13 35.

till ye shall say] Ye would be glad to have me present, when Jerusalem shall be distressed; then would your selves be glad to cry, save Lord, which ye thought much to hear the children cry, chap. 21. 16. or after my resurrection, ye shall see me no more, till good men among you rejoyce at my coming to judgement, with such acclamations as Jerusalem heard, chap. 21. 9.

CHAP. XXIV.

Verse 1 JESUS *went out*] Mark 13. 1. Luke 21. 5. to the mount of *Olives*.

departed from the temple] Purposing to come there no more; having taught there, divers dayes together.

to shew him the building] Chap. 22. 38. He had foretold the destruction of the temple, they shew him the building, as they went toward the Mount of Olives, from whence was the Temples fairest prospect; pitying that such a magnificent pile should be destroyed: as if they said, behold, what a goodly house thou wilt lay waste. *Theophylact.*

V. 2. *There shall not be left here*] Luke 19. 44.

one stone upon another] It shall be utterly destroyed, and demolished: it signifieth an extream and utter devastation, which came to passe by *Titus* and the Roman Army, wasting all with fire and sword, and evening with the ground, that magnificent Temple and city, which was the glory of the world. (See *Joseph. l.* 7. *c.* 9, 10. 12. *de bel. Jud.*) though *Titus* by a strict edict at first storming the city, forbad the defacing of the Temple; yet the souldiers burnt it and the city; this siege began at the passeover, and the Temple was burnt (as some say) *August* 10. when it had stood 589. years: the city was burnt, *Septemb.* 8 in the year of our Lord, 71. *Abr. bucholcer. ind. chron.* Such is the truth of Christ no power or counsel of men can defeat it: so miserable was the blindnesse of the Jews, who seeing these things come to passe, according to the prediction of Christ, could not then, cannot yet, repent and believe in him. See Ier. 7. 4. So just is God in rejecting them: so long as the malady seemeth to promise any hope of recovery, the Physician useth gentle means of recovery, but when he despaireth of the cure, then as *Athanasius* saith, *de prodit. Jud.* ἀνεκφύστοις μέλασι the disaffected part is cut off: so dealt God with them.

V. 3. *upon the Mount of Olives*] *Mark* addes, *over against the Temple*, which words shew the occasion of this.

The Disciples came unto him] That is, *Peter, James, John*, and *Andrew*, Mark 13. 3.

privately] Because it was a dangerous question to be asked in publick, concerning the destruction of the Temple, as may appear, chap. 26. 61. Act. 6. 14.

tell us] Here are three distinct questions propounded; the first concerning the destruction of Jerusalem and the Temple: the second, about Christs coming, not to judgement, but as they dreamed, to his temporal kingdom: the third, concerning the end of the world: the answer to the first, (as some conceive) reacheth to verse 23. to the second, from thence to verse 36. to the third, from that verse to the end of the chapter: but indeed, to the first and third, he answereth somewhat promiscuously, so that somethings must be understood of the destruction of Jerusalem, and some things concerning the end of the world.

V. 4. *That no man deceive you*] Satan will be busie to seduce you by many and variable impostors, which he will send into the Church to corrupt the doctrine, which I have delivered you, but be you vigilant, that you be not deceived.

V. 5. *in my name*] Some pretending that they are authorized by Christ: as, Acts 19. 13. Some that they had the same authority with Christ; or that they were Christ the Messias: as here verse 23. John 5. 43. Some promising them temporal deliverance; which they expected, Luke 24. 21. See Acts 5. 36, 37. and 21. 38.

V. 6. *of wars*] Slaughters, and bloody tumults, as among them under *Caius*: so also among other nations.

rumours of wars] Reports, and expectation of other like troubles.

Be not troubled] Be not affrighted at them; be not dejected, but consider Gods power and protection over you.

the end is not yet] Understand this of the Iews final destruction, or of the end of the world.

V. 7. *Nation shall rise against nation*] As, 2 Chron. 15. 6. Such troubles fell out under *Claudius* and *Nero*, as also many since, in divers parts of the world.

There shall be famine] Acts 11. 28. λιμοὶ καὶ λοιμοί. Sword, famine, pestilence, deaths; three weapons; like *Joabs* three darts, 2 Sam. 19. 14.

pestilences] Which usually follow wars, and famine, Revel. 6. 5, 6, 8.

V. 8. *Of sorrows*] They shall go before the destruction of Jerusalem, as the pains of a woman before her travel. See Psal. 48 6. Isaiah 13. 8. Ier. 30. 6, 7.

V. 9. *Then shall they deliver*] Chap. 10. 17. Luke 21. 12. John 16. 1. Christ here passeth from his discourse of common calamities, to the peculiar crosses and sufferings of his: the Iews shall apprehend you, and convent you in their consistories: as *Peter* and *John*, Acts 4. and 5. chapters.

all nations] Not the Iews onely. But ye shall be hated also of all other nations into which ye shall go to preach the Gospel; where Satans malicious influence will ever be ready to instigate persecutors of the truth. All nations through which the devil travelleth, 1 Pet. 5. 8. Revel. 2. 10. who, ever worketh in the children of disobedience, Ephes. 2. 2.

for thy names sake] For the profession of Christ. See chap. 5. 11.

V. 10. *Many be offended*] Scandalized at the present calamities, befalling Gods people, shall fall from the Christian profession, chap. 13. 21. See 2 Tim. 1. 15.

shall betray one another] The Apostates shall betray those who will not with them deny the faith, and run to destruction of body and soul for company.

V. 11. *False Prophets*] Acts 20. 30. 2 Corinth. 11. 13. 2. Tim. 2. 18. Such as shall feign themselves to be the most holy teachers of truth: many such shall rise intruding themselves into the work of the ministry, unto which they are not called of God: neither shall they be easily discovered, but so subtily act, as closely to carry on their designes under fair pretences of singular zeal for the cause of Christ; in so much as that they shall deceive many good and knowing men.

V. 12. *Iniquity shall abound*] Because of their cruelty toward Christians, love to God and man, shall grow cold, not shewing it self as before in offices of piety and charity. See 2 Tim. 4. 16. Heb. 10. 25. Malice of neighbours, and decay of charity, are certain symptomes of imminent judgements of God over a nation.

V. 13. *but he that shall endure*] Rev. 2. 10. Not a good beginning onely, but perseverance shall crown our hopes.

shall be saved] Either freed from the common temporal calamities, or however he shall obtain eternal life, and salvation in Christ Jesus; *virtus boni operis perseverantia est, Gregobom. in Evang.* 25. the vertue, or excellency of a good work, is perseverance, the end makes happy: *Paul* began ill. Act. 8 1 & 9. 1. but ended happily (See Rom 8. 38. Phil. 3 6, 7. 8. &c. 2 Tim. 4 6, 7, 8.) *Judas laudantur exordia, sed finis proditione damnatur. Jerom ep.* 21. *l.* 2. *Furia* (See chap. 10 4. & 26. 47, 49. & 27. 4, 5. act. 1. 18.) *Judas* beginning is commended, but his end is condemned of treason: let him that thinks he standeth, *take heed lest he fall*, 1 Cor. 10. 12. See Ezek. 18. 24.

gospel of the kingdom] Joyful tidings concerning the kingdom of heaven.

V. 14. *In all the world*] To all the then known parts of the world the Gospel was preached before the destruction of Ierusalem. See Mark 13. 9, 10, 11. Rom. 1. 8. Colos. 1. 23.

for a witnesse unto all nations] Of the mercy of God offered them in Christ, and of the obstinacy of the Iewes, that they might understand that God had justly rejected them, who were incorrigible.

Then shall the end come] Then the utter ruine of them, and the ruine of Jerusalem, their Temple, and service there, shall come, as verse 8. See Exek 7. 2.

V. 15. *When therefore ye shall see*] Mark 13. 14.

the abomination of desolation] These words are taken from Dan. 12. 11. where we read, that from the time that the daily sacrifice should be taken away, *to give, or set up* שקוץ משם *shikkûts shomem* 70. as here, τὸ βδέλυγμα ἐρημώσεως the destructive *abomination*; or as the Hebrew is given by some, *abominationem stupendam*, or *obstupefacientem*; thus the Prophet called the prophanation of the Temple, whether we understand it, with *Theophylatt*, of *Cæsars* image there set up; or of the setting up of the Eagle (the signe in the Roman standard) in the 13. year of *Nero*, in the moneth of *May*, in Judea, according to the word of the Lord by *Moses*, Deut. 28. 49 *The Lord shall bring a nation against thee from far*; as, נשר תדאה *vide hannasher, the Eagle flyeth*; *in similitudinem aquilæ volantis &c. Hatter: on a flying Eagle: a nation whose tongue thou shalt not understand*: or that which (after the Roman Eagle was seen there in their flying colours) fell out in the time of *Cæsar Adrianus*; who for the Jews rebellion under their *pseudo-Messiah*, *Barcochebas*, interdicted the Jews return to Jerusalem; and to that purpose, not onely changed the name of Jerusalem to Elia, but also caused the marble statue of an Hog (which was an abomination to the Jews) to be set up over that gate of the city which opened toward Bethlehem; it was a certain signe and token of their desolation and finall destruction; their sceptre departed; they subjected to the Roman Empire, their Temple demolished, their daily sacrifice ceased, and they scattered over the world; was the completion thereof, which *Daniel* foretold, a-bout 670. years before it came to passe; and this was about an hundred years after the blasphemous Jews had cryed out, *his blood be on us, and on our children*: Gods justice is ever sure, though sometimes slow. See on Luke 21. 20. &c.

by Daniel] See Daniel 9 27. & 12. 11.

in the holy place] In Judea, the holy Land: before the holy City. See Isaiah 63. 18. or as *Theophylatt* thinks, *Cæsars* image set up ἐν τοῖς ἀδύτοις τοῦ ναοῦ, in the inward parts of the Temple.

let him understand] Let him take notice, that when they see the Roman colours flying in Judea, the Temple and City shall be destroyed, and the Nation of the Jews finally scattered, according to the Prophet Daniels prophesie, Dan. 9. 26.

V. 16. *Then let them*] being warned by these signes, let them flee to save their lives. See on Luke 21. 21.

into the mountains] For there would be no safety in any of their cities. So Gen. 19. 17.

V. 17. *Not come down*] If he can escape with life some other way; let him make all the haste he can to be gone, and not stay to save ought of his goods.

V. 18. *His clothes*] His coat, or cloak, or other garment, such as men use not to work in, in the fields; lest carrying too long in the city, the Roman siege shut him up to destruction, with the rest which shall perish there: ἱμάτιον signifieth either house furniture, carpets, coverlids, &c. or a coat, *Budæus, ex Athenæ. l. 12.*

V. 19. *That are with child*] Such could not well flee, at the enemies approach, because of their burden; nor nurses from their children. See Luke 23. 29.

V. 20. *Not in the winter*] Because bad wayes, and foul weather might hinder them.

Neither on the sabbath-day] They not understanding, that in case of necessity, it was lawful to flee or make defence on the *sabbath-day*, might more be exposed to the fury of the enemy, neither could they that day get things necessary, by reason of their strict observation of the sabbath. Christ accommodateth this speech unto the infirmity of the Jews the sure whereof is, that they should pray unto the Lord, whose divine providence ruleth over, and disposeth of all, that nothing might befal them which might make their afflictions more grevious and dangerous unto them, or hinder their flight from their enemies, and the fury of the war to come upon them; as incommodiousnesse of wayes, shortnesse of dayes, cold, stormy, winter-weather, &c. or importunity of the sabbath, wherein they might be troubled in conscience, if necessity should compel them to flie beyond the short measure of a sabbath-dayes journey, which would not see them beyond the lines of a besieging enemy: finally he admonisheth his disciples hereof, that they might acquaint those Christians among the Jews the survivers, that when they should see these things drawing nigh, they might by no meanes delay, but speedily be gone (as *Eliah* said to *Ahab* before the storm, 1 King. 18. 44.) *that the shower stop you not*: or as the *Angels* said to *Lot*, Gen. 19. 17. *escape for your lives, look not behinde you, neither stay in all the plaine, escape to the mountaine, lest you be consumed*, and the storme overtake you. *Remember Lots wife*, Luke 17. 32.

V. 21. *Such as was not, &c.*] To that nation, Luke 21. 23. Exod. 9. 24. *Luke* reciteth some kindes of those tribulations under the name of the *dayes of vengeance* upon the Jews; to wit, that they should fall by the edge of the sword, be led away captive into all nations, &c. which accordingly came upon them,

V. 22. *No flesh be saved*] He speaketh of the calamity of the Jews (as may appear in that our Saviour said, Luke 21. 23. *there shall be great distresse in the land, and wrath upon this people*) and in his speech relateth to the same; the meaning is, none of the Jewes should be saved from that slaughter, except the Lord should shorten those dayes of affliction before mentioned: flesh is by a figure, taken for mankind, and here, as Jer. 12. 12. and 45. 5. for the Jews,

for the Elects sake] For the Elects sake. διὰ τοὺς ἐκλεκτούς. *Theophylatt*, of themselves; or, which were among the Jews which should perish.

those dayes shall be shortned] He meaneth ὡς ἐλλείψεις καὶ τὸν πόλεμον. *Theophylatt*, those (dayes of) afflictions and wars, which were coming on the Jews: had they long continued, they must have all perished by the sword and famine: but they had a speedier end of their calamities; the obstinate impiety of reprobates provoked Gods justice, to have continued them long; but his mercy prevailed for the Elects sake to shorten them, and quickly end that bloody war, by giving the Roman a speedy conquest: so that Jerusalem was taken in five moneths, or there-a-bout; which could have been, but that the seditious citizens burnt up their own store of corn. See *Joseph de bel. Jud. l. 6 c. 1.* and the many fortified towns in Judea and Galilee, were taken in a year and halfe: which was then imputed to the hand of God, favouring and prospering the Roman; *Joseph. q. l. 3. c. 11. l. 7. c. 16.* all which God did for his truth and Elects sake: for from that miserable slaughter, Jerusalem being rendred, there escaped above four hundred thousand persons. *Joseph q. l. 7. c. 15.* which were dispersed among the nations.

V. 23. *Then if any man, &c.*] Mark 13. 21. Luke 17. 23. Then when Satan shall be loosed, Rev. 20. 3. and become a lying spirit, in the mouths of seducing impostors. See 1 Kings 21. 22. 2 Cor. 11. 13, 14, 15. 2 Thess. 2 9. &c. Rev. 12. 9, 12. then, whatsoever men seem in excellency, or authority, if they preach otherwise unto you, than that you have received, *let them be accursed*, Gal. 1. 8. hear them not.

V. 24. *false Christs*] Either such as *John* calleth Antichrists, 1 John 2. 18. or such as shall feign and call themselves Christs.

false Prophets] Those who teach lyes; falsely interpreting and applying the word of God to sinister and impious ends: as do Sectaries, Schismaticks, and Hereticks: men pretending to much godlinesse and gifts, with power to exercise the same in the Ministry, to which God calleth them not: to their opposition of the truth of Christ denominateth, and sheweth them false; and their usurping the Ministry, Prophets, but false ones; and therefore not to be heard of those that love the truth that they may be saved: See 2 Thess. 2. 10, 11. 12. for otherwise they could be but false and erring lacks, or people, they had not so much as a semblance of Prophets. Some understand here the false Prophet, mentioned, Rev. 16. 13. and some, Mahomet.

shew great δώσουσι σημεῖα: *they shall give*, or openly shew forth: so the Hebrews use their word נתן *nathan*.

signes] That is, lying wonders; as, 2 Thess. 2. 9. Revel. 13. 13.

deceive the very Elect] Not among the Jews onely, but among the Gentiles also, called to the faith of Christ, which they did dangerously attempt, by their specious pretences, and shews of extraordinary zeal and godlinesse: for, as *Minucius Felix* saith, *incauté creduli circumveniuntur ab his quos bonos putaverunt*. the incautiously-credulous are circumvented of these, whom they thought to be good men.

V. 25. *Behold I have told you before*] That your selves by this forewarning, may be armed against their delusions, and may not be troubled, when you shall see so many falling away from the truth, and giving heed to the spirit of errour. See John 16. 14.

V. 26. *He is in the desert*] That is, Christ, or his true Church where he is present, is in the separation, and among those who withdraw themselves from the publick professours of Christianity: for those false Christs, and their instruments, used to draw men and women out into the desarts, where they might more securely, and without discovery or resistance, make head, and gather congregations.

in the secret chambers] In the inward rooms, and private places, apt for conveniciles: it is true, *honestæ semper publicè gaudent, scelera secreta sunt*: things honest ever rejoyce in being publick, impieties are secret: which though it be not always so because the best are most persecuted and suppreſt, and God is just in bringing wickednesse to light; yet ever the good would appear, and the vitious would be concealed.

V. 27. *As the lightning*] They need not seek Christ, his kingdom, or coming to judgement, in this or that peculiar place; he will appear like the lightning in a moment to the startled world.

V. 28. *For wheresoever*] Luke 17. 37. A proverb used concerning things every where alike: the meaning is, it will be found of those who look after it.

V. 29. *Immediately after*] The like calamities shall befall the Roman

Roman Empire, that had by them afflicted the Jews before. See Revel. 6. 12, 13. These things may be spoken allegorically: as, Isaiah 13. 10. & 24. 23. Ezek 32. 7. Joel 2. 10. 31. & 3. 15. Job 30. 28. Jerem. 15. 9. Amos 8 9. Some understand it literally to be fulfilled a little before, or at the last day; but that useth not so to be described, but by fire, 2 Pet. 3. 12. others take these things litterally for strange sights in the heaven, either before the destruction of Jerusalem, or before the day of judgement: of which time they who understand it conceive that he saith, *immediately*, that men may ever watch and provide for his coming: as, Phil. 4. 5. Heb. 10. 37. 2 Pet. 3 8. or *immediately* after the troubles of the Church under Antichrist, which some think intended in the former verses, as, 2 Thess. 2. 8. or after the great troubles of the Church. Rev. 20. 7 8, 9. where of these Jewish or Gentile troubles might be a foregoing signe: some think the certainty of the thing onely here intended, and not the neernesse of time. See on verse 33.

shall the sun be darkned] Mark 13. 24. Luke 21. 25. See on Acts 2 19. certainly he foretelleth the signes which shall precede the last day: but how the sunne shall be darkned, the moon obscured, or the stars fall, it is rather to be expected than defined by us.

the powers of the heavens] The spheres and stars of heaven; except we take it allegorically, as some do.

V. 30. *signe of the Son of man*] Such as shall testify that Christ is coming to judge: what that signe shall be, whether some extraordinary *comet*, as some conjecture, or the signe of the cross, or some other glorious light; the Scripture not determining, we should but vainly enquire.

all the tribes of the earth] All families and kindreds: it is an allusion to the Jews distributed into tribes.

shall mourn] They shall be in such sorrow, that they shall smite on their breasts, as with horrour of heart; and confusion of face, by reason of those grievous and inevitable judgements then upon them, for their contempt and abuse of this Gospel. See on Luke 21. 26.

They shall see the Son of man] Rev. 1. 7. At his last coming, sitting on the clouds, as on a throne of glory, *chap.* 25. 31. Acts 1. 9. 11. 1 Thes. 1. 17.

with power] With all the holy Angels attending him, 1 Thes. 4. 17. *chap.* 16. 27. & 25. 31.

and great glory] With a visible brightnesse; and divine Majesty.

V. 31. *And he shall send his angels*] See 1 Thes. 4. 16. and chap. 13. 41. That is, his holy Angels, who are his ministring spirits, [*ent forth to minister for them that shall be heirs of salvation.* Heb. 1. 14. this he here speaketh to comfort his, against the terrour of that most dreadful day of the Lord, which shall come as a snare and destruction upon all the children of disobedience. See Luke 21. 28. 1 Thes. 4. 18.

with a great sound of a trumpet] Or with *a trumpet and a great voice*: as, Exod. 19. 19. & 20. 18. See Psal. 47. 5. 1 Cor. 15. 52. 1 Thes. 4. 16.

shall gather together] As the manner was to gather the people together with a trumpet, Numb. 10. 2.

from the four windes] From all quarters of the world. See Isa. 43. 5, 6. Rev. 7. 1 Zech. 2. 6. See on chap. 8. 11.

from one end of heaven] In respect of our sight: otherwise, heaven is round, and hath no end. See Psal. 19. 6. Deut. 4. 32. & 28. 64. from east to west, from north to south.

V. 32 *yet tender*] In the spring, when the sap riseth, and shooteth out into the branches. See on Mark 13. 28.

putteth forth leaves] Cant. 2. 13.

V. 33. *When ye shall see these things*] When ye shall see these things befall the Jews, look for those things which shall shortly after befall the rest of the world also: for the one is the forerunner of the other, as the putting forth of the leaves of the fig-tree, is of the Summer. Or when ye shall see those extraordinary things mentioned, verse 29. look for Christs coming to judgement speedily.

is near] The coming of the Son of man, Christ Jesus, verse 30. or trouble is near coming on the Gentiles, when Jerusalem is destroyed: then it is neer, as it were certainly at the door. See Gen. 4. 7. Iam. 5. 9. Phil. 4. 5. Rev. 1. 3.

V. 34. *this generation shall not passe*] Some alive shal see all fulfilled that I have spoken, concerning the destruction of Jerusalem, and the troubles accompanying it.

all these things] That are shortly to come, opposed to that day, verse 36. where he speaketh of the last day.

V. 35 *heaven and earth shall passe away*] Mark 13. 31. may sooner passe away, than any of my words prove false: as chap. 5. 18. Luke 16. 17. Isa. 54. 9. 2. Pet. 3. 10.

V. 36. *of that day*] Of the day of judgement, and of the end of world of which, verse 30. 31. which was expected of all Gods people, 2 Tim. 1. 18.

hour] The time and season, 1 Thes. 5. 1. hour taken at large, as 1 John 2. 18. Rev 3. 10. & 14. 7, 15.

knoweth no man] God hath hidden that day and hour from us, that we might never be secure, but always prepared for it; *ut pendulo expectationis incerto mens solicitè---adventui diem semper expectans, semper expectando speraret, &c. Hilar. de trin. l. 9.* that the minde solicitous with a pendulous uncertainty, always expecting the day of his coming, might in expecting always hope for it, and have a watchfull care against that uncertain, certain hour. So saith our Saviour, be ye also prepared, because ye know not what hour the Son of man will come. See Luke 12. 40.

not the angels of heaven] Much lesse sinful men on earth, who are far below them in knowledge.

V. 37. *for as in the dayes of Noah*] Gen. 7. See on Luke 17. 26.

so shall also the coming &c.] That came suddenly when the secure world thought of nothing less; and so also shall Christs coming be, to judgement, when the secure world least expected him, 2 Pet. 3. 10. 1 Thes. 5. 2, 3.

V. 38. *they were eating and drinking*] Men were then also given to brutishly sensuality, and secure luxury, as here, verse 49. τρώγοντες, *eating by gnawing*, which is proper to beasts: he reproveth luxury, not a sober use of the creatures. See on Luke 17. 27.

giving in marriage] See on chap. 22. 30.

V. 39. *and knew not*] Took no more notice of it, than if they had heard nothing at all of it, not believing what *Noah* had foretold.

took them all away All the secure unbelieving world; of which number *Noah* and his family were not.

so shall also] So unprepared shall men be at the day of judgement, as if they had never heard thereof: and many of them who cannot but believe, or at least fear it will come; yet vainly procrastinate, and put of their repentance and preparation from day to day, untill death and judgement suddenly come upon them, and finde them unprovided.

V. 40. *Then shall two*] See on Luke 17. 36.

in the field] At their harvest work, other labour in sowing, about their cattle, or other like employment.

the one] One of the two: they shall not be taken by families, as *Noah* was: but one friend shall be taken by Christ into heaven, and another left for the devil to carry into hell. Some think it also hateth to the destruction of Jerusalem.

shall be taken] As led by the hand out of the common danger and destruction: an allusion to Gen. 19. 16. the Syriack giveth by a word, which among other significations, importeth to lead out, or into, as John 16. 13. Rom. 8 14. or to take to ones self, John 14. 3. See on Luke 17. 36.

V. 41. *two women*] Bondwomen, or of the meanest condition, such as used to grind at the mill, Exod. 11. 5.

V. 42. *watch therefore*] Mark 13. 35. watching is enjoyned all Christians here; and Ministers after, verse 45. Luke 12. 41. we must by faith expect our Saviour perpetually, and be ready to receive him, verse 44. *qui enim pœnitenti indulgentiam promisit, diffimulanti diem crastinam non spondit, Prosper ep.* for he that promised mercy to the penitent, hath not promised to morrow to the dissembling, So also *Greg. hom. 12. in evang.* we must therefore always expect the last day, which we can never foresee.

V. 43. *But know this*] Luke 12. 39. 1 Thes. 5. 2. this you must necessarily know, except you are willingly ignorant: as 2 Pet. 3. 5. this is evident to common reason.

in what watch] Matth 14. 25. that is, in what hour of the night, which they divided into certain watches.

broken up] *Digged through*, as thieves use to do, Exodus 22. 2.

V. 44. *such an hour as ye think not*] Unlesse ye watch; for the Master of the house dreams not of the coming of the thief. The secure man thinketh not of the suddain coming of Christ which will be more terrible.

V. 45. *who then is*] Luke 22. 42. See note thereon: as if he said, Faithful Prelates are but rare, but ever blessed, as verse 46. such a one is, as *Theophylatt* expresseth him, σπουδαῖος καὶ δυσευρέτος, *rare and hard to be found.*

ruler over his] As a Pastor over the flock, or a steward of the mysteries of God, 1 Cor. 4. 1. See on Luke 12. 42.

household] Over his servants, ἐπὶ τῆς θεραπείας αὐτοῦ, *over his service*, or over the rest of his servants, *famulitium*, interpreted, *Theophylatt*, *over the sons of his house*, or family: Syr. over his domestical servants.

to give them meat] As Gods steward: that is to preach the doctrine and knowledge of Christ, which like those five loaves which Christ blessed, is not diminished, but encreased by giving out to many, or like the widows oyl, 2 Kings 4. encreased, onely by pouring out.

V. 46. *blessed, &c.*] Happy shall they be, if they persevere in their faithfull diligence, and care for the people of God: though perhaps they may suffer many unworthy things of a present impious world, as the Prophets, Apostles, Martyrs, and most faithful Ministers, ever did; yet happy shall they be when Christ, appearing to call them from hence, shall finde them vigilant over the flock committed to their charge.

V. 47. *Ruler*

V. 47. *ruler over all his goods*] All that he hath: of a steward he will make him overseer of all his estate, Gen. 36. 4, 6. he shall advance him to a greater command and dignity. See Revel. 2. 26. and here verse 45. the meaning is, he shall reign with Christ, and be partaker of the riches of his grace, and blessedness.

V. 48. *that evil servant*] But if the evil steward neglect the salvation of the people; if he tyrannize over them.

say in his heart] If he think with himself, Psal 14. 1.

my lord delayeth his coming] It will be long ere he comes: as 2 Pet. 3. promising himself a long life, and time to repent in, and to make his peace. So securely contemning and abusing the long suffering and patience of God; presuming to do any violence and injury to Gods people, because he doth not presently appear against them, and their impiety.

V. 49. *to smite*] To exercise any kinde of cruelty on his fellow-servants (by virtue of his authority) for whose good and welfare he was put into that office, which therefore he ought to have had the more care of, 1 Pet. 4. 10.

with the drunken] If he give lewd example of luxury and intemperance, making him scandalous, his ministery lesse effectual, and the very doctrine he preacheth despicable, so causing the name of God to be blasphemed.

V. 50. *when he looketh not for him*] Of which (day) he thought not, faith the Syriack interpreter: the judgements of God are not so much as in the thought of the wicked: they cry, *peace, peace*, till sudden destruction come upon them, then are they the most dejected men of the world. See 1 Samuel 28. 20. and Daniel 5. 1, 2, 6, 7.

V. 51. *cut him asunder*] διχοτομήσει αὐτόν, *cut him in two pieces*; either by renting his soul from his body; or body and soul cast out of Gods blessed presence, divided him from the elect to damnation. See on Luke 12. 46.

his portion with hypocrites] He shall have greater punishment than ordinary: as also hypocrites must expect; because counterfeit sanctity is double iniquity. See Job 20. 29. Psalm 11. 6.

weeping, &c.] Matth. 8. 12. & 13. 42. 50. & 22, 13.

CHAP. XXV.

Verse 1. THen] The evangelist prosecutes the conclusion of Christs last sermon, concerning his glorious and sudden appearance to judgement, and his duty in watching, lest that day finde us unprepared, or unfaithful in our duties: *then*, in the day of Christs coming, mentioned Chap. 24. 51.

the kingdom of heaven] The Church in this world, *Greg. hom.* 12. *in Evang.* as Matth. 13. 41. or the condition of men in the Church

virgins] The custome then was to make marriage feasts in the night: the bridegroom used to come with a choice company of young men, which were called the *children of the bridechamber*, chap. 9. 15. certain virgins of the acquaintance or kinred of the bride, used to go meet the bridegroom, attending him unto the wedding house: to which custom Psal. 45. 14. alludeth; *she shall be brought unto the king, in raiment of needle work; the virgins her companions that follow her shal be brought unto thee*: by virgins here are signified pure souls, as 2 Cor. 11. 2, 3.

which took their lamps, and went forth] They carryed them forth (as the custome then was) lighted for the service of the bridegroom and his train; in which there was both solemnity, and accommodation of light for the company passing by the way.

V. 2. *Five of them*] He saith not this to intimate that there were as many wise or good men, as wicked which are truly foolish: the whole world (unregenerate) lieth in wickednesse, 1 John 5. 19. but he simply noteth the difference, in an equal condition; in which all Christians alike, professe their hope of salvation by Christ, and their expectation of him to judge the living and the dead: yet among these there is much difference, some truely believe, some are hypocrites: some professe in words onely, but not in heart, having a forme of Godlinesse, but denying the power thereof: they confess they expect a judgement; but live as if they thought in their hearts, there were no God to call them to account. See Psal. 14. 1. &c. none but the foolish can think, and do thus; or hope to imposse on Gods all-seeing justice: but they are wise, who truely fear God, and endeavour to serve him faithfully (Psal. 111. 10.) though there are but few such.

were wise] So shewed they themselves such, in providing timely for their present employment.

were foolish] These shewed themselves such, in neglecting the main, for which they were called, and came together: such are they, who professing faith in Christ, yet prepare not themselves against his coming, For as *Augustine* saith, *de verb. Domini serm.* 23. these are not *qualescunque animæ, fed tales, quæ habent catholicam fidem, & habere videntur bona opera in Ecclesia Dei*, not every, or any soul, but such as have (or professe) the Catholique faith, and seem to have good works in the Church of God. In his 120. epistle to *Honoratus*, he interpreteth this something neerer, of men (*altenâ laude letantibus, & propter ipsam inanem laudem, non propter conscientiam suam; ubi illis testis est Deus, bona operantibus*) rejoycing in others praising them, and doing good, not for their conscience sake, where God is their witnesse, but for vain praise of men.

V. 3. *took their lamps*] By which is represented, profession of faith and sanctity.

but no oyl] Besides that which was burning, and spent ere the bridegroom came, verse 8. that is, they had no good works of faith, (charity and sanctity) without which faith is dead, and inactive. See Galat. 5. 6. James 2. 26. so *Jerom* on this place saith, they have no oyl, who seem to confesse the Lord with like faith: *sed virtutum opera negligunt*, but neglect good works.

V. 4. *oyl in their vessels*] In their lamps: the meaning is, they prepared to meet Christ, with faith, repentance, and charity; which is, (as *Jerom* saith) *lumen indefitiens*, a light which shall never fail, or go out: See 1 Corinth. 13. 8. faith shall end in enjoying, but charity shall be perfected, not ended in heaven: this oyl then is that which the Apostle speaketh of, 2 Corinth. 1. 12. the testimony of their consciences: this is to carry oyl with them, not to buy of those that sell, that is of flatterers, *Augustine ep.* 120. who do good, *ut laudetur Deus*, that God may be praised.

V. 5. *while the bridegroom tarried*] It was not a little time, *inter priorem & secundum adventum hominis, Jerom*, between the first and second coming of the Lord Christ: Christs coming must be expected with holy patience, Habak. 2. 3. *Mora sponsi pœnitentiæ tempus est. Hilar. can.* 27. the bridegrooms tarrying is the time of repentance.

all slumbred] Some died (as *Jerom* interpreteth) others after long attendance, and expectation, began to be possessed with secular cares, distracting their thoughts from a present watch, and looking for Christ; so *Augustine ep.* 120. which slumber, elect and reprobates are in severall degrees, sub-ject to. Good men are at some times somewhat more negligent than they should be; but they alwayes keep a good conscience, and an heart prepared, in some good measure to receive Christ, Acts 23. 1. and 24. 16. 2 Corinth 1. 12. Cant. 5. 2 their security is but of infirmity, and their estate was made sure before; the carnal and worldly have, at best, but the lamps of profession, and want the oyl and substance of religion, that is, the power thereof, 1 Tim. 1. 5. 2 Tim 3. 5.

V. 6. *at midnight*] *Subitò quasi intempestâ nocte. & securis omnibus*, suddenly, as in the still of the night, *Jerom, Euthymius*, because he will come ἀνέλπιστος, unexpected, as *Theophylact* speaketh: or as *Hillary can.* 27. *cunctis ignorantibus*, in a time which none knows; Christ will come when he is least looked for: as the bridegroom came at midnight, later than the usuall manner was.

a cry made] This is generally understood, by *Chrysostome, Theophylact, Euthimius, Jerom, Hillary*, &c. of the voice of the Arch angel, and the trumpet of God, to awaken all, even those who are in graves, and depths of the seas, of which John 5. 29. 1. Thes. 4. 16. 1. Cor. 15. 52. which is most certainly true: but this circumstance relateth also to the custom, and accommodation of the parable: and in the substance of the matter, we may understand this noise, to be also the voice and importunity of them, who exhort, and admonish us to prepare, and meet Christ.

the bridegroom cometh] Christ cometh: so will he do by his divine providence and coinforting spirit to call us hence at our death and day of judgement.

V. 7. *trimmed their lamps*] Which is to be understood of the wise virgins, the foolish carried onely dead lamps, without that which Christ commanded, chap. 5. 16. an allusion to Exod. 30. 8. 2 King. 9. 30.

V. 8. *gone out*] Or *going out*, which in the temple should not be, Exod 27. 20. the moral whereof was, we ought to persevere in faith and sanctity, chapter 24. 13. Revel. 2. 10. Colos. 1. 23. Hebr. 3. 14.

V. 9. *not so, least there be not enough for us and you*] Not fearing the failing of their own store, as if they were uncertain of their own salvation, but because (as *Jerom* saith) *neque possunt in die judicii aliorum virtutes, aliorum vitia sublevare*, in the day of judement, the vertues of the one cannot relieve the vices of the other: See Ezek. 14. 14. & 18. 20. so saith *Augustine ep.* 120. *Non desperanter, sed humiliter dictum est*, it is not (by them) spoken despairingly, but humbly; for who can so presume on his own conscience, that he can be certain, that it can sufficke him in Gods judgment, except the merciful God iudge in mercy, not the rigour of justice, in which none can stand? Psal. 143. 2.

go ye rather] Not that the just shall send the wicked at the day of judgment to purchase grace: but it shewes that they who neglect to get it here, have no meanes left to get any then: so *Elijah* mocks the priests of *Baal*. 1 Kings 18. 27.

buy] Isaiah 55. 1. Revel 3. 18. This word seemeth here inserted, only for the accommodation of the parable.

for

for your selves] Every one must be saved by his own faith, Rom. 1. 17. Rom. 14. 12. 22. Gal. 6. 4.

V. 10. *while they went to buy*] This is spoken to shew us, that (as there was no manna to be found on the sabbath) so shall there be no place for repentance and good works in death: and that the faithful onely, who in a careful watch, continually expect the coming of Christ, shall be saved. See Job 14. 14. Luke 12. 37.

the doore was shut] They who neglect Gods call, and are not ready when he cometh, shall be shut out of the gate of mercy, Psal. 95. 11. here life is gotten or lost to eternity. They that were ready with their lamps burning, that is, with faith and good works, as *Augustine* forcelled, interpreteth, went into eternal joy with Christ, the rest were shut out.

V. 11. *Lord, Lord*] Chap. 7. 22. & 25. 37.

open to us] To wit the door of mercy: receive us also.

V. 12. *I know you not*] Chap. 7. 23. the Lord knoweth who are his, 2 Tim. 2. 19 but he will not own those in judgement, who will not own and obey him now, when he offereth mercy. Admirable is the power of faithful prayer, and timely repentance; but as *Jerom* saith, *quid prodest, voce invocare, quem operibus negas?* what availeth it to invocate him with thy voice, whom thou denyest in thy works? See Psalm 50. 15, 16. *Esaus* too late tears shew us the danger of deferring repentance and conversion unto God. See Hebr. 3. 13, 15. 2 Corinth. 6. 2. Eccles. 12. 1.

V. 13. *watch therefore*] Chap. 24. 42. Mark 13. 33.

V. 14. *as a man travelling into a far*, &c.] Luke 19. 12. hereby is intended Christs ascension into heaven, and abiding there till the day of judgement, chap. 21. 33.

delivered unto them his goods] Put them into several offices, and places for the good of his Church, Ephes. 4. 11. 12.

V. 15. *five talents*] Of a talent. See 1 Chron. 22. 14.

according to his severall ability] According to the skil and wisdom in dealing which was given them, 1 Corinth. 12. 7. according as he knew they had knowledge to manage that which was entrusted to them: this δύναμις, the Syr. interpreter giveth, *juxta facultatem suam. Jerom, secundum propriam virtutem*, that is, as his self interpreteth, *pro accipientium viribus*, according to the abilities of the receivers: who yet considereth not in his servants, so much *lucri magnitudinem*, the greatnesse of the gain, as *studii voluntatem*, the willingnesse of their care and endeavour. *Prosper* noteth well here, *de vocat. Gent. l. 2. c. 8.* he gave according to their proper abilities, *sed non secundum proprium meritum*, but not according to their proper merit. In the *one*, two, or five talents, we must understand the diversities of Gods gifts, which are not all conferred on any one man. See Ephes. 4. 11. 1 Cor. 12. 7. 11. 29. Rom. 12. 6. 1. Cor. 4. 2.

V. 16. *traded with the same*] Was laborious in his calling, according to his gifts.

made them other five talents] Encreased his gifts by using them to the benefit of others, and did twice so much good, as before his imployment. See 2 Tim 1. 6. the power and fruit of Gods graces in us, is in their use to his glory, and the gaining of souls to Christ: he shall be judged a faithfull servant, who so employeth them. See Rom. 15. 15, 16. such were the Prophets and Apostles.

V. 17. *likewise he that had received two*] He means those who are of meaner gifts and measure of grace, (as were, and are the succeeding ministers of Christ, not assisted, as the Apostles with infallibility of spirit) who have not that admirable evidence of spirit, and largenesse of heart, yet of a measure which God maketh sufficient to gain souls; these are also accepted of God as faithfull servants, if they do, as *Peter* said, *as every one hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God*, 1 Peter 4. 10. if they who are of mean gifts, be faithfull and diligent, God accepteth their will and endeavour.

V. 18. *digged in the earth*] Importing those Ministers, who for shame, sloth, or fear, will not exercise the gifts they have: or any other, who receive Gods grace in vain: against which the Apostle exhorts, 2 Corinth. 6. 1. which concerneth both teachers, and hearers.

V. 19. *a long time after*] In the end Christ will come and call men to account; meaning in the general, from Christs ascension into heaven, unto his coming again to judge: this time hath already been more than 1614. years: in particular, the life of man, the remainder whereof is very uncertain.

cometh and reckoneth with them] Christ will certainly come again to judge every man: therefore it behoveth us to live, as every hour expecting him: he will call every one to a strict account, how we have imployed his gifts: how carefull ought we to be, how we use our time, health, strength, understanding, offices, or authority; these all are our masters talents, and he will once bring us to an account of their improvement.

V. 20. *other five talents*] See on verse 16. The Hebrew talent of the Sanctuary, contained an hundred Hebrew pounds, whereof every one was sixty sicles or shekels: a shekel was about half an ounce in weight, and in value about four groates, or *denarii*, at which rate, it amounteth to 400. pound, but the common Hebrew talent was about half so much. Some say the talent of silver was 375. pound *sterling*, but the talent of gold 3750. pound, See notes on 1 King. 20. 39. 2 King. 23. 33.

V. 21. *over a few things*] In a smal charge, Luke 16. 18.

over many] I will prefer thee: as men do servants whom they have found faithful. See on Chap. 24. 47.

into the joy of thy lord] Come and receive the fruit of my bounty, the reward of thy fidelity. See verse 34.

V. 24. *which had received one talent*] He is also called to account, as well as they that had received more talents, that no man may think to be excused from giving account by the meanneſse of his place or parts.

that thou art an hard man] He would (as hypocrites, and evill servants use to do) transfer the fault from himself to his master: one of *Adams* sons, Genes. 3. 12. but indeed, God is (as *Augustine* saith well *Armentario, ep* 45.) *benignus exactor, non egenus: & qui non tresceit ex redditis, sed in se crescere facit redditores*: a bountiful exactor, not a needy: and who encreaseth not by things rendered to him, but who encreaseth the renderers in themselves.

V. 25. *Lo thou hast that is thine*] Chap. 20. 14.

V. 26. *His lord answered*] By this answer he signifieth that they have no excuse for their sloth, who suppresse Gods gifts and spend their time unprofitably, or that murmur, and lay their defects in duty on Gods providence; whereas it is most true which *Prosper* saith, *ut vocat. Gent. lib. 2. cap. 1. nec damnati justa querimonia, nec justificati verax est arrogantia, si vel ille dicat non meruisse se pœnam, vel iste asserat meruisse se gratiam*; neither is the complaint of the damned just, neither the arrogance of the justified veritable; if either he saith, he hath not deserved the punishment, or this affirm that he hath deserved grace.

thou wicked and slothful servant] By these sharp and yet well deserved reproofs, that appears, which *Prosper* saith, *de vocat. Gent. lib. 2. cap. 8.* that not onely, *de non servato, sed de non usito munere damnabuntur*; for that men have not kept, but because they have not encreased the gift, they shall be condemned.

thou knewest] Were it as thou sayest; thou shouldst have been the more careful to please me: and art now the more unexcusable by thine own confession, chap. 12. 37. Luke 19. 22.

V. 27. *to the exchangers*] Such as kept banks, to take mens moneys, and make profit thereof for them: the meaning is, thou oughtest to have committed it to the hearers who bringing forth fruits, would have rendred me the interest of good works: so *Jerom, Chrysostome, Hilary, Euthymius*, and others, understand here by usury.

V. 28. *take therefore the talent from him*] God justly takes away his gifts, from those that abuse, or make no good use of them: understand this of those gifts or graces which are common to elect and reprobates; as gifts, or parts of nature, or art, office, charge, &c. for the gifts and graces of regeneration are ἀτελεύτητα, Rom. 11. 29. such as God never repenteth of, or recalleth, see John 16. 22. God sometime taketh away that which therein men seem to have, Luke 8. 18. when by pulling of their vizards, he discovereth their hypocrisie; making it appear to the world, that their pretences to faith and good works, were but semblances and false shadows of things which had no being

and give it unto him which hath ten] Not that the elect shall have or receive any good from the reprobate: but because their reward in heaven shall be so great; as if the happinesse which seemed due to all others, in mans judgement must accrew to them, and be put on their accompt.

V. 29. *for unto every one*] Chap. 13. 12. Mark 4. 25. Luke 8. 18.

V. 30. *the unprofitable servant*] He must be condemned though he did not waste his Masters goods, because he did not encrease them by his using them: see the reason hereof, 1 Cor. 12. 7.

into utter darknesse] See on Chap. 8. 12.

weeping and, &c.] See on Chap. 24. 51.

V. 31. *when the son of man*] Christ, God and man.

in his glory] Not in the form of a servant, as before, but as a judge, most glorious and dreadfull appearing with incomprehensible glory, see chap. 24. 30. Dan. 7. 9. 10. Mark 13. 26 Col. 3. 4.

and all the holy angels] An allusion to Zech 14. 5. now he hath a few poor men to attend him; then all the glorious angels that administer unto him, their Lord.

sit upon the throne] As a man on some visible throne: or he shall judge all, as they that sit on thrones.

V. 32. *shall be gathered*] Chap. 24. 31. before him, to be judged by him.

he shall seperate them] This separation of good from bad, is set out by a similitude of fanning, chap 3. 12. of the tares, chap. 13. 30. of the draw net, chap. 13 48 here by parting the sheep and goats, that signifieth the elect and reprobates; the flock of Christ, his Church (Luke 12. 32) in this life, is like the flock at *Padan Aram*, Genes. 30. 32. speckled and spotted (see Judg. 12 23.

12. 23. 2 Pet. 2. 13.) but in the life to come, they shall be *as a flock of sheep which go up from the washing* (Cant. 6. 6.) *without spot or wrinkle—holy and without blemish*: Eph. 1. 5. 27. here, tares and wheat grow up together. Matth. 13. 30. but in the worlds harvest, the day of judgement, they shall be parted.

one from another] Not one nation from another: but one man from another. See chap. 24. 31. 40. 41.

sheep from the goats] An allusion to Ezek. 34. 17.

V. 33. *sheep on his right hand*] Right hand and left imply good and bad, Eccles. 10. 2. or blessing and cursing as *Gerizim* bare southward, which is on the right hand, when you look to the sun-rising, (that was the mountain of blessing, Deut. 27. 12.) and *Ebal* on the north, (that was the mountain of cursing *ib.* verse 13.) which is on the left hand.

V. 34 *the king*] Christ, Revel. 19. 16. *King of kings and Lord of lords*, Rev. 17. 14. 1 Tim. 6. 15. *the king eternal, immortal, invisible, the only wise God*, 1 Tim. 1. 17. 19.

come] Draw near to me: be not afraid of my majesty. The word δεῦτε, *come*, is here a word of singular favour and love, gratiously inviting the elect to the full fruition of eternal blessedness, in their conjunction with Christ, and participation of his immence goodnesse, So Chap. 11. 28. δεῦτε πρός με, *come unto me*, such words *Jehu* once said to *Jonadab*, 2 King. 10. 15, 16. when he took him up to him into his chariot, *is thy heart right as my heart?* δεῦτε μετ' ἐμοῦ *come with me.*

ye blessed of my father] Whom my Father loves: to whom my Father meaneth to give the kingdom of heaven and interminable blessednesse therein.

inherit] For heaven comes to no man by natural descent, but divine adoption: not by merit, but free gift, Rom. 6. 23. it is an inheritance given to Gods children by adoption in Christ. See 1 Pet. 1. 3. 4. 1 Pet. 3. 9. Ephes. 2. 8.

the kingdom] Not an earthly; but such, as that in respect thereof all earthly kingdoms, are prisons and vassalages.

prepared] By God the Father, chap. 20. 23. 1 Cor. 2. 9. Heb. 11. 16.

for you] You onely, who are his elect. Luke 12. 32.

from the foundation of the world] Chap. 13. 15. Luke 11. 50 Rev. 13. 8. Ephes. 1. 4. 1 Pet. 1. 20. 2 Tim. 1. 9.

V. 35. *for I was an hungred*] Christ taketh that which is done for his poor servants, as done unto himself: and this reward of mercy, is not for their own sakes, or merit of the giver, but as they are members of Christ: and because Christ will justifie their by faith, which worketh by love and charity.

ye gave me meat] We need none other arguments to incite us to give to the poor saints, if we understood and firmly believed this one: he that giveth to an hungry soul (which is a servant of Christ) food, feedeth Christ in that alms.

V. 36. *naked, and ye clothed me*] *In se assumit bonas operationes nostras, ad hoc, ut prestet nobis retributionem bonorum suorum*, Irenæus. *l. 4. cap.* 34. he taketh on himself our good works, that he may yeild us a retribution of his goods: he accepteth what we do for the poor, as done to himself, not that he wants, but *à nobis propter nos fieri vult* (saith the same) he will have us to do it for our own sakes: neither may we look hereon, as meritorious works of men, but as being the certain fruits and effects of true faith, apprehending his merits, by which we shall be saved: which being his gift, Ephes. 2. 8. he doth but crown his own gifts in us: so true is that of *Bernard*: *meritum meum miseratio Dominei est*: my merit is Gods mercy: as likewise that which *Prosper* saith, *de vocat. Gent. lib. 2. cap.* 1. *Neminem indebite damnans, neminem debite liberans; nostra plectens tum punit noxios, sua tribuens cum facit justos*, condemning no man unduely, freeing or acquitting no man duely (or according to his deserts) punishing that which is ours, when he correcteth, giving that which is his own when he justificth or maketh men righteous. Consider you oppressours, if they shall be damned, who fed not, and clothed not Christs poor, what hope of pardon have you, who take their bread from their mouths, and their clothes, and all temporall comforts from them: consider you merciful to your comfort, that whatsoever you have done for Christs poor, you have done for Christ, who is not unfaithful to forget the labour of your love.

V. 37. *the righteous*] Those whom he called blessed, verse 34. now he calls righteous, for God will make all them righteous here, whom he intends to make blessed hereafter, Luke 14. 14. Revel. 20. 6.

when saw we thee, &c.] In thine own person: these answer as those, who se left hand knew not what their right hand did, chap. 6. 3. the holy ever think humbly of their own works: and such shal be that bounty of Christs rewarding, that the receivers shall admire it as in. emparably more than due to them.

V. 40. *unto one of the least* &c.] *Or, unto one of these my brethren*, which are *the least*; that is, which are least set by in the eyes of the world. It is a greater token of love, to do good to his, for his sake, when he is absent, than to do it to him, if he were present: and that which is done to a mean Christian for his sake, shall be rewarded as well, as that which was done to an Apostle, chap. 10. 41. 42. for Christ here connecteth the meanest Christian, as well as the most excellent, his brethren.

V. 41. *Depart*] Chap. 7. 23. Psalm 6. 8. to be deprived of Gods blessed presence, is a chief part of the misery of the damned. *Depart*, signifieth not an absolute going from Gods presence, for he is *omnipresent*, none can go from his presence, no, not when they go to the damned in hell. See Psalm 139. 7, 8, 9. Amos 9. 2, 3, 4. Hebr. 4. 13. but this is spoken in opposition to that, verse 34. *come ye blessed*; and to command them away to the place of execution of Gods just judgement.

from me] None unclean, and defiled with the guilt of unclean-fed sinne, shall enter into heaven, the presence of Christ. See 1 Cor. 6. 9, 10. Rev. 21. 27 the wicked shall not have any part of happinesse with him, but shall be turned into hell, Psal. 9. 17. to be punished in everlasting destruction with the devils, 2 Thes. 1. 9.

into everlasting fire] Incorruption, and immortality shal be even to the bodies of the wretched cast-awayes, so that *nec ipsi sternam pœnam sintiant, nec ipsos consumat immortalis pœna, sed puniat, Prosper de vit. contemplat. c.* 3. neither shall they end their eternal punishment, neither shal immortal pain consume, but still torment them. See on verse 46.

V. 42. *ye gave me no meat*] They that feed not the poor shall go to hell; what torments shall be to them, who by fraud, violence, or any whatsoever pretence, take away from them, and undo, and beggar them and theirs?

V. 43. *sick, and in prison, and ye visited me not*] If they shall be damned (whatsoever an impious world think or lay to the contrary) who neglected to comfort the sick, and the prisoners; how dreadful and heavy shall their judgement be, who afflict the servants of Christ, cast them into prison, or with heavy exactions take from them their means of comfort? there remaineth yet one way for them to escape the severe, and otherwise inevitable wrath of a just God; that is, by true and timely repentance; which is not onely in saying, God be merciful to me; but in restitution, and present repairing those whom they have injured or oppressed, after the example of *Zacheus*, Luke 19. 8, 9. and the converted jaylor, Acts 16. 30, 31, 33, 34. who brought *Paul* and *Silas* out of the dungeon, and washing their stripes which he had given them, see meat before them, and wherein he could comforted them.

V. 44. *When saw we thee*, &c.] See on verse 37. The scope hereofis to shew, that what ever the damned shall plead in judgement for their justification or excuse before God nothing can hold: as here, they might possibly think and in mans judicature, it might have much availed to clear them in point of not relieving Christ, it being manifest, that they never saw him, neither lived near that age of Christ on earth, but in Gods judgement it can nothing help them which have neglected to releive the poor, for whom God offereth himself a surety, Prov. 19. 17. and concerning whose relief he giveth many commands, Deut. 15. 7, 8. &c. See Psal. 41. 1. Isaiah 58. 7.

V. 45. *to one of the least*] Let all oppressours now take to heart these words, which, will they nill they, they shall hear in their judgement: the injuries which are done to the least, meanest, or poorest servant of Christ (however men despise, or judge them evil, it skilleth not) he taketh as done to his own sacred person, See Acts 9. 4. because then, the wisest of the sons of men are not able to determine, who are Christs: *Gamaliels* grave counsell, is most necessary for them Acts 5. 38. *Refrain from these men and let them alone, lest happily ye be found even to fight against God.*

V. 46, *These shall go away*] See Dan 12. 2. John 5. 29. Rev. 14. 11. & 20. 11. no appeal, traverse, or writ of error can be admitted in this Supreme Court of Gods justice, they shall go away not as men acquitted or enlarged, but as chained prisoners compelled. See chap. 13. 42. 50. they shall go away as *Gorah*, *Dathan* and *Abiram*, and that which appertained to them, Numb. 16. 31. &c. hell opening her mouth and swallowing them up quick: in this dreadfull spectacle, the elect shall see the severity of God toward reprobates, and his clemency to themselves, Rom 11. 22. saying them, *as a firebrand plucked out of the burning*, Amos 4. 11.

into everlasting punishment] Which, verse 41. he calleth *everlasting fire*, in other places, *hell*, *Gehenna*, the worm which dyeth not, the lake burning with fire and brimstone, extream darkness, where shall be weeping and gnashing of teeth: certainly the most intense torments of body and soul, hopeless, helpelesse endlesse: behold the end of sinne, specially oppression and cruelty.

but the righteous into life eternal] These shall go with Christ into heaven: in this life elect and reprobates are mixed together, like the tares and wheat, chap. 13. the separation shall be in the day of judgement; the reprobate shall live: also, but to eternall punishment: to these (saith *Augustine de spir & anim. cap.* 56. *mors est sine morte, finis sine fine*) death is without death, and the end without end. (See on verse 41.) but the elect shall live in an endlesse, changlesse, full, secure, and unspeakable happinesse, eternally filled with joy and glory.

CHAP.

CHAP. XXVI.

Verse 1. *When Jesus had finished*] All the forementioned speeches concerning the destruction of Jerusalem, and his glorious coming to judgement.

he said to his disciples] They only were now with him; to whom he would reveal the instancie of his passion, to enform them that he layed down his life for the elect, & foreknowing that which should befall him, he went willingly to Jerusalem to do his Fathers will, concerning which he here enforweth them, to prevent the scandal, which might otherwise have dangerously shaken their faith, if they should have conceived his sufferings, fortuitous, compulsory, and involuntary. Which doctrine, though it was for the present, but like new-lowed seed under clods, no growth thereof yet appearing; it did, after the resurrection of Christ, spring up to maturity of faith and confidence in them, and those who since believe in that; there n appereeth the voluntary sacrifice for the remission of sins, and his admirable victory over death, which he so willingly encountered.

V. 2. *You know*] Mark 14. 1. Luke 22. 1. John 13. 1. for Christ had often foretold them of his death. See on chap. 17 22. The time and day when the Passover was to be kept, all the Jewes well know, it being positively determined by the law of God. Exod. 12. 3. 6. &c. and they might have known that his passion prefigured (as in other legal sacrifices, so specially in the Paschal lamb. John 1. 29. 1 Cor. 5. 7. Heb. 13. 11, 12.) was near.

Passover] It was requisite that Christ whom the Paschal Lamb represented should be offered up at that feast. See on Luke 22. 1. and undoubtedly, is was by the divine providence of God, that the sacrilegious priests and elders of the Jewes, who had so often sought occasions of putting Jesus to death should not, at any other time finde it, than at this solemnity of the Passover: that he then suffering might actually shew, that he was indeed that Lamb of God, *which taketh away the sins of world*, John 1. 29. to the end, that now the legal shadowes might cease, in the exhibition of him, and the work by him to be performed for the accomplishment of our redemption, which had been long before promised and prefigured: so were the legal ceremonies fulfilled in their change; and so it appereth that the Passover was not only appointed to remember them of their deliverance from the Egyptian bondage; but to assure the faithful of a greater, and more happy one, from the spiritual *Pharaoh*, and his heavie-handed task-masters, sin, and death eternal.

V. 3. *Then assembled*] As John 11. 47. sheweth the cause of this their convention; because the people more and more flocked to him daily: and *Caiphas* counselled to destroy him, as if he could no otherwise be overcome than by death; in which was indeed the most glorious victory of Christ and the elect: the general advice was, not at the feast, lest the people should tumult; yet there it appereth, that nothing was disposed by them; but by the divine hand of God; no, not so much as the time of his passion: they who proposed only to kill Jesus, judged another time more seasonable, but God, who appointed hereby both to redeeme the elect, and to strengthen their faith concerning the same, appointed this very time for Christs passion.

Caiphas] See on Luke 3. 2.

V. 4. *by subtilty*] They durst not take him by force for fear of the people. δόλῳ, by some treachery; not openly and by force of armes, but secretly, the people not knowing, nor Jesus (as they conceived) suspecting any such thing, they did not now consult and advise whether they should apprehend and kill him, but might do it so, as not to be seen in it.

and kill him] By the power and authority of the Roman President, which they thought their safest way, Acts 3. 16.

V. 5. *Not on the feast day*] That is, of the Passover: for that must be spent in holy duties: after that the Galileans to whom he is so much known, will be gone home again: this resolution they changed, when *Judas* presented them a fooner opportunity, by his offering to deliver Christ unto them.

V. 6. *Now, when Jesus*] Mark 14. 3. John 11. 1. this story was before the assembly of the priests; for it was six dayes before the Passover, John 12. 1. and the assembly was but two dayes before, verse 1. 3. but it is set after, because it was the occasion of *Judas* repairing unto the Priests.

of Simon the leper] Who had been a leper; if he had been so still, Christ would not have eaten with him, contrary to the law: it may be he had been healed by Christ; and now made him a feast, as John 12. 2. and as *Matthew* did after his calling to be an Apostle. Mark 2. 14, 15. Luke 5. 29. *John* nameth the woman who anointed our Saviours feet, which *Matthew* and *Mark* omit, and these mention the name of the man, which *John* omitteth; *John* saith *she anointed his feet*, *Matthew* and *Mark* say *the head*: both were anointed; for the ointment being so abundantly poured on his head, some ran down to his feet, when he stood up, or rose up from table; or she might successively anoint both his head and feet. See on John 12. 3. See Psal 133. 2.

V. 7. *a woman*] *Mary*, sister of *Lazarus*, John 12. 3. of divers who anointed Christ, see *H. Causab. exerc. 14. n. 17. & ib. n. 26.*

an alabaster box] These boxes kept ointment without corruption, as some say. See hereof *Plin. N. hist. lib.* 36. 8. and *lib.* 13. 2.

of very precious ointment] μύρου βαρυτίμου, ointment of an heavie price, that is, ἀναλώματος. So the Syriack ܡܘܪܐ ܣܓܝܐ *sagi demo*, *of great price*. See verse 9.

on his head] As they used to do to welcome their friends, and chief guests, Luke 7. 47. Psal. 23. 5. See on verse 5.

V. 8. *his disciples*] One of them, to wit, *Judas* who bare the bags, John 12. 4, 6. See like phrase, chap. 27. 41. with Luke 23. 39. or it may be others might second *Judas* in it.

this waste] Unnecessary spending of precious ointment.

V. 9. *and given to the poor*] Under a pretence of charity to the poor, he clokes his own covetous, and thievish affection, who would have been filching some part thereof, for his own private use, had such a summe come into his hands. See John 12. 6. though the other disciples, if they seconded him therein, might speak simply, and mean well to the poor.

V. 10 *why trouble ye the woman*] We ought not rashly to condemn all that we think not orderly or reasonably done, chap. 7. 1.

she hath wrought a good work] Christ, the most absolute pattern of temperance, defendeth this expence, in respect of the circumstances, not to draw it into a common example of waste: doubtlesse *Mary* was moved to this extraordinary work, by a secret instinct of the Spirit of God, making her confident to perform this office: Christs testimony was a sufficient assurance to her, of Gods acceptance of her work, though the perverse condemned it: never any good wanted some adversary to calumniate it: let the impious world (which fileth nothing, but its own) use their liberty of rash judgment; it shall be happy for us, if God appear for us. See Isaiah 50. 7. 1 Cor. 4. 2. Rom. 8. 33.

V. 11. *For ye have the poor*] Deut. 15. 11. ye shall always have occasion to do good to the poor: but this is the least office of love and piety, wherein she can shew her gratitude to me, who shall very shortly be taken from you.

V. 12. *for my burial*] For a preparation to my burial. *Mark* saith, chap. 14. 8. *she is come, aforehand, to anoint my body to the burying*: for this respect Christ accepted it, that in this sign, they might, as in the figure, learn, that his sepulchre should breath out the sweet savour of life and salvation to the elect. See John 12. 7. also, anointing the dead (then in use. Mark 16. 1. John 19. 40.) was no idle ceremony, but a token of their hope and assurance of the resurrection from the dead.

V. 13. *wheresoever this gospel*] The Syriack hath, *this my gospel*: the gospel in general, not only this part thereof: thus he confirmed what he had faid before: *Mary* was so far from being blameworthy; that the memory of this act of piety, shall live to all ages: true and happy applause, is not from men, who many times, mistake, but God who will set a just price on the Saints works, whosoever men undervalue them. See Rom. 2. 29. 1 Cor. 4. 5. 2 Cor. 8. 18.

in the whole world] This made much for the consolation, and confirmation of the disciples (that Christ here, not obscurely intimateth their success in preaching the Gospel, not only in Judea, but all the knowen world) as also of us, whose calling and salvation Christ intended before, and in his passion.

there shall also this] He gently taxeth their rash censure of *Maries* fact; and for that, they had not his future kingdom in a due esteem: as if he had sayed, you think it much which is thus bestowed on me; but my kingdom shall be glorious through the world (Isaiah 11. 10.) you censure her love and beneficence; but the odoiir thereof shall not only fill this house of Bethany, but the whole world, in which her memory shall be honoured.

for a memorial of her] The memory of ought done for Christ, or any of his, God will not suffer to perish, Psal. 112. 6. *the memory of the just is blessed*, Prov. 10. 7.

V. 14. *Then one of the twelve*] Mark 14. 10. Luke 22. 3. What society of men shall we finde free from traytors, when the holy family of Jesus hath a *Judas*?

Judas Iscariot] See on chap. 10. 4. and on Luke 22. 3. and John 6. 71.

went to the chief Priests] He undertook the betraying of his Master, not solicited by them; but offering himself to this imployment. See Luke 22. 4. he knewv that they hated Christ, and would gladly destroy him, so that he should be surely welcome to them with this offer: so easily fall they into mutual complyance, who are led by one, and the same spirit: Satan was entered into *Judas*, John 13. 27, 30. the Pharisees were filled with the devilish spirit of envie and malice, James 3. 14, 15. Mat. 27. 18. to them therefore he goeth, confident of a market: of chief Priests, see Mark 14. 1. and chap. 27. 1.

V. 15. *What will ye give me*, &c.?] So mischievous a rook of evill, is covetousnesse (1 Tim. 6. 9, 10.) That it will easily set Christ himself to sale. This unhappy wretch will make up his thievish hope of gain, which he promised himself, or would have had for the precious ointment, out of the

sale of his holy master: not doth he set any definite price; but ask an indefinite one; as one willing at any rate to part with his interest, putteth the price to the buyers pleasure.

and I will deliver him] This vvas Satans master-piece on *Judas*, vvhom he had as his liege man: to make the traytour hang himself, vvas much to persyvade a self-loving caitif to, but the just judgement of God on the traytour: on Satans part principally evill, in that he did not sooner put him on to self-execution, vvhich at last must be so; on *Judas* part, in all this action the only appearance of good (there is nothing good in him, but the just punishment thereof) but to make himself a brand of hell-fire, the most unhappy, and most damnable traytour that ever breathed Gods ayre, by selling an holy Jesus (the inestimable, matchlesse price of our redemption) at so poor a price, sets off so admiration, the malice of Satan, and the impudent presumption of the covetous traytour. The sale of *Joseph* but the sellers conscience, with sad remorse at last. (See Gen. 42. 21. and 44. 16.) God will certainly find out all unrepented wickednesse, specially such: they sold a brother, not the Lords anoynted: Slaves are sold, not Lords. *Remember Lots wife*, saith our Saviour, Luke 17. 32. remember *Judas*, you that think it lawful gain by any sale; take heed of covetousnesse, it will make thee willing to betray Christ; and so not much more innocent, than if thou didst.

thirty pieces of silver] See chap. 17. 9. So much as a slave was valued at; Exod. 21. 32. See how mean accompt *Judas* makes of his Master.

V. 16. *from that time*] From the time that he had contracted with the high-priests for the treason.

he sought opportunity] Luke 22. 6. Expresseth it; that he was to deliver him ἀπρ ὄχλου, without the multitude, in their absence, or without stirring them, without tumult, when the multitude might not know of it, who were wont to follow him. Sometime when he was private, onely with his disciples: which as *Origen* notes, he did by finding opportunity of night, and his being with his disciples only in the garden at Gethsemane, without the city; he greedily longed to perform his wicked undertaking, that he might have his money, promised him, verse 15.

V. 17. *the first day of the feast of unleavened bread*] That is, of the Pascal solemnity, during which no leavened bread might be had, Exod. 12. 19, 20. to wit, on the fourteenth day of *Nisan*, on which, preparation was made, for the eating of the Pascal Lamb the night ensuing, Exod. 12. 6. 18.

V. 18. *to such a man*] They are taught how to find him, Mark 14. 13, 14. Luke 22. 10, 11.

my time is at hand] The time of my death.

V. 20. *When the even was come*] Mark 14. 18. Luke 22. 14. John 13. 21. The Evangelist noteth the time prescribed by the law to eat the Passeover, Exod. 12. 6. Levit. 23. 5. Deut. 16. 6. *thou shalt sacrifice the passeover* בערב *baharab*, 70. ἑσπέρας, *in the evening*, that is, between the two evenings, or before it was dark. ערב *harab*, properly signifieth *mixed*; so here it may be spoken of the mixture of light and darknesse; the end of the day, and beginning of night, in a doubtful twilight, to shew us, how Christ our Passeover fulfilled the law.

he sate down with the twelve] ἀνέκειντο, it signified such a posture, as fitted that solemnity; so *Æmelius Porus*, the interpreter of *Suidas* giveth κείμενος, *jaceo*, or *situs sum*; so *Thucidides* saith, the city κείσθαι καλῶς, to be well situate; so is ἀναπεσεῖν used also; some interpret this ἀνέκειτο here, *he supped* or *eat the Passeover*, and the Syriack useth a word here סמך of the same value with the Hebrew סמך, *semach*, which in the first signification importeth, *innixus fuit*, *he leaned*, (as here in the first institution on the staffe which he was to have in his hand) and so also *incubuit*. But by the general consent of the learned in those rites, that posture mentioned Exod. 12. 11. as the sprinkling of the lintels and door-posts with the blood of the Lamb, appertained only to that one night, in which Israel was to come out of Egypt in haste; and was not to be continued after their setling in Canaan; so that there appeareth not any necessity to conclude, that Christ administred the Passeover standing, and afterwards sate down to the second course, or common supper, as if this ἀνέκειτο related onely to that posture; some learned Divines are here of one opinion, and some of another.

with the twelve] Here appeareth the admirable impudency of this blinde traytour; who after he had sold his Lord, cometh again to present his service; and to sit at table with him; possibly he hoped that Christ knew it not (though he had formerly feen so many experiments of Christs omniscience) or he might think, that for his admirable meekneste, he would not reveale it; so presumptuous are wicked men; so merciful and long-suffering Christ, who well knowing *Judas* from the beginning, yet permitted him to communicate with him, and his holy Apostles: yea, saith *Augustine ep.* 163. *Eleusio & Felici*, he suffered his betrayer, (who had already received his price) to remain amongst the innocent, *usque ad ultimum pacis osculum*; which (had there been any prejudice to the holy, by his society,) he would never have permitted.

V. 21. *one of you shall betray me*] Seeing the impudency of *Judas*; who having conspired with his enemies, and contracted for the price of his blood, yet durst boldly present himself to this holy sacrament, he thought good to forewarne his disciples, by discovering the traytour; that by striking a terrour into his conscience, he might lead him to repentance, or leave him unexcusable to the severity of Gods justice; *one of you* my disciples; this was to render, and declare the treason the more detestable; he could have named him at the first; but thus he revealed the treason, and concealed the traytour, untill his incorrigible impudency enforced a detection of the person also.

V. 22. *they were exceeding sorrowful*] That he must die now, that by treason, that by one of them, none but *Judas* knowing who the traytour was.

every one of them to say] Or, *said each one of them*, verse 74.

is it I?] Every one fearing, that himself might be within the compasse of others suspicion: and desirous that Christ pronouncing for him, might before the rest of the disciples, acquit him of their jealousie.

V. 23 *he that dippeth*] Or hath dipped, Psalm 41. 9 one of them that now eateth with me, as Mark 14. 20. Luke 22. 21.

V. 24. *The Son of man goeth*] Out of this world, or he shall be put to death.

as it is written of him] His death with the remarkable circumstances thereof, and the means, by treason, was all foretold by the former Prophets, Luke 24. 26. 44. Isaiah 53. 4, 5, 7, 9. 12. Psal. 41. 9.

but woe unto that man] He cannot hurt me, but he will make himself eternally unhappy.

good for that man] God will glorifie his justice in punishing him, but it had been better for himself, that he had never had any being.

V. 25. *which betrayed him*] *Judas* who awhile after betrayed him, and was now plotting it, verse 16.

thou hast said] Thou hast said the truth: compare verse 64. with Mark 14. 62.

V. 26. *as they were eating*] Before they removed from the table: for it is not likely, that Christ would mixe the *Lords Supper* with the *Passeover*; and it is said Luke 22. 20. 1 Cor. 11. 25. of the cup, that he took it after supper, that is, after the Pascal supper.

Jesus took bread] 1 Cor. 11. 23, 24.

blessed it] Many Greek copies have εὐχαριστήσας, *giving thanks*: Christ minding forthwith to fulfill the promises of the Old Testament, instituteth a new covenant, with new signes; and consecrates them with prayer to God, consisting, partly of praise and thanksgiving to God his Father, verse 27. and partly of petition for a blessing upon the elements, as Luke 9. 16. and yet the bread and wine are changed, not in nature, but in use: for they become undoubted tokens of Christs body and blood, by his own institution, that faith may find what to lay hold on, both in the word, and in the elements.

this is my body] Either by a *trope* called *Metonymia*, one name is put for another; the bread is called Christs body, because it is a signe thereof: or by a figurative *enunciation*, the bread is said to be his body, because it representeth his body, truly and properly so termed; as the *rock* is said to have been Christ, because it represented Christ, 1 Cor. 10. 4. both in effect come to one, the phrase being Sacramental, and of common use in speech of signes and resemblances, either sacred, or other: Gen. 17. 13. and 40. 18. and 41. 26, 27. Exod. 12. 11. Matth. 13. 38. Revel. 17. 9. 12. 15. 18. See on Luke 22. 19.

V. 27. *the cup*] To wit, with the wine in it, verse 29.

gave thanks] As verse 26. the prayer which then he used, confessed, as before, of two parts; it is called sometimes by the name of the one part, a thanksgiving; as here, sometimes by the name of the other part, a blessing, as 1 Cor. 10. 16.

drink ye all of it] They then which take away the Cup from the people, do not according to Christs institution of the sacrament, to be received of all in both kindes, which they then strictly observed.

V. 28. *this is my blood*] The wine in this cup is a seale of the covenant ratified in my blood, which shall be shed shortly, to procure new legacies for many. See Exod. 24. 8. See here verse 26.

of the new Testament] Whereby the inheritance of eternal life is given as a legacy to all true believers, or *of the new covenant*.

which is shed] That shall shortely be shed, for his blood was not yet shed. See the like phrase, chap. 3. 10. See on Luke 22. 20.

for many] Nor for you alone, but for many others. See John 17. 20.

for the remission of sins] To satisfy Gods justice for their sinnes, that in mercy, through the merits of Christ he may forgive them, who could make no satisfaction for themselves, Rom. 3. 25. 26. Ephes. 1. 7.

V. 29. *I will not drink henceforth*] This is the last solemne meal

meal, or feast, that I shall make with you on earth: but I shall converse vvith you after my resurrection for a time, and to all eternity in a new spiritual vvay, in heaven.

till I drink it new] In a new kind, after my resurrection: the main thing here intended, is an expression of the heavenly joy.

V. 30. *an hymne*] Or Psalm: when they had made an end of their other solemn singing; which, some think, vvas of these six Psalms, Psalms, Psal. 112. and 113. and 114. and 115. and 116. and 117. it may be, some other.

to the mount] Towards it; for Gethsemane lay betvveen the brook Kidron, and mount Oliver.

V. 31. *Then*] About that time; for the vvords immediately following seem by *Luke* and *John* to be spoken in the house.

all ye] Mark 14. 27. John 16. 32. my disciples vvho hitherto, vvithout scandal adhered to me, professed and preached the Gospel, as on occasion I commanded, doing great works in my name; yet now you will be offended because of me, and those things vvhichye shall see me suffering; you vvill forsake me, and flye for fear, and diffidence in that I have told you concerning my resurrection from the dead.

shall be offended] See on chap. 11. 6.

for it is written] That shall not fail vvhich is vvritten of me: it was such a speech, as may be proverbially used: when the shepherd is smitten, the sheep are scattered.

I will smite the shepherd] Zech. 13. 7. Christ here (as John 10.) compareth himself to a shepherd, in whose passion the disciples should be scattered for fear.

V. 32. *I will go before you*] This he faith to comfort them; his smiting should be but for a short time; but he should quickly go before them again, like a shepherd before his flock, Mark 14. 28. and 16. 7.

V. 33. *yet will I never be offended*] *Peter* trusted overmuch in his own strength, which is a dangerous confidence.

V. 34. *before the cock crow*] John 13. 38. his morning crow to break of day, Mark 13. 35. or *crow thrice*, as Mark 14. 30. for *Peter* denied him once before the first cock-crowing, and thrice before the second, Mark 14. 68. 72.

thou shalt deny me] Thou that art now more forvvard in promising, than the rest, shall yet not only be offended at me, but also utterly deny me, that ever thou knewest me.

V. 35. *Though I should die with thee*] *Peter* meant no lesse: but was not yet well acquainted with his own infirmity,

likewise also said all the disciples] Lest they should seem inferiour to *Peter* in love and duty, in affection or fidelity: they equall him in words, though not altogether in their failing: they were all svarned as vvell as *Peter*, in the general of their being scattered, yet vvere thus confident; therefore Christ leaveth them to the experience of their own disability.

V. 36. *then cometh Jesus*] Mark 14. 32. Luke 22. 39.

Gethsemane] The valley of fatnesse, neer mount Oliver; like that, by Lebanon, Isaiah 28. 1. 4. or an oyl-presse, as some interpret the name; or the pasture of butter, as others; how vvsoever the name seems to import a rich and fat soyl. See Genes. 27. 28, 29. Christ is not taken in the city, lest the people should rescue him: nor in the day time; but in the night, and in a solitary place, to vvhich he vvas retired.

sit ye here] See the like, Gen 22. 5.

V. 37. *Peter and the two sons of Zebedee*] vvho had been in private vvith him, to see his divine power and glory, (to arm them against any scandal to be taken at his sufferings) to vvit, at the raising of *Jairus* daughter from the dead, chap. 9. and in his transfiguration on the mount, chap. 17.

very heavy] This shevvs the truth of his humane nature; in that he feared death, and felt so much sorrow at the approach thereof; but the reason chiefly vvas, because it brought with it a deep sense of his Fathers vvrath, against sin, and sinners; for whom he was now to suffer, and become a ransome.

V. 38. *My soule is exceeding sorrowful*] Thus he expresseth the grievousnesse of his approaching passion for sinners, in whole place he stood a surety, that they might afterward resent his admirable love to the elect, and preach the same to the edifying of others: as also to stire them up to an holy sympathy.

and watch with me] He faith not, watch and pray for me, as if he had need of their prayers, or meditation; but to expresse a common danger (whereof he had warned them verse 31) lest themselves should enter into temptation, which he saw now imminent over them.

V. 39. *fell on his face*] *Mark* faith, he prostrateth himself, in effect it is the same; *Luke* faith, he kneeled on the earth, it may be so first, and after prostrated; all is to expresse a vehement and ardent humility in prayer; for which the most humble posture is best, as to acknowledge God, the Lord of body and soule; so is it the more apt to stire up our selves and others to fervency of spirit, which is the life of prayer: Look on Jesus in this posture, you unrevetend professors of faith in him; how wretched an impudencie do you expresse, while with unbended knees, and zealesse hearts, you petition him, now sitting at the right hand and glory of God the Father, carelessly sitting? The Lord Jesus in the dayes of his flesh kneeled, and prostrated himself on the earth, and are you too good to bend the knee to him in prayer, who deseended so low to save you?

let this cup passe from me] A kind of expression which the Hebrews used, to signifie Gods vvrath, and many afflictions in the execution thereof, under the similitude of a cup. See chap. 20. 22. See on Luke 22. 42. he faith, *if it be possible*; that is, as *Augustine lib.* 3. *de Consens. Evang. c.* 4. interpreteth; if it be thy holy will: the same *epist.* 121. *Probæ* noteth; that God giveth to some in anger, and denieth others in mercy: he gave the Israelites quails, Numb. 11. he gave the devil that which he desired and begged, leave to enter into the swine (Luke 8. 32.) These things are written, lest any should think highly of himself, that he is heard, in that which it had been good for him not to have obtained: and lest any should deject himself, or despaire of Gods mercy, if he be not heard in something which he petitioneth for; *quo accipiendo affligatur atrocius vel à prosperitate corruat, penitus evertatur. lib. c.* 14. in receiving whereof he should be more (or more heavily afflicted, or (corrupted by prosperity) quite overthrown: we know not what to pray as we ought. Rom. 8. 26. the safest way is to learn of our Saviour, *not as I will, but as thou wilt*: not what I would in my humane infirmity, but what thou wilt, and knowest best in thy divine will, and wisdom.

V. 40. *findeth them asleep*] Here is an example of mans infirmity, in duties most important; specially in sorrovv, or any other vehement perturbation of minde. See on Luke 22. 45.

and said unto Peter] Who had promised and protested so much before: with him he reproves the rest: to shevv the most confident, how unable they are, of themselves, to resist temptation; and consequently, what need they have to watch and pray.

one hour] If ye cannot watch with me one hour, how much lesse would you be able (as you a professed) to suffer death for, or with me?

V. 41. *Watch and pray*] See chap. 24. 42. This watchfulnesse is not so much from sleep, as carnal security, but now he bids them take heed of both these; neither is it enough to watch to discover the dangerous approaches of the enemy, but we must also implore the merciful assistance of the Lord, that we may be able to withstand.

that ye enter not into temptation] That ye be not tempted: because they were drowzie in his great conflict, he awakeneth them to a sense of their own hazard: as if he had said, except you watch and pray (however confident you are of your own strength) a fearful storm of temptations will endanger your faith: this is that he said to *Peter*, Satan hath desired to winnow you. Luke 22. 31. therefore *Peter* afterwards, thus endeavoured to strengthen his brethren: *be sober and watch, &c.* 1 Pet 5. 8. he faith not ye shall be overcome; but sheweth the means by them to be used, that they may not be overcome, which is not in their own strength, but Gods assistance.

the spirit indeed is willing] You have through Gods grace, a good will; but the corruption of flesh and blood much hindreth; by spirit, he meanath that affection which was guided by the holy Ghost, the regenerate part: by flesh, he meaneth the remainder of corrupted nature: he remembreth them of the one, lest they should despaire; and of the other, lest they should presume on their own ability, and so be overcome in their security; these two *Paul* expresseth. Rom. 7. 18. 23.

V. 42. *If this cup*] Since this cup may not be avoyded. See on verse 39.

thy will be done] This is the voyce of one resting on Gods will. See chap. 6. 10. Acts 21. 14. Thus Christ taught us, both by precept and example, to submit our wills and desires, to Gods good pleasure: this he faith, not that his will differed, or was contrary to the will of his Father, for as *Gregor. Nazianzen.* faith: *orat.* 36. ὡς μία θεότης, οὕτω καὶ βούλησις, as the God-head is one, so also is the vvill of God; but for that the vvill of the affluxual nature was subject to humane infirmity, vvithout sin; vvhich therefore (even in that it vvould not have suffered, as man) yet submitted it self to the vvill of God, by that abundance of the spirit which dvvelt in him bodily. Colos. 2. 9. whereby he also obeyed to the death. Phil. 2. 8. willingly: for, as *Prosper* noteth (*sentent. ex Augustino*) *nemo invitus bene facit, etiam si bonum est quod facit*: no man unvvillingly doth well, though that be good which he doth.

V. 43. *and found them asleep again*] Being oppressed with sorrow, as *Luke* expresseth it: this sheweth the necessity we have to watch and pray, seeing our very dangers make us dull and unmindful to call on God: so both in joy and sorrow, Satan layeth his snares: so frail are vve after many vvarnings, in the midst of greatest hazards vve are apt to forget our selves.

V. 44. *prayed the third time*] As 2 Cor. 12. 8. Leaving us an example of perseverance in prayer.

saying the same words] Which yet, nothing detracted either from the substance, or efficacy of his prayer: this was no vain repetition (which he forbade. Chap. 6: 7.) but an invincible, and unwearied fervency of spirit. See Luke 22. 44.

V. 45. *Sleep on now*] Infirm flesh and blood is still like it selfe, hardly amended by any admonitions: therefore he telleth them, *ye may sleep now*; or ye will have little lift to sleep anon, whether I awake you or no, your enemies will awake you though my admonitions have not yet: this is Gods usual method, where words prevail not, afflictions must.

into the hands of sinners] To the power of the Roman souldiers. See Acts 2. 23. Gal. 2. 15. So God still afflicteth and correcteth his children by the wicked; yea, and by Satan himself. Rev. 2. 10.

V. 46 *Rise, let us be gone*] Let us go meet them: Christ offered himself willingly to be taken, that in suffering willingly, he might make satisfaction for the wilful fall of man: this shewed the effect of his prayers, and a new supply of strength, and his victory over that fear and infirmity of flesh and blood, with which he had wrestled; he now willingly meeting with his enemies, and his passion, and offering up himself a voluntary oblation (as was prefigured. Exod. 35. 5. 21. 29.) so faith he, not let us flye, but let us go hence. John 14. 31. that is, to meet with the armed band, which he knew were then coming to take him.

V. 47. *While he yet spake*] Mark 14. 43. Luke 22, 47 John 18. 3.

Judas one of the twelve came] For he was their leader and captain, of those who came to take Christ, for he only of them all, knew the place which Jesus frequented, John 18. 1, 2. Luke 22. 47. he was awake to betray Christ, when the rest were asleep: it is the misery of secure flesh and blood; the righteous (too securely measuring others by the rown shadows, and confident in the goodnesse of their cause) are not so vigilant for good, as the wicked are for evil: so good men sleep while theeves and murderers watch to pillage and destroy them: the willing spirit is infirm, while sleeplesse malice is patient of any labour or hardship to accomplish its designe.

with him a great multitude] He had the place of an Apostle, to lead men to the faith of Christ, but he leadeth them to destroy Christ; what is, or evil was worse, than the best things corrupted? you see whose disciples they are, who lead multitudes, against Christ and his truth.

with swords and staves] To take him by force, as they used to apprehend malefactours, verse 55. and to keep him from rescue.

V. 48. *gave them a signe*] Because many of them knew him not, and others might be mistaken in the night.

whomsoever I shall kisse] In effect he saith, whomsoever I shall familiarly salute: for in such salutes, they were wont to kiss. 1 Sam. 10. 1. & 20. 41. 2 Sam. 14. 33. & 15. 5. & 19. 39. Exod. 18 7. Acts 20. 37. 2 Sam 20. 9. Luke 7. 45. Rom. 16. 1 Cor. 16. 20. 1 Thes. 5. 26. 1 Pet. 5. 14 So that *Judas* is not said to have named him, but to give a sign of friendship, that he might under that semblance play the traitor; how vainly impudent are sinners, hoping to impose on God? Jesus foresaw all this, and discovered it.

V. 49. *hailе Master*] χαῖρε ῥαββί, it was an usual form of salutation which the Hebrews expressed by שלום לך *shalom lecha*, or שלום לך *shalom lach*. Jud. 6. 23. & 19 20. 1 Sam. 25. 6. 1 Chron. 12. 18. Exod. 18. 7. *they asked each other* לשלום *to peace*, or of *peace*, and each others welfare; the 70. give it καὶ ἠσπάσαντο ἀλλήλους; *they saluted each other*: the Greek, here translated to the letter, signifieth *rejoyce*: which the Latines interpret, *salve*, as we say, *God save you*; so this traytor, in words wisheth Christ's prosperity, joy, and safety, as in general, so possibly he would be understood concerning the present danger of his enemies; as if he had been none of their company: so impudent is he, that he blusheth not to lie against so evident a truth, of him may be said that is written, Psal. 55. 21. *The words of his mouth were smoother than butter, but war was in his heart*----and *mouth were smoother than butter*, but *war was in his heart*----and *mouth were smoother than butter*, whose Magistery he not only acknowledgeth not, but openly contemneth, by leading up an armed company to apprehend him as a malefactor.

V. 50. *Friend wherefore art thou come?*] He upbraideth not his perfidiousnesse, but with all mildnesse inviteth him to repentance: thus stiling him, he saith not what he was, but what he should have been; or what he seemed, but was not: nor asketh he the cause of his coming, as not knowing it, for he had before detested him; but as openly reproving him; as if he had said, thou hast confederated with mine enemies to destroy me; thou hast forsaken my service, and the fellowship of these my Disciples; wherefore comest thou to us again? what hast thou to do here? by these like questions, he would recall the traytor to confer with his own conscience: I know thee well, and thy intention; consider, and be ashamed of thy treason. by so much more detestable, by how much more vailed with semblance of love.

laid hands on Jesus] God so permitting, that thereby the work of our redemption might be accomplished in his death and passion: he is taken, that we may be delivered.

V. 51. *One of them*] Namely *Peter*; and the servants name was *Malchus*, whose right ear was cut off, Joh 18. 10.

drew his sword] Misunderstanding Christs words, Luke 22. 36. 38.

V. 52. *Put up again thy sword*] Thou art no Magistrate to right me, nor am I to be defended by the sword, who could have obtained twelve legions, an army of Angels to fight for me and rescue me, verse 53. but he came into the world not to fight, but to dye for sinners, if Christ would not have *Peter*, being a private man, strike with a sword in defence of his own sacred person wronged and so highly injured, what do they who use the sword in unjust quarrels, and without just calling?

for all they] Gen. 9. 6 Rev. 13. 10. He meaneth all they who kill, being not called thereto by the ordinance of God, either by a general warrant, as the Magistrate; or some special command from God, as 2 Kings 9 7. all shall perish who smite for private revenge: he speaketh not of the publike Magistrate, who beareth not the sword in vain; nor doth he so limit the punishment of murderers to the sword, as if none perished otherwise: the main is to shew, that God, who hath determined to maintain humane societies, will commonly make them exemplary in this life, who are destructive to others: rarely doth a murder go unpunished here. See Psal. 55. 23.

V. 53. *Thinkest thou*] This is the second reason whereby Christ represseth *Peters* endeavour so to defend him: he had no need of mans defence, who was now to die for mans redemption: cannot not innumerable companies of Angels ready to defend me, if I would give them commission so to do? See *Augustin. Honorat. epist.* 120 c. 11.

twelve legions] The Roman army consisted ordinarily of twelve legions: such an army of Angels could Christ have had: or it is a definite number for an indefinite; does not twelve, importeth an infinite number See Dan. 7. 10. 2 Kings 19. 35. Isa 37. 36. he here opposeth Angels, to men; many to few; heavenly to earthly; the invincible to the infirm; where these charge, an host is not able to invest one of them. See on Luke 8. 30.

V 54. *But how then*] The reason why I do not now pray to God for Angels to defend me, is because the Scripture hath foretold my death for mans salvation; nor that I doubt of speeding, were it necessary, and according to my Fathers will.

that thus it must be] Isaiah 53. 10. As some say, *necessitate consequentiæ, non consequentis*, in necessity of consequence (in reason; because God is true) nor of the consequent (in fact because God is just, and his prescience according to which he revealed this in Scripture, *nihil ponit in esse*: his foreseeing of sin, is no cause thereof) for the Jewes who thus apprehend, and crucifie Christ, are not hereby excused; which they must have been, had that they did been of simple, inevitable, necessity, not voluntary: there is no necessity to sin, nor sin where there is an absolute necessity: for God cannot be the author of any sin: as there is no sin in him, so neither is there any of him. *Fulgent.* See Luke 24. 26. 44.

V. 55. *Are ye come out*] He expostulateth with them, who came with so much warlike provision against him; what need you arm so many against one unarmed man? wickednesse is ever cowardly and distident.

as against a thief] See on verse 47. as if so be you were to apprehend a thief, or some desperate malefactour, who knowing his offence to be capital and unpardonable, would rather fight desperately, than yield himself to the hand of justice.

V. 56. *That the Scriptures*] Lam. 4. 20. And all the rest which foretold of Christs sufferings.

Then all his disciples forsook him] As he had foretold, verse 31.

V. 57. *And they that*] See on John 18. 2. Mark 14. 54.

to Caiaphas] After that he had been brought to *Annas*. See on John 18. 13. and on Luke 22. 60.

V. 58 *But Peter followed him*] This is set down to make way to the story of *Peters* denying him. verse 69. &c.

afar off] As one not belonging to him. Here was fear so mixed with love, that follow he would, but not so near as to come into evident danger; if they should apprehend him also as one of Jesus disciples.

unto the high-priests palace] the high-priests house is also mentioned, as verse 3. to the evidence of the history. Palaces are houses of Princes; such were the high-priests for their authority and dignity among the people of Israel. How *Peter* was admitted into this place, we read John 18. 15. at first as a stranger there, he stood at the doore without. until the other disciple (not *John* the Evangelist, as some conjecture but some other believer and secret disciple of Christ, who not being known to be such, might more safely be there) who was known to the high-priest, spake to the keeper of the door, and brought in *Peter*.

sate with the servants] who waited there to attend their masters coming out of the inward place, where they were busie in examining Jesus; they had dismissed the Roman souldiers when they had brought Jesus bound to the High Priest, and now it seems their own servants waited on them in the night; *Peter* purteth himself into their company, that he might (as it is probable he hoped) without suspect hear and see the event, what they would do to Jesus; if he were put to death, that he might shift away; if he were onely scourged and to dismissed, then he would be ready at hand to attend him: or however, if Jesus by his Divine power should deliver himself, *Peter* might suppose, that he would also deliver him from danger. Now it is probable, that *Peter* did not thus far engage himself out of any vain curiosity, but out of love and zeal to the person, and safety of his Master, yet was it incautiously done to put himself into the way of such dangerous tentation whereof Christ had before warned him and the rest, verse 31 34 *all ye shall be offended, because of me this night, &c.* and to confident *Peter* he said, this *night before the Cock crow, thou shalt deny me thrice.*

V. 59. *Sought false witness*] They were all resolved to destroy Christ, and therefore regard neither equity nor truth; but lay hold of the most impious means to compass their design: what greater injustice, than for Judges to suborn false witnesses? malice is ever diligent, but commonly unjust.

V. 60. *Yet found they none*] That could accuse him of any evil; or whose witness agreed, Mark 14. 56. and therefore could they not legally condemn him. See Deut. 17. 6 Thus God did every way shew forth his Sons innocency; that it might appear, that he died not for himself, but us.

two false witnesses] For one would not serve. Deut. 19. 15. they, are called false witnesses, for depraving, and misreporting Christs words and meaning.

V. 61. *This fellow*] οὗτος; *This man.* See on Chapter. 12. 24.

I am able to destroy] Though that had been true if he had said it, it was false that he did say so; justly might he say, *every day they wrest my words*; *all their thoughts are against me for evil*, Psal. 56. 5. he spake concerning the Temple of his body, which when they should destroy, he would raise it up in three dayes John 2. 16. they to render him odious to the people, (overmuch addicted to, and trusting in the dignity of their Temple) testifie that he said, that he would raise up the material Temple in three dayes: we need not wonder that so many false, and injurious constructions are made of our words; thus they used Christ who could not err.

V. 62. *Answerest thou nothing*] Seeing their Depositions insufficient, he endeavoureth to draw something from Christ himselfe.

V. 63. *But Jesus held his peace*] Seeing it was to no end to speake, the Sentence being given, before any witnesse was examined.

I adjure thee] So 1 Kings 22. 16. ἐξορκίζω; the meaning is, upon thy oath, and by the authority of a Judge; in the Name of God, I command thee: In the Primitive Church, they were called *Exorcists*, who having the gift of Miracles, cast out Devils, by calling on the Name of Christ. See on Acts 19. 13.

that thou tell us whether thou be the Christ] This he asketh not intending to beleeve the Truth, but to destroy Christ; thinking hereby to ensnare him, if he confessed it, as a blasphemer; if he denyed it, as an Impostor, and deceiver of the people.

V. 64. *Thou hast said*] See on chap. 27 11. It is an ingenious confession of Truth, which Mark more expresly historisieth; *he said I am.*

nevertheleffe] Or *furthermore.*

I say unto you] I tell you, though ye will not beleeve what I now say; but hereafter shall, when yee see it come to passe.

hereafter ye shall see] Chapter 16. 27. At my second coming; lest they should conclude, that Christ could not be the Sonne of God, whom they had convented before them, and bound as a malefactor; he who could have convinced them by more evident arguments (the time of his birth; the Scepter departed from Judah; the place, Bethleem; the linage, of the seed of *David*, the manner, of a Virgin; by his Doctrine, which the prescribed two more obscure Arguments: one from his sitting at Gods right hand which they should once see: the other from his coming in the Clouds of heven, to judgement: as if he said, you cannot deny him to be the Messias, and Sonne of the living God whom ye shall see coming to judge you, whom ye shall see sitting at Gods right hand: I tell you this now, to leave you unexcusable then, if you will not now beleeve.

at the right hand of power] In the highest honour with God, Luke 22. 69. *of the power of God*, that is, of the divine Majesty, Hebr. 1. 3. & 8 1. or of God Almighty, Mark 16. 19. Acts 7. 55. Rom. 8. 34. Ephes 1. 20. Colos 3. 1.

in the clouds of heaven] See on Chap. 24 30.

V. 65. *The high preist rent his cloathes*] as if his heart were ready to break, for zeal to Gods Honour: so the Jews used to do at blasphemy. 2 Kings 18. 37. & 19. 1. So the ancient heathens also did in their mourning.

what further need have we of witnesses] To prove that this man ought to dy. He pretended that Christ blasphemed, in saying, that they should see him sitting on Gods right hand, and coming in the Clouds of Heaven; which because they all heard, he takes it for granted, that they needed no other witnesses to condemne him (as worthy by their Law to dy) but his own publick confession, which they judged blasphemy.

V. 66. *What think ye?*] What punishment doe you think him worthy of? he would have Jesus condemned by a common consent, and sentence of all: and asketh what which he full well knew; for they had already condemned him before his tryall, and resolved to destroy him, whatsoever he should or could alledge in his own just defence. Sinners would have all share with them in their sinne, hoping to find some patronage in multitudes with them consenting in wickednesse.

V. 67. *Then did they spit in his fate*] A token of contempt and abhorring, Numbers 12. 14. Isai. 50. 6. See also Deut. 25 9. Job 30. 10. Luke 18. 32.

and buffetted him] Isaia. 50. 6

palms of their hands] See Chap. 5. 39 Mark 14. 65. John 18. 22. and 19. 3. The word in the Greek, is, ῥαπίσματα, which signifieth to beat with rods, (as also doth ῥαβδίζω) with staffe or club, Acts 16. 22. we in a more generall expression, give ῥαπίζειν, to beat or smite; as also doth the Syriac here: מחין הוו *machin havu leh*, *cadebant eum*, they beat or strook him: which Marke 14. 65. giveth by κολαφίζειν to buffet him; 'tis most likely they did both buffet and switch him, for Marke useth both these words.

V. 68. *Prophesie unto us*] This they required after they had covered his face, Mark 14 65. as if they had faid, by this we will try thee; if thou art so much as a Prophet, tell us now, who smote thee?

V. 69. *Now Peter*] Mark 14. 66. Luke 22. 55. John 18. 25. After that the Evangelist had shewed what hitherto became of Christ; he interfereth the relation of that which befell *Peter*, and was done by him, of whose enterance into the High Priests house, he spake before. verse 58. in all which we have an eminent example of the best mens infirmity (a grave document of humility, vigilancy and cautiousnesse to all, that they beware they fall not) as also of Gods infinite mercy to the penitent, to the comfort of wounded Consciences, in that he gives repentance, and forgiveth the penitent.

sate without in the Palace] Remote from the Consistory of the High Priest; but some think in the same room, because he went out after. verse 71. but so might he doe from the common Hall. where the servants and multitude were. This word ἔξω, without, must not here be understood of some place out of the House, but to import that he was not in the upper or inward part thereof, where *Caiaphas* and his affistants were examining Jesus, but in an inferior part of the House, he was, ἐν τῇ αὐλῇ κάτω, Mark 14. 66. beneath in the Palace, Luke 22 55. we give the same word in the Hall; in the middest whereof, they had kindled a fire, at which *Peter* sate and warmed himself among the company.

Jesus of Galilee] Either for distinction sake, because there were many of that name, Acts 13. 6. Col. 4. 10. or in way of contempt. See John 7. 50.

V. 70. *I know not what thou sayest*] I neither know him, nor well understand what you mean hereby. He answereth not directly to the Damsels objection, I was not with him; unwilling to deny Christ, and not willing to come into danger, he dissembled: seldome is the Truth of most high concernment confessed before the wicked, without great danger, but never is Christ denied without the greatest.

V. 71. *This fellow*] οὗτος, this *Man.* See on Chapter, 12. 14.

V. 72 *I doe not know the Man*] Now he more plainly denied Christ, than Verse 69. sins have speedy growths.

V. 73. *Thy speech bewrayeth thee*] Comming nearer to the *Syriac* and *Samaritan* Dialect, than that of Jerusalem. See Judges 12. 6.

V. 74. *then began he to curse*] Mark by what Degrees sinne springeth up, if once admitted to Roote: First, he denieth his Master, then forswereth him: Thirdly, curseth himselfe, if he knew him; or imprecateth some fearfull mischief to come upon himselfe, if he knew him: See here the wretched Fruit of confidence in our selves: it is a sad Document hence to be learned; let him that thinketh he stands, take heed lest he fall.

V. 75. *And Peter remembred*] Put in mind of Christs words, by the crowing of the Cock; and Christs looking back upon him, Luke 22. 61.

before the cock crow] See on verse 34.

he went out] Either left he should be endangered by discovery, or tempted again, or that he might weep privately. See Genesis 43. 29. passionate grief loves solitude,

and

and wept bitterly] The falls of Gods servants humble them, and cause in them a godly sorrow to repentance, never to be repented of, and left nothing for their doing that which displeaseth God. See Ezekiel 6. 9. See on Luke 22. 62. So the sinnes of the regenerate, as those Canaanites, which should have been utterly destroyed by Israel; which not being done, they prove, as Joshua said, snares and traps unto us, scourges in our sides, and thorns in our eyes, Joshua 23. 13. but though we cannot so overcome them in this fraile state of mortality, yet by Gods mercy, humbling us by them, and giving us repentance for them, they are as those Gibeonites, Josh. 9. 23. put under tribute, and made hewers of wood, and drawers of water for the House of God; that is, full of zeale and matter of repentance to salvation, 2 Cor. 7. 11. So Peter wept bitterly, and was after more zealous, even to death.

CHAP. XXVII.

Verse 1. *When the morning was come*] As soon as it was day, Luke 22. 66. they so much desired Christs death, that they could not sleep that night. Chapter 26. 47 See Prov. 4. 16. malice is vigilant as the Devil, and industrious to doe mischief.

all the chief Priests] Mark 15. 1. Luke 22. 66. John 18. 28. By all the chief Priests, understand the High Priest, his surregate, and those of the *Sanhedrim*: where the High Priest and his *Sagan*, or *second High Priest* sate chief, See 2 King. 23. 4. for though the High Priest did not always sit in that Court in person, yet in matters relating to the Civill and Ecclesiasticall interest (as they would have this cause of Christ to do) wherein both *offices* assembled, (as here, *all the chief Priests and Elders of the people took counsell against Iesus*) there it is most likely that the High Priest and his Counsell, would meet with the civill Consistory of seventy Judges: it is Satans mischievous policy to unite conspiratours against Christ, so, as that none of them will be missing to an impious convention and enterprize, whereas the same findeth his chief advantage against Truth by dividing the Professours thereof, or by making them cold, and secure on the goodnesse of their cause.

took counsell] Assembled themselves to advise.

to put him to death] They blasphemously accused him of blasphemy: (it is usuall for the wicked to cast their own faults upon the guiltlesse) but fearing that *Pilate* would not put him to death for that, and themselves had no power (John 18. 31.) they now resolve to endite him of treason and sedition, as appears in the charge John 19. 12.

V. 2. *When they had bound him*] They put on him all appearances of a malefactour: so they leade the Holy Iesus bound to *Pilate*, the Lord of Life, to be tryed as a Delinquent, for his life.

delivered him to Pilate] That they might destroy him by the abused hand of justice: for to have conscit privily, would have been infamous and dangerous to the actours as murther ought to be; and in a tumultuous way, would have been apparently dangerous to the liberties of the City, and privileedges of State. See Luke 24. 20. But God in his incomprehensible wisedome, and love to mankind, had appointed, that for the work of our redemption, he should die that death, which was then most infamous; that thereby he might descend as low by humility, and dishonour, shame and infamy for mans repair, as mans ambition had aymed high to his own ruine, and destruction: there man affected to be as God: here Christ God and Man, suffereth as the worst of men.

V. 3. *When he saw that he was condemned*] By the Consistory of the Priests, whose Sentence he now thought would take effect; which it may be, fell out besides his expectation, who possibly might dream that his Master would now have escaped their hands by Miracle, as at other times he had done, Luke 4. 29, 30. John 10. 39. and 8. 59.

repented himself] Was sorry that he had done it; this was not any effect of Faith, or love to God, such as is a condition of pardon, Acts 2. 38. Matth. 9. 12. Mark 1. 4. Luke 24. 47. Acts 11. 18. 2 Corrinth. 7. 9. 2 Pet. 3. 9. but of desperate and impatient sorrow, proceeding of self-love, and fear of that which his conscience told him, he must suffer; not that he had offended God, or could hope and truely believe in his mercy: I believe (saith *Ambros. l. 2. de pæn. c. 5.* if that Book be his) that even *Iudas* might not have been excluded from pardon, by so great mercy of God, *si pœnitentiam non apud Iudæos, sed apud Christum egisset*: true repentance is in hope of pardon by Christ, to turn unto God, in newnesse of life.

and brought again the thirty pieces] To restore that which is unjustly taken away, is such a necessary practise, as that there can be no true repentance without it; but this restitution to the Priests, nothing advantaged *Iudas*, who neither believed, nor turned unto the Lord: the thirtie pieces, were thirtie *shekels*, of which, See on Nehemiah, 5. 15.

V. 4. *I have sinned*] Here was contrition, confession to the Priest, and as much satisfaction as *Iudas* could make them; yet no remission: he had sinned against Christ, and the Priests could not forgive him.

innocent blood] Thus he that betrayed him, acknowledged his innocency: which seveth to acquit Iesus, and to condemn *Iudas*: he confessed, *quasi emisse sit pœnam, prævenisse sententiam. Cypr. lib 2. Ep. 8.* as if to prevent the sentence, were to avoid the punishment; he saith innocent blood, that is an innocent man; thus God would wound the consciences, both of *Iudas* and the impious high Priests.

what is that to us?] Such is their hardnesse of heart; they could not say he was guilty of any thing, wherewith they could charge him, (though they who gave money to betray him, would have the world believe, that they were guiltless) they lay all on *Iudas*; yet they still proceed to kill the Lord of Life.

see thou to that] Thus audaciously doe they transmit their sinne to others, and in their hardnelle of Heart and impenitencie desist not from acting what they knew they had wickedly designed; but against their owne Consciences, precipitately goe on.

V. 5. *He cast down the pieces*] To shew his utter dislike of his own fact; perhaps to perswade them to desist, and not to present him to *Pilate* to be condemned.

in the Temple] In the place where the Elders used to sit.

and departed] Acts 1. 18. Finding no comfort among these betrayers of souls.

and hanged himself] The word here used, is ἀπήγξατο, from whence, a learned Author starteth this useless Paradox, that Iudas died of melancholy, or suffocation by some such humour, for which many things are alledged to very little purpose; and were it not to as little, to be expensive of time and paper in refutation, the invalidity of the Arguments, on which it seemeth grounded, might easily be shewed. *Vuidas* rendereth the word, ἀπήγξατο by ἀβέχθη וֹלוֹ; his Interpreter *Æmilius Portus*; ἀπήγξατο by *laqueum nexuit quo se strangulavit, strangulatus est, laqueo vitam finivit*; the value of ἄγχω, ἀγχόμαι, ἀπάγχω, ἀσφάγχομαι, in the proper and common uses easily appeareth in every *Lexicon*; and sufficiently may in the ordinary acceptation of these words by severall Authours: So that where Physitians use them to expresse suffocation by Melancholly, *&c.* they translate them from their proper sense, to a figurative: concerning the *Syriac* word חנק by him cited: the learned in that tongue give it, *suffocavit strangulavit suspendit*, in its proper sense, metaphorically it also signifieth *molestia affecit*, v. *Shind. Pentegl.* citing this very place in the *Syriac* חנק נפשה translateth it *strangulavit seipsum*. So also that 2 Sam. 17. 23. & *præcipit super domum suam* חנקו ויתלו *Targ.* *strangulavit se*. So translateth the *Arab.* here, & *abiit & suspendit se*, and he went and hanged himself. So Beza on *Act.* 1. faith, it properly signifieth *to strangle*, which he interpreteth *constrictâ gulâ necare*: that *Iudas* and *Ahithophel* hanged themselves the ancient Fathers generally affirm from this Scripture, *&c.* He that betrayed our Saviour, now condemns himself to Hell, Acts 1. 24. not enduring to see his Master suffer, in whom he could not believe unto salvation: it is a miserable sanctuary against sorrow, which the desperate self-murderers find in death.

V. 6. *It is not lawfull, &c.*] To put them into the Treasury of the Temple: the hire of a whore might not be brought into it. Whence some observe, that no proceed of sinne against the Moral Law, or the Ceremonial; was to be brought into their Treasury, but rather to be held execrable, and an abomination to the Lord, who required his Sanctuary to be reverenced, Levit. 19. 30. See Deut. 23. 18.

the price of blood] They were not afraid to give money to shed blood, but to put it into the treasury afterward: they feared to defile their treasury, but not their souls, Hypocrites strain at gnats, and swallow camels, *chap.* 23. 24.

V. 7. *the Potters field*] The best whereof was taken off for the Potters use: thus even the wicked, unwittingly, and oftentimes unwillingly fulfill that Truth of God, which the Prophets have foretold.

to bury strangers in] Men of another Religion, with whom the the Iewes would not be joyned, no not in the grave; or possibly to bury those of their own Religion and Tribes, who coming out of other Nations to Jerusalem, died there, the price of Christs blood purchased a place of rest for us Gentiles, who were strangers and aliants to the Common wealth of Israel, Ephesians 2. 12. See *Augustine To. 4. de consenf. evang l. 3. cap. 7. fine.* where he excellently openeth the mystery concerning those that sleepe in Christ.

V. 8. *The field of blood*] Acts 1. 19 See note *ib.*

unto this day] It had a name from this occasion, so it kept it, till this Gospell was written: Hereby God would have the death of his Sonne, and their ingrateful wickednelle remembred.

V. 9. *Then was fulfilled*] When the Priest bought the Potters field, with the thirty pieces of silver, which *Iudas* had received for betraying Christ, and restored unto them again.

by Jeremiah the Prophet] Seeing this prophesie is read in *Zachariah*, it may be it was delivered at first by *Jeremiah*, and after written by *Zachariah*, who in many things imitates him, hence the Hebrews say, the spirit of *Jeremiah* was in *Zachariah*: or it might be partly out of *Jeremiah*; and partly out of *Zachariah*; for *Jeremiah* also bought a field. Chap. 32. or *Zachariah* might (as many other) have two names.

and they took] Zach. 11. 13. The Evangelist doth not follow the very words of the Prophet, but the meaning, and shews how this prophesie was fulfilled.

the price of him that was valued] He was sold, and that at a small price, but ἐξηγόρασεν κόσμον, he redeemed the world, with the great price of his sacred blood. See *Greg. Nazianz. Orat.* 35.

whom they of the children of Israel did value] Or *whom they bought of the children of Israel.*

V. 10. *As the Lord appointed me*] These words run, as if they were spoken by the Prophet, to shew that in *Zachariah*, was a type of that in *Matthew*.

V. 11. *Art thou the King of the Jewes?*] Because the Jewish Rulers had, with that accusation, given him up to *Pilate*, as one that affected, or challenged, the Crowne of Israel.

thou sayest it] As the thing is, though not in thy sense, *chap.* 26. 64. or, *dost thou say it*, John 18. 34.

V. 12. *He answered nothing*] To this their second accusation: he answered to the former, verse 11. now he did not answer, either out of a deliberate purpose that he might die, or because he knew their resolution, and what should be. See Chapter 26. 63. Isaiah 53. 7.

V. 13. *How many things?*] Many things indeed were objected, but either of no probability (as that of his affecting the Kingdome) or no proof for them, as forbidding payment of Tribute to *Cæsar*; or far from the matter of their present charge; as his filling Iewry with his teaching: all which calumnies needed no refutation.

V. 14. *to never a word*] Or, *not so much as to one thing*: As Chapter, 18. 16. Or, *not so much as one word*, Isaiah, 53. 7.

V. 15. *Now at the feast*] Luke 23. 17. The feast of *Passeover*, John 18. 39. which by way of eminency, is stiled, *the feast*, chap. 26. 23. John 4. 45.

to release a prisoner] *One prisoner*: it may be they, at the beginning of that custome, desired it, as a memorial of their deliverance out of Egypt.

V. 16. *A notable prisoner*] A robber: John 18. 40. a raiser of sedition, and a murderer, Mark 15. 7. Acts 3. 14.

V. 17. *When they were gathered together*] To wit, when before the multitude there was mention made of this custome, Mark 15. 8.

Barabbas or Jesus] It appareth that *Pilate* was very willing to save Iesus, in that he see so vile a man against him: very likely it is, that he could have named some other prisoner, who had been committed for some lighter offence; but he names *Barrabas*, in hope the people would not have chosen him, but Christ.

called Christ] By many so accounted.

V. 18. *He knew that of envy*] As well as by what he had heard of him, so by their frivolous charges: and it is most likely that *Pilate*, who had been the Roman Deputy all the time of Iesus's publick Ministry, had been the doing Miracles, (the report whereof filled every mouth of that people) had some about him, who informed concerning Iesus, as well as all other eminent and considerable things acted in that imperial City and Province, whereof he had the charge; therefore no doubt but that he had likewise heard how the High Priests stood affected toward Iesus; how they envied the Honour which the people gave him; and that many disciples followed him.

they had delivered] That is, Iesus into the civill Magistrates hand: so true is that of *Synesius*, *ye do provident*; *Envie is not so much suppressed by Vertue, as inflamed; or not so much appeased, as enraged.*

V. 19. *with that just man*] Guiltless, good and innocent. See v. 4. 14. Luke 23. 47. Acts 3. 14. and 23. 14. & 7. 52. Beware thou condemn him not, though the Iewes importune thee so to do. She thus admonisheth not without just ground and reason: first from the innocency of Christ, in that he was a just and holy man, for favour of men, and an impious vulgar; to destroy one good man, were an horrid impiety.

I have suffered many things, &c.] I have been much troubled about him in my sleep this night: which might come to passe by special providence, the more to attest Christ's innocency, and to render *Pilate* more unexcusable. Here is her second reason; why she would by no means have her Husband interpose, or meddle with that business, for the High Priests against Christ.

V. 20. *But the chief Priests*] John 18. 40. Acts 3. 14. Here appeareth the devillish malice of the Priests, perswading the people (whom they ought to have led to Christ and salvation) to destroy Iesus with their out-cries: *Duces esse principes erroris maximè prophanum*; *Theodoret, in Jerem.* it is most prophane for Princes to be leaders into errour: or, for the chief among the people to be ringleaders of errour.

and destroy Jesus] By not asking his life: or that they should not onely ask pardon for *Barabbas* but also clamour to have Iesus put to death: as they did, verse, 22.

V. 21. *Said unto them*] To the multitude of the Iews.

whether of the twain will ye that I release] He had once before asked this question, verse 18. but it seemeth, the answer was retarded, by his wives sodain message to him; therefore (as *Euthymius* thinks) now he repeateth the question.

they said Barabbas] Being before instructed by their Priests and Elders, as *Salome* was by *Herodias*, to ask *John Baptists* head. See on John 18. 40.

V. 22. *let him be crucified*] Too much pitty in sparing *Barabbas*, and as much impious ingratitude toward Iesus. Here is an example of an inconstant and precipitate vulgar; commonly ruled by passion and faction, seldome by right reason: multitudes are as fickle as the great waters, whose billows run furiously, one forcing on and moving another according to the severall winds which blow upon them. So there, but now they cried *Hosanna*, and presently, *Crucifie, crucifie him* (such mischievous influence had the Priests on the peoples levity:) First, *save I pray*, (see Chapter 21. 9.) then *Crucifie him*; so their High Priest blindly roved, John 11. 50. *you doe not consider that it is expedient for us, that one man die for the people, and that the whole Nation perish not, &c.* So here the people cry *Hosonna sonne of David*; and *Crucifie him*, yet not understanding that by being crucified, he should save them.

V. 23. *What evil hath he done?*] The Iudge did reasonably enquire of a crime to be alledged, and proved by them, who were so audaciously forward to anticipate his sentence, and to prescribe so severe a punishment; and this very question summoned the people, to be witnesses of Christs innocency, and their own fury.

they cried out the more] When they could doe nothing legally, or justly against him; they fall to begging his Blood; that the evill which they could not atchieve by Law, or Reason, *Vociferando perficiant*, *Beda*, they might doe by outcries.

V. 24. *A tumult was made*] He doubted, lest they would take him by force, and raise some fedition.

washed his hands] Thereby intending to signifie that he was free from the guilt of Christs death. See Deut. 21. 6. Psalm 26. 6. but the deep stains of blood cannot be washed off with seas of water.

of the blood] Of the murder.

of this just man] Christ being pronounced innocent now thrice; v. 4. 19. and here it appareth, that he died onely for our sinnes 1 Pet. 3. 18.

see ye to it] Take heed, lest ye be plagued for importuning me to condemn him.

V. 25. *His blood be on us, and on our children*] That is, the guilt and punishment thereof, See John 2. 19. if there be any offence committed in slaying him, let us and our posterity smart for it, and bear the burden thereof, which they doe to this day; and how heavily it fell on them, and their children, in the destruction of Jerusalem; the Ecclesiastical Histories abundantly shew; the fruit of this rash and wicked imprecation, came speedily and heavily upon them then, See on Chapter, 24. 22. See 2 Samuel 3. 28, 29.

V. 26. *When he had scourged Iesus*] He satisfied their desire, in releasing *Barabbas*; and herein endeavoured to pacific them, by scourging Christ: Luke, 23. 16. John, 19. 1. 4.

delivered him to be crucified] When he saw nothing but Christs death would pacifie them, he condemned him, to please the Jewes.

V. 27. *Then the souldiers*] John 19. 1. When they had scourged him; for they were appointed here as Bedles, and as Executioners, to which there were four assigned. See John 19. 23.

common hall] πραιτώριον, the *pretory*, or *governours house*, Acts 23. 35. Phil. 1. 13. See on Acts 23. 35.

V. 28. *A scarlet robe*] *John* and *Mark* make mention of a purple robe, which in effect is the same, the usuall habit of Kings; they put it on him in scorn, and out of zeal to *Cæsar*. See on John 19. 2.

V. 29. *A crown of thorns*] Not a golden one to honour him, but of thorns, to disgrace and vex him; this faith *Prosper, de promif. & prædict. part. 3. c. 20.* that sheep prefigured, *qui in spinis cornibus detentus immolatus est pro Isaac*, which being held by the head, was sacrificed instead of *Isaac*.

a reed in his right hand] Some cane, such as they usually carried, either for stay and support, or to smite with: See chap. 10. this was instead of a Scepter.

they

they bowed the knee] As the manner was, before great ones, Gen. 41. 43. chap. 17. 14 Mark 1. 40. and 10. 17.

V. 30. *They spit upon him*] In sign of defiance and reproach. See on chap. 26. 67.

V. 31. *They took the robe off*] They would hereby seem to degrade and unking him again.

V. 32. *And as they came out*] Mark 15. 21. Luke 23. 26. As they went out of the city, See Numb. 15. 35. 1 King. 21. 13. Hebrewes 13. 12.

a man of Cyrene] See on Luke 23. 36.

Simon by name] See on Luke 23. 26.

him they compelled] Christ had carried his Crosse so far, all along the City, John 19. 17. as the custom was for condemned men to do, (Matthew 16. 24. John 19. 17.) but because Christ had been so rudely handled by them, that he could carry it no longer, therefore they compelled *Simon* to carry it out of the City: some conceive that he onely helped Christ to bear it, carrying up the hinder part thereof, and cite to that end; Luke 23. 26. John 19. 17. others think, that onely the *transom* or upper end thereof was born from the ground, the nether part might easily be drawn along the same.

V. 33. *And when they were come*] John 19. 17.

place of a skull] Because many skuls of dead men, there executed, lay there scattered. See on John 19. 17. and Luke 23. 33.

V. 34. *They gave him vinegar*] See verse 48. and on Luke 23. 36. and on John 19 29.

he would not drinke] Which afterward he refused not, when he had suffered all but death, and was athirst, See verse 48. John 19. 30.

V. 35. *They crucified him*] Nailed him to the Crosse, See Psal. 22. 16. John 19. 18.

parted his garments] They divided the rest, but cast lots for the upper coat. John 19 23. 24. See note thereon.

V. 36. *They watched him there*] The souldiers appointed for the guard attended, by the Crosse, left any should take him down before he was dead: herein, by Gods providence, his enemies also became witnesses of his death, lest unbelievers should have objected against his resurrection, that he was not dead. See John 19. 34, 35. &c.

V. 37. *The King of the Iewes*] So was he indeed, though this were done in mockery. See John 1. 49. and on Luke 23. 38 John 19. 19. 22.

V. 38. *Two thieves crucified with him*] This was to dishonor him, and to make the world believe that he also was a malefactor; therefore they plac'd him in the midst, as a principal ringleader of such men: See Isai. 53. 12. he was crucified with thieves, *sed quos passio jungebat, causa separabat. Augustin. Bonifac. Ep. 50.* But those whom the like passion united, the cause separated. See Luke 23. 41. This preceded in the head, Christ, which followed in many Martyrs.

V. 39. *They that passed by*] Who use to pity such as suffer (though justly) See Lamentations 1. 12. Yet now they deride Christ, who was innocent; we read not that they were so inhumane and pitiless to the thieves who were truely guilty, Luke 23. 41. See on Luke 23. 35.

wagging their heads] A sign of derision and insultation, Psal. 22. 7. 2 King. 19. 21. Isai 37. 22. Lam. 2. 15.

V. 40 *Thou that destroyest the Temple*] See on Chapter 26. 61. This they insultingly say, blasphemously intimating that he had deceived the people, boasting before them that he could destroy and reedifie the Temple of Jerusalem in three dayes, who, as they supposed, could not so much as save himself, from the torment and death of the Crosse: this they added to render him pitiless, and odious to the people of the Jews, who heard nothing so unwillingly as concerning the destruction of the Temple, of which they chiefly gloried.

If thou be the Son of God] See on Chapter 4. 3. See on Luke 23. 35.

come down from the Crosse] But therefore he would not come down, until he had perfected the work of our Redemption, there to be performed; because he was the Son of God, and the Messias; who therefore came into the world, that he might fulfill this his Fathers Will, by becoming obedient to the death of the Crosse; Phil. 2 8.

V. 41. *The chief Priests*] Their malice to Christ was shewed in life and in death: it might seem much below their dignity, to be present at an execution, and it was unworthy of their high calling to insult over a dying man.

V. 42. *He saved others, himself he cannot save*] He would not save himself, that he might save others: this is a Crosse like that (Luke 4. 23.) which the Proverb expressed, by *Physitian cure thy selfe.*

let him now come downe from the crosse] Foolish persecuters, he will rise from the dead, who will not yield to your insulting opprobries, by descending from the Crosse; *plus fuit mortem, resurgendo, destruere, quam vitam, descendendo, servare. Gregor. hom. 21.* It was more, to destroy death, by rising again from the dead, than to preserve life by coming down from the Crosse: could *Plate* say, *what I have written, I have written*; and shall not Christ perfect our salvation which he hath begun: but they say, let him come down and we will believe him: vain tempters, he will not so purchase credence with you, for, *si descenderit neminem salvum faciet. Bernard. de 7. sig.* if he should come down, he should save none.

we will beleive him] This they said in scorn, and confidence that he could not have come downe, if he would: for when he did more than this, by raising himself from the dead, (for it is more to restore, than to preserve life) yet they believed not.

V. 43. *He trusted in God.*] Psalm 22. 8.

if he will have him] or, *if he delight in him*, as Psalm 22. 8. whence this seems to be taken.

V. 44. *The thieves also*] or, *even the thieves*; that is, one of the thieves. See Luke 23. 39. 40. and the like manner of speaking, *chap.* 26. 8.

V. 45. *From the sixth houre*] About noon; for they began their day at Sun-rising, hence began their first houre of the day. See on Luke 23. 44. So was that literally performed which was spoken of Amo. 8 9. 10.

there was darknesse] To shew Gods dislike of their cruelty, he would not have the Sunne give light to so horrid an act, and as it were to see the Sunne of Righteousnesse so unworthily handled; a natural Eclipse, it could not be: some think, it being so totall, so generall, and the Moon being now in the full (it being the midderst of the lunar month, when the passeover was killed) and so of necessity, the body of the Moone (which useth to eclipse the Sunne, by its interposition, and being between us and the Sunne) must be opposite to, and distant from the Sunne, the *diametrical* breadth of the *Hemisphere*; the full Moon ever rising at the Suns setting. *Apollophanes*, who is reported to have been at thi. time in *Heliopolis* a City of Egypt with *Dionysius Areopagita*; when he saw this admirable Eclipse, said, Θεῖον φαινόμενα πεφαμένων, changes of the Divine works or administrations: but *Dionysius* said, ἢ τὸ θεῖον πάσχει, ἢ τῷ πάσχοντι συμπάσχει, either the Diety suffereth, or hath sympathy with that which suffereth.

over all the land] Of Judæa, and the Countreyes and Regions near; or over all the earth as some suppose.

V. 46. *My God*] Psal. 22. 1. This sheweth that albeit in this bitter Agony, he had an heavy and intense sorrow, a deep apprehension and sense of the wrath of his Father against sinne: yet he despaired not, for he called upon God, and called him his God, which termes and notions are not compatible with despair, apprehending no interest in God, or hope of audience in distress, Psalm. 22. 1.

why hast thou forsaken me] In my present apprehension: suffering my humane nature to feel so much misery in sense of thy absence, and thine anger against sinners, for whom I stand a surety: this is not the voyce of despair, but of so sad a conflict with an heavy passion: why hast thou left me in the hands of mine enemies, and comfortest me not in these bitter sorrows?

V. 47. *Calleth for Elias*] He called God his God, and they mock him, as if he called for Elias, because the words are something alike in the Hebrew, but more in the *Chalde*. Psalm 22. 1. Whence it seemeth he spoke these words, accommodate to his present condition. אלי אלי *eli eli* my God, my God, See Mark 15. 34. אלהי אלהי *elohi, elohi* למה שבקתני *lama shebaethani.* These last words which the Greek retaineth, being *Chalde* or Syriac, the Hebrew being למה עזבתני *lama hazabtani*, the Syriac שבקתני *shebaethani*: that which the Hebrew hath עזב *deseruit reliquit*, the Syriac giveth by שבק *shebae, reliquit, &c.*

V. 48. *Straitway*] After he had said I thirst, John 19. 28. and they, or some of them had said, *This man calleth for Elias*; presently after that, one of them ran, &c.

a sponge] To suck in, for he could not otherwise drink of it, his hands being nailed to the Crosse.

filled it] See Psalm 69 21. that he might suck some drink out of a full spunge, which out of an half-filled one he could not have done, having neither no assistance of his hands, being fastned with nailes to the Crosse.

with Vinegar] Or broken Wine, such as the Romane Souldiers, had their allowance of; and did usually drinke, mixed with water; to which purpose they might have a Vessell then at hand by them; See John 19. 29. It may seem they mixed it with some other ingredients, Verse 34. See Marke 15. 23.

put it on a Reede] Or Cane. See on John 19. 29.

V. 49. *The rest said*] Others besides them that mocked him, as before.

V. 50. *When he had cried*] And uttered those fore-mentioned words, John 19. 30. Luke 23 46.

again] For he had cried aloud once before.

yielded up] ἀφῆκε, Let goe. He willingly commended his Spirit, into his Fathers hands, Luke 23. 46. that is, He willingly died.

V. 51. *The*

V. 51. *The vail of the temple was rent*] Some think, that which divided the holiest of all, from the holy place, as Exod. 26. 31. 2 Chron. 3. 14. whereby was figured that the ceremonial law was abolished, and the way to heaven more plainly laid open. Heb. 9. 8. & 10. 19. 20. 21. and the wal of seperation broken down. Ephes. 2. 14. Others say that there were two veils, and which of the two was now rent, the inward or the outward, it is very uncertain; *Jerom* and some other of the ancients understand it of the outward, *Cyril* and others of the inward. See *Ifs. Casub. exercit. 16. M.* 127. See on Luke 23. 45.

the earth did quake] These were signes of Gods anger against the Jews, and of Christs Divine Majesty, See Psal. 114. 7

V. 52. *The graves were opened*] The grave-stones it seemeth were moved, though the dead bodies there interred came not out till after Christs resurrection, as appears in the next verse, hereby was shewed then, that our Saviour had overcome death: as in his own person, so for others.

many bodies of the Saints] Probably they were such as were lately dead, who appearing, verse 53. were known to many in the City (see on chap. 17. 3.) who well remembred them, and if others, then were they known, as Moses and Elias on the mount, were known of the three Apostles there present with Christ: this is to give us assurance of our resurrection from the dead.

which slept] This word is often used in Scripture to expresse the state of the dead: and to intimate that as we have often awaked from sleep, so shall we once from death, sleep is but deaths elder brother. See John 11. 11.

arose] Either to appear as witnesses of Christs resurrection, or to attend Christ into heaven (who was the first fruits of them that slept, 1 Cor. 15. 20.) or both these.

V. 53. *into the holy City*] Into Jerusalem, See on Chap. 4. 5. for the places of burial were in the suburbs, out of the city.

appeared unto many] Of the faithful, not unto all the people: so also Christ appeared but not to all, Acts 10. 41. For they who would not believe *Moses* and the Prophets, neither would they, if one should come to them from the dead. Luke 16.

V. 54. *watching Jesus*] See on verse 36. A guard of Souldiers used to watch those who were crucified, *Jo. Drusi. praetetior. l.* 1. commanded by the Roman Deputy to see execution done, so that no private person could, or might presume to take down a crucifyed body from the crosse, without his leave and warrant; or, possibly though they were their kindred or friends, to bury them, how and where they would; therefore *Joseph of Arimathea begged the body of Jesus*, of *Pilate*, that he might decently interre it.

they feared greatly] They were much afraid of Gods wrath, having been instruments of cruelty exercised on Christ in his suffering; and having seen such dreadful signes of Gods anger, as the extraordinary eclipse, the earthquake renting of the rocks, and possibly the graves opening.

this was the Son of God] A man beloved of God; or not guiltlesse onely, but more than a man; for they being heathen men esteemed their great and excellent men, Sons of their Gods: See Luke 23. 47. It is not certain that they acknowledged the deity of Christ; See Dan. 3. 25.

V. 55. *Afar off*] Either in modesty they would not be among the throng of Souldiers: or, it may be, they permitted none to come near the crosse; or they were afraid to be questioned as his followers, as Peter was. chap. 26. 58.

which followed Jesus] They had followed him out of Galilee, and would not leave him; so great was their zeal to the gospel, and love to him: yet were they not all Galileans. Luke 8. 3. & 23. 27, 28.

V. 56. *Mary Magdalen*] So called of the place of her abode. See chap. 15. 39.

the mother of James and Joses] See Mark 6. 3.

the mother of Zebedees children] See chap. 20. 20. Whose name may seem to have been Salome, Mark 15 40.

V. 57. *When the even was come*] Mark 15, 42. Luke 23. 50. John 19. 38. After the ninth hour, at three of the clock in the afternoon.

a rich man] The more likely to obtain the body of Pilate, and the more in danger of the malice of the Priests for his care of Christ.

of Arimathea] Or *Rama*, or *Remathaim*, See on Luke 23. 50. *Ierom de loc. Hebraic.* calleth it *Armatha Saphim*, the city of *Elkana* and *Samuel*, near *Diospolis*.

named Joseph] Christ was not buried obscurely, but by the Governours consent, by an honourable man, in a place not far distant; in a new sepulchre; So that there cannot reasonably be any doubt of his death, See Isaiah 53. 9.

V. 58. *Begged the body of Jesus*] For the bodies of condemned persons were in the power of the Magistrates.

Pilate commanded the body to be delivered] See on verse 54.

V. 59. *In a clean linnen cloath*] To bury it decently.

V. 60. *In his own new tomb*] which *Joseph of Arimathea* had prepared for himself, but none yet had laid in it; that none might suspect the rising of some other body: See on Luke 23. 53.

rolled a great stone] As the Jews used to do on the sepulchres of their friends, See John 11. 38. 39. which he did to secure the body from abuse by his implacable enemies; Gods providence disposing all that was done about this, to remove suspicion of his disciples taking it away, as is objected, chapter 28. 13. also to set off the power and glory of Christs resurrection, whom neither that weight nor the bands of death could hold from rising again: this was laid by man, but removed by an Angel.

V. 61. *The other Mary*] Mentioned verse 56. See Mark 15 47.

sitting over against the sepulchre] To see where Christ was layd, that they might enbalm his body, Luke 23. 55. 56.

V. 62. *The day of preparation*] So was any day called, that was next before any solemn feast. See Mark 15. 47. Luke 23. 54. John 19. 14, 31, 42.

V. 63 *that deceiver*] See John 7. 12. Thus would their restlesse malice anul the power of his doctrine and miracles: thus they hoped to wash from themselves blood-guiltinesse, by alledging the equity of his condemnation.

said] Chap. 12. 40. Mark 8. 31. John 2. 19. which, by some of the Jews, came to their eares: for (generally all) the Jews jealous of the honour and safety of their temple, might in some debate with the disciples occasioned by Christ's words. John 2. 19. understand that he there spake of his resurrection from the dead on the third day: for so Christ had taught them who were his disciples, Matth. 16. 2. & 17. 23. Mark 9. 31. & 10. 34. or possibly the traitour Judas, then one of the twelve, had let fall something before Christs enemies, concerning his rising again the third day.

after three dayes] Mark 8. 31. for he was layd in the grave on friday, lay there all Saturday, which was their Sabbath, and rose on the Lords day morning, which is ours, chap 28. 1.

V. 64 *Untill the third day*] According to the time set by Christ, for his resurrection; for so they might keep his body safe till that time were past, and then probably they meant to have shewed it to the people, hoping thereby to convince him of untruth in this particular, which would weaken the credit of all the rest of his doctrine.

the last errour shall be worse than the first] A proverbiall form of speech; the people will believe in him more than before, John 11. 12. 32. which they counted errour.

V. 65. *Ye have a watch*] He means the garrison Souldiers, appointed for the guard of the temple, Acts 4. 1. & 5. 56. especially at the Passeover, for fear of tumults, in that confluence of people; it may be they were the same who went with Judas to take Christ, John 18. 3.

as ye can] ὡς οἴδατε. As ye know, as ye can devise, or ye know wel enough how to do it.

V. 66. *They went*] The custody of the sepulchre was committed to them that murdered Christ, that there might be no doubt of the truth of his resurrection.

sealing the stone] With some publique seal of office, which might prohibit any to remove, or meddle with it, See Daniel 6. 17.

and setting a watch] Wickednesse can never be secure: all this but confirmed the truth of his resurrection, See on verse 60. all that the adversaries of the truth of Christ shall at last effect, is to render it more certain and undoubted: had not all this been done by the malicious Jews, the ground of our faith concerning the resurrection of Christ, had not been so evident: the enemies of Christ, against their wills, and intentions, are made competent witnesses of his power and truth.

CHAP. XXVIII.

Verse 1. IN *the end of the Sabbath*] Mark 16. 1. After it was ended.

as it began to dawn] See on Luke 24. 1 John 20. 1.

the first day of the week] On the Lords day morning Revel. 1. 10.

the other Mary] See on chap. 27. 61.

to see the sepulchre] To see whether it were safe, and shut up as they saw it, chap. 27. 61. out of their love and fear: so solicitous were they for the body of Iesus, that they might enbalm him, Mark 16. 1. Luke 24. 1. Not knowing that he was risen from the dead.

V. 2. *There was*] Or there had been.

a great earth-quake] Which seems to have been when the women were in their way, there was one at his passion chap. 27. 51. and another at his resurrection, By many signs did the Lord manifest this glorious work of Christs rising again a triumphant conquerer over death and hell; as to confirm our faith concerning the resurrection of the dead: so also to form the hearts of these witnesses thereof, to a reverend elevation of minde to the truth of Christs deity; by the power whereof, he not onely raised up his humane body: but also manifested himself to be the Lord

of life, who will also raise up ours from the duſt of the earth, which now trembled at the ſurrendry of her Lord to life again.

for the angel of the Lord] Or an angel, two are mentioned, Luke 24. 4. John 20. 12. Either one was neeeſt at hand to ſpeak for both, or one appeared at firſt, and two when they came back: this *for* importeth not a cauſe, but a conſequence of the earthquake: Chriſt riſing from the dead, gave this triumphant ſignal of his victory over death, hell, and the devil, as to the watch at Jeruſalem, ſo to the inhabitants of the earth, whoſe foundations he thus ſhook at his pleaſure; for it is moſt likely that he roſe in this earthquake.

rolled back the ſtone from the door] Performing the office of a door-keeper; not but that Chriſt could have done it without his miniſtery, but out of duty to Chriſt: alſo he removed it that the women might go into the ſepulchre, and ſee that Chriſt was gone thence, and that the ſouldiers might, to their aſtoniſhment, ſee what he came for; not to raiſe up Chriſt, who could command the creatures to give way to him; but for their ſakes who were to behold the ſame, and teſtify it to others. See *Juſtin. Martyr. quæſt.* 117.

and ſate upon it] Expecting the coming of thoſe women, to whom he was to declare and teſtifie the reſurrection of Chriſt; for they were but in the way when the earth ſhook as Chriſt roſe from the dead: they were ſolicitous by the way as they came, whom they ſhould get to roll away the ſtone, that they might go into the ſepulcre to enbalm Chriſt. Mark 16. 3. Here God (whoſe aid is never wanting in due time and manner, to holy deſires) provideth ſo, as that they found it readily opened by the Angel.

V. 3. *His countenance was like lightning*] As Dan. 10. 6. See here, chap. 17. 2. Mark 16. 5. faith, they ſaw a young man; that is, the Angel who had aſſumed that ſhape, which intimated him, of ente & ſtrength and agility: this Majeſty in his countenance, ſhewed that he was no man of the vulgar, but an heavenly meſſenger.

white as ſnow] Acts 1. 10. See this phraſe, Pſal. 51. 7. Lam. 4. 7. Dan. 7. 9 Rev. 3. 4. 5. 18. & 4. 4. & 6. 11. & 7. 9. 13.

V. 4. *The keepers did ſhake*] At the ſight of his glory, and in conſcience of their own guilt: ſeeing the earth tremble, the grave open, the heavy ſtone rolling away from the ſepulchre, the dead body which they had in charge to watch, gone; a perſon of ſuch a dreadful preſence, and heavenly glory, as ſpake him more than man; they could not but know, that they had not now to deal with infirm man, but God: therefore, all aſtoniſhed, they tremble, and become like dead men: here were two main cauſes of fear. 1. Their own horrour of conſcience, who were actors in the death of Jeſus. 2. Fear of their Governour, whoſe anger they might well expect, if he ſhould not credit their reports, but conſtrue all, as incredible excuſes of their own default, and negligence in watching. Thus God ſhewed them how vain it was to take up arms againſt him; and alſo made them witneſſes againſt themſelves and the malicious prieſts.

V. 5. *The angel anſwered*] To the womens fear, verſe 8. or he ſpake, as chap. 22. 1. it is poſſible that the watch coming to themſelves again, fled into the city, as verſe 11. as the women came from other way, ſo that they miſſed them; for the women, without any let by the watch, entred into the monument (which probably they would not have ſuffered, had they been preſent) they ſaw the angel, and were afraid, but not as theſe armed keepers: a good conſcience is the beſt armour, and ſureſt fortification.

fear not ye] Though the ſouldiers be fled for fear of me, yet be ye not diſmaied: they watched Chriſt for evill, ye ſeek him for good: the keepers had cauſe to fear Gods revenging hand, who helped to murder his beloved, onely Son; but you have cauſe of hope and joy, not fear and ſorrow: the reſurrection of Chriſt is a due cauſe of terrour to the enemy, and of joy to us who believe.

I know ye ſeek Jeſus] This is one cauſe, why he would not have them fear; for he is on their ſide, who came not with the impious bath, as enemies; but as faithful ſervants of their Lord, to do him honour; for he ſaw the proviſion which they brought to enbalm Chriſt.

was crucified] He nameth that which is a ſcandal to the world, as the Chriſtians ground of rejoycing, Gal. 6. 14.

V. 6 *he is not here, he is riſen*] This is another argument of conſolation; he is not now in the ſepulchre: that was not enough; for *Magdalen* thought they had conveyed him thence, John 20. 13. therefore he addeth, *he is riſen*, to life again, the conquerer of death, and Lord of life.

where the Lord lay] Believe your own eyes (See Mark 16. 14.) let them help to enforme you: ſee the place where the ſacred body of Chriſt was layed in the ſepulchre, he is not now there, but riſen from the dead.

V. 7. *Go quickly and tell his diſciples*] To put them out of their heavineſſe: the Lord will quickly comfort the afflicted, except the cauſe of his delay be in our ſelves.

he goeth before you into Galilee] So had Chriſt foretold them, Mark 16. 7. chap. 26. 32. (See Micah 2. 13.) therefore he ſaid, Luke 24. 6. *remember how he ſpake unto you*. See note thereon.

lo, I have told you] Aſſure your ſelves of it: fail not to deliver your meſſage I have delivered mine.

V. 8. *with feare and great joy*] Being affrighted at the ſight and preſence of the Angel, but comforted at the joyful tidings of Chriſts reſurrection.

to bring his diſciples word] They are made the firſt witneſſes of his reſurrection, *quæ ardentius dilexerunt, Cyprian de reſur.* who more fervently loved, and more devoutly ſought Chriſt. Death began from that ſex, and of the ſame, God appointed the firſt witneſſe of life reſtored, in the reſurrection of Chriſt.

V. 9. *Jeſus met them*] Chriſt not onely ſent an angel to publiſh his reſurrection, but appeared in his own perſon to the women, and ſends them to tell his diſciples: heres both a remedie againſt fear, and reward of obedience.

all hail] See chap. 26. 49. χαίρετε, *rejoyce ye*; it is a form of ſalutation which the Syriack expreſſeth by שלם לכן, *ſholom lechen*, *peace be unto you*: as the Hebrews ſaid, שלום לכם *ſhalom lachem*, *peace be unto you*, fear not, Gen. 43. 23. the 70. λάβετε δμῖν, *Chalé*. 4. 18. שלם לכן *ſhelam lechon*. So *Moſes* is diſmiſſed by *Jetero*, Exod. 4. 18. לך לשלום *lech leſhalom*. 70. ἀπῆλθε ὑγιαίνων, *go in*, or *to peace*, or *health*: Chriſt here not only ſaid this, but wrought the effect in their hearts, in a ſpiritual illumination and joy.

held him by the feet] Worſhipping him: Either they endeavoured ſo to do, and were prohibited by Chriſt, as John 20. 17. or Chriſt firſt appearing to *Magdalen*, forbade her onely to touch him then, but permitteth theſe now: (See John 20. 17.) for now they were comforted, and their wavering minds better aſſured than at firſt: moſt likely Chriſt haſtened *Magdalen* to contribute her information to the reſt; intimating that her holding him by the feet now, though holy, was unſeaſonable, he having aſſigned her a greater work, which ought firſt to be diſpatched; that his diſciples faith might run no longer an hazard, by her delay. See on John 20. 17.

and worſhipped him] Though the humanity of Chriſt be a creature, and ſo, not of, and by itſelf to be adored with divine adoration, but the Deity, to whom, alone, all divine worſhip is due (Matthew 4. 10.) yet becauſe, from his conception, the Deity (Matthew 4. 10.) yet becauſe, from his conception, the Deity is perſonally and indiviſibly united to his humanity, and ſo Chriſt is truely God, as truly man, from whom the Deity cannot be divided, neither in true faith, nor faithful invocation; therefore whole Chriſt is to be adored; that is, God the eternall word become fleſh, in, and with the humanity of Chriſt.

V. 10. *Tell my brethren*] His diſciples: this high title Chriſt gave them before, chap. 12. 50. ſo now alſo after his reſurrection, to ſhew the continuance of his affection to them. See Pſalm. 22. 22. John 20. 17. Heb. 2. 11. Rom. 8. 29.

V. 11. *ſome of the watch came into the city*] Now appear another ſort of witneſſes, above all exception, becauſe of the adverſaries partie; which this Evangeliſt exactly relateth, ſhewing particularly when, who, to whom, and with what ſucceſſe theſe teſtified concerning thoſe things they had ſeen. 1. the time was, before the women could come to the ſepulchre, the watch themſelves ran into the city, to enform. 2. the parties were ſome of the watch: the more underſtanding part thereof, the reſt for fear ſcattering and diſperſing themſelves in the city. 3. The high Prieſts, who ſet them on work, are enformed, not without a ſingular hand of divine providence, to convince and ſhame the malitious enemies of Chriſt, and authors of that counſel to guard the ſepulchre. 4. The ſucceſſe was not, as in reaſon might have been expected, the high Prieſts repentance, and happy acknowledgement of their errour to undeceive the people whom they had miſled: but a *Pharaoh*-like hardneſſe of heart: for they further endeavour to ſuppreſſe the truth, by bribing the ſouldiers to lie, and the preſident to connive at their wickedneſſe.

V. 12. *large money*] ἀργύρια ἱκανά, *ſufficient money*: *money not a little*, Syr.

V. 13. *his diſciples ſtole him away*] *Pilate* might the rather believe this, becauſe the Prieſts had given him an hint hereof before hand, chap. 26. 64. more eaſily do wicked men believe improbable lies, than probable truth.

while we ſlept] Very credible witneſſes, that could certainly tell what was done, while they were aſleep: if you were then aſleep, how know you that his diſciples ſtole him away? *Lactantius*'s rule is how knew you that his diſciples ſtole him away? *Lactantius*'s rule is commonly true, *hæc enim eſt mendacitatis natura ut cohærere non poſſint, l. 5. c. 3* this is the nature of lies, they can ſeldom hold together. This lye wanted all colour of truth: they would have made Chriſts vertue his diſciples crime, who recove ed their Maſter (not as was pretended, by theft, but) by faith, alive, not dead.

V. 14. *come to the governours eares*] Be heard by the Governour, as they might well fear it would, though they would do what they could to keep it from him: and might well fear the iſſue: for if they appeared to be the authors of a lie, they might expect his diſpleaſure: if they ſaid true, they might expect ſome ſevere puniſhment for ſleeping in their appointed watch.

ſecure

ſecure you] We will make you ἀμέριμνους, without care: we will provide for your indemnity, by preventing the danger, that might come to you thereby, we will ſtand between harme and you, take you no care for that; for it was puniſhable to fail in the due performance of ſuch like truſts. See Acts 12. 10.

V. 15 *this ſaying is commonly reported*] Though the preſident could not but know it was falſe, as contradicting it ſelf: ſo probably he could not but queſtion them, why they came off their watch, before the end of the third day: yet for fear of tumult (as it is too common nowadays) he had rather bear with the diſhonour of God, than his own perſonal danger or detriment.

unto this day] So eaſily do untruths find entertainment among the vulgar, too incredulous of truth? this was the juſt judgement of God, to ſend them ſtrong delu ſions, that they ſhould believe lies, who would not receive the love of the truth, that they might be ſaved, 2. Theſ. 2. 10. yet for all this, the elect every where believed, See 2 Cor. 4. 3, 4. and ſo ſhall do ſtill, notwithſtanding all theſe pernicious miſts of untruth, which aſcending from the bottomleſſe pit of hell, da ken the truth of Chriſt ſo that the man of this world cannot diſcern the light thereof, 2 Cor. 4. 3, 4.

V. 16. *the eleven diſciples*] This Evangeliſt is brief in repeating Chriſts apparations to his diſciples after his reſurrection, which the other ſupply. Theſe incidents are mentioned, chap. 10. 1. 2. 6. 44. *Judas* the twelfth was gone, ch. 27 5. the chief are mentioned; but it is likely that more, or all the reſt went into Galilee to meet him; for they alſo were brethren. See ver. 10. the Apoſtle faith he was ſeen of more than 500. brethren at once, 1 Cor. 15. 6. Some make this ἑνδέκα, to relate to the place; not to the number: as if the ſenſe were, he was ſeen above; when he aſcended: ſo this 500. ſeeing him at once, may be underſtood of their coming together to the mount of Olivet, Acts 1. 12. ὅπου αὐτοὺς ἦν ἡ ἀναβαίνειν αὐτὸν ἐν τῷ ὄρει, *Oecumenius*; that he might there then alſo his aſſumption.

into a mountain] What mountain in Galilee this was, is not mentioned, probably he went thence to mount Olivet near Jeruſalem; for thence he aſcended, Acts 1. 12. and this was near Jeruſalem.

V. 17. *when they ſaw him*] When the multitude of diſciples ſaw him alive from the dead, in his own former figure, lineaments and appearances, not yet in the Majeſty of his glorified body, leſt they ſhould have conceived that it had been ſome other body riſen, not that Jeſus which was crucified dead and buried: this glory after his reſurrection was veiled; rather for their ſakes, than miſling on his: in that they could not have known him, and it was neceſſary for his diſciples ſo to attend him, *ut poſſit cognoſci, Auguſtin. de C. D. lib. 22. cap.* 19. that he might be known of them.

they worſhipped him] Acknowledging his reſurrection and divine power, by adoring him. See on verſe 9. being now more confident than ever that he was indeed their Meſſias, the Son of the living God: for ſo he was declared by his reſurrection from the dead, Rom. 1. 4.

but ſome doubted] Till the came neer to them, ſhewed them the prints of the nails (John 20. 25.) and ſpake to them: ſo the Syriack interpreter giveth it, *dubitaverant, had doubted*: one tence for another. See Mark 16. 11. 13. Luke 24. 11. 28. their unbelief makes for the confirmation of our faith: for their doubts being cleared, and the truth manifeſted, they left poſterity nothing rationally to doubt of.

V. 18. *All power*] Abſolute power without reſtraint and limitation, all dominion and authority to rule and govern.

is given unto me] God the Father hath given it to me; and I have now received it as man, who as God had the ſame power with the Father from eternity, (Philip. 2. 7.) and now unto me did he give the ſame in the fulneſſe of time: now I have put off the forme of a ſervant, wherein I was to ſuffer death for mans redemption; therein I was obedient, but now God hath highly exalted me, and given me a name above every name, &c. Phil. 2. 8. &c.

in heaven] Which comprehendeth power of ſending the holy Ghoſt, Acts 2. 33. power over Angels, Phil. 2. 10. Heb. 1. Coloſ. 1. 16. power to give heaven to all his, chapter 25. 3. 4.

in earth] Power to gather a Church out of all nations. Pſalm 2. 8. Mark. 16. 15, 16. and to rule over all. See Acts 10 36. 42. Epheſ. 1. 20, 21, 22. Rev. 17. 14. Dan 7. 14.

V. 19 *go ye therefore*] Be not therefore afraid to execute your charge, which by a ſupreame authority I commit to you; fear not the face of man, doubt not the ſucceſſe: be ye my embaſſadours to this purpoſe, adminiſtring this power among them. See 2 Corinth. 5. 20.

teach all nations] The word μαθητεύσατε, here uſed, ſignifieth moſt properly, *make diſciples, diſcipulos reddite, aut facite*, as John 4. 1. Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει. *Jeſus made more diſciples and baptized*; that is, made them diſciples by baptizing them: and to this rather than teaching, the words immediatly following relate, where it is ſaid, verſe 2. *though Jeſus himſelf baptized none, but his diſciples*; which proviſion againſt the miſunderſtanding of the means of making diſciples needed not, except baptiſme had been the conſummating act and ſeal thereof, whereby one became a diſciple, though for preſent want of capacity (as it is in infants) he were not yet taught; for, as for that, it is undenyably and expreſſely manifeſt, that though our Saviour did not himſelf baptize, yet he preached conſtantly and uſually, and the word μαθητεύειν here uſed, is diſtinct in ſignification from διδάσκειν (which word is uſed in the next verſe) for μαθητεύειν ſignifieth to make them diſciples, who were aliants from our magiſtery, as *Paul* did at Iconium, Acts 14. 21. where we read, καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρεψαν *diſcipulos multos adjunxiſſent*, that is, *had admitted, or gained many diſciples*, by teaching them the goſpel, and baptizing them; as expreſſly that text ſheweth, where it is ſaid, εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, preaching (or teaching) the goſpel to that city, καὶ μαθητεύσαντες, &c & making many diſciples --where teaching, and preaching were improperly rendred, ſpecially where two actions as diſtinct as preaching and baptizing, are ſignified; as here, the meaning is, by preaching the Goſpel (for they had there to deal with men of years and capacity to learn in a Church to be conſtituted) they perſwaded many to give their names to, or to become: diſciples of Chriſt by baptiſme; as that ſecret diſciple, *Joſeph of Arimathea* did, of whom we read, Matth. 27. 57. ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ, *who alſo himſelf was a diſciple of Jeſus*, in the former place, the Syriak diſtinctly readeth תלמידין הוה מסברין *wegbad meſabberin*--*cum evangelizaſſent filiis civitatis illius*, תלמידוהי (the very word here uſed) *diſcipulos fecerunt multos*. Laſtly, as *Hebrew* infants became diſciples of Moſes (John 9. 28. 1 Corinth. 10. 2.) by circumciſion; ſo do infants of believing Chriſtians, by baptiſme become diſciples of Chriſt; whereof we have elſewhere more largely diſcourſed. Finally by all nations, he meaneth, not only Jews, but Gentiles alſo, See Acts 10 34, 35, 47.

baptizing them] Adminiſtring to them the Sacrament of baptiſm; to all nations, wherein were ever many children, not here excepted in the Apoſtles charge to baptize.

in the name] εἰς τὸ ὄνομα, *into the name*. by that right innitiating them, and receiving them into the profeſſion of the ſervice of one God in three perſons, and of depending on Chriſt alone for ſalvation. See 1 Corinth. 1. 13. 15. and 10. 2. with Exod. 14. 31. Rom. 6. 3.

V. 20. *teaching them*] Note here that teaching, in order, followeth *diſcipling*, or making diſciples (which all teaching in the world, can never do, except they be alſo ſealed by baptiſme) ſo that here is no advantage to the adverſaries of infant-baptiſme; for ſuppoſe that the former word μαθητεύσατε, were to be tranſlated *teaching* (which we grant not) if their argument from the order of the words were concluding---*(therefore they muſt be firſt taught, and afterward baptized*---) why may not we as well conclude from the ſecond order of the words of Chriſt---*baptizing them*, &c. *teaching them to obſerve all*, &c. therefore children (of believing parents) are firſt to be baptized, and after, as ſoone as they ſhall be capable thereof, taught?

to obſerve] Obedience is required of believers See Rom. 2. 13. faith without works is dead; it faith, as once barren *Rachel*, Gen. 30. 1. *give me children, or elſe I die*.

all things] Not ſome only, See Pſalm 119. he that maketh choice of Gods commandments, which he will obey, and which not, is his own ſervant, not Gods: almoſt to be perſwaded to be a Chriſtian, is but as good as nothing: it is not enough to be baptized, but we muſt adorn the profeſſion there made, by doing that which God commandeth: Chriſts ſpeech comprehendeth (as *Theophylact* well noteth) ὅλον τὸν λόγον καὶ τὴν πρακτικὴν ἀρετὴν, that is, contemplative and practicall vertue; knowledge and obedience.

I have commanded] Not what mans traditions command: will worſhip is a ſtrange or to his Sanctuary; none ſuch may come neer, Num. 16. 40. it is as ſtrange as fire which came not from Heaven, God will not be ſerved therewith.

I am with you always] Though your work be hard, I will aſſiſt you, and your ſucceſſours in the miniſtery at all times, to the worlds end: *Ubi Chriſtus, evangelium eſt, in cælo ſedet, ſed in terra loqui non ceſſat; non ſimus ſurdi, nam ille clamat, Aug. de temp. ſerm.* 205. the goſpel is Chriſts mouth; he ſitteth in Heaven, but ceaſeth not to ſpeak on earth; let us not be deafe he cryeth out. Laſtly, here is comfort to all believers; for this ſheweth, as *Jerom* ſaith, *ſe nunquam à credentibus receſſurum*: that he will never depart from believers: as more particularly for all the ſucceſſours of the Apoſtles, the faithfull Miniſters: Chriſt thus ſpeaks, leſt our Miniſtery ſhould ſeem to be excuſed, *humanâ tantum operâ*, onely by the work of man, *Proſper de vocat. Gent. lib. 2. cap.* 2. To the Miniſters may be applyed that which *Jehoſhaphat* faid to his judges, 2 Chron. 19. 6, 7. when he had told them the Lord would be with them: *wherefore now, let the fear of the Lord be upon you, take heed and do it; for there is no iniquity with the Lord our God, nor reſpect of perſons*: it was Gods promiſe to him, who bare the figure and name of Jeſus, Joſhua 1. 5 *I will be with thee, I will not fail thee nor forſake thee*: it is the promiſe of our Jeſus, who leadeth us into our promiſed reſt: Behold I am with you always

unto the end of the world; be strong therefore, and of good courage, fear not the malice of persecutors; *ipse certamine agonis nostri, & coronat pariter & coronatur, Cyprian lib* 2, *ep.* 6 Christ in our conflict both crowneth, and is crowned. Fear not the succesfe; it is Christ who giveth the increase, 1 Cor. 3 7. God could have done this work without our Ministery, or by his Angels; but he will give man the honour of this Ministration, where his own holy Spirit will work it effectuall to the edification, and salvation of his elect: so fitted and prepared here, as were the materials of *Solomons* temple, that no noise of the builder shall be heard in rearing up the same there, where prophecies shall cease, love be perfected, and faith end in enjoying the promises of God in Christ.

Amen] This word is current in all languages, and is originally Hebrew: so *Jeremiah* the Prophet said, אמן יהוה *amen Jehovah*, Jerem. 11.5. The Hebrews used it after their prayers or blessings, therein wishing the succesfe, truth, confirmation and consummation of those things they prayed for: it is such as *saxit Deus, certe fiat.* See Deut. 27. 15. which the 70. give γένοιτο, *so be it*. It is sometimes doubled for the greater confirmation. See Numb 5.22. so afterwards in the primitive Church the people used to answer, when their prayers ended *Amen*, Pity that too many now are silent, and not so much as say *Amen*, to signify their consent, and vigilancy of spirit in prayer: it is much to be feared that they neither regard, nor think of that which is said in publique prayers; who in their own and others so great interest, not so much as say, *Amen*. See 1 Cor. 14 16. 2 Cor. 1. 20. Rev. 1. 7. Jer. 2. 8. 6. It is put here for confirmation of a certain and infallible truth. (See on John 3.11.) Faithful is he that hath promised to be with us unto the end, Lord Jesu so be it. *Amen*.

READER,

The haste of the Presse hath occasioned the omission of these Notes following; the supply whereof be pleased in the several chapters and verses to insert, according to the ensuing directions.

MATTH. CHAP. I.

VErse 1. between the word, *Enumeration*, and Jer. 3. 8. Adde [though therein they used the word מגלה, *volvit, complicavit*, where is מגלה, *volumen membrana, charta*; a book, a rowle of parchment, for so were they wont to make their books, which they rowled up like a cylinder. So have the Jews the law now in their Synagogues, therefore it is said of Christ in the Synagogue at Nazareth, Luke 4. 20. ἐξ πτύξας τὸ βιβλίον, and shutting, or folding up the book, *he gave it to the minister*. See Jerem. 36. 2. Ezra. 6. 2. which the 70. expresse sometimes by the Greek word κυλίς, *volumen*, Ezek. 2. 9. &c. sometimes by πίναξ, a *roll* (which *Suidas* and *Hesych.* expresse by κλῆρος, *eo quod excidatur à pellibus animalium*, a rowle or volume of parchment or *velum*, written: or a Section or part of a divided volume.]

And in the same verse after *Gen.* 5. 1. Adde, [or begin or end other their tractates: so the Psalms are called ספר תהלים *a book of praises*.]

V. 2. between the word, *covenant*, and, *Luke*, Adde [and did expect *Christ their promised Messias, to come of the seed of Abraham*, according to the promise of God made unto him on that behalf, that all the nations of the earth should be blessed in him. See Gen. 12. 3. Gen. 18. 3. Acts 3. 25. Gal. 3. 8. that is, in Christ to come of his posterity; as was also promised unto David, and therefore they that believed and petitioned Christ, used this stile— *Son of David*, Matth. 9. 27. Matth. 15. 22. &c. and it was therefore most necessary in the beginning of this sacred history of our Saviour Jesus Christ (the eternal Son of God, John 1. 1. &c. and *in the fulnesse of time*, becoming truely *man of a woman, under the law*, Gal. 4. 4.) that the writer should first make it appear, by a clear and certain declaration of his pedegree derived from *Abraham* and *David*, that this Jesus borne of the *Virgin Marie*, a daughter of *David*, or of his posterity, was indeed the Lords Christ, and the very promised *Messias*, in whom all must believe that will be saved.]

And after the word, *Abraham* in the same verse, Adde [yet were they by Gods covenant of the Gospel, accompted for sons of *Abraham* by faith in Christ, in whom *Abraham believed*, and through whom he was justified, Gal. 3. 7. *they which be of faith, the same are the children of Abraham*, and verse 29. *If ye be christs, then are ye Abrahams seed, and heirs according to promise*. See Rom. 2. 29.]

V. 5. after *Luke* 4. 22. Adde, [but his supposed Son, see Luke 3. 23.]

V. 20. after the word, *man*, Adde [only; for the deity and humanity of Christ united without confusion of natures (neither the deity becoming an humanity, nor the humanity a deity) became one person, Christ Jesus, God and man, our Saviour; whereas the reasonable soul, and humane body united, make the person of mere man, here to the constitution of the person of Christ our redemer, concurred the deity and humanity of Christ Jesus, the son of the Virgin Mary: therefore the Angel said, not ὁ γεννώμενος but — τὸ γὰρ ἐν αὐτῇ γεννηθὲν, &c. that which is conceived in her.]

CHAP. II.

Verse 1. between. *Hebr.* 11. 23. and the word, *before*, Adde [Μωϋσῆς γεννηθεὶς ἐκρύβη: *Moses when he was born was hid*— that is, not long after he was born; for he was hid but three moneths, before he was carryed out, according to the tyrannicall *Pharaohs* command, to the river, *Exod.* 1. 2. Exod. 2. 1. So here when Christ was born, that is, shortly after his birth]

And after the word, *star*, in the same verse, Adde [in Greek ἀστρολόγοι, *quod genus sapientum & doctorum habebatur in Persis*, &c. *de divinat. l* 1. which were esteemed a sort of wise and learned men among the *Persians*. So also the Greeks understood hereby wise men of the *Chaldees* and *Persians*: so the *Indians* accompted their *Gymnosophists*; the *Galles* their (see *Alexand. ab Alexand. Genial. dier. l.* 4. *c.* 13. *Strabo l.* 6.) *Dryades*; the *Grecians* and *Latines* their Phylosophers: such as possibly *Zamolxis, Pythagoras, Plato*, &c. were at first esteemed very prudent and knowing men, insomuch as that the *Athenians* in all their publique councils would ever have some of them to advise with, whom they called *Mantes* (and their art μαντικὴν. Cic. q. f.) diviners, or conjecturers of things to come. Such as the Hebrew called קסם, Greek μάντις, so are the Philistines Southsayers called. 1 Sam. 6. 2. So *Balaam*, Joshua 13. 22. Ezek. 13. 7. μαντείας μαντείας — *divinationem mendacii*, so said *Saul* to the witch at *Endor*, 1 Sam. 28. 8. μάντευσα, &c. So *divine* unto me by the familiar spirit, the study of such, at first, seemeth to have been a curious search into the secrets of nature and conjectural knowledge of things future, by the courses and aspects of starres; whence they obtained the opinion of interpreters of things divine: but over-curious in the study of judicial Astrology, they thence fild into vanities, superstitions; and oft-loone develish arts, inchantments, sorceries, malifices, &c. See 2 Kings 17. 17. So that the name of *Magus*, as also *Mantis*, though at first honourable, became an odious note of infamie, and men impious, Jerem. 27. 7. & 29. 8. Ezek. 12. 24. &c. and 22. 28. Mich. 3. 7. Zech. 10. 2. but these here mentioned *Magi*, or *wise men*, seem not to have been such, but only certain Phylosophers, and possibly astronomers, which might be the cause why God taught them (as hath been said) by a star; which very probably men nothing versed in that study, would have taken little or no notice of.]

V. 2 after the words, *King*, &c. Adde [ὁ τῆς Ἰουδαίας, *recens natus*, the new born king. See verse 1.]

And in the same verse after the word, *Revelation*, Adde [therefore was it called *his star*, because it declared him and his birth to them, as God had appointed it, and because it was a new and extraordinary star made for his sake, to bring those first-fruits of the Gentiles to him.]

V. 3. After the word, *others*, Adde [who are impious and tyrannicall Princes; he must needs fear many, who many fear.]

In the same verse after the word, *Jerusalem*, Adde [that is, all the inhabitants, citizens, or others then being in Jerusalem.]

Again in the same verse after the word, *government*: Adde [which concussion of state never was, nor ever can be without much trouble and affliction of the people: which the more knowing sort foreseeing, or probably suspecting, could not but be troubled, considering

dering that their principle was that the kingdom of their Messias, was to be a temporal Monarchy.]

Verse 4. After, *Luke* 20. 12. Adde [Matth 8. 19.]

Verse 7. After the words, *First of all*, Adde [he thus diligently enquired of the wise men concerning the rising of this new Star (whereby they understood the birth of Christ, the King of Israel) under a fair pretence, as if he meant no other thing than that which the wise men came from the East to Jerusalem to do, verse 2. to worship him; supposing, as it is most probable, that the Star appeard first in the day of Christ's Nativity, or about that very time; they meaning nothing herein but good, concealed nothing thereof from the King: charity and holinesse think no evil (1 Cor. 13. 5.) they nothing suspected the immane cruelty which *Herod* had then in his heart to murder harmlesse *Jesus*, and for his sake, so many tender Infants.]

Verse 9. After, *verse* 2. Adde [it was by Gods divine providence, then hidden, and disappearing, lest it should have begotten danger to the sacred person of Christ, if it had been without this intermission visible, until it had stood over the house at *Bethleem* where Christ was then newly born.]

Verse 11. After the words, *it self*; Adde [more accommodate and safe for the Infant and woman in child-bed.]

In the same verse after, *Exod.* 34. 4. Adde [which besides that It was the manner of the people of those Eastern parts, so to prostrate themselves before their Kings) they were doubtlesse moved to it, by a divine instinct, there being no semblance of Majesty or Royal presence, then visible, to man: a more excellent Star, the light of Gods Spirit guiding them to their duty, shined in their hearts.]

Verse 22. After the word, *themselves*, Adde [as when God preserved us in our infancy, and when we sleep and cannot guard our selves, the keeper of Israel, who sleepeth not, protecteth, defendeth, and provideth for us and our safety.]

CHAP. III.

Verse 1. After, *Luke* 1. 80. Adde [*Gr.* παραγένετο. Some think it noteth a sudden appearance of some unexpected thing or person: See John 1. 6. in the Heb. he was called יוחנן *Jochanan. Syr. Jachanan*, signifying, *the Lord hath showed or performed grace or mercy*: thus was Christs forerunner named of the argument of his preaching the grace and mercy of God in Christ, now (after the long expectation of the promised Messias and Saviour) exhibited. Concerning Johns parents, conception, imposition of name, and admirable things concerning the same, vt. *Luke* writeth expreselly and fully, which our Evangelist omitteth. It was Gods holy providence so to direct them, that all exactly agreeing in the same truth for the main; that which one of them omitteth, the other recordeth. Why the *Anabaptists*, as weary of, and declining the proper name of their Sect, would be called *Rapists* it may seem strange; seeing, in that name, and office they would seem to agree with us who indeed are *Baptists* (as *John* was appointed of God to baptize) because we baptize, but do not as they, re-baptize: and therefore they are *Anabaptists*; and in spighe of their railing, the Ministers of Christ who administer and professe onely one God, one Saviour, one Baptism, are *Baptists*: their frivolous objections against paedobaptism, as if the baptism of Infants were no baptism, that thereby they might avoid the name of *Anabaptists* or re-baptizers, have been sufficiently refuted. *John* is here stiled *baptist*, to distinguish between him the son of *Zechary*, Luke 1. and *John* the Apostle, son of *Zebedee*, Matth. 10. 2. as also because he first, by the appointment of God (Luke 3. 3. Mark 1. 2, 3, 4. Mal. 3. 1. Joh. 1. 33.) did administer the seal of the new Covenant. the Sacrament of Baptism, to repentance and remission of sinnes in Christ.]

Verse 3. After, *Dan.* 2. 24. Adde [of which the Prophets foretold, to which the living way, Christ onely, giveth entrance, by baptism, Joh. 3. 3, 5. prefigured by that one door of the Arke, Gen. 6. 16. 1 Pet. 3. 21. and the promised rest, the land of *Canaan*, into which Gods Israel, delivered from the bondage of sin (Rom. 6. 3, 17, 18.) passed through the *Red-Sea*, prefiguring Christ's blood. See 1 Cor. 10 2. &c. and so understand these words; as if he had said, hitherto you have been held in the bondage of sin, and under the severe curse of the law, Gal. 3. 10, 13, 23, 25, &c. but now Christ your Redeemer is come, and his Kingdom is at hand; not an earthly, secular, transitory kingdom, such as many impious, and so unhappy Kings and subjects enjoy; but a heavenly, spiritual, and eternal kingdom, here to be begun in the state of grace, but to be perfected in the eternal glory and happinesse to come. Now *John Baptist*, being the messenger appointed to prepare the way before Christ, Mal. 3. 1. had this honour, openly and clearly to proclaim that which the Jews hitherto did never generally, by the Prophets understand, concerning the Kingdom of Christ, which they expected in external, secular glory, prosperity, deliverance, victory, &c. Thus therefore this silver Trumpet began to proclaim the spiritual *Jubile*, calling to repentance, faith, and newnesse of life; sounding a note much dissonant from that on *Sina*, Exod. 19. 16 which was with threatning and terrour to all Israel: but this was the gladsome tidings of grace, mercy, and salvation, by Christ: and this is called the Kingdom of God and Christ, because therein God through Christ reigneth in us. Sometimes it is called absolutely *the Kingdom*, Matth. 4. 23. Matth. 5. 14. and 8. 12. and 9. 35. and 13. 19. because this is indeed, a true and absolute Kingdom, in which onely, is perfect freedom: other Kingdoms are but vain shewes and semblances of that which is not; wherein the greatest Rulers and Commanders of others, are most enslaved to sin and satan, and so can govern others, but not themselves. But why saith he, the Kingdom of heaven is *at hand*, or *draweth near*? was it not with them long before, in *Abraham, Isaac, Jacob*, and all the elect of every age, who looked *for redemption in Israel*, Luke 2. 38? Yes; but first, in respect of the paucity of believers, compared with them under the Gospel. Secondly, in respect of the clearer revelation and better understanding of this Kingdom now then before, when all was under darke shadows of legal ceremonies. Lastly, though many believed and expected Christ the King of Israel then to come, yet not being then, but shortly to be exhibited unto Israel, and to the ends of the world; his Kingdom was properly said to draw near, wherein he was actually and eternally to reign: and in whose spiritual kingdom free remission of sins by his merits, was to be preached to all that truly repent and believe in him who freely justifieth sinners.]

Verse 5. After the word, *Jerusalem*, Adde [having had no Prophet among them from the repair of the second Temple unto this present, and now being forwarded by the extraordinary things, immediately foregoing or accompanying *Johns* nativity; as also the admirable and unusual authority of his life, they expecting (from the report of his preaching concerning the Kingdom of Christ at hand) some change of state, or some great and remarkable accident, they not onely begin to listen, but to run in multitudes, out to see and hear him: hence was that confluence of people from Jerusalem, and the region adjacent.]

And in the same verse, next after the word, *river*, Adde [*Jordan* which is the bound of *Judea* from the East: so called from the fountain, and steep descent of the waters thereof, as it were יורד מן דן *iored min Dan*, that is, descending or running down from *Dan*, as some say. It seems that *Josephus de bel. Jud. l.* 1. *c.* 16. to whom *Adricomius Theatr. S. Manas. N.* 76. joyneth *Egesippus*, will have it to be higher, at *Panium* an high mountain. *Plin. l.* 5. *c.* 15. faith, *Jordanis amnis oritur è fonte Paneade qui cognomen dedit Caesareae* — which nothing hindereth the truth of the forementioned etymologie: for it runneth from *Dan*, afterward named *Caesarea Philippi*, as they say, though the first rising of the springs and heads thereof, (long time unknown) are at *Panem*: the *Saracens* (saith *Adricomius*) call that spring, *Medan*, that is, the waters of *Dan*: for מים in their tongue, which is near the Hebrew מים signifieth waters: now the people from those regions near *Jordan* flocking to *Johns* baptisme must be from *Judea, Galilee, Perea, Batanaea*, and the country of the *Trachonites*.]

Verse 6. Between the word *Jordan*, and the word, *as*, Adde [or sprinkling with the water of Jordan,]

In the same verse, after, *John* 1. 33. Adde [and differing very much, and in many things, (as to the institution, end, effects, and form,) from those dippings, washings, or aspersions in the *Jewes manner of purifications*, used.]

Verse 12. After, *Mark* 9 45. Adde [unquenchable fire, that is, eternal; such as can never be put out, never make an end of the damned, that they might no more be sensible of the torment they are condemned to: it cannot be put out, it not being like this fire which we here use, that must be fed with some combustible matter, or it will go out, of its own accord; but the breath of the Lord, like *a stream of brimstone* doth kindle it, Isai 30. 33. that is, the justice and omnipotent power of God so perpetuates their torment by hell fire, as if indeficient streams and rivers of brimstone ran in upon it, so that it can never go out for want of supply; neither can it ever end the life and sense of the damned, who shall call to the mountains to fall upon them, and death to end them and their torments, but not obtain their desire: the eternal justice of God which in their life time they securely contemned, as it were so tempering the most active quality of the fire, that it shall ever torment, but never consume them whom it once seizeth on: Nor need this seem strange to any: do we not (saith *Chrysostom*) see the sun begetting, by it, light, and an admirable heat by beames perpendicular, yet in so many generations, that heat is not at all consumed? Do we not read of the bush on fire, not consumed? Exod. 3. By another expression he affirmeth the same thing, Isai. 66. 24. *their worme shall not die, neither shall their fire be quenched* --- See chap. 25. 41, 46.]

CHAP. IV.

Verse 1. After the word, *parents*, Adde [But why would Gods Spirit carry him to be tempted, who tempteth no man? Jam. 1. 13. and teacheth us to pray, Matth. 6 13. *lead us not into temptation, but deliver us from evil*? We must for answer know, that.

1. There is considerable the difference between Christ invincibly holy, and sinful man, prone to all evil, and therefore easily overcome: by temptations.

2. Christ came into the world to destroy death, and him that had the power thereof, the devil, Heb. 2. 14. and to annul and destroy his works, 1 John 3. 8. therefore presently after his inauguration by baptism, he, as it were, enteth into the lists with the prince of darknesse to a fierce *monomachie* and single combat, in his own sacred Person, to begin our victory over him and sin, which by and through Christ we shall obtain: as also to teach us not to be secure, but when we give our names to God, and resolve to leave our sins, then to look for the most furious charges of Satan; who then will pursue us, like a spiritual *Pharaoh*, with all his power, until the rod of God upon us a passage to our promised rest, through the red sea of Christs blood.

3. He was led into the wildernesse near *Judea*; not that Satan could not as easily and dangerously tempt in the populous City as in the elinge wildernesse. See verse 5. but because solitude was most accommodate to this conflict, as most free from disturbance (of Satans machinations and cryal of his uttermost power) by any intervenient occasion or party of Christ against him, by counsel or consolation obstructing, or any wayes hindring the worst that Satan could do against him.

4. Seeing we are subject to various temptations, all our life long, it behoves us to pray that we may not enter into temptation, that we may be preserved from it, or in it: we are hereto permitted, that we may be humbled in the knowledge of our own corruptions ever ready on all occasions to betray us to the enemy: that we may be stirred up to a faithful vigilancy, having such restlesse adversaries to deal withal, 1 Pet. 5. 8. to kindle in us an hearty thankfulnesse to God, and confidence in his mercy, of whose providence in such conflicts preserving us, we have perpetual experience. See Rom. 7. 24, 25. 2 Cor. 12. 9. To awaken us to frequent prayer, lest we enter into temptation: lastly, that through many combats exercised, we may grow more strong and confident, grounded in Christ: as trees in tender valleys, often shaken with windes, take firmer root to grow the regenerate more strong, by temptations overcome. (See 2 Cor. 7. 11.) Therefore Christ (being like us in all things, sin onely excepted, to shew us, that by him sin and temptations thereto, hath in his own person, and in his body the Church, shall be overcome) would be subject to temptations.

5. That he might teach us not onely by his precept, but also by his own example how to overcome temptations, by fasting, vigilancy, prayer, and meditation, on the holy Scriptures.

6. That he might in his own sacred person have experience of our misery --- *in that he himself hath suffered, being tempted, he is able to succour them that are tempted* --- Heb. 2. 17, 18.

7. That he might skill and put the enemy and carelesse sinner to such silence, as can have no apology. Had not the regenerate been permitted to temptations, Satan would have said, as once of *Job*; *hast thou not made an hedge about him*, Job 1. 10? had not Christ been tempted, the sinner would say, *I cannot do that which thou commandest me, because it is impossible*: thou bidst me not be overcome of anger, lust, fear, sorrow, death, &c. but this is so contrary to nature (whose lawes thy self hast set) that all living creatures are subject to such affections; or if you think nature can be so easily refined, *tu ipse qui præcipis, fac, ut scram fieri posse* --- do you that which you command me, that I may know 'tis facile; but if you do it not why impose you lawes on free-men, which your self will not obey? *prius disce qui doces --- loqui facile est, præstare difficile*, *Lactant. l. 4. c. 23.* therefore Christ our perfect Teacher, ought both to teach by precept, and confirm the same by his practice. Now, how should he have done that which he commanded man to do, if he had not become man like unto him he taught? Had he been subject to no passion on which temptation could have taken hold, man might so have answered: truly, I would not sin, but am over-powered; I am clothed with fraile flesh and blood --- I am carried against my will, and sin, not because I would do so, but because I am compelled. I am sensible of my sinning, but the necessity of humane frailty which I cannot resist, enforceth me. How should he who shall judge the living and the dead, confute and reprove the sinner thus excusing his sins by the infirmity of flesh and nature, except himself had assumed the very same flesh and nature of man, without sin, that he might demonstrate, that even flesh and blood may be without sin? Men prone to sin, would faine seem, not one yet to be worthy of pardon, but to sin with good reason; and so would plead: Lord thou sinnest not because thou art free from this body: thou covetest not, for the immortal hath no need or use of any thing; but I have need of many things to preserve my life: thou fearest not death because thou art immortal: thou contemnest sorrow, because thou canst suffer no violence: but alas, I am mortal, and therefore feare those sorrows which flesh and blood cannot bear. Lest therefore the sinner might object, thou commandest impossibilities, Christ subjected himself, to all humane infirmities, necessities, yea and temptations, that to the pretence of impossibility, he might have to answer: Lo, I am humane, clothed with fraile flesh, yet perform I that which I command thee: behold, I go before thee, *si præcipientem sequi non potes, sequere antecedentem. Lactant. q. s. c. 24.*]

Verse 2. After the word, *Gospel*, Adde [Christ was pleased so to do, as to confirm the truth of the Gospel which he would henceforth preach; so to afford Satan place to tempt him with bodily necessities (See verse 3.) wherein he could not be overcome: and to teach us how to resist the temptations which are to be overcome, onely with fasting and prayer. The first Adam was overcome in Paradise by tasting the forbidden fruit; the second Adam Christ overcame Satan in the fearful wildernesse, by fasting.]

Verse 4. After, *Deut.* 8. 3. Adde [or shall not have his life sustained and prolonged by the creature, but the power of the Almighty Creatour whose will is his word, and his word his work: who in the creation set the lawes of nature whereby this or that creature is nutritive, and not another: he yet worketh (Job. 5. 17.) with or without (sometimes against) the ordinary meanes, as he pleaseth.]

Verse 6. After, *as chap.* 3. 17. Adde [was affirmed.]

In the same verse, after the word, *armes*, Adde [or save them from falling dangerously, by fodders catching hold on them.]

Verse 7. After the word, *does*, Adde [so Scripture must be interpreted, that one place may stand true with another: so here we must know that God hath promised so to bear up his, that they shall not perish, but yet we must not neglect the ordinary meanes of our preservation which God hath appointed; as here, by descending by steps, and safe degrees: for in neglect or contempt of Gods ordinance, we tempt God; which another Scripture, by Christ alleaged, forbiddeth.]

Verse 10. After the word, *world*, Adde [if thou couldst give it; which I know is none of thine to dispose of, but Gods.]

Verse 11. After the word, *able*, Adde [1 Cor. 10. 13.]

Verse 16 After, *Psal.* 97. 11. Adde [And the knowledge of Gods will concerning the same, which Christ taught and teacheth in the Gospel preached.]

Verse 17. After, *Mark* 1. 14. Adde [That *John* being cast into prison by *Herod*, Jesus came into Galilee, and dwelt at Capernaum: when *John Baptist* his fore-runner had finished his course, witnessing concerning the true light Christ. Joh. 1. 7. 9 and preparing the way for him, then it was necessary that he should appear, and manifest himself unto Israel.]

Verse 25. After the word, *therein*, Adde [concerning which, see on Mark, 7. 3.]

CHAP. V.

Verse 6. After the word, *satisfieth*, Adde [comforteth and strengtheneth the body, making it able and active to its several offices. Hence is the metaphor accommodated to the spirit, and duties spiritual: as if he had said, be not dejected you that are sensible of your spiritual wants; for if you do but desire grace, God will not be wanting to you: which our Saviour teacheth us by an argument from the lesse to the greater. Luke 11. 13. *If* men in whom is but very little goodnesse, will yet give their children that which is good how much more will God infinitely good, wise powerful --- *give the holy Spirit to them that ask him?* that is, a comfortable and sufficient measure of grace, as he said to *Paul* hungering and thirsting in his hot conflict with the messengers of Satan --- *my grace is sufficient for thee*, 2 Cor. 12. 9.]

Verse 10. Between the words, *are*, and, *two*, Adde [of things secular and belonging to this life]

In the same verse, after the words, *adversity here*, Adde [This is the most ample reward, of which St. *James* saith, chap. 1. 12. *Blessed is the man that endureth temptations: for when he is tryed, he shall receive the Crown of life*. See also, Rev. 2. 10. Seeing therefore the condition of the Saints as to this present life, is commonly afflicted and calamitous: Christ is pleased to comfort them with assured hope of blessednesse in the life to come: and hence it may appear how happy a thing it is, to cast our cares and selves on Gods mercy and providence, who is a bountiful Rewarder of all them that trust in him. If thou trust in riches, they cannot deliver thee in the day of wrath: if in power of men, &c. they will deceive thy trust; in the end thou shalt find, that all confidence in creatures, will, like *Pharaohs* chariot-wheeles, there fall off, when thou art in greatest danger, and leave thee to be overwhelmed with desperate miseries: but God is a most sure and bountiful Rewarder of his, giving them for the losse of an earthly possession, for some poor and transitory estate, glory, riches, honour, here lost for his sake, the kingdom of heaven, eternal, unmeasurable, unspeakable, true blessednesse.]

Verse 11. Between the words: *Gr.* and *lying*, Adde [ψευδομενοι]

In the same verse, after the word, *Martyr*, Adde [now whereas truth, vertue, excellency; cannot, without apparent influence of Satan, be persecuted; therefore the father of lyes furnisheth those whom he instigateth to injure the holy, with mischeivous pretences against them, suggesting that they are innovatours, disturbers of the publick peace, enemies to the state, seducers of the people, impious, &c. See Jer. 18. 18, 23. Act. 6. 11. Act. 24. 5. Luke 23. 2.]

Verse 12. After the words, *with them*, Adde [and also the persecuted Prophets reward *in* heaven: because God is yesterday, to day, and the same for ever, inviolably just and good. Now 'tis the end which crownes all actions, and shewes them good or bad, happy or unhappy: the false Prophet who loved the wages of unrighteousnesse, knew this; therefore, without exception to the crosse desired to die the death of the righteous, and that his lasting might be like his, Numb. 23. 10. therefore fear no persecutors, their rage cannot be long, but the happinesse of the persecuted shall be eternal.]

Verse 17. Between the word, *Gr.* and the words, *to dissolve*, Adde [καταλυσαι, which word among other things, signifieth to overthrow; as here, by abrogating, repealing, or rending it no longer binding: in which sense, *Demosth. Olynth.* 3. useth --- λυσαι νομον to dissolve, or destroy the law: to bring to nothing, as Act. 5. 38. καταλυθησεται --- it will *come to nought*]

Verse 23. After the word, *seasoned*, Adde [without which all is but the sacrifice of fooles, and cannot be accepted.]

In the same verse, after the word *man*, Adde [See 1 Cor. 11. 28.

Verse 42. After, *Deut.* 15. 8. Adde [δανεισασθαι here used, commonly signifieth, to take up on usury: and so the word δανειστης a Usurer, coming of δανειζω, to put out to interest: yet here we must understand Christ speaking of a free lending. See Luke 6. 35.]

Verse 44. After the word, *Saints*, Adde [which they can have over their enemies in this world.]

Verse 45. After, *John* 3. 10. Adde [*John* 13. 35.]

In the same verse, after, *Eph.* 5. 1. Adde [the most religious worship of God, is imitation of his holinesse.]

CHAP. VI.

Before the beginning, of the Chapter Adde this.

Verse 1. [*Take heed*] This caution shews how prone we are to fail in our best duties: and the word ευσεβειαν, here used, importeth a very solicitous care to be had, as Luke 12. 1. as it were προσεχειν τον νουν, *adhibere animum*: attend and be cautious, lest the malitious enemy perverse your almes-deeds and make a sin of your otherwise good workes, depriving you of the fruits thereof.]

Verse 7. After 1 *Kings* 18. 27. Adde [*Gr.* μη βαττολογησητε do not like that prating *Battus*, who was notorious for his absurd talkativenesse and vain repetitions of that he had said, or might in few words have said. See *Suid.* Βαττολογια. *Erasm. Adag. chil.* 2. *Cent.* 1. *Ad.* 92.]

Verse 13. After the words, *seest best*, Adde [*the power*] This is for divers good reasons added: as first to confirm our faith of obtaining, seeing that God who thus commandeth us to pray, hath absolute power to do for us that which we want and pray for: nothing is impossible to him. Secondly, that we may not seem to attribute to him a powerlesse kingdom, or any lesse than an infinite and unlimited government over all creatures in heaven and earth. Again, that we may rest assured, that it is not of infirmity or want of ability, that he doth not presently revenge their rebellion who acknowledge not, or obey not the lawes of his kingdom; or that he doth not instantly grant the requests of his servants, to deliver or supply them: however in his wisdom he delayeth it, he ever hath that power which none may can resist.

and the glory] Either thine is, or to thee of right belongeth all honour and glory; as Rom. 4 11. Rev. 5. 12. 1 Chron. 16 28, 29. Rom. 11. 36. Gal. 1. 5. Isai. 6. 3. Psal. 8. 1. Psal. 24. 7, 8. Psal. 29. 3 and 113. 4. and 148. 13. &c. The summe is: We beg all these things of thee; confident that we shall obtain, relying on thy promise, holy will and power; for we know thou hast begun in us the kingdom of grace, to prepare us for the kingdom of glory, to the manifestation of this glory; and in this confidence with ardent voices we cry, *Amen*.]

In the same verse, after, *John* 3. 11. Adde [having acknowledged his kingdom, power and glory, to be eternal, as Psal. 145. 10. in this one word, *Amen*, we expresse the fervency of our desire to obtain that which we prayed for, and our assurance of obtaining because he is faithful and true, and cannot deceive: for this is an Hebrew word, importing certainty and truth.]

V. 26. After the words, *fashion thereof*, Adde [*Gr.* αφανιζουσι, they deform: αφανιζω, is, to obscure, deform, disfigure, &c. So that the natural colour or complexion and favour may not appear: the word properly signifieth, *è conspectu afferre*, to cause a thing not to appear, or be seen: So here, they did away the nitour and comlinesse of their visage, that onely squalor appearing, they may seem in the neglect of their bodies, to fast.]

Verse 24. After, *Luke* 16. 13. Adde [he will not share with the World, Sin, Satan; he will be served with our body and soul: he made and redeemed them, and they are his, 1 Cor. 6 20.]

Verse 34. After the words, *but faith*, Adde [every day of mans life hath care and evil enough; so that we need not anticipate our sorrowes, and as it were, pull them upon us before the time: that evil comes too soon, that comes at last. Load not your minds with thoughts of tomorrows, wants, or afflictions. The gatherers of *Manna* in the wildernesse were foolishly and unprofitably solicitous for the *morrows* store, except onely for the Sabbath Exod. 16. 19. take all possible care for the *rest* which remaineth for the people of God, Heb 4. 9. for the things of this life, do a prudent and holy endeavour, and commit the rest to God; afflict not thy soul; every day of transitory life will bring its sorrow with it.]

CHAP. VII.

Verse 7. After, *James* 1. 6. Adde [God often engageth us to earnest prayer, by promising us audience. See Psal. 50. 15. Jer. 29. 12, 13, 14. and also by the admirable effects of the same. See Psal. 81. 7. Exod. 17. 11. &c. Psal. 3. 4. and 6. 9. and 10. 17 &c. Act. 12. 5. &c. Jam. 5. 15, 17, 18. Now the three words here used, are to teach us so many necessary rules concerning prayer. 1. That we be sensible of our wants; for we ask not that which we have, or think we want not; but that which we know we want, and would have. 2. That we seek, as using the means to attain: this intimateth, care, and discretion in seeking, where, and when, we are likely to find. 3. That we constantly persevere; (though we find not the way to our desires presently open) and as it were knock at the door until it be opened to us.]

Verse 10 After the words, *hurt us*, Adde [or deny us any thing to do us good. See Psal. 84. 11. Rom. 8. 32.]

Verse 13. After the words, *born such*, Adde [and custom of sinning makes it more easie; men fear their first offences but use emboldneth them to shamelesse impudency: and therefore 'tis here compared to a spatious and easie way: fo the word, πατη χωρος here used, signifieth, spatious, broad: here's nothing to hinder or trouble the sinner, but that he may go smoothly on for a time.]

In the same verse, after, *Salvian. de gub. dei* l 3 Adde [The greater the multitude of sinners, the greater is the mercy of the Deity.]

Verse 21. After, *James* 1. 22. Adde [though doubling of the word sometimes importeth vehemency of the speaker; yet here it seemeth to import a frequency and often having God in their mouthes. This is not all: to seem religious or to talke much of Religion, like the bees humming at young *Plato's* lips, may possibly be a presage of future eloquence: but if our hearts be ravied, thy Religion must be like that swarm which *Sampson* found by the vineyards of *Timnah*, within thy heart: he is an Israelite, who is one within, Rom. 2. 29. God regards the heart.]

Verse 22. After the words, *damnation be*, Adde [δυναμεις here, as also elsewhere, signifieth miracles. See Mark 9. 39. Luke 10. 13. and 19. 37.]

Verse 23. After *Psal.* 6. 8. Adde [See on chap. 25. 41. αποχωρειτε, get ye far from me, and the joyes of heaven, out of which can be nothing but intensest sorrow and misery of body and soul to eternity; and that which he commandeth is and shall ever be inevitable.]

Verse 24. After, *Luke* 6. 47. Adde [This *Who? ever* declareth, that God is no accepter of persons: all must hear him that will be saved. His word is written in the holy Scripture, and spoken by all faithful Ministers, concerning whom he saith, *he that heareth you, heareth me* --- Luke 10. 16. Matth. 10. 14 which all must hear; King, Priest, Prophet, People: if the Prophet, (speak he never so well to others) hear not himself, he must be cast away; because he that will not hear this word, despiteth not man, but God, whose truth, word and ordinance it is.]

Verse 26. After the word, *men* Adde [Yet all superstructions must fall, if the foundation fail: so is it here.

CHAP. VIII.

Verse 2. After *Luke* 5. 12 Adde [it is here a note of a memorable and unexpected accident, or thing which men present, could neither foreknow, nor in their natural abilities reasonably look for.]

In the same verse, after the word, *humility*, Adde [and gesture, or posture of distressed suppliants, *accedere ad genua*: to fall upon their knees, or to the feet and knees, of those, of whom they begged mercy, favour, or relief.]

In the same verse again, after the words, *can heal it*. Adde [and that he would shew his power and mercy on him therein: had he knowyn the power and mercy of Christ to others, never so much or confidently, except he had hoped, that it should be extended to, and shewed on him also, he would not have come to entreat it: for who can pray for that, whereof he hath no hope of attaining?]

ANNOT.

ANNOTATIONS
On the Gospel according to
S. MARK.

The Argument.

MARK *is observable for his brevity, and in many things doth, as it were, abbreviate* Matthew: *Yet not without some useful differences, which may serve for explanations of the former Gospel written by* S. Matthew *the Apostle. This Evangelist is thought to have been a follower of* Peter, *and called his Sonne,* 1 Pet. 5. 13. *yet whether it was* John Mark *or no, who is mentioned, as* Barnabas *his Kinsman,* Colos. 4. 10. *is uncertain; for he was a Follower of* Paul *and* Barnabas, *and not of* Peter. *Whose Follower soever he was, out of doubt the credit of the History dependeth not upon any mans Approbation, but upon Divine Inspiration; else could it not be Canonicall Scripture,* 2 Pet. 1. 21. *In Ecclesiastical Histories, he is said to be the Founder of the Church of* Alexandria *in* Egypt, *and there to die, and be buried: Yet his Book remaineth for the good of Gods Church: To whom the Lord give grace to make good use of it.* Amen.

CHAP. I.

THE *beginning of the Gospel*] That is, the beginning of the Evangelical story, of the first propagation of the Gospel, which was by the Ministery of *John*; at whose preaching *Mark* begins his relations. See the Argument on *Matthew*, and on chap. 1. 1. there. *Epiphanius ho. 1. lib. 2. haeref. 51. n. 6.* noteth well, that God gave every one his part: so that every one of the Evangelists had his peculiar task alotted him, and that somethings they recorded with one consent, so that they may all appear to have drawn, ἐξ ἑνὸς τῆς πηγῆς, from one and the same fountain, and other things omitted of the rest, some one of them mentioneth, as the Spirit of God gave him.

the Son of God] *Matthew* calleth him *the son of David*, to shew the truth of his humanity, and of Gods promises. *Mark* stiles him *the Son of God*, to set out his Divine power and ability to save us. See on Luke 3 38.

V. 2. *as it is written*] *John* went before Christ, as it was foretspoken by the Prophets. Isai. 40. 3. &c. Mal. 4. 5. &c. See Matth. 11. 13, 14. Luke 1. 76.

in the pophets] In the Books of the Prophets *Isaiah* and *Malachie*. Matth 3. 3. and Luke 3. 4. as also in the Syriack here, *Isaiah* is cited, the meaning is, in their prophesies. See Isai. 40. 3. Mal. 3. 1.

I send my messenger] The Prophet useth the present tense, though he spake of a thing to come, being as sure of it, as if it were present. So Hosea 10. 7.

before my face] A metaphor taken from the Princes Harbingers sent before them, to prepare for them.

prepare thy way, &c.] By fitting the way and removing the lets to a fairer passage; so did *John*, by preaching repentance, prepare the way for the Gospel of Christ.

V. 3. *the voice*] See on Matth. 3. 3. *John Baptist* is called the voice of one crying, &c. to shew: that in that his Ministery, he ran: he nothing but that onely which the Spirit of God dictated to him: it was not his own word, but Gods; he was, to it, in some proportion, as the vocal instruments to the soul and mind, to expresse and bring the notions thereof unto the eares of men, which by the voice they do. When God would have *Aaron* joyne in commission with *Moses* for that great work of bringing Israel out of the house of bondage, he said to *Moses*, *thou shalt speak unto him, and put words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye shall do: and he shall be thy spokesman unto the people --- he shall be to thee instead of a mouth, and thou shalt be to him instead of God*, Exod. 4. 15, 16. such was *John Baptist*; such is every faithful Minister, as the voice and mouth of God, to speak, what he putteth into their mouth; not their own word, or sense, Luke 10. 16. Christ saith to his Disciples, --- *he that heareth you, heareth me* --- and Matth. 10. 20. *for it is not you that speak, but the Spirit of your Father which speaketh in you.*

in the wilderness] See on Matth 3. 1. Either this may be joyned with the precedent words; and the sense will be, that *John* began in, or near the Deserts of *Judea* to cry, *prepare the way of the Lord*, &c. or if with the following, the meaning is, prepare the way of the Lord, and in *Judea* (which now lieth as a rough Desert, untilled, without the fear and due worship of the Lord, and wherein few find or walk in the strait paths of righteousnesse and life) now make strait paths.

prepare ye] See on Matth. 3. 3.

V. 4. *John did baptize*] See on Matth. 3. 1.

the baptism of repentance] *John* did teach those whom he baptized, that this baptism did wash away their sins, who truly believed and repented. See chap. 16. 16. *janua regni penitentia est cum fide*, *Jerom*; faith and repentance are the gate of the kingdom: repentance was a part of *Johns* doctrine, and by baptism they professed and testified their repentance.

for remission of sins] εἰς ἄφεσιν, *&c. unto*, or that they might obtain remission of their sins: not by the external washing with water onely, which is the Ministers part, but by the inward Baptism of Christ, by the Spirit of regeneration: nor is repentance the cause, but the inseparable condition of sins remission; which God also giveth (2 Tim. 2. 25.) who freely forgiveth the penitent. See verse 8. onely the blood of Jesus cleanseth us from all our sins, 1 John 1. 7. John 1. 29 See on Matth. 3. 11.

V. 5. *and there went out*] Matth. 3. 5.

all the land] χώρα, the region is here put for the people thereof: and all, for many, or the greater part; or of all parts, and towns, some. See Luke 3. 10. &c. Jer. 9. 26.

confessing their sins] See on Matth. 3. 6.

V. 6. *clothed with camels hair*] Matth. 3. 4.

V. 7. *one mightier than I*] *John* doth, as a faithful Minister should do, lessen himself, to advance Gods honour, referring the whole power of his ministration unto him, who alone can make it effectual. See 1 Cor. 3 7.

I am not worthy to, &c.] His meaning was to expresse the condition of the meanest servant, who stoops to pull off his masters shoes; as if he said, I am unworthy of the meanest servants office in his family.

V. 8. *but he shall baptize you*] He sheweth that the whole efficacy of baptism proceedeth from Christ, inwardly baptizing. See Matth. 3. 11.

V. 9. *and it came to passe*] Matth. 3. 13.

V. 10. *coming up out of the water*] *John*, coming up saw it, Joh. 1. 33 34. it is likely that he went into the water with Christ, as *Philip* did with the Eunuch, Act. 8. 38.

the heavens open] Or, *cloven*, or *rent*. See on John 1. 32.

the spirit like a dove] See Matth. 3. 16. See on John 1. 32.

descending upon him] On Christ. See on Matth. 3. 16.

V. 11. *a voice from heaven*] See Matth. 3. 17.

V. 12. *Immediately*] Or shortly after.

the spirit driveth] Or sends away, as verse 43. or *putteth forth*, as John 10. 4. or leadeth him thither, Matth. 4. 1.

V. 13. *with the wild beasts*] In the place where no man dwelt, Luke 1. 80 Act. 8. 26. alluding to Job 5. 22. in this triple neighbourhood of Christ, with Satan, wild beasts, and Angels, it appeareth which God testified from heaven, that he is indeed the holy Son of God: that Satan tempted him it was more than for us to be taken. *Greg. Nazianzen orat. 36.* he tempted him, but could not prevail; this shewed him more than man: the wild beasts were about him, and hurt him not, but acknowledged their subjection to him the second *Adam*, as unto the first in his state of innocency: and the Angels in their Ministery acknowledge him their Lord and God, who made them ministring spirits, Heb. 1.

Angels

Angels ministred unto him] After the fourty dayes fast expired, and the temptations ended, Matt. 4. 11.

V. 14. *After that John was cast into prison*] After *Johns* imprisonment, Christ shewed himself more evidently in the Office of the *Messias*.

Jesus came into Galilee] Matt. 4. 12.

V. 15. *the time is fulfilled*] The time foretold by the Prophet: for the manifestation of Christ is fully come, Gal. 4. 4.

the Kingdom of God is at hand] Christ did now by the preaching of the Gospel, take possession of his kingdome, and declared the mysteries and power thereof, and Doctrine of Gods grace, and free mercy, for the gathering together, governing, and salvation of his Elect.

repent ye] Faith and repentance are the sum of the Gospel. See on verse 4.

V. 16. *now as he walked*] Matt. 4. 18. concerning the calling of these Apostles S. Matthew there speaketh at large from the 18. to the 22. verse, see also John 1. 43. 43, &c.

he saw Simon] He saw him before, John 1. 42. but now he called him to his Apostleship.

V. 17. *I will make you fishers*] See Matth. 4. 19. Luke 5. 10. he saith not, ye shall make your selves, as they doe, who intrude themselves into the Ministery (as *Gregor. Nazianzen* saith, ἀθίντοις χεροῖν, with unwashed hands; or as the same speaks, *orat.* 20. at once sowed and grown up (as the Poets feigned those Giants) in one day, we make them saints, and commend them to be wise and learned, who have learned nothing, neither have brought any thing towards the ministery, before their will to be Ministers, see Heb 5. 4. 5. *Greg. Nazianzen orat. 1.*

V. 18. *they straiway they forsook*] See Matt. 4. 20. Luke 5. 11.

V. 19. *he saw James*] See Matt. 4. 21.

V. 20. *they left their father*] See Matt. 4. 22.

with his hired servants] That by them he might mannage his affairs; and they attend him, who had now called them from that course of life to learn of him, and to preach to others the Gospel.

V. 21. *went to Capernaum*] Matt. 4. 13. See on Matt. 11. 23. Luke 4. 31. see on John 2. 12. Saint Matthew saith, chapter 4 13. leaving *Nazareth, he came and dwelt in Capernaum* —— and verse 23. that he went about all *Galilee, teaching in their Synagogues, &c.* and so he came to *Capernaum*, where he now dwelt, which was the cause why he often went and came to the same: this was a Town near the Lake of *Genesareth*, in *Galilee* of the *Gentiles* in the borders of *Zabulon* and *Nephtalim*, as *Jerom* gatheteth out of the Gospels. This flourishing, but impious place Christ pleased to dwell in, and there to preach the Gospel, that they might have means of conversion and salvation, and that his Ministers might learne that for the impiety and wickednesse of a people (though much discouraged therewith; as Jer. 9. 23, *&c.* Ier. 20. 9.) they may not without Divine Warrant desert and leave them; but be —— *apt to teach, patient in meeknesse instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the Truth*, 2 Tim. 2. 24 25, *&c.*

V. 22. *astonished*] See on Luke 4. 32. and Matthew, 7. 28.

V. 23. *there was in the Synagogue*] Luke 4 33.

of an unclean spirit] See on Luke 4 33. Matth. 10. 1. unclean, saith *Euthymius*, *quasi immundus ac scelerbus, &c.* as rejoycing in uncleanneſſe and sin, See on chap. 5. 2.

V. 24. *let us alone*] ἔα, it is a particle ἐκπλήξεως, of exclamation, proceeding from grief or astonishment, at some new, or unexpected thing, which troubleth and perplexeth: as much as *ah. Euthymius* interpreter giveth it, *fine*, that is, *dimitte nos*; suffer, or let us alone: and *Suidas* gives it it by συγχώρησις, *sine, concede, permitte*, it is taken for an imperative of ἐάω, *sino, permitto*, thence ἄφες for ἐάσε.

Jesus of Nazareth] Because he was bred there, though he were born at *Bethlehem*. See Matt 2. 23. this was the subtilty of Satan, who well knowing, that Christ was, according to the Prophesies born at *Bethlehem*; yet to persuade the people, that Christ was not the Messias expected and promised, he calleth him Iesus of Nazareth. See John 7. 42.

art thou come to destroy us] Did God therefore send thee into the World, to restrain us from doing mischief, which is a torment to us? See Luke 8. 31. the devils know that they are already damned, but yet they shall not be fully tormented before the end of the World. See 2 Pet. 2. 4 Iude v. 6.

the Holy one of God] So is he indeed the Holy Saviour of the World, figured by the High Priests Title, Exod. 28. 3. 6. and foretold, Dan. 9. 24. but mark how unconfident falshood is, the devils plots entangle himself: if the Holy one, then certainly come to cast thee out: and here he confesseth Christ, in hope that none will believe that which the Devill saith, but all in vaine: they all believe Christ to be the Holy Saviour, who are regenerate by his Spirit.

V. 25. *Jesus rebuked him*] ἐπετίμησεν, rebuked him with threatning.

hold thy peace] Iesus refuseth testimony of the evil one: Satan is a lyar, John 8 44. and the father thereof: needs must his Testimony render Truth it self suspected with men: it is an usual punishment of lyars, not to be believed, when they speak Truth. The devill never speaks truth, but to deceive. See Acts 16. 18. and Psalm 50. 16.

come out of him] Thus Christ would rather shew himself to be that Holy one of God, by casting out the unclean spirits, than by their Testimony; and appeare such in the effects of Divine Power, than the words of deluding spirits: Gods cause hath no need of sinne or sinners to support it. See on Luke 8. 41.

V. 26. *had torn him*] Or pulled him with grievous pains, as by casting him into a convulsion fit, which may be without renting) Luke 4. 35. so σπαρὰξ ἐν importeth: thence is σπαραγμὸς, *convulsion*, σπαράσσω seemeth compounded of σπάω *traho*, to draw, (whence is σπασμὸς, *convulsion* or *cramp*) and ἀράσσω, *pulsa, &c.* so that it properly signifieth to tear or break, by drawing up together: this Christ present now permitted, that Satans malice might appear; but would not suffer him further to hurt, that the power of him that cast out Satan might be known.

V. 27. *among themselves*] Or *within themselves*, as Matthew, 16. 7.

what new doctrine is this] Not blaming it, as Acts 17. 19. but acknowledging it to be strange and extraordinary; in the matter of his teaching, and the manner of the confirmation thereof by miracles, which none of their late teachers could do.

with authority] Not by prayer to God as a servant, but *sto jure*, by his own jurisdiction, command and power over them.

V. 28. *the region round about*] Not onely into Galilee but also into all the countreys thereon bordering.

V. 29. *forthwith*] Matth. 8. 14.

James and John] It may be these dwelt together in one house, for they came with him.

V. 30. *Simons wives mother*] See Matt. 8. 14.

V. 31. *lift her up*] Matt. 8. 15.

V. 32. *when Even was come*] Matt. 8. 16. the Sabbath then ending, the people were of opinion, that it was then lawfull to carry their sick to be healed, which they conceived to be unlawful on the Sabbath day.

V. 33 *All the city*] That is, all those at least whom it concerned to bring their sick; and probably a very great part of the Citizens of Capernaum besides, seeing the sick born along, and hearing what was done for them by Jesus, would goe along to see the miracles.

V. 34. *Of divers diseases*] This shewed his omnipotent power to repair man.

suffered not the devils] For it belonged not to them to preach the Gospel. See Acts 16. 18. nor would Christ receive a Testimony from them. See on verse 25. The Syriack gives it, *he would not suffer them to speake, because they knew him*: and therefore (as he well knew) would out of malice reveal him: as some of his Ministers, wicked men, preached Christ of ill will. See Philippians, 1. 15.

V. 35. *And there prayed*] He used to take the nights and mornings for prayer not onely because these are freest from distractions, and so most accommodate to prayer, but because he might have the day free to preach, and heal the sick.

V. 36. *they that were with him*] Probably, *Andrew, James* and *John*, mentioned verse 29.

V. 37 *all men seeke for thee*] That is, many men enquire for thee, which it seemeth came to *Simon Peters* door, by reason of the wonderous workes, which he had there done in the evening past.

V. 38. *let us go into the next Towns*] That he might heal their sick, and instruct them also as well as the Capernaites.

came I forth] From God, John 16. 28. See Luke 4. 43.

that I may preach] Though prayer be a part of Gods worship, and an holy exercise, yet being advertised by the Apostles, that opportunity was offered to preach the Gospel, he arose from that for this.

V. 39. *he preached*] ἦν κηρύσσων, *he was preaching*: that is, by degrees, and in time, he preached through all. See Matthew, 4. 23.

cast out devils] As verse 25. Matt. 4. 24. and 8. 16.

V. 40. *a Leper*] See on Luke 5. 12.

V. 41. *I will, be thou clean*] See on Matt. 8. 3. and on Luke 5. 13. he will also heal and cleanse us, if we call upon him in faith.

V. 42. *immediately the Leprosie*] See on Matthew 8. 3. and on Luke 5. 13.

V. 43. *Sent him away*] So Luke 8. 38.

V. 44. *say nothing*] Till thou have first been with the Priest to offer according to the Law, for thy cleansing: this might be to prevent the inconvenience which followed, verse 45. See on Matthew 8. 4.

shew thy selfe to the Priest] Any of *Aarons* posterity might judge of a Leper, whether he were cured or not, Leviticus 13. 2. Not without an excellent mistery, shewing that Christ (of whom Aaron, and the Leviticall High Priest for the time being, were Types) should cleanse and judge of the Leprosie of sinne, Acts 17. 31.

V. 45. *but he went out*] From the presence of Jesus, Luke 5.15. That is, the humane and bodily presence of Jesus, and the company then with him.

to publish it much] He could not conceal what he had receiued: Christ did justly decline popularity, because it something hindred the course of the Gospel, by creating him untimely dangers: and the cured man did justly glorifie God, who had done so great a work upon him.

the matter] τὸν λόγον, the speech: an Hebraïsm, the word is put for the thing done.

could no more openly] As he was wont, and as he would, without too much confluence of people, and hazard to himself, from the malitious Scribes and Pharisees which sheweth the cause why Christ charged the cured Leper, not to tell any man how he was cleansed which Christ knew just cause for, though man could not understand it, to be either just or reasonable to conceal the goodnesse, mercy and power of Christ, shewed in curing him by his Word, in an instant.

CHAP. II.

Verse 1. HE *entred into Capernaum*] See on chap. 1. 21. and Matthew 11. 23.

that he was in the house] Where he used to remain; for he chose Capernaum to dwell in, and left Nazareth.

V. 2. *not so much as about the door*] Neither the house, nor entrance thereto was able to receive such a multitude as came unto him.

preached the word] Of the kingdom, the Gospel which declareth the Will of God for our salvation by Christ: thus Jesus took the advantage of such conventions, to publish the Gospel, which was his charge and office.

V. 3. *bringing one sick of the Palsie*] Matt. 9. 2. Luke 5. 18 Christ sheweth by healing this man, that we by Faith in him recover our lost strength.

which was born] Like a living corps, no wayes able to come his self, that wretched disease having left no strength in his sinews.

V. 4. *they let down*] They brake through the flat roof of the house, and so let down the man that was sick of the palsie, into the lower room where Christ preached: because they could not for the presse of the people, by any other way bring him into Christs presence. See on Matt. 10. 27 Luke 5. 19.

the bed] The word signifieth a couch, such as men use to rest themselves on in the day time.

V. 5. *saw their faith*] See on Matt. 9. 2. Luke 5. 20.

V. 6. *reasoning in their hearts*] Reasoning within themselves, or thinking with themselves: for he that thinks of a matter of doubt, wherein he ponderith the difficulties of advantages, on the one part and the other, hath in himself, as it were, two parties opponent, and respondent: see on Matt. 9. 3.

V. 7. *speak blasphemies*] See on Matt 9.3.

who can forgive sins] Isaiah 43. 25. See also 1 Joh. 1. 7. 1 Io. 2. 1. 2.

but God only] But one, even God.

V. 8. *When Jesus perceived in his spirit*] See on Matth. 9. 4. by his spirit, or divine omniscience; not by inspiration, as men may perceive things present, or future; but by his own Spirit, or the Godhead, which was in him; Colos. 2. 9.

why reason you these things] See on Matt. 9 4.

V. 10. *the Son of man hath power on earth*] See on Matt. 9. 6. and on Luke 5. 24. that you may know by the miraculous effect which you shall forthwith see; that even he who now in the form of a servant and man of sorrows appeareth to you, only a Son of man, (being yet truly God also) hath power to remit sins.

V. 11. *Arise, take up thy bed and go, &c.*] See on Matt. 9. 6.

V. 12. *all amazed*] ἐξίστασθαι πάντας, word for word, *past themselves*; or out of their wits: the Syriack interpreter expressheth it, *they all wondered*, Matt. 9. 8.

and glorified God] See on Matt. 9. 8.

we never saw it on this fashion] That is, never since God chose us to be his peculiar people, and shewed his power and mighty hand among us: or since we were born, in all our life time, we never saw such admirable cures done, onely by a word spoken; the sick man was but commanded to be well, and (that which no treasure on earth can purchase, no humane power command, no Art perform) he was presently well, absolutely cured of his desperate disease.

V. 13. *He went forth*] From the Scribes convicted by this miracle, because he saw, that all the mercy which he shewed on that people, was but as water to unslacke lime, in that it did not extinguish, but incense the Scribes and Pharisees anger the more:

by the Sea side] or Lake of *Genesareth* for it was a Lake of fresh waters, but called a sea for its greatnesse which was near Capernaum.

all the multitude, &c.] The Gospel offends the proud, while the mean sort of people profit by it, 1 Cor. 1. 26. who as they are more free from vain opinion of knowledge and excellency in themselves, so are they more apt and ready to receive instruction from others.

and he taught them] This was the cause of his going out to the multitude: and he never omitted any opportunity of teaching them: This he calleth his meate and drinke, John 4. 34.

V. 14. *as he passed by*] By the Lake, or by the Sea side, where Custome-Houses commonly stood for the convenience of Merchants to enter their goods, and the Officers to receive Customes, Matth. 9. 9. See on v. 13.

he saw Levi] Called *Matthew*, Matthew 9. 9. the Jewes also had diverse names (Matthew, 10. 3.) as well as Heathens.

at the receipt of Customs] τελώνιον, the place where Customs was received, the *Custome-House*.

and followed him] See on Matt. 9 9.

V. 15. *and they followed him*] Jesus, or *Levi*, whom the under Officers followed. See on Matthew, 9. 10. Luke 5. 29.

V. 16. *how it is, that he eateth, &c.*] See on Matth. 9. 11. Luke 5. 30. and 19. 7.

V. 17. *they that are whole, have no needs, &c.*] See on Matthew. 9. 12.

I came not to call the righteous, but, &c.] See on Matt. 9. 13. Luke 19. 10. Matt. 18. 11. 1 Tim. 1. 15

V. 18. *and the Disciples of John*] See on Matthew, 9. 14. and on Luke 5. 33.

V. 19. *Can the children of the Bride Chamber*] See on Matthew, 9 15.

V. 20. *bridegroome shall be taken from them*] See on Matthew, 9. 15.

V. 21. *of new cloth*] See on Matt. 9. 16. or *raw*, or *unwrought cloth*. So *Budaeus* interprets *pannicolo imposito*.

V. 22. *new wine in old*] Another speech to the same purpose: the sum is, that all men may not be rigidly compelled to one and the same form of living: because there are different conditions, and all things agree not to all men; specially that we ought to spare the infirm, least we ruine where we intended to repair, and oppresse with too much weight, where we should build up: it is no small skill, to know the state, condition, and quality of our flocks, that we may attemperate our Doctrine to their capacity. See 1 Cor. 3. 1, &c.

V. 23. *through the Corn fields on the Sabbath*] See on Matthew, 12. 1

V. 24. *why do they on the Sabbath*] See on Matt. 12. 2. they erred, because they distinguished not between things absolutely forbidden, and indifferent things; here was a matter of necessity, to wit, to eat when they were hungry, for the preservation of life and health: now works of sanctity, mercy, charity and necessity, must and may be done respectively on the Sabbath day, as our Saviour, the author and interpreter of the Law teacheth here, and Matthew 12. 3. 4. 5, &c.

V. 25. *them that were with him*] See on Matthew, 12. 3. and on Luke 6. 3.

V. 26. *How he went into the house of God*] The place where the Tabernacle and the Ark was for the Temple was not then built.

In the dayes of Abiathar] Called *Abimelech*, 1 Sam. 21. 1. and sometimes *Abiathar*. Compare 1 Chron. 24. 6. 2 Sam. 8. 17. and 15. 29. 1 Kings 2. 26. 2 Kings 25. 18.

the high Priest] He was of the house of *Ithamar*: but *Eli* being elder than any of the house of *Eleazar*, kept the Title in himself and his, till *Solomon* put out *Abiathar*, 1 Sam. 1. 31. 35. 1 King. 2. 27. or it may be that *Abiathar* was present with his father *Abimelech*, and is named, as better known by his long Priesthood.

the shew-bread] See on Matt. 12. 4.

and gave also to them which were with him] To prevent an objection which might be brought in respect of the dignity of *Davids* person: for perhaps, these cavillers might say, though it was lawfull for *David* the Kingly Prophet, and possibly by some Divine warrant to him given by God, & revealed by his spirit to him what maketh this to justifie thee and thy Disciples, who are poor obscure men? what priviledge have they to do a thing unlawfull? it was ready to say, this is not unlawful, in case of necessity, for preservation of man, or beast subordinate to man, the Law not only Ceremonial (as in *Davids* eating the shew-bread appeareth) but also in some moral precepts (as here Christ teacheth concerning the Sabbat) given way to mans necessity, for whom the Sabbath was made; and as for Christs followers, they had as much priviledge to relieve their necessities, as they that were with *David* had.

V. 27. *the Sabbath was made for man*] For mans sake; that it might be set apart for the publick worship of God, mans edification in the use of Gods ordinances, and his rest, as also for the rest of that which God had made subordinate to him

V. 28. *Son of man, is Lord also of the Sabbath*] He means that Christ, as God, sanctified the Sabbath, and had power thereof, for the altering it to another day (as he did from the seventh day from the creation to the seventh, beginning at his resurrection, which was before the first day of the week) or that any man may in case of necessity get food on the Sabbath-day.

also of the Sabbath] Or, *Even of the Sabbath*.

CHAP.

CHAP. III.

Verse 1. HE *entred again*] Matth. 12. 9.

a withered hand] Dead and uselesse. See on Matthew, 12. 9. 13. and on Luke 6. 6.

V. 2. *And they watched him*] The Pharisees who were present, watched to entrap him, verse 6. such auditors Gods Ministers often meet withall; *insomnis malitia*, malice is restlesse. See on Luke 6. 7.

V. 3. *Stand forth*] He bids him stand forth, that the miracle might be the more manifest: for as much as all that were then present should see, both the disaffected patient, and his present and miraculous cure, that they might for the confirmation of the Gospel, as occasion should present it selfe, testifie the Truth of the same to others.

V. 4. *or to do evil*] It is good for me to shew mercy in healing this man, or it is evil to neglect him, when I can heal him, (for he that saveth not, when he may and can, killeth) the question is, which thinke you may I doe on the Sabbath day? Matthew, 9. 12. He saith positively, *It is lawfull to doe well on the Sabbath-dayes*. Probably, he first asked the question, and then resolved it his self.

V. 5. *with anger*] Men when they have wrong done unto them, are angry; but with sinnefull affection: but Christ is angry without sinne (as we should be) because he is angry onely at sinne. See Gen. 4. 26. *Gregory* expresseth it well, *sic culpam tuam insequor, ut te diligam*, I so pursue (or punish) thy fault, that I love thee.

stretch forth thy hand] See on Matt. 12. 13.

whole as the other] So Matt. 12. 13.

V. 6. *Pharisees went forth*] See on Matt. 12. 14.

how they might destroy him] See on Matt. 12. 14. concerning this, they advised with the *Herodians*; see Matt. 22. 16. but the more truth is opposed, the more it shineth out.

V. 7. *multitude from Galilee*] See Matt. 12. 15.

V. 8. *Idumea*] A Country inhabited by the *Edomites*, the posterity of *Esau*, who was also called *Edom*, *Jacobs* brother: it bordered on the land of Israel, to the southward.

from beyond Jordan] That is, from those Countreyes which lay from Jerusalem, beyond the River Jordan: See Matthew, 4. 25.

Tyre and Sidon] These were Cities on the Mediterrane sea, bordering on Galilee, to the West of Canaan. See on Matthew, 11. 21.

a great multitude] See on Matt. 12. 15.

V. 9. *should wait on him*] Should alwayes be ready to receive him; in Greek. προσκαρτερῇ, the Syriac giveth it, *ut admoveret ad se navigium*, that they might cause a ship to lie at anchor near the shore, to the end, that he might go aboard as occasion served, either to avoid the press of people, or crosse the water: the word προσκαρτερεῖν signifieth to to continue with or by a person, or in some act, that one is alwayes at hand, or ready thereto, Acts 1. 14. ——προσκαρτεροῦντες τῇ προσευχῇ ——*continued in prayer*: So Acts 2. 46. προσκαρτεροῦντες ——ὁ ὢν ἐν τῷ ἱερῷ ——*they continued daily* ——*in the Temple*. So Acts 6. 4. Colos. 4. 2. τῇ προσευχῇ προσκαρτερεῖτε ——*continue in prayer*.

least they should throng him] As Luke 5. 1. see here verse 10.

V. 10. *he had healed many*] See on Matth. 12. 15. all that came to him to be cured, which were very many.

pressed upon him] *Rushed*, or *fell* upon him, thronging him.

to touch him] See Matthew 20. 21. Matthew 14. 36. and Luke 6. 19.

as had plagues] Diseases, whereby God afflicteth men, as it were correcting them with whips. The word in the Originall is οἱ ἔχοντες μάστιγας ——*had scourges*, for μάστιξ is *flagrum, flagellum* a whip or scourge, which word is here used not without singular *Emphasis* to teach us how to esteem and endure sicknesses, as the rods of our Heavenly Father, whereby he chasteneth us, and humbleth us to amendment of our lives, that we may not be condemned with the world. See 1 Corinthians 11. 30, 32. Hebrewes, 12. 5, 6, &c.

V. 11. *and unclean spirits*] In them, into whom they had entred; they who were vexed with unclean spirits.

thou art the Son of God] See Matt. 8. 29.

V. 12. *that they should not make him known*] Jesus came into the world, that he might be known to the salvation of the Elect; and it is life everlasting to know him (See John 17. 3.) but he would not admit the testimony of unclean spirits: his Doctrine and Miracles sufficiently manifested him to the world; the truth needeth neither lies, nor liars to support it. See on chap. 1. 25. neither would he yet be manifested to those Gentiles, now about him; before he had made himself more known to the Jewes, to whom he was sent.

V. 13. *goeth up into a mountain*] Matt. 10. 1. which mountain, it seemeth, was something near to the lake of *Genezareth*, see Mat. 5. 1.

V. 14. *he ordained*] Chose and appointed twelve to be conversant with him.

twelve] See on Matth. 10. 2. Luke 6. 13.

to preach] To Judea first, and afterward to the world, chap. 16. 15. as his calling them hereto sheweth their dignitie, so also their duty; which was, first, to be with Christ, to learn and observe his Holy Will, and then to preach the same to others.

V. 15. *power to heal sicknesses, &c.*] To the end, that such admirable power might be as a seal to their Apostleship, for the confirmation of their Doctrine.

V. 16. *Simon he named Peter*] See on Matth. 10. 2. Luke 6. 14. and on John 1. 41.

V. 17. *Boanerges*] Βοανηργές. Syr. בני-רגשי *benai-regesh, filii fragoris*, which being their mother tongue, in which Christ spake, some think the name here used by the Evangelist, to be corrupted Syriack; as but few words which are strangers to the Greeks, are uncorruptly written in their Letters The name is compounded (saith *Drusius, ad voc. N. T. com.* 1.) of בני *bani, filius*, which they anciently pronounced *bane*, and רעם *raham*, (of רעם *ronait*) as Psalm 77. 18. קול רעמך *kolrahamecha, the voyce of thy thunder*; which the 70 give, as the Evangelist here, φωνῆς. The Greeke wrote רעם רגש, turning the last letter (ם) *m*, into (ן) *n*; as was usual with them. So *bane*, and *reges* (whose first vowel point, omitted) make *banerges*, whereof the Greek (near the sound of their βοῶν or βοάων) make βοανεργες and this בני-רגשי *benai regesh*, is according to the Hebrew manner of speaking, put, *thunderers*; as they said also, בן-מות *ben meveth, filius mortis*, 1 Sam. 20. 31. בן בריתי *ben berith*, a son of the Covenant, also a son of peace, that is, peaceable. Some think this name compounded of בני and רוש, *commotus fuit*, or רגש, *ragash, strepuit*. Christ thus named them, either because their voice should be heard in the world about, or because they should preach more powerfully or vehemently than others.

V. 18. *Thaddeus*] He had three names, *Lebbeus*, *Thaddeus*, and *Judas*, see Matth. 10. 3. Luke 6. 16. by the two former he is distinguished from *Judas* the traitor.

V. 19. *Judas Iscariot*] See on Matth. 10. 4. and John 6. 71. this distinguisheth him from *Judas* the brother of *James*, mentioned Luke 16. 16. Jud 1.

into an house] Or home, into his house at *Capernaum*, Matth. 4. 13. hither he came with his Disciples, wearied with labour and travel, that they might breath a while and receive some food, and refreshment to repair and fit them to a future travell and ministration.

V. 20. *the multitude cometh together again*] After he returned from the mount to the house, they presently flocked unto him.

not so much as to eat bread] For the importunity of the multitude, desiring to hear, see him, and to have their sick healed.

V. 21. *his friends*] οἱ παρ' αὐτοῦ, *they that were of him*, Syr. אינשי אחוהי, *achienaihi*, his cousins or kindred: it is of אח, *ach, a brother*, they so used to call kinsmen: now they that were distracted, or thought to be so, were to be provided for by their kinsfolk: we may not conceive, that all his brethren or kinsmen thus mistook him: for some of them, as *James* and *John* were his Disciples, and better instructed.

he is beside himself] Gods Ministers are often censured thus, 2 Kings 9. 11. Acts 26. 24. 2 Cor. 5. 13. therefore went they out from Nazareth, where his kindred dwelt, into Capernaum, where Jesus now was, to lay hold on him, and carry him away from the multitude, that they might take care of him, as of a distracted man, for they did not yet all believe in him, John 7. 5.

V. 22. *he hath Beelzebub*] Syr. *Beelzebub is in him*: they could not for shame say he was madde, whose Divine Wisedome had so often convicted them, and put them to silence before the multitude; therefore they blasphemously impute that to the spirit of Sathan; which was the worke of God. See Matth. 9. 34.

V. 23. *called them unto him*] From them who thus murmured among the people, shewing them, that he knew all that they had said, though they were bodily absent, which was an argument of his Deity.

in Parables] In similitudes taken from things more known and familiar to them.

Satan cast out Satan] How can one devil have power to dispossess another? See Matt. 12. 25, 26.

V. 24. *if a Kingdome*] If the people of an earthly Kingdome be divided into factions, and intestine contentions, see on Matthew, 12. 25.

V. 25. *if an house be divided*] See on Matthew, 12. 25. for as *Gr. Nazianzen* saith, *orat.* 34. strife is ἀρχὴ λύσεως, the beginning of Dissolution, the nerves and sinews of society, is *happy concord*.

V. 26. *if Satan rise up against himself*] Unity is such a bond of society, that not so much as Satans kingdom can subsist without it. See on Luke 11. 17.

V. 27. *into a strong mans house*] See on Matthew, 12. 29. and Luke 11. 21, 22.

V. 28. *verily, I say unto you*] Matth. 12. 31.

all sins shall be forgiven] They onely are without hope of pardon, who doe maliciously and constantly oppose Christ whom they know. See Hebr. 6. 6. and 10. 26. the sin against the Holy Ghost

is *duritia cordis, ad finem huius vitæ &c. Augustine ep.* 50. hardness of heart, and impenitency unto the end of this life: understand it with resisting a known truth, out of destinate malice.

V. 29. *he that shall blaspheme against the holy Ghost*] He that contrary to the inward motion of his conscience enlightened by the Holy Ghost, and convinced of the truth of the Gospel, shall out of meer malice and contempt oppose it.

is in danger] ἔνοχος ἐστὶ, that is, as the Syriack gives it, *is guilty of*, or liable to eternall damnation; τῇ ἀΐδῃ ὑποκείμενος, that is, *execrable, devotus manibus*, as *Budæus* interpreteth it.

V. 30. *because they said, he hath an uncleane spirit*] The Evangelist sheweth the cause, of our Saviours speaking here concerning the sin against the Holy Ghost, which the Scribes and Pharisees here committed, by their wilfull and malicious attributing that to Satan, which they could not but know was the finger of God, and work of his Holy Spirit.

V. 31. *there came then*] Matth. 12. 46. *then* or *therefore*, because he spake this, they thought him mad, as verse 21. and would pull him out of danger: the Evangelist returneth to the History begun, verse 21. they came to him as he was in this serious contest with the Scribes and Pharisees.

and his mother] Probably his unbelieving kindred, giving information of his danger, might persuade his mother to come with them, that they might thereby the more easily persuade Jesus to withdraw himselfe from the multitude. See on Matthew, 12. 46.

his brethren] By brethren the Hebrews understood all that were of the same stock and kindred, Gen. 13. 8.

V. 32. *behold thy mother*] See Matth. 12. 48.

V. 33. *who is my mother? &c.*] See on Matth. 12. 48.

V. 34. *behold my mother*] See on Matth. 12. 49 the spiritual kindred ought principally to be accounted of. See Galat. 6. 10. Psalm 16. 3.

V. 35. *Whosoever shall doe the will, &c.*] See on Matthew, 12. 50.

CHAP. IV.

Verse 1. HE *began again to teach*] Matth. 13. 1. *by the sea side*] The sea of Tiberias: See on Matthew 13. 1.

Sate in the Sea] In a ship which was put off a little from the shore.

the whole multitude] See on Matth. 13. 2.

V. 2. *many things in parables*] See on Matt. 13. 3.

V. 3. *a sower to sowe*] The same Doctrine of the Gospel which is every where sowed by faithful Ministers, hath not the same successe every where; God mercifully opening the hearts of some hearers, and justly hardening the hearts of others, so that the same word proveth a savour of life to some, and a savour of death to others. This is the scope of this Parable. See on Matthew, 13. 3.

V. 4. *Some fell by the way side*] See on Matth. 13. 4.

V. 5. *on stony ground*] See on Matth. 13. 5.

V. 6. *Sun was up*] See Matth. 13. 6.

V. 7. *among thorns*] Matth. 13. 7.

V. 8. *on good ground*, Matth. 13. 8.

V. 9. *He that hath an eare, &c.*] Matth. 13. 9.

V. 10. *with the twelve*] Matth. 13. 10. These with others that followed him, The Greek words οἱ περὶ αὐτὸν often signifie those that are addicted to a man as his followers or disciples. So it seemeth some other of his Disciples, who were with the twelve Apostles asked him the meaning of the Parable, whether these were of the seventy Disciples, as Euthemius, thinketh, or others, it is not manifest.

V. 11. *Unto you it is given*] Matt. 13. 11. To you that fear God, I will interpret the Parables: See Psalm 25. 14. which not being unfolded are hidden mysteries.

unto them that are without] To strangers, and such as are none of ours, 1 Cor. 5 12.

V. 12. *That seeing they may see*] Matt. 13. 14.

V. 13. *Know you not this Parable*] This so much expressed in particulars, to make it more easie? how then will ye understand the hardest?

V. 14. *He that soweth*] For the meaning hereof; See on Matt. 13. from verse 18. unto the 24 verse.

V. 19. *the cares of this world*] The unnecessary and distracting cares about secular affairs.

and the deceitfulness of riches] 1 Tim. 6. 17. In the Greek ἡ ἀπάτη τῶν πλούτου So Hebr. 3. 13. ἀπάτη τῆς ἁμαρτίας deceitfulnesse of sinne; and so 2 Thes. 2. 10. he speaketh concerning the secret and undiscerned working of Antichrist ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας *with all deceivablenesse of unrighteousnesse*: whence we may conceive the sense of this place to be, that riches are to men of this world, a snare, 1 Timothy 6. 9. stealing on, and beguiling their souls, who love and trust in them so, as to carry them away from God, and true care of salvation.

of other things] About other things.

V. 21. *to be put under, &c.*] Matt. 5. 15. The light of Knowledge is given to edification of our selves and others, See 1 Cor. 12. 7.

a bushell] The word in the Original, may signifie a lesse measure.

V. 22. *for there is nothing*] Matthew, 10. 26. See on Luke 8. 17.

V. 23. *He that hath an eare*] So verse 9. Here repeated to intimate our extreme dulness, and negligence in hearing the Word of Christ.

V. 24. *Take heed therefore what ye hear*] βλέπετε, properly see; but here, *take heed*, or be very careful: three cautions are very necessary in hearing; take heed; first, whom ye hear; hear not Satans seducing Ministers. See Deuteronomy 13. 3. 8. Jer. 23. 16. Matt. 24. 23. 26. It is very dangerous to listen to the tempter, Matt. 24. 24. Secondly, Take heed what you hear: sinne first entred by the ear, when the woman would hear the tempters delusions; and yet evil words corrupt good manners, 1 Cor. 15. 33. Thirdly, take heed how ye hear: See Luke 8. 18. For the Word of God is powerfull, Hebr. 4. 12. it cannot be inactive, (See Isai. 55. 10. 11. Deuteronomy 32. 1. *&c.*) but will be either a savour of life unto life, or a savour of death unto death, 2 Cor. 2. 15, 16. every Sermon thou hearest, carrieth thee some steps on thy way, to Heaven, or Hell; it highly concerneth thee to take heed how thou heareth.

With what measure you mete] Matt. 7. 2. The more use we make of Gods Ordinances, the more grace God will give us; or as you deal with others, so shall it be dealt with you.

V. 25. *For he that hath*] Matt. 13. 12.

V. 26. *So is the Kingdome of God*] God doth as it were, sow and reap in the Church, though men observe it not: but look on the work of the Ministery as on some effect of second causes; not considering the Ordinance and Power of God therein, which is the reason why so few profit thereby.

V. 27. *and should sleep*] Though he seemeth not to regard or look after the seed sowed; or though the seeds-mans the Ministers work cease, when he hath done his part.

he knoweth not how] It is the Ministers part to sowe with all diligence, and leave the success to God: for that secret power and providence whereby the seed cometh insensibly to blade and ear, cannot be discerned by man, onely it is knowne by the fruite and effect, as they say, *non in fieri, sed in facto esse*, grown, not growing.

V. 28. *of her self*] By a certain power implanted in the creature (by that omnipotent Word of God, who said at first, *fiat*, let it be so) whereby it moveth or altereth it self, by a natural course without mans help, See Gen. 1. 11.

V. 29. *fruit brought forth*] παραδῷ ὁ καρπὸς, this substantive being of the nominative case, it appeareth that here is an Hebraisme, as if it were said, according to the signification of verbs in *Hithpael* (in which they signifie, *actionem ejusdem in se ipsum*) when the fruit hath given, or produced it's self. *Euthymius* well interpreth it, *cum maturuerit*, when it is grown ripe.

V. 30. *whereunto shall we liken*] Matt. 13. 31.

V. 31. *is lesse than all the seed*] Christ would hereby shew, that of small beginnings God effecteth admirable things in his Church, which sheweth the greatnesse of his power above mans.

V. 32. *it groweth up*] Matt. 13. 32.

V. 33. *many such Parables*] Matt. 13. 34.

as they were able to heare it] According to the capacity of the hearers: for hearing is here put for understanding; as, 1 Corinthians, 3. 1. So Christ accommodated his discourse to the present hearers apprehensions: as, John 3. 12. which he well knew.

V. 34. *he expounded all things*] ἐπέλυε, he dissolved, or opened by Explication. See the like phrase, 2 Peter, 1. 20.

V. 35. *and the same day*] Matt. 8. 23.

V. 36. *they took him*] They carried him away, setting sail, or rowing, and putting off from the shore: for he had preached, being aboard the ship all this while, v. 1.

as he was in the ship, &c.] He had no rest, nor refection all the Day, and departed at Even, vvithout going ashore again at that time.

V. 37. *there arose a great storme*] See on Matthew 8. 24. Luke 8. 23.

V. 38. *asleep on a pillow*] He thus seemed to leave them to hazard, that they might learn πειρασμὸς εἶναι, to bear temptations; saith *Theophylall*, had he vvaked, either they vvould not have feared, or prayed: he permitted them to this fear, to awaken their Devotion by his sleeping: that they might in the issue, be more sensible of his povver, commanding Sea and Winds.

careest thou not that wee perish? This speake they out of their feare and infirmitie: it is true, the Humanity sleepeth; but the Deity, (vvhich keepeth Israel) neither slumbers nor sleeps.

V. 39. *rebuked*

V. 39. *rebuked the winde*] See on Mat. 8. 26. ἐπετίμησε, it is an Hebrew manner of speaking, as Psal. 106. 9. יגער ים *yigher hayam, he rebuked the sea*: the 70. give it in the word here used ἐπετίμησε, &c. (See also Nahum 1. 1. 4. Zech. 3. 2.) The Syriack interpreter giveth *repressit ventum*, he repressed the winde. The word signifieth a vehement rebuking, (such as is oft times joyned with interminations and threatnings, in case the rebuked obey not) or charging, with threatnings, as Mat. 12. 16.

and said unto the sea, peace, and be still] σιώπα, *peace*; this is his word of rebuke: Syr. גער *zegir*, their גער *zegher* importeth, *increpavit*, or *silentium imposuit*; *as it were with threatning words: in which sense they seem to use their* גער *gehar* 1 Tim 5. 1. he stilleth the raging of sea and winds. See Psal. 107. 29. this sheweth the deity of Christ: he but speaketh to the deaf sea and stormy winds, and they obey him: he speaketh to the dead, and they hear him: more deaf than sea or dead men, are obstinate sinners who cannot hear and obey Christ, so long crying to the turbulent railers, and seditious quarrellers, *peace, and be still.*

there was a great calm] This present calme sheweth the presence of the Lord of the creatures; naturally the sea raageth long after the winde ceases; but here it was presently smooth and calm.

V. 40. *that have no faith*] That is, firm confidence in my power and providence, which sleepeth not. Psal. 121. 4.

V. 41. *feared exceedingly*] Because he did not appease and rule the waters, as *Moses* with a rod; or as *Elias* Jordan by prayer: 2 Kings 2. nor with the Ark, as *Joshuah*; Joshua 3. he seemed to them ὑπερ ἄνθρωπον, above, or more than man; therefore they feared his presence, whom they had not as yet duely understood, or observed with due reverence of such a Majesty present, See Math 8. 27.

CHAP. V.

Verse 1. THey *came over*] Mat. 8. 28.

of the Gaderens] Gergasa and Gadara were near, and the coast named from either: this was a city of Arabia, over against Tiberias and Galilee. (Luke 8. 26.) beyond Iordan, joyned to mount Gilead, or Galaad (*Jer. de loc. Hebr.*) in the lot of the tribe of *Manasses*: *Joseph de bel. Iud. l.* 3. *c.* 2. calleth it *Gadarida*, *Suidas* saith it is the same which was called Antioch, and Selecia. See on Luke 8. 27.

V. 2. *with an unclean spirit*] ἐν πνεύματι ἀκαθάρτῳ *in an uncleane spirit*: it is an Hebraisme signifying, with, or by. See Exod. 6. 6. I will redeem you בזרוע *bizroah* &c. in a stretched-out arm: that is, with or by, &c. Here it may import that the spirit held him fast, as it were locke up, and bound. Mat. 8. 28. Two are mentioned: but it seems this here, was the most notorious; and so he onely named.

V. 3. *among the tombes*] See on Matthew 8. 28. and on Luke 8. 27.

no man could binde him] No man could keep him bound, with whatsoever they bound him: as verse 4.

V. 4. *plucked asunder by him*] See on Mat. 8. 28.

V. 5. *night and day*] So importunate a tyrant is Satan where he getteth dominion: so tormenteth he the damned soules. Rev. 14. 11.

in the mountains and in the tombes] They had their tombes generally in mountaines, or desart places. Gen. 23. 9, 10. 2 Kings 23. 16. not in the cities; perhaps left they should be defiled by touching them: See Numb. 19. 16. Great families had the more large and stately tombes, hewed out of rocks, or built up and arched with stone or brick, so that they might receive many bodies.

crying and cutting himselfe] Crying, he was terrible to others passing by him; cutting or beating himselfe with stones, he was cruel to himselfe: so wretched a slavery it is, to serve Satan, whose onely delight is to make us hurt our selves and others: consider this, you that take pleasure in sin. See Rom. 6. 12. 16.

V. 6. *and worshipped him*] A great token of Christs divine power, that the very devils are in subjection to him, or that he should suffer any man in his power, to worship him.

V. 7. *What have I to do with thee*] See on Mat. 8. 29. Because the disciples in the ship doubted saying, what manner of man is this? here is a more evident testimony of his deity, from the very enemies, the devils: *Theophylall*, mark how insistent Satans words and actions are; he worshipperh him, and yet asketh what he hath to do with him?

I adjure thee by God] So said the high priest, Mat. 26. 63. the meaning of this place is: I desire thee to sweare to me by God, that thou vvilt not torment me. So Luke 8. 28 I beseech thee torment me not. See 8. 29. in vvhich sense it vvas common in fear or danger, to desire to be secured by the oath of him that had power over them: so said *Rahab* to the spies; Iosiua 2. 12. Sveear unto me by the Lord, I pray you, because I have shevved you mercy. See Genesis, 21. 23. & 25. 33. Iud. 15. 2. 1 Sam. 30. 15. Satan here knowing that his petition was neither of merit nor power, he interposeth the name of God, hoping thereby to prevaile.

V. 8. *For he said*] Or, *for he had said*: Christs bidding him go out, was the cause of the adjuration: verse 7. It is the devils torment to be cast out of possession, where he thought all his own: the kingdom of Christ is his torment, vvhose onely pleasure is to destroy bodies and soules.

V. 9. *What is thy name*] Christ asketh his name, to shevv the greatnesse of the possessed's misery, and vvonderful delivery; not that Christ might inform himself, but that the standers by might know their multitude. *Theophylall, Euthymius, &c.*

my name is legion] A great multitude, like a Roman legion of souldiers. See on Luke 8. 30.

V. 10. *He besought him*] Either the chief devil there present, or else the man over-mastered by the spirits, and causing this petition to be uttered by his voice.

out of the countrey] Not that Satan loved one countrey better than another, who hateth all mankinde; but that he desireth to be there where corruption of manners, ignorance of God, and contempt of his word and ordinance, giveth him greatest hope of destroying soules.

V. 11. *nigh unto the mountain*] This countrey is for the most part hilly; for the mountains of Galaad run through it. See on verse 1.

V. 12. *All the devils besought him*] Which vvere in the possessed.

send us into the swine] This sheweth, as Satans malice, who will be hurting beasts, rather than not hurt at all; so under what restraint his fiercest malice is, who cannot meddle with the meanest beast, without leave of God first obtained. See Job 1 10.

V. 13. *Forthwith Jesus gave him leave*] Among many other reasons, this was one, to shew the power of Christ in saving this man from the possession and tyranny of so many devils as apparced, so quickly precipitating a numerous herd of swine into the sea: that the devils are presently heard, and Gods servants sometimes long delayed, and sometimes obtain not what they ask at all; sheweth that God sometimes granteth in judgement, and denieth in mercy, or delayeth that vvhich he vvill give, to our greater advantage.

down a steep place into the sea] *Strabo* saith, *l.* 16. that in Gadara there is a lake of water so bad and unvvholesome, that if the beasts drink thereof, they loose their haire, hoofs, or horns: the herd running here violently down, shew that Satan would have so driven this man, had not God restrained Satan, and preserved the man, to become such an admirable instance of his mercy: mark how Gods gracious providence watcheth over men, whom he might seem to have given over to utter destruction: who could seem more desperate than this vvretched soul, with a legion of devils in him? what could Satan seem to himself more secure of, out of hell? yet God even then had such a merciful care of him, as to limit Satans power, that he might reserve him then to be pulled as a brand out of the fire when his conversion might best serve to advance Gods glory; trust in God, and despair not, you afflicted souls, whatever you suffer for the present: God hath an eye toward you, and even then preserveth his Elect, when Satan thinketh he is most secure of their destruction.

V. 14. *They went out to see*] Possibly the thing seemed incredible to them; or they desired to see him who had done so admirable a vvork; or that they might intreat him to leave them: as, verse 17. See on Mat. 8. 33. and Luke 8. 34.

V. 15. *they come to Jesus*] Mat. 8. 34. They come to Jesus, that he might go from them: how much better affection did the Samaritans shew toward him? John 4. 40.

clothed and &c.] See on Luke 8. 35. The devils made him tear his clothes, and go naked, to adde his misery, by depriving him of the comforts which God had given men therein. See Luke 8. 27.

V. 16. *told them how &c.*] They told those who came out of the city to see what was done, how Iesus by his word and command only, drave out a legion of devils, out of the man who had so long infested that way; and also, what became of the herd of swine.

V. 17. *to pray him*] That they intreated, sheweth that they were afraid of his power, and their own further losse of secular things: they feared (saith *Theophylall*) μήποτε ἐμεῖζόν τι παθοῦσι, least they should suffer something greater; too many love their swine better then Christ, and more fear temporal losses than eternall losse of body and soul: hence it is that too many fear men, more than God. See on Mat. 10. 28.

V. 18. *that he might be with him*] Fearing left the devil in Christs absence should repossesse him: he is of a contrary affection to the Gaderens: so the same fun-beams soften wax, and harden clay.

V. 19. *go home and*] See on Luke 8. 39. Here would faine have attended Iesus still; partly in thankfulnesse, as *Euthymius* notes; partly for fear of repossession; as, verse 18. but Christ sendeth him home, who often directeth us to some-

thing

thing better, than that we vvell desired. See Acts 16. 6, 7.

and tell how great things] Though Christ repulsed of the unworthy Gadarens, did according to their merit, desert them; yet in his invincible mercy, he left them not without one messenger who could, out of sufficient experience, preach unto them the omnipotency and mercy of Christ: neither can we reasonably conceive, that Jesus sent him away before he had also instructed him in the Gospel, for his own conversion and others: therefore he sate at Jesus feet, Luke 8. 35. and this was the greatest mercy which God had shewed him.

V. 20. *and began to publish*] Here appeareth the admirable power and mercy of Christ, who made a preacher of so wretched a vassall of Satan: he that thus changed him, gave him this ready obedience: so following his own works to their consummation.

all men did marvell] All that heard what Christ had done for this man: this admiration, possibly, was a previous disposition to their faith in Christ; for, very probably, they so admired, as to praise and applaud the goodnesse of God by Christ shewed unto infirm and wretched men; as afterwards when he came through *Decapolis*, *c. 7. 31, 32. &c.* in which region vvas the country of the Gadarens. *Plin. l. 5. c. 18.*

V. 21. *passed over again*] Into Galilee, where many had seen his former miracles.

V. 22. *One of the rulers of the synagogue, Jairus &c.*] The congregations vvere not vvithout some government: for in every synagogue, it appeareth there vvere some rulers: *anarchicall parity* is, a late sprung up *mushroom*. See on Mat. 9. 18. and on Luke 13, 14.

fell at his feet] Mat. 9 18. This vvas an effect and sign of his faith in Christ, and tender affection to his child, whose life; he so submissively begged on his bended knees; this posture *charaller eth* this man, humble, and modest, and much unlike the insolent Pharisees: Christ bestovveth his favours on the humble.

V. 23. *lyeth at the point of death*] Or in *extremity*; or is at the last gasp. Mat. 9. 18. he faith, she is *even now dead*: but, it seems it was after his servants had told him so, verse 35.

come and lay thy hand] See on Mat. 9. 19. here was faith, in that he believed that only by laying on his hand, Christ could heal, or recover his child, in a condition so extream, and as to man, hopelesse; but not without much infirmity in which he desired a bodily presence, not knowing or acknowledging his divine power every where present, and able to relieve the distressed; as it seemeth the Centurion did. Mat. 8. 8, yet he who breaketh not the bruised reed, neither quencheth the smoking flax, Mat. 12. 20. would go along with him and raise his dead child.

V. 24. *and thronged him*] Many following with eager desire to see the miracles, pressed upon him.

V. 25. *which had a bloody issue*] Or *being in an issue*. See on Mat. 9. 20.

V. 26. *had spent all*] Coming into a double misery, of being sick and poor, the came by this means to a double happinesse, health of body and soul, verse 34.

grew worse] Going to the worse; more weak by sundry medicines; Physick, like good counsel, leaves them more incurable, whom it recovereth not; this shewes, as her desperate condition; so the absolute power of Christ in this miracle: there is no malady so deplored, and desperate that Christ cannot cure it.

V. 27. *when she heard of Jesus*] That is, the miracles which he did, beyond all power of man.

she came] After she began to despair of help by Physicians, then she cometh to Christ; then nearer health, when (in respect of man) she seemed furthest from it: God doth most readily help the most helpless; so when men under faile lose sight of the land, they are fain to look up to heaven for stars to saile by; which may probably be the reason why God in his divine wisdom, taketh away from the distressed, the ordinary means of help, or maketh them effectlesse, that he may force them to look up to, and to seek to him for help and comfort, which they cannot have from second causes. See Hos. 5. 15.

V. 28. *if I may but touch his clothes*] See on Mat. 9. 21.

V. 29. *she felt in her*] *Knew*, verse 33. she felt in her sofa sodain and manifest change, in her present recovery of health and strength restored, which her long and grievous infirmity had before taken away.

that she was healed] See on Mat. 9. 22.

V. 30. *knowing in himself*] That is, he knowving what miracle he had wrought: the thought he had obtained this favour which Christ knew not of; it was not meet the should go away with that errour, neither that Gods glory in this miracle should be obscured: therefore he asketh who touched him; as the knevv she vvas healed: so Christ knew that his povver had healed her.

vertue had gone out of him] As light or heat, goeth out of the sun, not by diminution of the cause, but by production of the effect: so power vvent out of Christ; yet *ἐρευνῶν & μένουσα*, the same remaining in Christ *undimynished*: as *Theophylact* expresseth it.

V. 31, *his disciples said*] Not knowing the present miracle, nor vvhat Jesus meant hereby. For it vvas an expression as unusual, as vvas the cure, vvhich the disciples yet knew not of,

saysst thou who touched me?] Among this multitude thronging him, he distinguished this one, whose faith touched him: nothing is hid from him.

V. 32. *He looked round about to see*] This he did, that she might voluntarily confesse the benefit she had received, to Gods glory, and the confirmation of *Jairus* and others faith; not that he vvas ignorant vvho, or vvhere the vvas.

V. 33. *fearing and trembling*] *εἰδυῖα ὅ γέγονεν αὐτῇ ἔφοβεν*, faith *Theophylact*, as, having stolne a cure. See Luke 8. 47.

V. 34. *thy faith hath made thee whole*] To the commendation of the effects of faith, he faith, thy faith hath healed thee, vvhen it was his power which healed her: so faith saveth not by any merit of faith, but by his merit whom faith apprehendeth.

go in peace] This is a form of blessing; mark here, unto what true happinesse, bitter, desperate, and long afflictions bring Gods children, to whom such bitter means are sanctified.

be whole of thy plague] Or continue whole: as, Dan. 1. 21. let it not return on thee: for she was healed before Christ spake: *of thy plague*, that is, thy infirmity, as *Euthymius* well interpreteth. See on chap. 3 10.

35. *from the ruler*] From his house; properly, not from him, but to him; for he was now with Christ. So the Syriack expresseth it, from the rulers house, which manner of speaking the Latines also used, ----*à fratre quæ egressa est meo. Ter. Phorm.* that is, ---- *out of my brothers house.*

why troublest thou the Master] To go to thy house, for she is dead. They thought of Jesus as of some excellent physician, who could cure the dissaffected living, but they thought her past cure who was dead; they knew not that the Lord of life was present.

V. 36. *be not afraid*] As if I could not raise thy dead to life again; which thou shalt see done.

onely believe] Have confidence that I both can and will relieve thee: thus he comforteth him, and cherisheth his weak faith.

V. 37. *save Peter, and James, and John*] Luke 8. 51. These onely he admitteth. Mat. 17. 1. they were unworthy to see his power, who disbelieved and derided truth, as the wicked Jewes did.

V. 38. *them that wept and wailed greatly*] This also setteth off the excellency of the miracle, in that there was no hope of life left in her to mans judgment: onely the Lord of life could help here.

V. 39. *The damsel is not dead*] See on Luke 8. 52. *mortua est vobis, mihi dormit, Ierom.* she is dead to you, but only sleepeth in respect of my power: for the Lord of life could as easily awake her from death, as sleep.

V. 40. *they laughed him to scorn*] Being assured that she was dead. Luke 8. 53.

But when he had put them all out] Such as mock and scorn Christ, are unworthy to be witnesses of his mercy.

and them that were with him] The three disciples mentioned, verse 37. who vvere enough to vvitnesse the truth: the rest of the Jewes he left without: as, for their unworthinesse, so for his avoyding ostentation.

V. 41. *Talitha cumi*] These are Syriack words, which the Evangelist retaineth and interpreteth; טליתא קומי To shew that Christ spake in their then vulgar tongue: not as *Exorcists* whispering or muttering strange and unknovvn words, but speaking plainly to expresse his divine povver, able to raise the dead to life.

V. 42. *Straightway the damsel arose*] That quickning voyce, (John 5. 28, 29.) recalled her soul. See Mat. 9. 29. See on Luke 8. 55.

V. 43. *Something should be given her to eat*] To shevv that she vvas not only revived, but also fully recovered. So Luke 8. 55.

CHAP. VI.

Verse 1, HE *went out from thence*] Mat. 13. 54.

into his own country] Nazareth, vvhere he was bred: as, verse 3. not Bethlehem vvhere he vvas born.

V. 2. *From whence hath this man*] See on Mat. 13. 54.

What wisdome is this?] That is, vvhence is this wisdome? whence hath this man this wisdom? as, Mat. 13. 54. the expression of their doubt is not improper, considering that the fountain *whence* wisdom is, shevveth *what* it is. See Jam. 3. 15, 17. Mat. 21. 25. if it be from above, from heaven: it is good, holy and happy: but if of men, earthly, sensual, devillish.

even such mighty works] *δυνάμεις*, They mean such admirable works, as spake him more than man.

are wrought by his hands] That is, by him, as *Vatablus* interpreteth: hands are put for povver sometimes: as Psal. 28. 5. & 19. 1.

V. 3. *Is not this the Carpenters son?*] See Mat. 13. 55, 56.

are

are not his sisters] After the manner of the Hebrews, who by brethren and sisters understand, all their kinsfolk.

V. 4. *A Prophet is not without honour*] See on Mat. 13. 57. and on John 4. 44.

but in his own country] He may possibly be dishonoured elsewhere, but for the most part, his own country affordeth him least honour.

V 5. *Not many mighty works*] See on Mat. 13. 58. Not because he was infirm, but because they were unbelieving, as *Theophylact* well noteth: he would not there do many great works, which must have been to their further condemnation, *he could not*, that is, they were not capable.

V. 6. *And he went round about*] Mat. 9. 35. Luke 13. 22.

V. 7. *and he calleth*] Mat. 10. 1.

over unclean spirits] To cast them out of the possessed: lest men should contemn the preaching of obscure and unlearned fishermen, he furnisheth them with this power, for the confirmation of their doctrine.

V. 8. *that they should take nothing*] Nothing to hinder them: otherwise we must know, this precept was peculiar to them and bindeth us not from making necessary provisions for journeys, no more than the command in the next place bindeth us: he would teach them faith *Theophylact*, contempt of money, and riches, τὰ ἀφιλοχρήματον, that is, ἀφιλοχρήματον.

V. 9. *but sandals*] These were instead of shooes, being onely a paire of soles, bound to, or buckled over the foot, which were, and are still in use, in hot and dry countries.

not put on two coats] That is, they should take no change of garments with them to trouble them, or hinder their work of preaching the Gospel.

V. 10 *there abide*] See note on Matth. 10. 11. and Luke 9. 4. left they should seem inconstant for their ease, or belies-sake.

V. 11. *Whosoever shall not receive you*] Mat. 10. 14.

shake off the dust] Acts 13. 51 Luke 9. 5. 10.

more tolerable for Sodom] He does not say, *tolerable*, but more *tolerable*: to shew, that as there are degrees of sinnes, so shall there be of punishments: and that the Lord is a severe revenger of the contempt and neglect of his word and ordinance, as appears in the example of *Sodom*, on which, as *Salvian* faith, he sent down *gehennam è cœlo lib. 1. de gub. Dei.* Hell (that is, showers of fire and brimstone) from heaven. 2 Pet. 2. 6. Gen. 19. and again, *l. 4.* He faith the Sodomites were lesse damnable, than those who neglect the Gospel.

V. 12, *preached that men should repent*] So *John Baptist* preached, Mat. 3. So Christ, Mat. 4. Repentance is the key of Christs kingdom, as hath been noted.

V. 13 *they cast out many devils*] As occasion was presented by them who brought the possessed to them, or as they otherwise met with them.

and anointed with oil] Jam. 5. 14. Though the Evangelist in his usual vvay of brevity, mention not Christs command to the Apostles, to anoint with oil: yet is it more than probable, that Christ did so command them, else they would not have done it. This might then be used as a *symbolum* and pledge of the divine grace, by the power vvhereof, they healed: and principally to strengthen the faith of the sick, vvhose common errour is, so much to depend on second causes, that they can hardly believe they can be healed, vvithout the concurrence and use of some such outvvard means, as they fancie: vvhich vve see in *Naaman*, 2 Kings 5. 11 and many others. Therefore oil being in great use, specially in those countries (though Christ had neither furnished them vvith the art of *Physicians*, in the use of ordinary and natural means, but the povver of doing miracles, by extraordinary and supernatural vertue; neither might they so use any external means, vvhereby to obscure the evidence of Christs power given them to heal) yet thus vvould Christ comply with the infirmity of some, and exercise the faith of others, who should see such admirable effects of means so weak; so faith *Jerom, infirmitatem fidei virtute corroborat*, he strengthened the infirmity of faith by his power: they who now use oil, anoint their sick, and make it a sacrament, should first consider, and shew us where Christ instituted it for a sacrament (for that appertaineth to him alone) next, if they pretend from that of Saint *James* 5. 14. let them either shew us the like effect following, as is here specified, and whereof the Apostle speaketh, verse 15. *and the Lord shall raise him up*, or shew us cause, why a now naked and effectlesse sign should be used, and out-live the gift of healing in the Church: or why they commonly use it where their sick are past hope of recovery.

V. 14. *Herod heard of him*] See on Mat. 14. 1. The Gospel comforteth the godly, but vexeth the wicked.

was risen from the dead] See on Matth. 14. 2. and Luke 9. 7. So wretched was the conscience of this wicked man, ὅτε τὸν νεκρὸν φοβεῖσθαι faith *the phylacts*, that he feared a dead man.

mighty works] The power of working miracles. Possibly he might hear that John Baptist in his life time did no miracles, but that he might now, being (as he supposed) come again from the dead.

V. 15. *It is Elias*] See on Mat. 16. 14. and on Luke 9. 7.

V. 16. *John whom I beheaded*] Caused to be beheaded: See on Mat. 14. 2. Luke 3. 19.

V. 17. *Herod had sent forth*] See on Mat. 14. 3. Luke 3. 19.

V. 18. *It is not lawfull*] Levit. 18. 16.

V. 19. *a quarrel against him*] Or *an inward grudge*, and therefore watched opportunity to be revenged. The Syriack gives it, *impugnabat eum*, ---- but the Greek word ἐνέχω here and elsewhere used, is of more emphatical signification than either, to have a quarrel against, or to oppose or have a controversie with one; it signifieth *imminco*: for Luke 11. 53. the Scribes and Pharisees began φοβερὰ ἐνέχειν, *graviter imminere*, it expresseth some imminent mischief, or at least a desire or watchfulnesse thereto, a readinesse to revenge, and expectation of every occasion thereto.

V. 20 *feared John*] See on Mat. 14. 5.

heard him gladly] The tyrant was contented to hear Gods word, that at least he might seem holy, but the seed fell upon stony ground, and so quickly wilted away, what ever fair showes it made at first, when the hypocrite, heard *John*, and thereupon did many things accordingly, as here.

V. 21. *a convenient day was come*] See on Mat. 14. 6. This day was fitting to *Herodias* malicious designe; when wine and luxury would make them daring to any mischief: mark how vigilant malice is.

V. 22. *the daughter of Herodias*] Which *Herodias* had not by this *Herod Antipas*, but by *Philip* his brother: *Josephus* calleth her *Salome*. See on Mat. 14. 6.

danced] See on Mat. 14. 6.

pleased Herod] See on Mat. 14. 6.

V. 23. *he sware unto her*] See on Mat. 14. 7.

unto the half of my kingdom] This was spoken to assure her of obtaining that which the would ask, supposing she would ask much lesse; here is a shameful example of a debauched Prince, not only giving so dishonourable a pattern of imitation to his family, and subjects; but also so evident a testimony of his own levity, and precipitate dotage, in his making so improportionable and indefinite a promise, to so unworthy a merit: mark the injustice of the wicked; *John* preached to save *Herods* soul; that was valued so much worse than nothing, that it was requited with death: an immodest dancer, for pleasing an intemperate company, is thought worthy of great reward.

V. 24 *she went forth*] To consult with her mother: it seemed the women sate not then at table with them.

V. 25. *I will that thou give me*] Seeing thou hast given me a free choice, I desire only that thou give me, &c. so had *Herodias* instructed her in her own bloody arts: so quickly do children learn their parents evil qualities: evil, to which corrupted nature is prone, is easily learned, but any good, hardly.

V. 26. *exceeding sorry*] In appearance at least. See on Mat. 14. 9. possibly he might be sorry for fear, as ver. 20. and Mat. 14. 5. it is manifest that when he vvould have put John to death, he feared the multitude because they counted him as a Prophet.

for his oaths sake] See on Mat. 14. 9.

which sate with him] See on Mat. 14. 9.

V. 27. *sent an executioner*] Or one of his guard: the word signifieth one that beareth a dart; and the kings guard was so called, because they did bear darts: others say they were called so, because they did cut of mens heads with a sword.

and beheaded him] See on Mat. 14. 10.

V. 28. *The damsel brought it to her mother*] See on Matthew 14. 11.

V. 29. *and laid it in a tomb*] See on Mat. 14. 12.

V. 30. *And the Apostles*] Luke 9. 10. It may be they were afraid at the tidings of *Johns* death, and durst not preach abroad any longer, but came back to Christ, as to tell him what they had done, so to knovv vvhat they should do. See on Mat. 14. 12. There *Johns* disciples relate their grief and losse, to Christ; here the Apostles give Christ an account of their embassy: so rivers return to the place whence they vvent out. *Jerom. Eccles. 1.*

V. 31. *Come ye your selves*] Having dismissed the people, he retireth with his Apostles.

apart into a desart place] To refresh your selves after your travell.

and rest awhile] So had Christ a tender respect to their infirmity, that by a little rest, they might be enabled to their future Ministery.

no leasure] Or fit *opportunity*; as verse 21.

V. 32. *departed thence*] See on Mat. 14. 13.

V. 33. *ran on foot*] Ran on *foot together*. See on Mat. 14. 13.

V. 34. *was moved with compassion*] See on Mat 9 36.

V. 35. *The day was now spent*] See on Mat. 14. 15. and on Luke 9. 12.

V 36. *send them away*] See on Mat 14. 15.

V. 37. *give ye them to eat*] See on Mat. 14 16.

shall we go and buy] This is a kind of distrustful speaking, of a thing which they conceived impossible, or very difficult. So Numb. 11. 21, 22.

two hundred peny-worth of bread] Which according to the value of their peny, is about twenty five crownes, fixe

pound

pound five shillings; the Roman peny being seven pence halfpeny. See Mat. 18.28.

V. 38. *how many loaves have ye?*] See the same history. Mat. 14.17. &c. Luke 9. 13; John 6. 9. He asketh not this as if he were ignorant, but to make them the more sensible of the following miracle; having before surveyed their slender store, and greatnesse of the multitude. so that they might evidently perceive, in this defect of natural means, a divine hand and power of God supplying them.

V. 39. *by companies*] Word for word, *by banquets*, *banquets* after the manner of the Hebrews, who have no distributives: as, chap 6. 7. now he calleth the rows of them that sate, *banquets*. See on Mat 14. 19. and on Luke 9. 15. John 6.10.

V. 40. *Sate down*] *Fell down*. The word ἀναπίπτω here used, in gospel-phrase is commonly put for *recumbere*, or *decumbere*, which was according to their custom, lying down, according to our manner, sitting down to eat.

in ranks] The word signifieth, the beds in a garden: *by beds*, *and beds*; that is, they sate down in rows one by another, as beds in a garden.

V. 41. *looked to heaven*] See on Luke 9. 16.

V. 42. *were filled*] See on Mat. 14. 20. and on Luke 9. 16. John 6. 12.

V. 43. *twelve baskets full*] *Elias* was miraculously fed at Sarephath, but we read of no remainds: *Moses* fed Israel with Manna, but the worms eat the remainder: but Jesus as the Lord of the creatures, ᾧ πανεξουσίαν ποιεῖ saith *Theophylact*, maketh it superabound in the remainder.

of fragments] Of broken bread and fish.

V. 44. *about five thousand men*] See on Mat. 14. 21. Luke 9.14. John 6. 16.

V. 45. *to the other side*] Over against Bethsaida, but on the same side of the water; for the the lake was crooked. See Matthew 14. 22.

unto Bethsaida] Or, *over against Bethsaida*.

V. 46. *When he had sent them away*] That is, the people, verse 45. for his disciples were gone before; and he stayed some time after, to dismisse the people.

into a mountain to pray] See on Mat. 14 23. Luke 9. 18. John 6. 15. Prayer requireth quiet: *Theophylact*.

V. 47. *When even was come*] See on Mat. 14 23.

ship was in the midst of the sea] See on Mat. 14. 24.

V. 48. *toiling and rowing*] A lively image of the Church, tossed to and fro in this fluctuant world.

About the fourth watch] See on Matth. 14 25. neare day; for it was the fourth and last watch of the night. So doth Christ oft-times prove the faith and patience of his, with long trials.

would have passed by them] Seemed to them as if he would have passed by them.

V 49. *a spirit*] φάντασμα, an apparition; as Mat. 14. 26. *a spectrum* δίκησις διαβολέας *Suid.* such as we seem to see in dreams.

V. 50. *He wens up unto them*] For their better security, and that he might shew himself present, which in their fear they could not otherwyse have easily believed.

V. 51. *beyond measure*] Because they saw the winde obey him, and the sea calmed.

V. 52. *considered not the miracle*] These miracles seemed new and strange unto them, because they had not well considered the former.

V. 53. *When they had passed over*] See on Mat. 14. 34.

V. 54. *Straightway they knew him*] See on Mat. 14.35. Christ being rejected in his own countrey, and arrived sodainly among them of vvhom he vvas not expected, is received to their great profit.

V. 55. *ran through that whole region*] That is, the people of those parts, every one gave knowledge to his friends, vvho vvere sick and infirm, that Christ vvas come, to the end that they might bring their sick, or come to Christ to be healed. See on Mat 14. 35.

to carry about in beds] See chap. 2. 4. they carried them about, as they had intelligence of the place vvhere Jesus vvas, until he had healed them.

V. 56. *into their streets*] Into their markets, open places and ways; presuming that Christ would be intreated to cure them; who only with his word could do it.

border of his garment] See on Mat. 14. 36.

as many as touched him] As many as touched Jesus, or the hemme of his garments: they touched it for his sake, by whose power they hoped for health.

were made whole] See on Mat. 14. 36. They who withall believed in him; otherwise it would nothing advantage them to touch his sacred body: So did they who strook him, bound him, scourged, crucified him, all this but further condemned unbelievers: the main is faith in Jesus; so they who novv touch him, are saved no lesse than these were.

CHAP. VII.

Verse 1, *Then came the Pharisees*] Matthew 15. 1. συνάγονται, were congregated, as the Syriack gives it: they came together with one consent: so that howsoever some more perniciously active than others might call them together, yet they well knew each others minde, and willingly came together, to take counsell against Christ.

V. 2. *eat bread*] Bread, after the manner of the Hebrews, importeth any kinde of meat. See on Luke 11. 3. and Luke 14. 1.

with defiled hands] κοιναῖς χερσὶ with *common hands*, for the Pharisees would not eat with unwathen hands, supposing themselves defiled by touching of that which was (not sacred or) common. See Mat. 15. 11, 12.

V. 3. *oft*] Or diligently, as they who wash by rubbing their hands with water. *Greek* πυγμῇ which the Syriack giveth דבטי דאיתין *dabberi leith*, it commeth of the Hebrew among other things, signifying *neglexit*: and in the Syriack by an *antiphrasis* לבול *is curefant*, *curavit solicitus* See chap 4. 38. Rom. 12. 17. 2 Tim. 2. 15. Luke 10. 34. so also בטילאות *battilauth*, diligently, carefully, seriously; as, Luke 1. 39. *Theophylact* interpreteth, πυγμῇ by ἄχρι τοῦ ἀγκῶνος, up to the elbow: an expression taken from common use of those who tuck up their clothes to the elbowes, that they may wash vessels cleane; with so much care did the superstitious Pharisees observe traditions of men: so little caring for the commandments of God.

holding the traditions] Observing diligently κρατοῦντες with might and main, holding fast concerning traditions, see note on Mat. 15. 2, 3.

V. 4. *from the market*] Or any other civill affairs; they would not eat, before they had washed themselves, left they should be defiled by commercing with strangers: See John 18. 28. into the market usually came men and women of all conditions and qualities, holy and prophane, pure and defiled, yea and Gentiles as well as Jews; therefore they thought it an high point of their religion (who might be defiled by touching any thing unclean) to wash before they (comming from the market) might eat, least themselves becomming unclean, by touching any thing unclean, should defile themselves and their meat, and so become abominable; such snares had the Scribes and Pharisees layed upon the ignorant peoples consciences.

the washing of cups] By these words, are understood all kindes of vessels which are appointed for ordinary use.

pots] *Sextarius* is about a pint and a half, with them ordinary drinking pots or cups.

tables] Or *beds*. Couches, or pallets, on which they lay, or used to dine, or sup on, κλίνη a bed. τρίκλινον, *triclinium*, by which was signified either a lodging chamber furnished with three beds, or three couches or beds set together, on which they dined or supped. *Athenæ l.* 4. and hence, Ἀρχιτρίκλινος the ruler of the feast, John 2. 9 here note, that whereas the Evangelist calleth these washings βαπτισμοὺς, baptismes of beds or couches, among other things, this must be understood of baptizing or vvashing by aspersion or sprinkling of water, not by immersion or dipping into water, and so no necessity of immersion, dousing, or dipping over head and ears, can appear necessary in baptisme (much lesse essential to it) from the common use of the word.

V. 5. *Why walk not thy disciples*] Why live not; an usual manner of speaking among the Hebrews, vvith vvhom a vvay often was put for a course of life. Psal. 119. 5. Psal. 128. 1. Psal. 1. 1. See on Mat. 15. 2.

V. 6. *Well hath Esayas prophesied*] That speech of *Isaiah*, spoken against the hypocrites of his time, fits you as vvell as if he had prophesied of you by name.

of you hypocrites] Hypocrisie is commonly joyned vvith superstition.

this people] Isaiah 29. 13. Mat. 15. 8.

V. 7. *in vain do they worship me*] That vvhich they do pretending to serve me, in vain. See on Mat. 15. 7.

V. 8. *laying aside the commandment of God*] The inventions of superstitious men, do not only not fulfill the Lavv of God, but also utterly destroy it.

V. 9. *full well*] An *ironicall* speech, meaning, you do very ill in so dong.

reject] Or frustrate, or make void, despite; so ἀθετεῖν importeth, Luke 10. 16.

V. 10. *Honour thy father*] Exod 20. 12.

who so curseth] See on Mat. 15. 4.

let him die the death] Let him surely die. Exod. 21. 16. See on Mat. 15. 4

V. 11. *Corban*] See on Mat. 15 4. and on Luke 21. 4.

V. 12. *ye suffer him no more*] They did not forbid him to do any more for his parents, but they pronounced him innocent, if he did no more: or they tell him he hath given all to God already; and therefore may give nothing to his parents: or, so much, that he cannot; but their sons offering should bring a blessing upon them,

V. 13. *of none effect*] See on Mat. 15. 3.

by your tradition] See verse 3. and Mat. 15. 2.

V. 14. *When he had called*] See on Mat. 15. 10.

V. 15. *from without, a man*] See on Mat. 16. 11.

V. 16. *If any man have ears*] See on Mat. 11. 15. and 13. 9. &c.

V. 17. *this parable*] See on Mat. 15. 15.

V. 18. *Are ye without understanding*] See on Mat. 15. 16.

V. 19. *purging all meats*] Cleansing the body by carrying away that which could not be turned into nourishment.

V. 20. *That which cometh out of a man*] See on Mat 15. 18.

V. 21. *from within*] Gen 6. 5, and 8. 21. Mat. 15. 19.

out of the heart] See on Mat. 15. 19, 20.

V. 22. *covetousnesse*] All kind of craftinesse, whereby men gain by the losse of others.

wickednesse] Or, malice; as, Rom. 1. 29.

an evil eye] See on Mat. 20. 15.

blasphemy] Evil speaking or detraction.

V. 23. *come from within*] Discovering themselves by evil actions, proceeding from the heart.

and defile the man] See on Mat. 15. 20.

V. 24. *into the borders*] *Mat.* 15. 21. Into the uppermost coasts of Palestine, which were next to Tyre and Sidon. See on *Mat.* 11. 21.

V. 25. *A certain woman*] See on *Mat.* 15. 22. They that know they want Christ will lay out for him.

V. 26. *a Greek*] Or Gentile.

a Syrophenician] *Phenicia*, is that region of Asia and Syria, in which was Tyrus and Sidon; whence the inhabitants were called Syrophenicians, inhabitants of that part of Syria, which is called Phenicia. *Matthew* following the old custom of the Hebrews, calleth her a Canaanite. See on *Mat.* 15. 22.

V. 27. *to cast it to dogs*] The meaning is, that though Christ might do good unto the Gentiles, yet might it not be to the prejudice of the Jews: see on *Mat.* 15. 26.

V. 28. *yes Lord*] That is, truth Lord; for it is enough for the whelps, if they can but gather up the crumbes that are under the table; I crave no more: that which thy Israel may spare from their wants, will sufficiently relieve me.

eat of the childrens crumbs] See on *Mat.* 15. 27.

V. 29. *for this saying*] For so excellent a faith; so admirably expressing it self in confidence and humility: all which importeth not her merit, but his mercy crowning his own graces in her, who had given her such faith, and such thoughts to be expressed. See on *Mat.* 15 28.

V. 30. *her daughter laid upon the bed*] Quietly, not tossing to and fro in torments, as before: for the unclean spirit was cast out by the power of Christ, though in respect of his humanity, he were absent.

V. 31. *again departing*] Rather *going back from*: for it appears not in the story, that he had been there before; or else, *again* signifies the working of another miracle.

of Decapolis] It was a little countrey so called, of ten Cities, which the four governments did run between, and compasse. *Plin. l.* 5. 18. they are thus reckoned. 1. Damascus. 2. Opoton. 3. Philadelphia. 4 Raphana 5. Scytopolis. 6. Gadara. 7. Hippon 8. Pella. 9 Galasa. and 10. Canatha. See *Plin. lib.* 5. *c.* 18.

V. 32. *one that was deaf*] This seemeth a natural disease, and therefore the more admirable was the cure: here again appears the faith and charity of those, who brought him to Christ, confident that he both could, and would cure him, though no meer man could have prevailed against so great a defect of nature.

V. 33. *put his finger in his ear*] By these external means, he pleased to comply with the faith of infirm spectators; he could as easily have cured him by his word. See on chap 6. 13. though he did not this without a mystery, (as some note) intimating that the finger of God onely can supply such natural defects.

and spit] See on John 9. 6.

V. 34. *and looking up*] To shew that he referred all to Gods glory, chap. 6. 41. *Mat.* 14. 19 John 11. 41. and 17. 4. and that this was done by a divine power.

Ephatha, that is, &c.] He sighed, out of commiseration of mans miseries. See chap. 1. 41. The word here used is Syriac אתפתח *ethphathach*, which the Evangelist interpreteth, *he opened*: of the Hebrew word פתח *pethach*. (*Joh. Buxtorf. Jun.*) *aperuit*.

V. 35. *His ears were opened*] That is, restored again, or formed to a natural faculty of hearing.

his tongue was loosed] The tie-bond, or impediment to his tongue, or speech was loosed, or taken away: so the work of Christ appeared in curing both infirmities at once, and presently.

V. 36. *so much the more*] So chap. 1. 45. and Mat. 9. 31. Christ would have had it concealed to a seasonable time, but they, out of an importune zeal, were carried away with an immoderate fervour to publish what they saw: for it seemeth Christ charged them that brought him to be cured to be silent, and not to publish abroad among the people, what he had done in curing the deaf and dumb man, or who had an impediment in his speaking; for so the word μογιλάλῳ signifieth, Exod. 4. 11. who *hath made* אלם *the dumb*; the *Gr.* Interpreters give it there, in the word which our Evangelist here useth μογιλάλον: it seemeth the same which *Moses* in the foregoing verse expresseth by βραδύγλωσσος --- *Vulg. tardioris linguæ, gravis linguæ. Ar. Montan. Vatabl. &c.*

V. 37. *beyond measure*] As principally, at the effect of his power in healing; so, that for all this he neither desired any retribution of any thing, neither would have so much as applause with men; which by his command he would have suppressed.

he hath done all things well] Here seemeth a secret opposition of some ill opinion, or report of Christs enemies: as if they had said, they are wicked and injurious, who can speak evil of this man, he hath done nothing, but good, and well: it is a wonder why the Pharisees blame, and accuse him, as an evil doer, when all that he doth, is for our good: the life, preservation, and welfare of man: and they instance in the particular cures, which they had seen done, as a certain evidence hereof. Matthew 15. 30. reckoneth up more.

CHAP. VIII.

Verse 1. *The multitude*] Which followed him, some to hear the Gospel, some to see his miracles, some to be cured, some for other ends, Mat. 15. 32.

having nothing to eat] They being in such a place, as that they could not accommodate themselves with victuals, and having been three dayes with him.

V. 2. *I have compassion*] See on Mat. 15. 32. Christ is the same yesterday, to day, and ever; so that still he hath compassion on us in all our wants.

V. 3. *They will faint by the way*] ἐκλυθήσονται; to the letter, they will *fall in sunder*, or *be dissolved*; for when men fall in a *swoon*, there is a kinde of dissolution of the sinews: see on Matthew 15. 32.

V. 4. *here in the wilderness*] See on *Mat.* 15. 33.

V. 5. *How many loaves have ye?*] See on *Mat.* 15. 34.

V. 6. *to sit down, &c.*] See on *Mat.* 15. 35.

took the seven loaves] See on *Mat.* 15. 36.

V. 7. *a few small fishes*] *Mat.* 15. 36.

V. 8. *so they did eat*] *Mat.* 15. 37.

V. 9. *four thousand*] Matthew 15. 38. besides women and children.

V. 10. *parts of Dalmanutha*] See on *Mat.* 15. 39.

V. 11. *and the Pharisees*] *Mat.* 16. 1. The obstinate enemies of the Gospel; giving no credit to the miracles already done, require new; but Christ being herewith displeased, departeth from them.

came forth] The Pharisees came out of their houses, on purpose to encounter with him.

seeking of him a signe from heaven] That they might hereby know that he was sent from God: not that they might learn and believe in him, but to tempt him.

V. 12. *he sighed deeply in his spirit*] Being very sorry for these mens hardnesse of heart, and unbelief, who having the key of knowledge, Luke 11. 52. shut up the kingdom of heaven against men, and neither went in themselves, nor willingly suffered those who were entring, to go in, *Mat.* 23. 13. hence were Christs sighs; nor so much for the incurable Pharisees, as for the wretched people who had such blind guides and teachers.

there shall no signe, &c.] *If a signe be given*: See Psal. 95. 11. The Hebrews use such elliptical expressions of oaths, or imprecations; אם *im.* by an *aposiopesis* and sudden restraining the speech, as in passion: sometimes they speak more large, and mention a revenge from God, as 2 Sam. 3. 35. Psal. 132. 3. so here, εἰ δοθήσεται, *if it shall be given*; that is, it shall certainly not be given; it is a kind of oath, or protestation.

V. 13. *he left them*] *Mat.* 16. 4. As being incurable, and therefore unworthy of his gracious presence, and further care for them.

V. 14. *the disciples had forgotten*] *Mat.* 16. 5.

V. 15. *Beware of the leaven*] See on *Mat.* 16. 6.

leaven of Herod] The contagious doctrine of the Herodians mentioned, *Mat.* 22. 16.

V. 16. *They reasoned among themselves*] Disputed among themselves what our Saviour meant by the word *leaven*.

because we have] *Mat.* 16 7. The Lord blameth our negligence, who forgat to take bread with us: possibly they might think of his going again into the desert for some time.

no bread] They whose mindes are too much fixed on earthly things, do not quickly apprehend the heavenly, though never so plainly set forth unto them.

V. 17. *because ye have no, &c.*] Or, saying it is because, as, *Mat.* 16. 8.

V. 18. *see ye not*] See ye not my works which I have done before your eyes.

hear ye not] My doctrine, wherein I have taught you to depend on the providence of God for things necessary to this life? *Mat.* 6. 25.

V. 19. *I brake the five loaves*] *Mat.* 14. 17. and 16 9 chap 6. 43.

V. 20. *And when the seven*] Verse 8. Mat. 16. 10.

V. 21. *that ye do not understand*] How cometh it to passe, that ye do not understand things so plain and evident? Christ in all this speech reproveth, as with admiration the incogitancy of his Disciples, in that they did not so seriously as they ought, minde those things which they saw and heard of him: whence it came to passe, that they yet understood not (after so many miracles seen) those things which plainly spoke his power, providence, and wisdom: and it is as if he said; I appeal to the testimony of your own senses, whether you do not stupidly mistake: what have your eyes seen in my former works? what have your ears heard? Is all lost? Possibly he here awakeneth them to better attention, and casting off that sleepy thought of flesh and blood which clouded their understandings, by fixing too much on second causes; not without a secret allusion to that which he said to the Jews, chap. 4. 12.

V. 22. *Bethsaida*] A little fisher Town, on the sea of Galilee, over against Dalmanutha; see Matthew 11. 21. John 1. 24.

bring a blind man unto him] Led unto him; being well assured by that which they had seen or heard of him, that if he but touched him, he should recover.

V. 23. *by the hand and led him*] See chap. 7. 33. To avoid the opinion of those, who might else think, that he did these miracles, to gain popular applause. See John 9. 6.

spit on his eyes] See on chap. 7. 33.

He asked him if he saw ought] This he said to exercise his faith; for Jesus well knew how much he had healed; and it was not impotency, but his will to heal this man, not (as many others) all at once, but by certain degrees; for causes best known to himselfe.

V. 24. *I see men as trees, walking*] He perceived some motion, but could not at first discern that they were bodies of men which he perceived: a true resemblance of illumination, which encreaseth in us by degrees.

V. 25. *and made him look up*] He commanded him to try once more, whether he could see well or not.

V. 26. *tell it not to any in the town*] Possibly he dwelt in some out part, next the fields: the often repetition of the like charge, sheweth, that the time was not yet come, that he would manifest himself; but would by small and more private beginning, collect his Church, of those who should believe to eternal life. See on verse 30.

V. 27. *Jesus went out*] See on Mat. 16. 13. Luke. 9. 18. where the same things are likewise recorded.

V. 28. *John the Baptist*] See on Mat. 16. 14.

one of the Prophets] Or one of the other Prophets; as, Mat. 16. 14.

V. 29. *thou art Christ*] See on Mat. 16. 16.

V. 30. *That they should tell no man of him*] To wit, that he was the Messias See on Mat. 16. 20. Until he was risen again from the dead and the time appointed that they were to divulge the fame to the world. See chap. 9. 10.

V. 31. *Son of man must suffer*] See on Mat. 16. 21. Christ suffered all that he suffered, for us; not unwillingly, nor unawares, but fore-knowing it.

be rejected of the Elders] Psal. 118. 22. As one unprofitable and pernicious, as a stone to be refused of the builders. See chap. 12. 10. this sheweth the sad condition under such teachers, who instead of edifying them to salvation, did their uttermost endeavour to keep them from Christ, in whom alone there is salvation, Act. 4. 12.

and after three dayes rise again] See on Mat. 16. 21. This one point is so often beat upon by our Saviour, because it is the main ground of faith, and all true Religion, as the Apostle *Paul* sheweth at large, 1 Cor. 15. 3, 4, 14, 15, &c.

V. 32. *openly*] Not before the people, for they were not present, verse 34 but in plain terms, before the disciples.

began to rebuke him] See on Mat. 16. 22.

V. 33. *looked on his disciples*] That he might instruct them by his rebuking *Peter*: forasmuch as that same thing which he said unto *Peter*, concerned them all, if at least they were of his mind, that Jesus should have done well to have withdrawn from those dangers, and to have spared and reserved himself to a flourishing estate of Israel under his temporal Monarchy, which it seemeth they still dreamed of: Christ well knew their thoughts, and therefore though he addressed his answer to *Peter*; yet by his turning about and looking on them all, he thereby intimated that, that which he spake to *Peter*, highly concerned them all, and every one of them, who too much favoured the things of men.

get thee behinde me] See on Mat. 16 23.

V. 34. *Whosoever will come after me*] Mat. 10 38. Whosoever will be my disciple must put on this resolution, not only not to be scandalized at my sufferings, but also to be constantly resolved, if need shall be, to be ready to suffer for the testimony of the truth; to glory in my crosse, by whom the world is crucified unto them, and they unto the world, (See Gal. 6. 14.) that they may *fill up that which is behinde of the afflictions of Christ in their flesh, for his bodies sake, which is the Church* --- Col. 1. 24.

let him deny himself] That is, his own natural or carnal affections. See on Mat. 16. 24 Luke 9. 23. and all love of this world; and the flesh, or whatsoever hereof retardeth them from a ready and cheerful obedience to Christ, or cooleth their zeal to his honour, and the practice of true Religion: for want of which renunciation of mens selves, so many are now sick of the *Laodicean* disease, Rev. 3. 13. luke-warmnesse, *neither hot nor cold*, and so odious to God.

V. 35. *will save his life shall lose it*] See on Mat. 16. 25. Luke 9. 24. Herein he sheweth how irreparably worldly men disadvantage themselves, by their love of the world, and foolish self-love, which finally hurteth them more, than all the powers of hell could do, if they would indeed set their hearts to love God above all.

V. 36. *What shall it profit a man*] See on Mat. 16. 26. Luke 9. 25. *illud solum est lucrum, ubi finitur perpetuus. Ambros. l. 4. epist. 44.* That only is (true) gain, where there is perpetual fruit thereof: most foolish of all men are they, who purchase the transitory pleasures or riches of this world, with losse of eternal and true happinesse.

V. 37. *in exchange for his soul*] To redeem it from destruction; as if he said, no worldly possessions, no riches, can redeem, or be a price of redemption for a lost soul. See on 1 Pet. 1. 18. Psal. 49. 6, 7.

V. 38. *shall be ashamed of me*] Mat. 10. 33. See on Mat. 16. 27. Luke. 9. 26. Shall refuse to own or acknowledge me: see Rom. 1. 16. or shall be ashamed of my sufferings; or think it a shameful thing to suffer persecution for the Gospel and confession of my Name. See 1 Cor. 1. 23.

in this adulterous and sinful generation] See on Mat. 12. 39. So he calleth those who forsook God by idolatry, which is a spiritual fornication, Rev. 17. 2. or the degenerate sons of *Abraham*: or such as the Apostle, Hebr. 12. 8. calleth *bastards*.

when he cometh in the glory, &c.] This he mentioneth to intimate the greatnesse of that glory wherein he (who now came in the form of a servant, Phil. 2. and man of sorrows, Isai. 53.) should come again to judge the living and the dead.

the holy Angels] Wherewith he shall appear in judgement. See Dan. 7. 9, 10. Rev. 5. 11. Rev. 20. 12. See on Mat. 25. 31. They are here called holy Angels, to distinguish them from the impure and evil angels; so also to let the hearers know that they ought not to be scandalized, when they should see wicked men ashamed of the crosse and humility of Christ: seeing that the holy Angels should administer unto him in his state of exaltation and glory, which shall be true and eternal; lest otherwise Christ be ashamed of them (that is, will not own them as his) hereafter, Mat. 7. 23.

CHAP. IX.

Verse 1. *Verily I say, &c.*] See Mat. 16. 28.

taste of death] Shall not have experience of death, or shall not die; as Hebr. 2. 9 Mat. 16. 28. John 8. 52. the Hebrew word טעם *to taste*, *gustavit*; by a metaphor is transferred to the feel, and signifieth, *cognovit, sensit, expertus fuit*. So Psal. 34. 8. Prov 31. 18. in the like manner, the Greeks used their word, γεύσασθαι, Hebr. 6. 4. γευσάμεθ' ἀλλήλων, let us try, or have experience of each other: so the Latines used their *gustare, gustare ejus sermonem volo, &c.* a proper and proportionable expression here, of the bitter effect of *Adams* tasting the forbidden fruit: he died (with his posterity) by so tasting, and we so taste by dying.

V. 2. *after six dayes*] Mat. 17. 1. Luke 9. 28.

V. 3. *his raiment*] It did as it were sparkle; the heavenly glory of Christ, (which should within a few dayes be again eclipsed and obscured by his crosse and passion) avouched by the conference of *Moses* and *Elias*, and his Fathers voice from heaven, in the hearing of his three disciples, witnesses hereof: this was manifested unto them, *ne timerent opprobrium crucis, Jerom*; lest they should fear the shame of his crosse.

V. 4. *Moses and Elias*] See on Mat. 17. 3. Luke 9. 30. because the people said, that Christ was either *Elias*, or one of the Prophets, he sheweth them, τὴν κορυφαίας τῶν προφητῶν, *Theophylact.* the chief of the Prophets, that they might understand what the Lord differeth from his servants: also because the adversaries calumniated him, as an enemy to the Law and Prophets: here he hath testimony of *Moses*, and one of the chief Prophets: all this was extream necessary for the confirmation of the Apostles, who were to preach the Gospel to the world. lest their faith should have staggered at the adversaries importunate pretences of zeal to the Law and Prophets, to overthrow the doctrine of the Gospel.

V. 5. *it is good for us*] Mat. 17. 4. This *Theophylact* thinks they said, fearing lest Christ would go down again, and die; they thought, if the Jews should come up against him to the mount, they should be safe, having with them *Moses*, who triumphed over the Egyptians, and *Elias*, who commanded fire from Heaven to consume the fifties.

V. 6. *for they were sore afraid*] For the extraordinary glory which they saw: the apparition of *Moses* and *Elias*, and the sudden fear which startled their mindes, in expectation of some change to doubtful events; they were almost besides themselves with fearful amazement.

V. 7. *there*

V. 7. *there was a cloud*] See on Matthew 17. 2. Luke 9. 34, 35.

V. 8. *Save Jesus onely*] See on Matth. 17. 8. Luke 9 36.

V. 9 *Tell no man*] See on chap. 8. 30. See on verse 10.

V. 10. *they kept that saying, &c.*] They divulged it not until a seasonable time; for so Christs prohibition is to be understood; not simply that they should never tell it, but not until he were risen again from the dead, as Matth. 17. 9. the reason possibly might be, left in his passion, eclipsing all his glory for the time, the hearers unbelief of such a relation, should dangerously have shaken their faiths towards the rest of the Gospel.

what the rising of the dead should mean] They understood that there should once be a Resurrection from the dead, John 11. 24. but so much did they yet dream of a temporal kingdom, that they could not understand what he should mean by his resurrection from the dead, shortly to be, while yet he lived: how, and when this should be, they admired, thinking, as *Euthymius* saith, that this was but some parable.

V. 11. *Why say the Scribes*] If it be true that the Scribes say, that *Elias* must first come, how can the Messias suffer, seeing *Elias* is not yet come to restore all things?

V. 12. *restoreth*] Or fulfilleth, *Mal.* 4. 5, 6. ἀποκαθιστᾷ πάντα that is, that I restore all things: the present for the future tense: *Syr. Elias venturus est prius ut omnia restituat*: the word תקן there used, is very emphatical as signifying, among other things, to be, or be made strait, to be restored, to correct, accommodate and fit, repair, and prepare; which seemeth to accord with that which *Zacharias* said, Luke 1. 76. of *John Baptist* --- *to prepare the wayes of the Lord*: and that which the Angel before said to *Zacharys*, Luke 1. 16. concerning the same --- *many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disbedient to the wisdom of the just, to make ready a people prepared for the Lord:* this was to prepare the way of the Lord, and to make his paths straight, Matth. 3. 3.

how it is written] Concerning the suffering of Christ, Isaiah 53. Psal. 22. so shall it be, so shall he suffer. See Luke 24. 26, 27.

and be set at nought] He telleth them beforehand, how ignominiously the unthankful Jews should use him, lest they should be troubled when they should see it; therefore he sheweth from Scriptures, that these very things were foretold.

V. 13. *but I say unto you*] The foolish opinion of Rabbins is here rebelled, concerning the coming again of *Elias* before the day of judgement.

that Elias is indeed come] And you are witnesses thereof, who saw him in person with me on the mount; but *John Baptist*, who came in the spirit of *Elias*, they have slain, and after him now the *Messias* will they slay also.

as it is written of him] The name of *Elias* given unto *John*, portended, that he should also fund an *Ahab*, and a *Jesabel* to persecute him for his reproving their sins.

V. 15. *when they beheld him, were greatly amazed*] Some think, that the divine Majesty which shined in him on the mount, did yet appear when he came to the multitude; as the glory of *Moses* face returning from the mount Exod. 34. 29. to the astonishment of the people beholding him; with this difference, that Christ appeared to them as amiable, as *Moses* terrible, Exod. 34. 30. *Theophylact*, *Euthymius*, &c. therefore they came running to him to salute him: it seemeth his approach silenced the insolent Scribes contention with the Disciples in the absence of Jesus.

V. 16. *what question ye with them?*] That is, *among your selves*, or with my disciples: he asketh not as ignorant of their oppositions, but taketh occasion hereby, to interpole for the defence of his, and the Gospel which they professed.

V. 17. *one of the multitude*] The Scribes for fear of conviction, and the disciples for shame held their peace: but the man, who was the occasion of their controversie, answered for all: as if he had said, I brought my son hither, supposing thou hadst been present, but thy disciples could not cure him.

a dumb spirit] That is, making my child dumb, hindring his speech, *Euthymius*.

V. 18. *wheresoever he taketh him*] Be it never so dangerous a place, fire, water, precipice, as verse 22. it taketh him at certain times, and by fits.

teareth him] Or *dasheth him*, casting him down, as verse 20. with an inward torment as if he would split him, or rent his bowels. See on chap. 1. 26.

and he foameth] Or, *so that he foameth*: which foaming and gnashing of teeth, were signes of vehement torture, and hot pains.

and pineth away] With extreamity of pain, and grief of mind, and torment, and distemper of body proceeding from the same.

and they could not] Hence probably arose the conflict: the disciples either not confident to attempt casting out the unclean spirit; or attempting without successe; the Scribes presently insulted, and jeered them; having such blasphemous calumnies ready in their mouths against Christ himself, they were not to seek for some impious objections against the disciples and their doctrine: therefore Christ, who permitted them for their unbelife to this seeming foil, cometh in due time to rescue them and defend his own cause.

V. 19. *bring him to me*] See on Matth. 17. 17 Luke 9 41.

V. 20. *when he saw him*] So soon as Jesus had looked on the boy that was brought unto him, the devil began to rage in this manner. So soon as the devil perceived that Jesus was come to cast him out, he would do what mischeif he possibly could, so long as he could; which he did until a divine coercive power restrained: so doth he now with the Church of Christ (being loosed for *a little season* Rev. 20. 3. yet, *having great wrath, because he knoweth that he hath but a short time*, Rev. 12 12.) rage and teare lire into many pieces and schismatical factions, leaving her to the worlds judgement, (as this poor child verse 25.) as one *dead*; insomuch that many say, *she is dead*.

the spirit tare him] σπαραξεν, Here σπαραγμὸν, [is as much as σπασμὸν, verse 18. there given *dasheth him*: to wit, as it were with violent convulsions tormenting him, for so the Greeks use σπάραγμα. See on Luke 9. 42.

V. 21. *how longe it agoe?*] He asketh not because he knew not, but that the spectators might well understand, how inveterate, and habitual this evil was; and that he had long since destroyed him, had he not been restrained by the same divine power, who now cast him out

V. 22. *into the fire*] As verse 18. Gr. *both into the fire, or even into the fire*.

if thou canst do any thing] εἴ τι δύνασαι, which the Syriack interpreter giveth, *quod possis, what you are able*, help me: he measured the power of Christ with humane reason, not yet apprehending his omnipotency.

V. 23. *If thou canst believe*] *If thou canst believe*, I can do this thing for thee; if thou canst believe, fear not.

all things are possible to him, &c.] Christ can, and will do any thing which is good for them that trust in him.

V. 24. *said with tears, Lord I believe*] Conceiving from Christs speech good hope of his childes recovery, if the obstruction and let thereto, were not in himself, in sense of his own weaknesse, and his childes misery, he seriously professeth his faith; for as *Jerom* said, *Epist. 9. Lib. 2. Nemo mentiens plorat*; no man lying weepeth, or weeping lyeth.

help thou my unbelief] Supply with thy goodnesse, what is defective in my faith. That which God giveth, he oftimes gives by certain degrees, as the conditions of the gifts and receivers require: some men, *accepta fide, diffidentia non carent, Prosper de vocat. Gent. lib. 2. cap* 11. having obtained faith, yet want not some diffidence, as he well knew, who said, *I believe, help thou mine unbelief*; and they who said, *Lord encrease our faith*, Luke 17.

V. 25. *that the people came running together*] Toward him, to see what would be done: and knowing that there might be danger in a tumultuous throng would no longer hold them in suspence who so earnestly expected the event; but suddenly dispatched the business; commanding the evil spirit out, and forbidding him all reentry; that he might at once shew the admirable power of faithful prayer before the multitude; thereby to invite and encourage them to the same duty, in their several emergent necessities.

V. 26. *rent him sore*] The nearer the power of Christ is to cure, the more furiously doth Satan rage: see on chap. 1. 26 this Christ permitted Satan to do; not that he hath any pleasure in the misery of any of his, but to the end that the multitude (seeing *a quibus calamitatibus liberandus esset; Euthymius*; from what calamities he was now to be delivered, and the horrid cruelty of the devil) might the better conceive the power and mercy of Christ delivering the possessed, which no art, care, nor power of man could do.

V. 27. *and he arose*] When the standers by said he was dead in that terrible fit, Jesus took him by the hand, cast out the devil, and the young man was presently well again: there is no estate so desperate, whence the hand of Christ cannot raise. *Let thy hand help me*, said *David*, Psal. 119. 173. and Psal. 31. 5. *Into thy hands I commit my spirit*; though the Saint fall, he shall not utterly be cast down, *for the Lord upholdeth him with his hand*, Psal. 37 24. blessed are the people who have the Lord for their God: serve him, and fear not the malice of Satan: Christs hand of divine power is as neer thee now in every distresse to lift thee up, as was that sacred hand of flesh neer this afflicted young man then, to raise him when the standers by supposed him to be dead.

V. 28. *why could not we?*] See on Mat. 17. 19.

V. 29. *but by prayer and fasting*] See on Mat. 17. 21. we have need, not only of faith and prayer, but also of fasting and extraordinary humiliation, to cast Satan out of his possession.

V. 30. *and they departed thence*] He and his Disciples, Mat 17. 22.

and passed thorow Galilee] Passed *aside thorow*, chap. 11. 20. and 15. 21. 29 they went by by-wayes, out of the common rode into, and thorow Galilee, because he would be private with his disciples. See chap. 2. 23.

V. 31. *for he taught his disciples*] Therefore he withdrew him selfe, as to prepare for his approaching Passion, so also to prepare

and instruct his disciples, against the scandal thereof: and to sit them to preach the Gospel to the nations of the world.

V. 32. *they understood not that saying*] Concerning his suffering, which they thought could not befall their expected Messias, of whom they had so many glorious promises. See chap. 8. 32.

V. 33. *and he came*] Matth. 18. 1.

and being in the house] Where he was wont to make his abode, at Capernaum, where they were private.

V. 34. *who should be greatest*] In the temporal kingdom of the Messias, which they yet expected, Acts 1. 6 See on Luke 9. 46.

V. 35. *If any man desire to be first*] In my kingdom, they that have high seat places, must not look for most honour, but take most pains for the salvation of others, and to hear and mark that which he would now speak unto them; he called all the twelve, because without exception, it concerned every one of them to beware of ambition; well knowing, as their thoughts and contests by the way: so not onely what danger the desire of primacy might, by them, bring upon the Church of Christ, by them to be planted; but also what it did, in the same in a greater growth thereof: therefore he will here blast that mischief in the bud, that it may grow no greater, neither come to a dangerous maturity.

V. 36. *when he had taken him in his arms*] ἐναγκαλισάμενος, that is, as Luke 2. 28. interpreteth, ἐδέξατο εἰς τὰς ἀγκάλας, he took him into his armes, to shew him for a pattern of that which he would have his be: a child is not ambitious of honour, he envieth not, is not covetous, nor revenge ful; quickly forgets injuries, and, in respect of actual sinnes, cometh neerest to mans state of innocency.

V. 37. *one of such children*] One like these little ones, verse 41.

receiveth not me, but him that sent me] He doth not onely receive me, but also him that sent me

V. 38. *and John answered him*] Luke 9. 49

we forbad him] Out of perverse zeal to their Masters honour; as *Joshua* envied *Eldad* and *Medad*, Num. 11. 27. 28.

V. 39. *for there is no man*] See 1 Cor. 13. 3.

in my name] God who is the Author of an ordinary vocation, worketh also extraordinarily, so often as it pleaseth him; but an extraordinary vocation pretended to, must be justified by an extraordinary commission, and appear by some extraordinary approbation: as Amos 7. 14, 15. and here; and also by the doctrine which they preach.

lightly] ταχὺ, lightly, quickly: he shall find much to do, first to quiet his own conscience, if he shall profesle, or act against the evident light thereof.

V. 40. *He that is not against us*] He that opposeth not the Gospel, but preacheth, or professeth it.

is on our part] Not that Christ esteemeth them his, who are indifferent, neither hot nor cold (Rev. 3. 16.) neither true friends, nor professed enemies; but to teach them who are his, a candid charity, interpreting all things to the best, where appeareth no manifest argument to the contrary. Neither doth that (Matth. 12. 30.) *He that is not with me, is against me*, conclude any thing against this: for there he principally respecteth the minds of men; here the actions; here the Apostles, there himself: there he pronounced them his enemies, who did not with faithful and sincere hearts joyne themselves to him, there being no mean between Christ and Belial; here he admonisheth his disciples to take none for enemies who did not declare themselves such; specially those who did any thing which might serve to advance the Gospel, and cause of Christ: interpret nothing in the worst sense, where a better may be made.

V. 41. *for whosoever*] Matth. 10. 42.

he shall not lose his reward] This sheweth how profitable it is to further the work of the Gospel: that endeavour shall not misse of a reward: and it is most certain, that on the other part, they that take away from the Ministers of Christ, the means enabling them to subsist and preach the Gospel, shall once have the revward of their sacrilege truly payed them.

V. 42. *whosoever shall offend*] Matth. 18. 6. God is so severe a revenger of offences, that a man were better suffer any thing here, than be an occasion thereof. *One of these little ones that believe in me*, importeth one of a meek, harmlesse, and humble minde; not relating to the years, but quality of the person offended; so the Apostle distinguisheth between children -- *in* (or as concernin:) *malice be ye children; but in understanding be men*; or as of ripe age, 1 Cor. 14. 20. but the words of the text are -- ἕνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμὲ *one of the little ones of those that believe in me*; which sense the double article τῶν directeth to, as also the Series of the Text: for, as appeareth, Matth. 18. 2, 10. the question being proposed, who is the greatest in the kingdom of heaven; Jesus called a little child unto him, and setting him in the midst of them, he said --- *except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven* --- *but whoso shall offend one of these little ones τῶν πιστευόντων εἰς ἐμὲ* --- of those that believe in me, *it were better for him that a millstone, &c.* and presently after he saith, *take heed that ye despise not one of these little ones: for I say unto you, that in heaven their Angles do always behold the face of my Father which is in heaven*: and here, chap. 10. 14. &c. he saith, *of such is the kingdom of God*; *and he took them up in his armes, put his hands upon them and blessed them.*

that a millstone, &c.] See on Matth. 18. 6. and on Luke 17. 2.

V. 43. *and if thy hand*] Matth. 5. 29. and 18. 8.

offend thee] Or cause thee to offend.

to go] ἀπελθεῖν, *to go away* from this world.

V. 44. *their worm dieth not*] Isaiah 66. 24 the worm ever biting the conscience of the damned: that is, the memory of evil done, *Jerom*, *Theophylact*: the remorse of conscience, *Euthymius*: the immortal torment thereof, continually afflicting them: grief of mind, *Augustin. de C. D. lib.* 21. *cap.* 9. this is that secret tormenter, which with silent stripes rearcth the wicked, endlesse, and hopelesse cast-away.

the fire is not quenched] The fire is, *pœna inconsumpta*; *Jerom in loc.* an endlesse paine, *immortalis mortis*, of immortal death, as *Bernard* calleth it; *in psal. qui habitat.*

V. 45. *Cut it off*] See on Matth. 5. 29, 30. and 18. 8.

V. 47. *where their worm*] See on verse 44. this repetition declareth our great need, often to be warned of the judgement to come. See also verse 48

V. 47. *offend thee*] See on verse 43. and Matth. 5. 30. & 18. 9.

V. 49. *Every one shall be salted with fire*] As every meat-offering in the law was to be seasoned: so must we be with the graces of Gods Spirit, which are cleansing like fire, Matth. 3. 11. to burn up the dross of sin. It is an allusion to the manner of sacrificing. See Levit. 2. 13. no unleavony oblation could be acceptable. The moral is opened, Eccles. 5. 1, 4. and Rom. 12. 1. salt was prescribed them (to resist corruption) *Jerom* interpreteth it to be wisdom; because saith he, there is no good work without wisdom: as also their fire; the fire of the altar which came from heaven, that is, love and zeal: to offer with strange fire was abomination Levit 10 1. &c. Matth. 5 23, 24. See the moral, Jam. 3. 17. salted with fire may seem an improper speech, as also baptized with fire, Matth. 3. 11. but because both were used in sacrifice, and both are cleansing, Christ fitted one word to both: intimating, that though the word of God were as sharp as salt; or their afflictions grievous (therefore sometimes are they stiled fiery trials) yet men must be contented hereby to be bettered and made more pure (See Isaiah 1. 25.) it being incomparably better and easier for them so to be seasoned and refined now, that they may be a pure and acceptable sacrifice to God, then to be left to Hell fire eternally.

V. 50. *salt is good*] Matth 5. 13.

but if it have lost his saltnesse] If Ministers who should season others, have lost their ability thereto; who shall mend them?

have salt in your selves] Keep grace, yet lose not peace: Heb. 12. 14. See Matth. 5. 13. Colos. 4. 6. we must season our selves, as well as others; left we be like the water of baptisme, *peccata baptizatorum diluens*, saith *Gregory*, *hom.* 17. *in evang*, washing away the sins of the baptized, and then be cast away our selves. See 1 Cor. 9 27.

and have peace one with another] Be ye cleanled from the corrupt humour of ambition, and carnal affectation of superiority: then shall ye be wise, and so love one another, that all men may know that ye are my disciples, Joh 13. 35. ambition is an evident madnesse; and dissention (the undoubted illue thereof) extream folly, if it be so, to ruine our selves: restlesse ambition was the devils ruine, and his master-piece on man.

CHAP. X.

Verse 1 HE *arose from thence*] ἀναστὰς, *arising*, or he arose and went from thence: in the Hebrew יָשַׁב *jashab*, signifieth sitting, tarrying, or dwelling: so also קוּם *kum*, which the *Syr.* here useth; he arose, or stood up to go away. See Matth. 19. 2. signifieth a departure from a place, or at least a preparation thereto.

by the farther side of Jordan] In respect of some creek: for Jury and *Galilee* were on the one side of *Jordan*.

V. 2. *to put away his wife*] ἀπολύσαι, *to loose his wife from him*: for the wife while the husband liveth δέδεται *is bound to him*, Rom. 7. 2. in opposition hereto, is often see ἀπολύειν, Luke 16. 18. or ἀπολύσαι, Matth. 19 8 among other things signifying *absolutum dimittere*. to dismisse one being unloosed, or discharged from bonds, as Matth. 27. 21 26. John 19. 10. understand their question to be, as Matth. 19. 3. whether it were lawful for a man to put away his wife on every occasion? they made no question but he might for some.

V. 3. *what did Moses command you?*] This Christ best knew, who gave the law by *Moses*; but thus in all controversies he would reduce them to the Law of God, hereby taking occasion to expound *Moses* by *Moses*, the Law by the Law, one Scripture by another, (as appeareth verse 6, 7, 8.) For Genesis 2. 24. it is said, Therefore shall a man leave his father and his mother, and shall cleave unto his wife.

V. 4. *Moses suffered to write a bill*, &c.] Deut. 24. 1. See on Matth. 19. 7.

V. 5. *he*

V. 5. *he wrote you this precept*] See on Matth. 19. 8. this ἐπιταγὴν is as much as διὰ τὴν σκληρότητα, verse 4. to permit, as *Matthew* hath it. For *Moses* commanded not dissolution of the wifes; but (as a civil Magistrate) permitted it, to avoid murder and cruelty: rather chargeing the unreconcileable, with a command to write and publish the desertion of their wives, than any wayes approving that which was not according to Gods law and institution: so our law restraining interest to eight *per cent*, rather cautioneth against extortion, than approveth usury.

V. 6. *from the beginning*] Of the world, chap. 13. 19 when matrimony was instituted.

God made them male and female] One man and one woman; that two united into one flesh, might be the fountain of propagation to all mankinde.

V. 7. *leave his father*, &c.] See on Matth. 19. 5.

V. 8. *one flesh*] Gen. 2. 24. As they were one, (the woman being made of a part of man) so would God have them but one, in holy unity.

V. 9. *what therefore God hath joyned*] See on Matth. 19. 6. God is the Author of this bond, therefore man may not at his pleasure dissolve it.

V. 10. *asked him again of the same*] Of that which he had taught concerning indissolubility of marriage, it being a point which the *Scribes* and *Doctors* had never taught the people, therefore they yet understood it not.

V. 11. *shall put away his wife*] Matth 5. 32. & 19. 9.

commiteth adultery] Except he put her away for adultery, *Mat.* 19. 9.

against her] Whom he hath put away.

V. 12. *and if a woman &c.*] If a woman shall go from her husband, and take another man, she is an adulteresse.

V. 13. *brought young children*] See on Matth. 19. 13. Luke 18. 15. it is manifest that here the word *παιδία*, signifieth children in years, and that of *such is the kingdom of heaven*, for verse 16. *he took them up in his armes and blessed them*, which it is likely he would not have done to a man of years, though never so humble.

V. 14. *he was much displeased*] ἠγανάκτησεν, he grieved, had indignation, or took it very ill: the Syriac gives it אתכאב לה *ethkeeb leh*, which *Trestius* giveth *indignatus est*. The word כאב *keeb* (whence it cometh, and which out of the Syriac we translate *he had indignation*, Matth. 26. 8. Matth. 14. 4.) properly signifieth *fœtuit*: and by a Metaphor, *gravis, ingratus fuit auribus*, as Genes. 21. 11. it was *grievous, unwelcome, displeasing*, or *odious*; so that this giveth us to understand, that Christ abhorred and abominated (as a loathsome and odious thing which he could not endure to hear or see) this perverse zeal of theirs, which (though probably out of a good meaning) prohibited children to be brought unto him: So the Greeks expresse an odious word λόγοι σαθροὶ, Ephes. 4. 29. *rotten, stinking, rancid*, or *corrupt communication*, such as good men loath to hear: by this we may conjecture, how acceptable their zeal is to Christ who forbid Infants baptisme. whereby they are brought to Christ, and implanted into him, Rom. 6. seeing he giveth this reason, for *of such is the kingdom of God*, that is, the kingdom of Heaven, Matth. 19. 13. The impediment which is commonly objected, Christ taketh away, verse 15. where he saith, *whosoever doth not receive the kingdom of God as a little childe, he shall not enter therein*: which is in effect as if he had said, the tender age of children is so far from barring children from the kingdom of God; that, except they who are of ripe years become like little children, their baptisme shall not advantage them to give them admission into the kingdom of Heaven. If the inheritance of the kingdom be theirs, that which is thereto subordinate must be theirs: such is baptisme, which (as the *Ark* in the deluge) saves us, 1 Peter 3. 20. 21 if theirs, then is it odious to Christ to keep them from that which implanteth them into him. See on Luke 18. 16.

V. 15. *as a little childe*] We must be like children in humility, simplicity and innocency, if we desire to enter into the kingdom of Heaven. See 1 Cor. 14 20. and here verse 13.

V. 16. *he took them up in his armes*] See on chap. 9. 36.

and blessed them] In the Syriac אבריך אמרן *abarech imun*, of the *Hebrew* ברך *barach*; which signifieth to bend the knee, 2 Chron. 6. 13. Psalm 95. 6. to pray; for the Syriac word ברך *berach* or ברך *berech*, signifieth the same, Acts 20 36. Matth 27. 29 Rom. 11. 4. &c. thence metonymically it signifieth *he blessed*, Mark 8. 7. Matth. 14. 19. &c. that is, according to the sense of the Hebrews, he prayed for, or pronounced a blessing on them, 2 Sam. 8 10. Exod. 12. 32. *Pharaoh* saith ורחמים גם-אתי *uberachtem gam othi, ye shall also bless me*, that is, as the Chaldee giveth it, *pray for me*. Concerning infants we must know that God comprehended them in the covenant as well as their fathers, and therefore Christ blessed them. See Gen. 17. 7, 10. &c.

V. 17. *that I may inherit life*] Two things are to be eschewed by them who will be saved; that is, 1. Opinion of their own merits, 2. Love of riches. These two undo many soules: both these were in this young man. See on Mat. 19. 16.

V. 18. *why callest thou me good?* See on Mat. 19. 17.

V. 19. *thou knowest the commandments*] Christ answereth to his question and sense: he said, *what good shall I do?* thinking he must be saved by the works of the Law; which is indeed to decline and wave free justification by faith in Christ, therefore Christ to convince his conscience, remitteth him to the Law, by which is the knowledge of sinne, Rom. 7. 7. but no justification from sinne, Romans 8. 3. See on Matthew 19. 16, 17. and on Luke 18. 20.

V. 20. *all these have I observed*] See on Mat. 19. 20. Luke 18. 21.

V. 21. *loved him*] ἠγάπησεν αὐτὸν, *loved, kissed*, or cheerfully and in a friendly manner received him, as truely pitying him who having with so much care outwardly kept the law of God, which many did not; yet did but deceive himself with a vain opinion of righteousnesse, as if he were perfect, or neer thereto; when yet without faith in Christ, he could not possibly be saved.

Sell what thou hast] This is no *Evangelical counsel*, but a precept; though not binding all particularly to sell and give it away to the poor: yet in the general it bindeth every one to be willing to leave all at Gods command, or where his honour requireth it, and to give, according to his ability, for the relief of his poor or distressed neighbour;

V. 22. *went away grieved*] With a sad heart and heavy countenance, *affliited*, as the Syriac Interpreter hath it, See Mat. 19. 22. Luke 18. 23.

V. 23. *shall they that have riches*] See Mat. 19. 23. Luke 18. 24. That is, who trust in riches (as here Christ interpreteth verse 24.) the vulgar fault of rich men.

V. 24. *that trust in riches*] See Psal. 62. 11. 1 Tim 6. 17. The danger is not in riches, but the abuse thereof: this he faith to his disciples whom he stileth children, because so he accounted them in his love and care of them, that they might understand the misteries of eternall life.

V. 25. *easier for a camel*] See on Matthew 19. 24. Luke 18. 25.

V. 26. *who then can be saved*] See on Matthew 19. 25. Luke 18. 26.

V. 27. *with men it is impossible*] See on Matthew 19. 26. Luke 18. 27.

V. 28. *Then Peter began*] See on Mat. 19. 27.

we have forsaken all] Mat. 19 27. Luke 18. 28.

V. 29. *or wife*, or, &c.] The meaning is, that God is a bountiful rewarder, and that the want of that which for his sake we forgo, shall be recompensed with better spiritual supplyes.

V. 30. *shal receive an hundred fold*] Either of temporal blessings when afflictions and persecutions are over; as Job did receive more than he lost; or in a blessed support in midst of troubles; as experience of Gods mercies, the Mother of hope, Rom. 5. 4. and the quiet fruits of righteousnesse at last, Heb. 12. 11. Such a gain, is losse for Christs sake, they shall finde blessings temporall and eternall, as *Jacobs* sonnes parting from *Egypt*, found in their sacks both corn and their money again, wherewith they had purchased it.

V. 31. *but many*] Mat. 19. 30.

V. 32. *they were in the way*] Mat. 20 17.

Jesus went before them] The disciples abhorred this journey to *Jerusalem*, knowing that the high priests and elders maliced him to the death; therefore to animate his timorous disciples, he manifested himself a chee full leader of the way, by his pace, countenance, and gesture: to let them know that he feared not death; but now that the hour was come, offered himself thereto,

they were amazed as they followed] Not yet understanding why he would cast himself again upon such apparent dangers.

they were afraid] Full of thoughts, as misdoubting their own safety. They yet would follow him, for they were loath to forsake their Master. This was of their love to him; which being not perfect, it had a dangerous mixture of fear, left themselves should come into danger, being taken notice of as his sectatours and disciples; therefore they wished that he would rather recede into some private and more secure place, where they might be quietly with him, than expose himself to the implacable malice of the Jews at Jerusalem, See John 11. 12. 16.

he took again the twelve] See Mat. 20. 17. and on Luke 18. 31. It seemeth by this word πάλιν, *again*, that these words relate to that which is spoken, chap 9. 31. where he to his Apostles privately declared, that yet not well understood the mystery of his death and passion: hardly do we understand that which we are unwilling to learn: therefore Christ often teaching them this same point which was of necessity quickly to be learned, the time of his suffering now drawing so nere.

what things should happen to him] The often repetion of this one lesson sheweth, how slow they were to understand it, how unwilling to learn it.

V. 33. *behold we go up to Jerusalem*] This is our last journy thither.

V. 34 *shall mock him*] See Mat. 20. 19.

V. 35. *and James and John*] Mat. 20. 20.

saying] By their mothers meditation, Matthew 20. 20. See the

the like, Matth. 8.5. compared with Luke 7.3.

V. 36. *that I should do for you*] See on Mat.20.21.

V. 37. *that we may sit on thy right hand*, &c.] See on Matthew 20.21.

V. 38. *ye know not what ye ask*] See on Mat.20.22.

V. 39. *ye shall drink indeed*, &c.] See on Mat. 20. 22,23. the word *baptisme*, and *baptizing*, is in this place, but translatitious importing, sprinkling or wetting, with their own blood, not immersion, or dousing into it, (as *Cyrus* head was, by bloody *Tomaris*) why therefore immersion in baptisme should be simply necessary, the Anabaptists ought to shew some better reason than from the common use of the word, which signifieth as well, sprinkling or washing, as dipping into water.

V. 40. *is not mine to give*] Not mine in the sense wherein you desire this priviledge; that is, as being *an earthly Monarch*: the heavenly rewards are not here to be distributed in such respects; nor is my kingdom or glory of this world.

V. 41. *when the ten heard it*] The other ten Apostles, see Mat. 20.24.

V. 42. *exercise lordship over*,] Princes and rulers according to Gods ordinance rule over their subjects in this world; but I have no such temporall kingdome here, neither must ye expect it, but be humble like me whom ye ought to imitate. See on Mat.20.25. Luke 22.24, &c.

V. 43. *shall be your minister*] Or *let him be*, your servant, see on Mat. 20.27.

V. 44. *of you will be the chiefest*] Mat.20.27.

V. 45. *the son of man came not to be*, &c.] See on Matthew 20.28.

V. 46. *blinde Bartimeus*] See on Mat 20.19,30. and Luke 18 35. This Evangelist nameth the blinde man as being well known about *Jericho*. בר *bar*, signifieth in the Syriac, *a son*: so that which we say *Bartimeus* was the son of *Timeus*, as also *Bartholomeus* was the son of *Ptolome*. So *Barnabas*, and other names are compounded. See on Luke 18 35.

V. 47. *heard that it was Jesus*] See on Mat. 20.30.

V. 48. *hold his peace*] See on Mat.20.31.

cryed the more] See on Mat.20.31. and Luke 18.39.

V. 49. *Jesus stood still*] See on Matth. 20.32. and on Luke 18.40.

they call] Probably the disciples who were confident of the cure, because Jesus would have him called to him.

be of good comfort] θάρσει, *be confident*, be of good cheer. So Mat. 9.2. 22. He calleth thee, who cureth all that come unto him for help.

V. 50. *casting away his garment*] His uppper garment, some Cloak or Mantle, &c. so joyful was he that Christ called him, that he cast away, or off, what ever might hinder him, and came cheerfully to Christ: So also ought we to be affected in our calling to him.

V. 51. *what wilt thou that I*, &c.] See on Mat. 20. 32. and on Luke 18. 41. he demanded that which he best knew; that he might cause the multitude to be more attentive to the miracle of restoring sight to the blinde.

Lord that I may receive my sight] Ῥαββουνί, or ῥαββί, for so were their eminent Doctors called. See John 20.16. See on Mat. 20.33. and on John 1. 38.

V. 52. *thy faith hath made thee whole*] See chap. 9. 23. Matth. 9. 1. 22. Matth. 8. 13. faith the fountain of prayer and confidence, and constancy, obtaineth of God a supply of all our wants and defects.

immediatly he received sight] See on Mat. 20. 34. and on Luke 18.43.

and followed Jesus in the way] Not led as before, but seeing as the rest of the multitude: probably he went along rejoycing, to see him of whom he had received so gratious a favour, and above all, that he might hear the word of Christ to edifie and confirm him more.

CHAP. XI.

Verse 1. UNto *Bethpage*] See on Matth. 21. 1. and on Luke 19. 29.

of his disciples] This ἀυτῶν sheweth that they were two of his own disciples, that is, apostles: for many others followed him to learn of him, and so might be called disciples also.

V. 2. *the village over against you*] See on Mat.21.2.

never man sate] For holy uses (some say) they made choice of beasts, that had not been before employed otherwise.

V. 3. *if any man say*] See on Mat. 21. 3.

V. 4. *they went their way*] See on Mat. 21.6.

V. 5. *what do ye loosing*, &c.] As if they said, why meddle ye with other mens goods? why do ye that which is not lawful?

V. 6 *and they shall let them go*] The owners heating what the Lord had bid them say presently permitted them quietly to carry away their beasts for the use of Christ.

V. 7. *cast their garments on him*] See on Matth.21. 5,7.

V. 8. *spread their garments*] See Mat. on 21. 8. Luke 19.36. John 12, 13.

V. 9. *Hosanna*] See on Matth. 21. 9. Luke 19. 37, 38. John 12. 13. He often came to Jerusalem, but never with such acclamations and shew of Majesty: formerly he came privately, because he would decline their envy; but now that the time of his passion was come which himself had determined καιρὸς ἥκει, he cometh more gloriously, that they might know him to be truely God, and the expected Messias; if not, that it might be to their greater condemnation, saith *Theophylact*.

blessed is he that cometh in the name of the Lord] Well be it to him that cometh to us from God, or that is sent of God.

V. 10. *blessed be the kingdom*, &c.] Be it now happy and prosperous as we have long expected. They generally dreamed of a temporall monarchy of the Messia, which was the bias of their votes: therefore whereas they mentioned *David* their father, understand that, not so by them spoken, as when they called themselves *Abrahams seed*. John 8 33. but because they owned David as the best Patriarch and father of the people, of all the kings of Israel, see Psalm 78. 72. 2 Sam 24 17, and because they well knew that Christ should be of the posterity of David their king; whose kingdom (the perpetuity whereof God had promised David, 2 Sam 7. 16. Psalm. 89. 34.) was now, and even from Solomons time, miserably rent and ruined, the sceptre being departed from Judah, yet the repaire thereof by Christ being foretold by the Prophets, as Isaiah 9. 7. they seeing Jesus doing such admirable things as excelled all power of man, might think the time thereof was now come, that the decayed estate of Israel should be repaired, and their secular monarchy restored, which vaine hope stuck fast upon the hearts of good men: yea, after Christs resurrection, and their often being taught the contrary, the disciples said, Acts 1. 6. —— *Lord, wilt thou at this time restore again the kingdom to Israel?* See also Luke 24. 21. —— *but we trusted that it had been he, which should have redeemed Israel*: —— so that this vote of the multitude here, hath this sense; Lord blesse and prosper us so, that the long-ruined kingdom and state of Israel may be now repaired and restored again to its ancient integrity, liberty, prosperity and glory, which it had under king David.

V. 11 *when he had looked round*] As being Lord of that house, he appeared as viewing what was amisse, and to be amended or reformed, which he presently did, casting out prophaners from the temple.

V. 12. *he was hungry*] See on Mat.21.18.

V. 13. *seeing a fig-tree*] Mat. 21.19.

if happily] Or to see *if happily*, as Gen 3.22.

he found nothing but leaves] A true *Emblème* of an Hypocrite, who makes a shew of godlinesse, but yet is fruitlesse and near the curse, Mat. 3.10 Heb. 6. 8 Isa 5.5,6.

for the time of figs was not yet] *Israel* was represented by this barren tree, Isaiah 5. 7. Luke 13. 8. which brought forth only shews of holinesse, observation of ceremonies (that law affording them only shadows, but no fruit) but not the substance of godlinesse, which is the fruit which God looks for. In the Letter we must consider, that the time of new fruits could not yet be, it being but the first moneth, as it was called after the captivity [נִיסָן] *Nisan* (which answered partly to our March, and partly to April) in the tenth day, whereof the *Paschal* Lamb was to be taken, and on the fourteenth day the *Passover* (to which they were now going to *Jerusalem*) was to be eaten, Exod. 12. 3, 6. therefore so soon in the spring the fig-tree could not bear any of that years fruit: and certainly Christ did not irrationally go at an unseasonable time to seek fruit thereon: so that it may most probably be concluded, that he sought some figs of the old store which use to hang on all the year, specially in those hot countreys: so that in the Letter, albeit the tree could not yet yeild any new fruits because the time was not yet come; yet might it have shewed some remainds of the former fertility. And in the type, if the Jews (hereby represented) might finde excuse for their not yet believing in Christ, before the fulnesse of that time was come; yet were they unexcusable, that they neither brought forth to the Lord fruits of righteousnesse according to their first covenant under the Law, which said, *Do this and live*: nor according to the second covenant under grace and the Gospel, which said, *believe and thou shalt be saved*: therefore Christ came this once to the figtree, not so much for his own sake, (who well knew, both it, and how otherwise to have supplyed his own wants) as for the Apostles whom he would fore-instruct concerning the rejection of the Jews, to whom he came, three years seeking fruit, Luke 13.) which may import the time before the Law, under the Law, and now under the Gospel) and found none. This, Christ necessarily instructed them in, in regard that it must have been no smal scandal and grief to the apostles, that their kindred, the *Israel* of God, must for their unfruitfulnesse be under the curse (like this withered fig-tree) and withered and consumed for their rejecting the Gospel, whereof they were to be preachers, as may appear, Romans 9. 2, 3. Therefore as God instructed *Jonah* by the withered gourd; so here Christ enformeth his disciples by this soon withering fruitlesse fig-tree. See on Matth. 20.20.

V. 14. *Jesus answered*] That is, according to the Hebrew manner

manner of speaking, he began thus to say on this occasion.

never man eat fruit] Possibly this was because he knew that this tree had not yet born fruit, or that it bare little, and was so unprofitable to the owner; but however, the Lord of all creatures might justly dispose of it, who (what ever right he gives men in his creatures) may justly give, and take at his pleasure.

his disciples heard] They were to be witnesses of what was done on the morrow; neither would they have admired, nor much observed the power of Christ herein; if they had not heard, when he had thus cursed it.

V. 15. *and they came*] Mat. 21.12.

and began to] That is, did cast out; for he had done it once before, John 2. 15. See the like phrase, chapter 10. 32.

to cast them out that sold] Christ sheweth indeed, that he is the true king, and high priest, and therefore the revenger of the abuses of the temple.

V. 16. *that any man should carry any vessel*] That is, any common ones, such as they brought into the temple, who made it a market place; for concerning the holy vessels, or things appertaining to the service of God, the charge whereof appertained unto the Priests and Levites, as God had commanded, this place of Scripture speaketh not.

V. 17. *My house shall be called*] Shall generally be so accounted and taken. See Matth. 21. 13. Luke 19. 46. John 2. 16.

of all nations the house of prayer] πᾶσι τοῖς ἔθνεσι, *unto all nations*, this was perfectly fulfilled in the Church of Christ, gathered of all nations, which began from this Temple, out of which founded that Gospel, which was spread over the world. See Isa. 2. 3. and 56. 7. See on Mat. 21.13. and on Luke 18. 10. & 19. 46. and on John 2. 16.

a den of theeves] Thus he calleth it, διὰ τὸ φίλοχρήματον, *Theophylact*, for their covetousnesse; for theeves seek gains, by any, though never so unjust wayes, as it seemes the rulers and governors did, who for impious gain sake permitted the temple of God, thus to be prophaned.

V. 18. *how they might destroy him*] They had long before determined to do it, now therefore they consult how they may, with least danger to themselves, because they feared the people would take his part.

V. 19. *he went out of the city*] That he might not so much as seem to give any occasion of tumult to the city, prone thereunto.

V. 20. *in the morning*] Mat. 21. 19. The miracle was the greater, for that in the coolest time of night, a tree so succulent and ful of juice, should so quickly wither and drie up from the roots, this also sheweth the divine power of Christs word, it was he that dried up the water of the read sea. Josh. 2. 10. he withholdeth the waters and they dry up, Job 12. 15. he turneth the water springs into dry ground, Psalm 107. 33. he maketh waste mountains and hills, and drieth up all his herbes, Isa. 42. 15. at his rebuke the sea drieth up, Isa. 50. 2. his power knows no obstruction, his command no delay, his curse is a flying book going forth, over the face of the earth, Zech. 5. 2. 3.

dried up from the roots] See on Mat.21.20.

V. 21. *saith unto him, Master*] Mat. 21. 20. it appeareth that all the disciples admired and spake of it; it may be *Peter* first noted and spake of it, and then the rest.

V. 22. *Have faith*] Or *have the faith of God*: See on Matthew 21. 21.

V. 23. *shall say unto this mountain*] See on Mat. 21. 21.

V. 24. *what things soever ye desire*] Mat. 7. 7. See on Luke 11. 9.

believe that ye receive them] That is, *shall receive*: he speaks in the present tense, to shew the certainty of it, as 1 John 5.15. See on Mat. 21. 22.

V. 25. *When ye stand praying*] So they used sometimes to do when they prayed in the temple, Luke 18. 11, 13. though here it seemeth a composing themselves to pray.

forgive] Mat. 6. 14.

if ye have ought against any] Any just cause of offence.

V. 26. *your trespasses*] παραπτώματα, your fallings, offences, or errours, it is of παραπίπτω, *incido* or *offendo*, Syr *delitta vestra*, your sins, which we commit by stumbling at some offence or example. See Gal. 6. 1. Mat. 6. 12. 14. Luke 11. 4.

if you do not forgive] See on Mat 6. 15.

V. 27. *as he was walking*] Mat 21. 23.

there come to him the chief priests] See on Mat. 21. 23. the Gospel hath been long since assaulted by them that pretend ordinary succession, and much care of religion, they having chief authority in the Church of Christ: the best things are obvious to abuse.

V. 28. *by what authority*] Which thou didst yesterday in the temple, verse 15. See on Mat. 21. 23.

V. 29. *I will ask you one question*] ἕνα λόγον, one word, or thing. See on Mat. 21. 24.

V. 30. *The baptisme of John*] See on Mat. 21. 25. Luke 24. 4.

was it from heaven, &c.] That is, from God, as Luke 15. 18. which if they confessed, who had him once in much honour, then they should condemn themselves of obstinacy, who would not receive his testimony concerning Christ.

V. 31. *with themselves*] Or among themselves; for it is likely that they advised one with another, what to answer. See on Mat. 21. 25. Mat. 16. 7.

V. 32. *Of men*] Here is an elliptical speech, as Luke 13. 9. See on Mat. 21. 26. Luke 20. 6.

they feared the people] Who had an high esteem of John; here is a juste reward of an evil conscience; they are afraid of those, of whom they should be feared, and honoured.

V. 33. *we cannot tell*] See on Matth. 21. 27. and on Luke 20. 7.

neither do I tell you by what, &c.] He saith not, *neither can I*, but *neither do I*, or, I will not satisfie you in your demand. Christ justly denyeth to give them more knowledge, who malitiously dissemble that which they have.

CHAP. XII.

V. 1. HE *began to speak*] Mat. 21. 33.

by parables] He spake one parable, whereof we read at this time. So מָשָׁל *meshalim*, When, Ezek. 14. 8. is translated, *a proverbe*, which is an usefull kind of teaching for moving affection, and strengthening the memory, Christ in his divine wisdome saw good to use it much in his teachings best knowing how and when to instruct those good hearers, who desired to learne and believe, and to elude the captious and obstinate unbelievers, who came not with any purpose or minde to be converted, but to tempt and calumniate; so therefore he, who knew their thoughts, accommodated his sermons, and answers, that hearing they might heare, but not understand to conversion and salvation, see Matth. 13. 13. &c.

planted a vineyard] Isaiah. 5. 1, &c. See on Matth. 21. 33. Luke 20. 9.

went into a far country] See on Matth. 21. 33.

V. 2. *at the season*] When the fruits used to be gathered.

V. 3. *beat him*] See on Matth. 21. 35. Luke 20. 10.

V. 4. *another servant*] That is, one Prophet after another, whom they stoned, and unworthily entreated, as if they had been malefactors.

V. 5. *and many others*] That is, in his mercy and long-suffering he sent many Prophets, whom they still abused, and persecuted. See 2 Chron. 36. 15. &c.

V. 6. *Having yet therefore one son*] As if he said, there being no more left which God saw probable to be done for their conversion, as he expresseth, Isa. 5. 4. *what could have been more done to my vineyard, that I have not done to it?* He gave them his only son, John 3. 16. certainly God himself *rich in mercy*, Ephes. 2. 4. hath nothing greater to give.

his wellbeloved] See Matthew. 3. 17. and 17. 5. 2 Peter 1. 17.

V. 7. *This is the heir*] See on Matthew 21. 38. and on Luke 20. 14.

V. 8. *killed him and cast him out*] See on Mat. 21. 39. and on Luke 20. 15.

V. 9. *what shall therefore the Lord*] See on Mat 21. 40. and on Luke 20 15.

he will come] This answer is attributed to the chief priests and elders, Mat 21. 41. See note thereon. They could see their own faults, as men see their faces in a glasse, looking from themselves, they see themselves: we see our own sins best in another person. 2 Sam. 12. 5, 6. &c.

unto others] The calling of God is not without exception, *tied*, to person, place, or time; when one nation or people abuse his mercies long bestowed upon them, he giveth it at his pleasure to some others, who shall render him better fruits.

V. 10. *head of the corner*] See on Mat. 21. 42.

V. 11. *This is the Lords doing*] Psal. 118. 23.

V. 12 *to lay hold on him*] They were very desirous to do it, they would faine have apprehended and destroyed him, being conscious that he had spoken the parable against them; who were therefore impatient of having their sinnes, their fouls fores touche because they were incurable: he that relieth an obstinate sinner of his faults, is as he that holdeth a glasse before the deformed.

V. 13. and they send] See on Mat. 22. 15, 16.

V. 14. thou regardest not the person of men] Gr. *thou lookest not upon the face*. The *Areopagites* did judge in the dark, that they might not be moved with any mans outward shew: these here pretend, that Christ did not so judge by outward appearance, that the truth should thereby suffer any prejudice.

but teachest the way of God in truth] The way that God hath appointed us to walk in.

V. 15. *a peny*] See Mat, 18. 28.

V. 16. *Whose Image is this*] See on Mat. 22. 20.

V. 17. *render unto Cesar*] See on Mat. 22. 21. and on Luke 20. 25.

to God the things that are Gods] The Gospel joyneth the authority

thority of the Magistrate, or Prince, with the service of God, see on Mat. 22. 21.

they marvelled] See on Mat. 22. 22.

V. 18. *Then come the Sadducees which say*, &c.] See on Mat. 22. 23. and on Luke 20. 27.

V. 19. *If a mans brother die*] See on Mat. 22 24. and on Luke 20. 28.

V. 20. *seven brothers*] Mat. 22. 25. Luke 20 29.

V. 21. *the second took her*] Mat. 22. 26. Luke 20 30, 31.

V. 22. *seven had her*] Mat. 22. 26. Luke 20. 31 32.

V. 23. *Whose shall she be*] See on Mat. 22. 28. and on Luke 20. 33.

V. 24. *Ye know not the scriptures*] See on Mat. 22. 29.

V. 25. *neither marry*, &c.] See on Mat 22. 30.

as the angels] See on Matthew 22. 30. and on Luke 20. 36.

V. 26. *the God of Abraham*] See Mat. 22. 32.

V. 27. *Not the God of the dead*] See on Luke 20, 38.

V. 28. *one of the scribes*] See on Mat. 22. 35.

V. 29. *The Lord our God is one*] Deut. 6. 4. this ἑν ἐστι, *is one*, excludeth pluralities of essence, or natures, not of persons.

V. 30. *Love the Lord thy God*, &c.] See on Mat. 22. 37. 38. Luke 10. 27.

with all thy strength] As much as possibly thou canst: the measure of love to thy neighbour, must be thy selfe; but the measure wherewith we must love God, must be to love him without measure.

V. 31. *the second is like*] Of the like importance in respect of thy salvation; for thou canst not be saved without love to God and thy brother, and what that it then profit us, if loving our selves we bawk our neighbours? or what again shall it advantage us, if loving our neighbours, we neglect our selves? *Greg. hom.* 17. *in evang.* love thy neighbour as thy self? but love both in God.

V. 32. *thou hast said the truth*] ἐπ' ἀλήθειας, &c. *thou hast spoken truth*; the Syriac giveth it, as we, *thou hast said the truth*. He came to prove Christs wisdom, and hearing it, giveth testimony thereto.

V. 33. *more than all whole burnt-offerings*] More excellent and more acceptable to God, 1 Sam. 15. 22. these ceremonies never pleased God, without the other duties which we owe to him and respectively also to our neighbour. See Isa. 1. 13. 16. 17. Hos. 6. 6. Mic. 6. 6, 7.

V. 34. *answered discreetly*] νουνεχῶς, as it were from νοῦν ἔχειν: he answered as one having a ready minde, as we vulgarly say, with his wits about him, or learnedly and skilfully: for so the Hebrew חכם, *chacham* signifieth, and thence is the Syriac word רחכימא *dechachimaith*, here used, derived.

V. 35. *that Christ is the Son of David*] Christ denieth that which is vouchedh here of the Scribes, but proveth his Deity by the words of *David*. See on Mat. 22. 42.

V. 36. *said by the holy Ghost*] See on Mat. 22 43. ἐν τῷ πνεύματι τῷ ἁγίῳ in or by the holy Spirit the intimates that it was not so much *David*, as the holy Ghost that spake by *David*. See 2 Peter 1. 21.

The Lord said] Psal. 110. 1.

V. 37. *the common people heard him gladly*] Many of the common people, or the greater part of them, while he taught them, cheerfully and attentively hearkened to that he spake.

V. 38. *Beware of the Scribes*] βλέπετε, Look to: as chap. 8. 15. Mat. 23. 5. The manners of all ministers, are not incautiously to be followed as examples of our lives.

in long clothing] ἐν στολαῖς, a *stole*, is a kinde of vesture or *robe*, long to the heels, which anciently the Persians used to wear: the Latines did more specially take it for a womans garment: στολὴ, was a short coat, such as Philosophers commonly wore: but in this place it seemeth to signifie that fringed garment, mentioned Deut. 22. 12. כסות *chesuth*. See on Mat. 23. 5. and on Luke 20. 47.

salutations in the markets] See on Mat. 23. 7. that they might seem honourable among the people, they loved to have men rise up when they came by, and with much reverence (as we say, with cap and knee) salute them when *Ahasuerus* had promoted *Haman*, all *the kings servants which were in the kings gate, bowed, and reverenced him*; he was revengefully wrath with *Mordecai*, that he would not, Esther 3. 2. by which we may gheffe at these ambitious Pharisees mindes towards those who saluted them not.

V. 39. *chief seats*] See on Mat 23. 6.

V. 40. *devour widows houses*] They spoil those whom Gods law gave a speciall charge to preserve. See 2 Tim 3. 6. and on Mat. 23. 14.

receive greater damnation] That is, more than ordinary punishment in hell: because they not onely served sin and Satan in their contempt of Gods laws, but also made a pretence of his holy worship, to serve their unhallowed desires and impieties: counterfeit sanctity, is double iniquity.

V. 41. *sate over against the treasurie*] See on Luke 21. 4.

money] χαλκὸν, Here is a *metonymie* of the *matter*: brasse, is here put for any kinde of money, whether of brasse or other metal, which the Romans used, as do some nations now: so they used the word *as*, *gravis are*, full of mony, *as allenum*, debt: the Syriac hath a word here עורמנא *hurephana*, hereby signifying any kinde of smal money.

into the treasury] Or chest, wherein to they put their beneficence. 2 Kings 12. 10, 11. 2 Chron 24. 8.

V. 42. *two mites*] It was (say some) a seventh part of one peice of that brasse money. See on Luke 21. 2. though she well knew the slendernesse of her stock, and how little those her two drops, could adde to greater floods of others beneficence, yet she would not want will, though she did ability to her minde: nothing despairing, but that God would accept the will which he had given, who had not given her wealth.

V. 43. *He called unto him his disciples*] He called them apart, probably; that neither his disciples might be ignorant how God accepteth the will of those; who cheerfully give, though they cannot bountifully; nor the widow might hear, to move her to any vain glory (a weed which will grow on the least ground) nor the people to envy.

this poor widow hath cast in more] See on Luke 21. 3. this was an epitome of great wealth; much in Gods gracious acceptance, who as *Gregory* saith, *hom.* 5. *in evang. cor, non substantiam pensat*, weigheth the heart (of the giver) not the value of the gift: for rich men give, secure of their wealth, to bear it; but poor men, of Gods favour, to supply them with more: it is our affection, not our store which commendeth our gifts to God, who can never be covetous nor lesse gracious in accepting the best we can present. See 1 Cor. 8. 12.

V. 44. *but she out of her want*] Out of her exceeding smal store, 2 Cor. 8. 2.

all her living] That is, all the meanes she had to live on: all that for present she had to sustain her self: so βίος signifieth, both life, and livelyhood: she gave all, who had no more left her to give, or to relieve her self; but must work for more; whereas others gave of that abundance, or store, which lay by them, whereof they had not so much as present use.

CHAP. XIII.

Verse 1. *As he went out of the temple*] Mat. 24. 1.

see what manner of stones] How beautiful, Luke 21. 5. and large, verse 2. *Josephus antiq. lib.* 15. c. 14. reporteth, that they were white hard stones, of a very great magnitude: no doubt it was a very strong, beautifull and magnificent structure; but no strength can resist, nor worldly magnificence appease Gods anger against obstinate sinners. Because he had said, their house (the temple in which they so much gloried) should be left desolate, because of the grievous sinnes, obstinacy and hardnesse of heart of that people, they admiring that such a goodly fabrick should be demolished: shew him οἱοπόταπα, the comelinesse thereof. *Theophylact.*

V. 2. *Seest thou these great buildings*] Thou thinkest, they shall stand for ever, because of their strength, beauty and magnificence; which, in relation to second causes, might possibly be; but as, except the Lord build the house, their labour is but vain that build it, Psal. 127. 1. so also, except he keep it.

one stone upon another] That is, it shal be utterly destroyed. See Mat. 24. 2. thus he foreshews their misery, and therwith their many comforts, in the midst of their calamities.

thrown down] κατελυθῇ, dissolved, or destroyed, as Chap. 15. 29.

V. 3. *on the mount of Olives*] See Mat. 24. 3. it seemeth it was where they had the temple in sight.

V. 4. *Tell us when*] See on Mat. 24. 3.

V. 5. *lest any man deceive you*] See on Matthew. 24 4.

V. 6. *come in my Name*] See on Matth. 24. 5. many seducers pretending to my office, name, authority, or doctrine, that thereby they may seduce unstable souls: errour and impiety can no wayes deceive, but under some shew or shadow of vertue.

I am Christ] That is, he whom ye look for. See Matthew 11. 3.

V. 7. *When ye shall hear of wars*] See on Mat 24. 6. now are these times foretold; for now also, as *Cyprian l. 2 ep. 3. madet orbis mutuo sanguine*, the world is wet with mutual blood.

the end shall not be yet] See on Mat. 24. 6. The end shall not be yet; that is, οὐκ εὐθέως, not by and by (not presently after ye shall hear of warres and rumors of warres) so Luke expresseth this τὸ τέλος, *for thefe things must first come to passe*, ----*nation shall rise against nation, and kingdom against kingdom*, ----*before all these things, they shall lay their hands on you, and persecute you*, &c. probably our Saviour addeth these words, to refell and confute that vain opinion of the Jews, so much glorying and confiding in the beauty sanctity, and perpetuity of their temple, that they thought that the world must necessarily have

have ending with it, albeit they might have been sufficiently instructed to the contrary, by that which the Lord permitted the Chaldees to do unto their former temple, Jer. 52. 13. 2 King. 25. 9.

V. 8. *Nation shall rise*, &c.] See on Mat 24. 7.

these are the beginnings] Ye shall have greater sortowes afterward.

of sorrows] See Mat. 24. 8. ὠδίνων; here is a metaphor taken from a womans travell, whose pains greaten by degrees, unto the birth, and are the more grievous, because sodain. See 1 Thes. 5 3.

V. 9. *take heed to your selves*] βλέπετε δὲ ὑμεῖς ἑαυτοῖς, the Syriack giveth it, *respect your soul*: the meaning is, take heed of the dangers which shall then befet you.

they shall deliver you up] The enemies of the Gospel shall deliver you up to secular powers, that they may persecute you: so they did to *Herod Agrippa, Herod* &c.

for a testimony] For a testimony against themselves, to leave them without all excuse of their unbelief and disobedience, who having heard the gospel so evidently preached by you, yet regarded it not.

V. 10. *the gospel must first be published*] Before ye be thus persecuted: so was it before Jerusalem was destroyed. See Rom. 10. 18. See on Mat 24. 14.

among all nations] To the Gentiles, as well as to the Jews. To some nations it was not preached untill after the destruction of Jerusalem; many were remote, and some then undiscovered.

V. 11. *when they shall lead you*] To the Magistrates. See on Mat. 10. 19. and on Luke 20. 11. and on Luke 21. 13, 14.

it is not you that speak, &c.] Gods spirit will guide your tongues: this was a special promise to the Apostles. Yet not to be restrained to them, but that we must understand that the same spirit of God assisteth and speaketh in their successours in the ministery unto the end of the world, Mat. 18. 19, 20. although not now with an infallibility, yet with a measure of spiritual graces sufficient for the refutation of all adversaries of the Gospel; and for the edification and gathering together the elect of every age into the mystical body of Christ which is his Church. See Eph. 4. 11, 12, 13.

V. 12. *brother shall betray brother*] Out of a blind zeal they will accuse each other, and complain of each other to the Magistrate; so forgetting all laws of nature, as if their religion taught them to be cruel and unnatural: let him that readeth consider our present condition.

V. 13. *ye shall be hated of all men*] Of most men with whom you shall converse: or of all worldly men; or of some of all sorts. The like manner of speaking, see Phil. 2. 21.

for my names sake] For professing me to be the Saviour of the world.

endure unto the end] That shall constantly endure afflictions and persecutions, for professing the gospel. See on Matthew 24. 13. It is the end which crowneth the work; see Rev. 2. 10. the Galatians began well, yet for their inconstancy, heard, *O foolish Galatians, who hath bewitched you? ----have ye suffered so many things in vain?* ----Gal. 3. 1, 4 *Judas* began well, but not persevering, it had been better for him *not to have known the way of righteousnesse*---2 Pet. 2. 21 doctrine most necessary for the ensuing times, did the spirit addresse unto the Angel of the Church of *Ephesus*. Rev. 2. 5. *remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy Candlestick out of his place.* ---

V. 14. *the abomination of desolation*] *Theophylact* thinketh, that was his statue who destroyed the city. See on Mat. 24. 15

V. 15 *on the house top*] See on Mat 24. 16. and on Luke 21. 21. let him make haste away, and not stay to fetch any thing out of his house, lest so doing he be shut up with the besieged, and so perish.

V. 16. *to take his garment*] See on Mat 24. 18.

V. 17. *with childe*] See on Mat. 24. 19 they cannot fly.

V. 18. *in the winter*] See on Mat 24. 20.

V. 19. *shall be affliction*] One affliction shall follow another, and one calamity another. See on Luke 21. 22.

from the beginning of the creation] That is, of the world created, as chap. 10. 6. κτίσις signifieth the creation, so here, and elsewhere it importeth the creatures, or things created. Rom. 8. 8. 21.

V. 20. *except the Lord had shortned.*] Except he had shortned this war of the Romans with them, none of the Jews would have been left alive. See on Mat. 24. 22. *Theoph.* So this οὐκ ἂν ἐσώθη πᾶσα σὰρξ, *all flesh should not be saved*, after the Hebrew manner, put to signifie *no flesh*, as Psal 143. 2. כל חי, *col, chai, all living*, that is, *none*: this, *he saved*, the Syriack well giveth, *non viveret*, &c. not a Jew should have been alive. *Theoph.*

for the elects sake] That is, for the believing Jews sake.

V. 21. *Lo, here is Christ*] See on Mat. 24. 23.

believe him not] See on Luke 17. 23.

V. 22. *shew signes*] *Give signes*. See on Matthew. 24. 24. 2 Thes. 2. 9.

V. 23. *but take ye heed*] See on Mat. 24. 25.

V. 24. *tribulation*] As verse 19 See on Matthew 24. 29. Luke 21 25.

V. 25. *powers of heaven*] See on Mat. 24. 29.

V. 26. *see the the Son of man*] See on Mat. 24. 30. then he will come manifestly, who for our redemption descended, *tanquam pluvia in vellus*, like the dew into *Gideons* fleece, *Jerom.*

V. 27. *send his angels*] His own Angels. See on Mat 24 31.

and shall gather together] By the Ministery of his Angels, Mat. 13. 41, and 24. 31.

his elect] His own elect. For albeit all, even the reprobates also shall be raised from the dead, by the mighty power of God; that they being bought to stand before the Lord in judgment, may hear every one his sentence, according to that he hath done, 2 Cor. 5. 10. Dan. 12. 2. John 5. 25. 28, 29. yet the holy Angels of God shall minister herein, for the elects sake, to gather them from all parts of the world, sea and land, into the kingdom of glory. See Mat. 13. 30.

to the uttermost part of Heaven] His elect both in Heaven and Earth; for all of them shall attend Christ at the day of Judgment Jude 14.

V. 28. *branch is yet tender*] Or *now tender*, or *already tender*, which is so, in the spring, not in the winter. See chap. 6. 35, and 8. 2. and 15. 42, 44. and on Mat. 24. 33.

V. 29. *when ye shall see these things*] See on Matth. 24. 39. Luke 21. 31.

that it is nigh] The kingdom of God, Luke 21. 31. Here, as also, Matth. 24. Luke 21. from the 20. verse. Some things are recorded as relating to the destruction of Jerusalem, the temple, and polity of the Jewes; and some other things as relating to the end of the world, and coming of Christ to judgment; we must for the right understanding hereof carefully distinguish between, the signs of the nearness of approach of the one, and of the other; for albeit some signes which Christ giveth may agree to either, Jerusalems end, or the worlds, as wars and rumours of wars, false Prophets deceiving many, iniquity abounding, love and charity growing cold, Mat. 24. 11, 12. yet some signes and symptomes are peculiar to the one which were not applyable to the other; as here ver. 26 seeing the *Son* of man coming in the clouds, was not spoken of, as a token of Jerusalems destruction, but of the worlds end; the abomination of desolation spoken of by *Daniel the Prophet*, standing in the holy place, Mat. 24. 15. was not a sign or presage of the worlds imminent destruction, but of the temples, and Jerusalems.

V. 30. *This generation shall not passe*] See on Mat. 24. 34. 34. Luke 21. 32.

till all these things be done] Begin to be accomplished: for the destruction of Jerusalem came, while some of this age were alive

V. 31. *Heaven and earth shall passe*] See on Matth. 24. 35 Luke 21, 33.

V. 32. *But of that day*] Mentioned, verse 26. See on Matthew 24. 36.

and hour] Or *season*.

no not the Angels] Much lesse men.

neither the Son] As man, he knew not all things at once, but by degrees, see Luke 2. 52. and it seemeth that he had not yet this secret revealed unto him, untill after his ascention, wherein he laid down the form of a servant.

but the Father] The latter day is not curiously to be searched for, which the Father alone knoweth: we must rather take care that we may be ever provided for it: for therefore God conceaseth it from us, that we might never be secure, but ever stand upon a careful watch.

V. 33. *Take heed, watch and pray*] See on Matthew 24. 42. These are *munimenta spiritualia*, *Cyprian epist.* 1. spiritual fortifications.

the time] That is, καιρὸς, the *season*: that set and appointed time, which God hath determined,

V. 34. *as a man taking a farre journey*] Thus shall it be in the kingdom of God, as if a man should take a long journey: so is Christs going into heaven, leaving his house the Church: out of the worldly mans belief, as out of his sight: he committed to every one his charge; some to govern, some to obey: every one to be vigilant in his calling, sanctimony of life, and expectation of judgment to come. See Mat. 25. 14,

and gave authority to his servants] τοῖς δούλοις, the charge of his domestical affairs.

the porter to watch] Left any any misled servants should go away: or robbers and seducers enter to spoyle: See the moral, Acts 20. 28. 1 Pet. 5. 8, 9.

V. 35. *For ye know not*] Seeing the danger is both inevitable and intolerable, if Christ coming to judgment, find us negligent and unprepared (for there shall be then no place for repentance) and seeing we cannot knowv the hour when he will come, it highly concerns every Christian to stand upon a careful and constant watch.

at midnight, &c.] By these termes may be understood, that we may expect death and judgmentat all times; and that no age of man is exempt from death: live every dayas if it were thy last.

V. 36. *lest coming sodanly*] That is, in an hour that ye thought not of; before ye have repented, and returned unto the Lord, in true faith, and newnesse of life.

finde you sleeping] That is, secure in your sins. See Matthew 14.41.44.

V. 37. *what I say unto you*] Tell the rest of my disciples, and all others, for their learning and comfort, what I have told you, verse 3.

I say unto all, watch] The word of Christ is without exception of times, places, or persons addressed to all, *ut novissimi per primos audiant, Ierom.* that the last may hear by the first. Except the hour which shall bring thee to judgment; for that is to every man his day of judgment: every man goeth hence such, *qualis judicandus est illo die, Augustin. ep* 80. as he shall be judged at that day: the life of a good and wise man, is a continual meditation on death, and preparation for the same; when Satan can make men to get this, he easily bringeth them asleep in sin.

CHAP. XIV.

Verse 1. F*east of Passeover*] See on Mat. 26.2. Luke 22.1,2. *the chief priests*] Though there were but one high priest at a time, yet there were some chief of every course or rank, (into which *David* distributed them. 1 Chron. 24. 6) which gave the name to those classes or courses, and by which they were distinguished and known: and these heads, or chief of their fatheris of houses, are here meant: so that the sense is, the high priest, with his *Suffragan*, and the chief priests of every course. See more hereof, on Mat. 27. 1.

V. 2. *Not on the feast-day*] The feast of Passeover, being so solemn, seemed not accommodate to their purposes; but so Gods providence brought it to passe, that the truth might agree with the figure. See on Mat. 26. 2.

V. 3. *being in Bethany*] Mat. 26.6.

Simon the leper] That had been a leper. See on Mat. 26. 6. John 12. 1,2,3.

alabaster box] See on Mat. 26.7.

of spikenard very precious] Or pure or *liquid nard*; See on Mat. 26. 7. See *Plin. l.* 12. *c.* 12. and *l.* 13. *c.* they were wont herewith to mix sweet odours of other kinds. *Cæl. Rhodigin. l.* 17. *c.* 16. it is called here *a box* μύρου πιστικῆς as if he had said, it was *spikenard fidelis* or *bona fidei* faithful, or true *nardus*; to distinguish it from that which was sometimes adulterated or counterfeit.

she brake the box] Syr. ומפתחה *napethachteh*, and *she opened it*: of פתח, *pethach* to open; it seemeth, that she did not break the box in pieces, but opened it so, that it might run out largely and freely, on the head of Jesus

V. 4. *had indignation*] See on Mat 26. 8. the Syriack giveth it, *whom it displeased*, but the Greek word here used is more emphatical and is used: it seemeth to be compounded of ἄγαν, very much, exceedingly; and ἄχθομαι, *ægrè fero*, to be vexed at, as at a thing intolerable or grievous to be endured: be not discouraged for men censuring thy good works, never any thing was so well done, but that it was obvious, and exposed to calumny, because some body disliked it.

why was this waste?] Wicked men think all is waste that is bestowed on Christ.

V. 5. *three hundred pence*] See chap. 6. 37. Mat. 18, 28. This came to above nine pounds sterling.

given to the poor] See on Mat. 26. 9. John 12. 5.

V. 6. *Why trouble ye her*] Gr. *make her labours*: it seems they were very troublesome to her, and hindred her.

a good work] See on Mat. 26. 10.

V. 7. *Ye have the poor with you always*] Ye shall not want occasions of doing good to the poor, when I am gone. See on Mat. 26. 11. John 12. 8.

V. 8. *anoint my body to the burying*] See on Mat. 26. 12. which mystery the disciples did not yet fully understand, and therefore Christ often mentioneth the same unto them.

V. 9. *Where ever this gospel*] See on Mat. 26, 13.

V. 10. *Iudas went unto*] *Went away unto.* See on Mat. 26. 14.

V. 11. *promised to give*] See on Mat. 26.15.

V. 12. *The first day of unleavened bread*] Or *day before*, For they must prepare for it beforehand: our Saviour being made subject to the law for us, doth celebrate the Passeover according to the law.

when they killed] When they used to kill; or *sacrificed.*

the Passeover] That is, the Pascal Lamb, meronymically, which is usual in sacramental speeches.

V. 13. *Go ye into the city*] Into Jerusalem. See Mat. 26. 18.

bearing a pitcher of water] For purification, vvashing of, or other uses.

V. 14. *Wheresoever he shall go in*] Into whatsoever house you shall see him go; take this for a sign of the house which you should go to.

where is the guest-chamber?] κατάλυμα, the *lodging*: the word is used for an Inne. Luke 2. 7.

V. 15. *a large upper room*] ἀνώγεων signifieth that part of the house which is highest from the ground, to whatsoever use it is put: but because they used to sup in that part of the house, they called it among the Latines *cœnaculum*, a *supping chamber.*

V. 16. *found as he said*] See on Luke 22. 13.

V. 17. *in the evening he came*] See on Mat. 26. 20.

V. 18. *they sate*] See on Mat. 26. 20. Luke 22. 21. John 13. 21.

shall betray me] See on Mat. 26. 21.

V. 19. *they began to be sorrowful*] See on Mat 26. 22.

is it I] See on Mat. 26. 22.

V. 20. *that dippeth with me, &c.*] That useth to eat meat with me: which was anciently esteemed a fourth bond of friendship. Psal 41. 9. See on Mat. 26. 23.

V. 21. *Son of man indeed goeth*] See on Mat. 26. 24.

but wo unto, &c.] Mat. 26. 24.

V. 22. *As they did eat*] The figure of the law, by and by to be fulfilled, was now to be repealed; and in place thereof, the seal of the new covenant answerable thereto, instituted; and that to continue untill Christs coming again to judgment. 1 Cor. 11. 26.

V. 23. *He took the cup*] See on Mat. 26. 27. Luke 22. 20.

V. 24. *this is my blood*] See on Mat. 26. 28.

V. 25. *I will drink no more of*] See on Mat. 26. 29. He alludeth unto the custom of the Jews, who were not to eat or drink any more that day, after the concluding cup: the meaning is, I have lived and conversed with you hitherto as man with men: but henceforth I will be with you, as in the eternal kingdom, where we shall live another kind of life: and from this time, though he did after his resurrection, eat and drink with them; yet that was not for his necessity, but to confirm their faith in the resurrection: for then had he neither bodily infirmity, nor necessity.

V. 26. *an hymne*] Or psalm. See on Mat. 26. 30.

V. 27. *all ye shall be offended*] Mat. 26. 31. Christ foretelleth how he shall be forsaken, left they should be scandaled at it when they should see it to come to passe.

I will smite the shepherd] Zech. 13 7. That is, Christ the good shepherd, (John 10.) standing in the place of sinners, shall be afflicted to death: and then his disciples and those that believe in him, shall for a time, be scattered for fear.

V. 28. *But after that I am risen*] See on Mat. 26. 32.

V. 28. *yet will not I*] Mat. 26. 33. Thus said he presuming on his own abilite, and sincere affection to Christ: here is a grave document, concerning mans infirmity, and danger in security. Concerning which the Apostle admonisheth, 1 Cor. 10. 12. wherefore let him that thinketh he standeth; take heed left he fall; it is a pious use which *Augustin de doctr. Christian. l.* 3. *c.* 23. teacheth us to make of such examples against presumption, ostentation, and contempt of others for their sins. ----*Cum videat tantarum virorum & tantorum tempestates & flenda naufragia*; for saith he, the fins of these men were set upon record, that ye may every he, where tremble at that word, ----*he that thinketh he standeth, let him take heed, &c.*

V. 30. *even in this night*] Before it be day-light: a sodain change.

before the Cock crow] See on Mat. 26. 34.

V. 31. *spake the more vehemently*] ἐκ περισσοῦ, &c. as it were out of more abundance: that is, more confidently expressing his affection.

likewise also said they all] All the rest of the Apostles that were with Christ.

V. 32. *And they came*] Mat. 26 36.

Gethsimane] See on Mat. 26. 36.

to his disciples] To his own disciples: for now none but the Apostles were with him, who were called disciples, by way of preeminence.

V. 33. *with him*] None were there with him but they.

V. 34. *My soul is exceeding sorrowfull &c.*] See on Mat. 26. 38. It importeth an extraordinary sorrow: more than any humane sorrow: to him might justly be applyed that. Lam. 1. 12.

V. 35. *that the hour might passe from him*] The time of my passion determined by thee, and foretold in scripture, which I now feel coming on me.

V. 36. *Abba Father*] So Rom. 8. 15. Galat. 4. 6. The children speaking Syriack, used to say אבא *abba* to their fathers, therefore the Greek retraineth it, and expounds it by ὁ πατήρ; the Syriack readeth אבא אבי *abba abi*, *Abba my father*, or *father*, *my father*; and this ingemination is proper for great exigents, vehemency or passion, and earnest petitions for relief in extream dangers, or deprecation of the imminent: אבא *abba* is a *Chalde* and *Syriack* word formed of the Hebrew אב *ab*, by adding א *a*, and doubling the ב *b*. See on Mat. 26. 39. Luke 22. 42.

V. 37. *Couldst thou not watch one houre?*] He speaketh by name to *Peter*, though the rest were also concerned; because *Peter*, who had most, or first professed constancy toward Christ, might specially be admonished to watch and pray against his imminent temptation; by the sence of this present infirmity now *obreping* and stealing on him: as if he had said, if you cannot watch one hour with me, how much lesse will ye be able to watch many, or resist the greater trials, which will quickly fall upon you.

V. 38. *Watch and pray*] See on Mat. 26. 41.

V. 39. *the same words*] τὸν αὐτὸν λόγον the same speech. See on Mat. 26. 44. It is lawful to repeat the same words, again and again in prayer, as Christ here did; if there be faithful and serious intention of the mind therein: otherwise, the vain repetitions of hypocrites are unlavory, and prohibited by Christ, where they think to be heard for their much speaking Mat. 6, 7.

V. 40. *found them asleep again*] So frail is flesh and blood; where the spirit is willing, it cannot, (or very hardly) watch against temptations: how great a care had we need to have?

what to answer him] They were ashamed of their sleepines, (& could not keep themselves awake) nor did they know how to excuse it.

V. 41. *Sleep on now*] See on Mat. 26. 45.

into the hands of sinners] Of the Romans, who were heathens. See Gal. 2. 15. See on Mat. 26. 45.

V. 42. *Rise, let us go*] See on Mat. 26. 46.

V. 43. *While he yet spake*] Mat. 26, 47. So certainly did Christ foresee the time; manner and end of every action, that he therein appeared truly God omniscient; as truly man suffering for our sins: he had said, verse 41. *the hour is come, behold the Son of man is betrayed*; and that same hour, and instant, it appeared to be so.

Iudas one of the twelve] Mat. 26. 47.

with swords] Cruelty, and treason is ever cowardly, timerous, never secure: therefore came so many armed men to apprehend one man of peace. See on John 18. 3.

from the chief Priests] That is, being procured and sent by them to apprehend Christ.

V. 44. *he that betrayed him*] Man forsook God, and therein betrayed his honour; and Christ is forsaken of his, and betrayed, that the satisfaction which he made to the justice of God, might be proportionable to the sin which man had committed.

had given them a token] See on Mat. 26. 48. σύσσημον, that is a common token or sign, which he gave to them all, that they might mutually know the word, or signal.

lead him away safely] ἀσφαλῶς, *diligently*, and safely: be sure you suffer him not to escape, neither to be rescued: it is probable that *Iudas* was thus cautious, remembring how often he had before delivered himself, and escaped out of his enmies hands, when they would have killed him: as, Luke 4. 30. John 8. 59. John 10. 39. and fearing he would do so again: or that the high priests would suspect *Iudas* himself of fraud toward them in pretending to deliver him unto them, whose power to elude and escape them (as at first. *Sampson* did the Philistines) *Iudas* did forekenow; and so he might fail of his thirty pieces promised him for his treason, or suffer their disavour.

V. 45. *and kissed him*] See on Mat. 26. 50. 47. Luke 22. 48. For albeit this was among the Jewes an usual manner of salutation (2 Sam. 20. 9. Rom. 16. 16. Exod 4. 27 Exod. 18. 7. 2 Sam. 14. 33. 1 Cor. 16. 20. &c.) yet seeing there appeared among them who came armed unto him, only one face of enemnity, this salutation of *Iudas* was a designation evident enough of him, upon whom he would have the souldiers (who possibly neither knew Christ nor any of his disciples with whom he was) lay present hands to apprehend him.

V. 46. *took him*] See on Mat 26. 50. John 18. 12.

V. 47. *One of them that stood by*] *Peter* cut off *Malchus* ear. John 18. 10, 11.

V. 48. *as against a thief*] See on Mat. 26 55. was daily with you in the temple, if I had been a delinquent, why did ye not take me then, and bring me to my answer?

V. 49. *must be fulfilled*] Gr. *but that*; that is, but this was done, that the scriptures might be fulfilled.

V. 50. *they all forsook him*] The eleven disciples that were with him. As he had foretold them, Mat. 26. 27. and as Scripture many yeers before had declared it, would come to passe. Zech. 13 7.

V. 51. *a certain young man*] Not any of our Saviours disciples, or of the house whence he came; but one that came out of some dwelling near the garden, who hearing the tumult, had risen, and run out to knowv what the matter vvas.

having a linnen cloth] Such as they used to lye in. By vvhich it may seem, that being waked by the noyse of the souldiers going by, he sodainly started out of his bed to hearken what the matter vvas, that so many armed men passed by at that time of night.

laid hold on him] The souldiers that came vvith *Iudas*, supposing him to be one of Christs disciples, took him.

V. 51. *fled from them naked*] As *Ioseph* left his uppei garment, Gen. 39. 12. This the Evangelist mentioneth, to shevv, vvhat danger it then vvas to follovv; or to be suspected of his party: this serveth off the malicious rage of his enemies; and hovv hard it had been for the Apostles, to escaped their boundlesse violence, had not the divine providence of Christ preserved them; for the greater vvork to vvhich the Lord had assigned them: vvhich may comfort us in the enemies greatest fury; he can and vvill preserve us to the vvork he hath appointed us.

V. 53. *and they led*] Mat 26. 57. they bound him, or manicled him, as if he had been fome dangerous and great malefactor, and so led him avvay to *Annas* first, John 18. 12, 13. the malicious high priests thought it not enough to destroy him privately, but, to render him more odious to the Romans, and also the people of the Jews, they would have him seem guilty, and as one worthy of death, perishing by the hand of justice: such is the odious deformity of sin that it cannot endure its own face, but when it will act in publick, will be sure to borrow some mask of justice or sanctity, that it may not be discovered.

with him were assembled all the chief priests] Their highest counsel was assembled; because they blasphemously accused Christ of blasphemy: their other calumny, concerning treason, was forged against him, to instigate *Pilate* to condemn him.

V. 54. *at the fire*] πρὸς τὸ φῶς, *at the light*, that is, of the fire: so the *Syr.* hath בנורא *naro* (over against the fire; that is, at, or before the fire) So the word is commonly used. Hebr. 12. 18. Act. 7. 30, &c. from the *Hebrew* נור properly signifying a light, or candle: so the *Greeks* sometimes used φῶς, for fire, because it shineth and giveth light; hereby they discovered *Peter*, so the *Hebrews* used their word אור, *or*, to signifie both fire; and light, Gen. 1, 2. Isai. 44. 16. *I have seen* אור *the fire* 70. πῦρ. so Isai. 50 11, &c. which commonly signifieth light, splendor, and brightnesse: as Gen. 2. 2. God said *fiat* אור light.

V. 55. *Sought for witnesse*] See on Mat. 26. 59.

V. 56. *Their witnesses agreed not together*] Or were not equal to a capital accusation: that which they said could not touch life, which the Priests much desired verse 55 59 So that Christ whole perfect innocency was above all impeachment; in end is condemned, for confessing God to be his father, that we, who denied God, and were indeed wicked, might be acquitted before Gods tribunal.

V. 57. *Then arose certain*] that is, two false witnesses (as Mat. 26. 60.) stood forth, or came into the court to testify, having been suborned, and having compacted, and premeditated what to say against Christ.

V. 58. *I will destroy this temple*] See on Mat. 26 61.

V. 59. *Neither so did their witnesse agree*] See on ver. 56. Their witnesse agreed not; for some said, Jesus words vvhereof they accuse him were, *I am able to destroy the temple of God, and to build it, &c.* Mat. 26. 61. the other said, *I will destroy the temple, &c.* as here, the one speaks only a *posse*, the other a *velle*: and so their vvitnesses vvere not *Iesus*, sufficient to condemn him.

V. 60. *Answerest thou nothing*] See on Mat 26. 62.

V. 61. *The son of the blessed one*] Of God, worthy of all praise, daily lauded of men and angels Isai. 6. 3. Rev 4. 8. the Jews commonly called God הברוך *baruch hu.* See Gen. 9 26. that blessed one. See Rom. 1. 25. Rom. 9. 5. 1 Tim. 1 11. 1 Tim. 6. 15. Eph. 1. 3. 1 Pet. 1 3. he is indeed, eternally, infinitely, independently self-blessed, and the sole fountain of blessednesse to all that are blessed; so that in and with him, there can be nothing but blessednesse, and out of him, nothing but unhappinesse.

V. 62. *ye shall see*] Mat. 24. 30.

the right hand of power] Of the power of God, till he have destroyed all his enemies. Psal. 110. 1.

V. 63. *Rent his clothes*] See on Mat. 26 65. the most damnable hypocrites in the world, so act, that men may think all which they impiously do is in zeal to the cause of God; although their proceedings be such as that not only their own consciences tell them, but knowing men may not obscurely discern, that avarice, ambition or malice precipitateth them to that which they do: as here, which of the spectatours might not through the high priests rent clothes, see a malicious hypocrite? even Pilate *knew that for envy they had delivered him.* Mat. 27. 18. that is, Jesus, to the Roman power to destroy him.

V. 64 *What think ye*] See on Mat. 26. 66. he well know their sense and sentence; but, as *Lallantius* noteth; the sinner would ever have a free place to sin, which is, when he can gain such consent, that there remaineth no man; *Cui delicta non placeant*, whom his sins please not.

V. 65. *To spit on him*] See on Mat, 26. 67.

to cover his face] As they used the condemned, or those who were designed to death. See Est. 7. 8.

prophesie] Thou takest upon thee to be a Prophet, tell who smote thee.

V. 66. *As Peter was beneath*] Mat. 26. 69. for the assembly of Priests fate higher.

V. 67. *Thou also wastt, &c.*] Wast conversant with him as a disciple.

V. 68. *But he denied*] Here appeareth the certain truth of Christ, both foreseeing the trials of his elect, limiting Satans malice, and giving them victory, by faith and repentance: also here is an heavy example of mans infirmity, together with the most comfortable example of Gods mercy, in recovering him. Who was a servant of the high-priest; possibly this was the that kept the door, mentioned John 18. 16 17.

V. 69. *A maid saw him again*] Mat. 26. 71. See also on Luke 22. 56.

V. 70. *He denied again*] Mat. 26. 72, 73. See on Luke 22. 58, 59. John 18. 25, 26.

V. 71. *Began to curse*] Or with evil on himself, if he so much as knew Christ. See on Mat. 26. 74. and on Luke 6. 52. John 18 27.

V. 72. *The second time the Cock crew*] See Mat. 26. 74, and on Luke 22. 60.

when he thought thereon] When he thought on Jesus words, the Lord turning back and looking on him to remember him; Luke 22. 61.

he wept] See on Mat. 26.75. and on Luke 22. 62. *Peter* who was to be so great a pastor in the Church of Christ, was yet permitted, to this great tentation, that (as *Gregory* saith *Hom. 21. in Evang.*) *in sua culpâ didiceret, qualiter alios misereri debuisset.* In his own fault he might learn how to bear with others.

CHAP. XV.

Verse 1. *Straitway in the morning*] Mat. 27. 1.

the whole councell.] See on Mat. 27. 1.

and bound Jesus] The holy, and spotlesse lambe of God (Joh 1. 29) is bound (as the sacrifices used to be, which prefigured him) and that before the tribunal of man, that we who are guilty sinners, might be acquitted, before the judgement seat of God.

and delivered him to Pilate] The Romans having subdued them, and given them Laws and conditions of holding their inheritances in that land, permitted them not power of judicature in any capital causes; because they could not put Jesus to death (which they so much desired) they deliver him to *Pilate* the Roman deputy for that time. With an enditement of high treason against *Cæsar*, which they supposed would easily carry on their design, before *Pilat*. the name of King being ever odious to the Romans: therefore *Pilate* in the next verse questioneth him so, *art thou the King of the Jewes?* which might seem very abrupt, but that we must understand that the Jewes had accused Christ of ambition, and affecting to be King of Israel, which for brevity sake this Evangelist omitteth See verse 3.

V. 2. *Art thou the King of the Jewes*] See on Mat, 27. 1. and Luke 23. 3. John 18. 33, 37.

V. 3. *Accused him of many things*] They layed many things to his charge, though the malice of the devil could not finde one thing, whereof justly to condemn him.

but he answered nothing] See on Mat. 27, 12.

how many things they witnesse] See on Mat. 27. 13.

V. 4. *Pilate asked him again*] Mat. 27. 13. For he had asked him once before, in the judgment-hall, where his enemies would not come to appear against him. John 18. 33. now lest they should say *Pilate* had not deale sincerely, he here asketh the same question again in their presence; out of the hall.

V. 5. *Pilate marvelled*] Believing him to be innocent, he could not but marvel, why he spake nothing in his own defence, specially seeing the judge expressed so much inclination to acquit him. So far is the wisdom of man from apprehending the counsels of God concerning the great work of our redemption, which Christ would not attempt to hinder, by answering for himself, that he might be acquitted. But would therefore be silent, that the judge might proceed to sentence against him, and he might suffer to satisfy Gods justice for our sins, and we be saved.

V. 6. *He released unto them one prisoner*] He used then to release to them one prisoner whom they begged. See on Mat, 27. 15. See verse 8.

V. 7. *One named Barabas*] See on Mat. 27. 16.

V. 8. *As he had ever done unto them*] That, as he used to do, he would now also release one prisoner, whom they should desire: *Pilate* had moved them hereto. Mat 27. 17. they being instructed of the high Priest, now move him verse 11.

V. 9. *The King of the Jewes*] See on Mat. 27. 17.

V. 10. *Had delivered him for envy*] See on Mat. 27. 18.

V. 11. *The chief Priests had moved the people*] They moved the people that they should desire Pilate to release, &c. See on Mat. 27. 20.

V. 12. *Whom ye call the King of, &c.*] Whom ye accuse for affecting the kingdom over the people of the Jews.

V. 13. *They cryed out again, crucifie him*] See on Mat. 27. 22. and on Luke 23. 18. 21.

V. 14. *Why? what evill hath he done*] See on Matthew 27. 23.

V. 15. *Willing to content the people*] *Gr.* To do sufficient to satisfie the people against his own conscience, and common equity; he, out of a servile fear, would do what a giddy and enraged multitude would have done, though in his own conscience it was most unjust and impious.

scourged him] See on Luke 23. 16. 24, it seemeth they were wont to scourge those who were condemned to death, before they executed them; according to that which *Cœlius Rhodiginus* saith, *lect. antiqu. lib. 10. cap. 5. virgas pati, est in publico, ad necem cædi.*------

V. 16. *Called the pretorium*] *ὁ ἐστι πραιτώριον: which is the pretorium.* See on Mat. 27. 27. and on Acts 23. 35.

V. 17. *Platted a crown of thornes*] See on Mat. 27. 29. and on John 19. 2. Christ, now to suffer for the sins of men (whose ambition reached to the throne of God himself) is condemned as one that affected a kingly power, and therefore in scorn is crowned with thorns, that we through him might be crowned with glory, and eternal blessednesse.

V. 18. *Hail King of the Jewes*] See on John 19. 3.

V. 19. *Smote him on the head with a reed*] Which probably they took out of his hand, into which they had put it in mockery, and contempt, instead of a sceptre; as they had the crown of thorns on his head; that they might make him the contempt of the rude vulgar, blasphemously deriding him. See Psal. 22. 6, 7.

spit upon him] See on Mat. 27. 30

bowing their knee worshipped him] All in scorn: as ver. 20. See on Mat 27. 29. thus dealt this blasphemous rabble with the holy Jesus suffering, to whom God hath given a name, which is above every name: that to him *every knee should bow, of things in heaven, and things in earth; ------and that every tongue should confesse, that Jesus Christ is Lord, to the glory of God the Father.* Phil. 2.

V. 20. *Took off the purple*] See on Mat. 27. 31.

V. 21. *Compelled one Simon*] See on Matthew 27. 32. and on Luke 23. 26.

V. 22. *The place of a skull*] Christ is led into this unclean place to suffer death; that we might be admitted into the heavenly *Jerusalem*, (into which nothing unclean or impure shall enter, Rev. 21. 25.) there to enjoy Gods most glorious, and ever blessed presence. See on Mat. 27. 33. and on John 19. 17. & Luke 23. 33. thus by his stripes we are healed; by his sorrowes we enter into eternal joy.

V. 23. *Wine mingled with myrrhe*] See on Mat. 27. 34. and on Luke 23. 36. and on John 19. 29. probably to refresh him, and so to prolong his torments; *tanquam animo deficientem refocillantes. Euthym* in Mat. 27. 34.

V. 24. *They parted his garments*] See on Mat. 27. 35. and on John 19. 23. they fastened him thus unclothed to the crosse; but we, by his suffering, are clothed with his righteousnesse; and by his one oblation of himself, for ever sanctified; that we may in the appointed time, enter into the holiest, by that new and living way which he hath consecrated for us. Heb 10. 19, 20.

V. 25. *It was the third hour*] They fastned him to the crosse about nine of the clock in the morning.

they crucified him] Or *when they crucified him.* See on Matthew 27. 35.

V. 26. *The King of the Iewes*] See on Mat. 27. 37. and on Luke 23. 38.

V. 27. *Two thieves*] See on Mat. 27. 38.

V. 28. *And he was numbred*] Isai. 53. 12. However the malicious Jewes intended this for a contumely, and acted it for an aggravation of his sufferings, to be numbred and executed among malefactours, infamous persons; yet this also was one work of the Messias, concerning whose suffering the Prophet Isai 53. 12. So many generations before said, *he was numbred with the transgressors*; which Christ told his disciples before his passion (Luke 22. 37.) must be accomplished in himself: the Iewes vvould hereby have made it appear to the world, that Christ thus suffering, vvas not the expected Messias and Saviour of the Elect: but hereby they blindly and unwittingly executed Gods decree for his thus suffering. See Acts 4 28. to the most just condemnation of the Iewes, who reading this Prophesie, and themselves acting to the fulfilling of the same, will not yet believe that Christ in whom, and whose sufferings, all the legall ceremonies prefiguring him, as also all the divine oracles of God by the Prophets foretold, were fully, and punctually fulfilled.

V. 29. *Ah, thou that destroyest the temple*] See on Mat. 27. 39. and on Luke 23. 35. 37.

V. 30. *Save thy selfe, &c.*] See on Mat. 27. 40. and on Luke 23. 37.

V. 31. *Also the high Priests*] See on Mat. 27 41.

V. 32. *Let Christ the King of Israel descend, &c.*] See on Matt. 27. 42. and on Luke 23. 37.

V. 33. *There was darknesse*] A token of Gods anger against the sins of his ingratefull persecutors (See on Mat 27. 45.) and a proper emblem of their stupid ignorance, who were thus active against the Lord of life.

over the whole land] over *Iudea*, and all, or much of that *Hemisphere.* See on Mat. 27. 45.

V. 34. *Eloi, Eloi*] See on Mat. 27. 47.

V. 35. *He calleth Elias*] See on Matth. 27. 47.

V. 36. *Put it on a reed*] See on Mat. 27. 48. and on Joh. 19. 29.

V. 37. *Cried with a loud voyce*] *φωνὴν μεγάλην*, sending forth a great voice. See on Mat. 27. a usuall manner of expressing any loud speech, Psalm 18. 13. and 46. 7. and 68. 34. and 77. 18. and 104. 12. Numb. 14. 1. Hab. 3. 10, the 70. commonly give it *ἐφώνησε* *φωνὴν*, &c. He gave his voice, or lift up a voice, to speak or cry aloud.

gave up the ghost] he died, *ἀπεψύξατο, ἐξεπνεύσε δὲ, ἐξεκοιμήσε τὸ πνεῦμα τῶν δικαίων*: he dieth, but giveth life; and in his death destroyeth death (*Greg. Nazianzen orat.* 35.) that it may have no more power over us; but onely to end sin, and begin us a better life, and therein our eternal happinesse.

V. 38. *The vail of the Temple*] See on Matthew, 27. 51. and on Luke 23. 45.

V. 39. *centurion which stood, &c.*] See on Matt. 27. 54.

V. 40. *James the lesse*] It may be he was lesse in stature, of lesse note, or younger than James sonne of *Zebedee*: however this is added to distinguish him from that other James: See Acts, 12. 2. 17.

V. 41. *Followed*

V. 41. *Followed him*] Luke 8. 3.

V. 42. *When Even was come*] Matt. 27. 57.

V. 43. *Joseph of Arimathea*] See on Matt. 27. 57. and on Luke 23. 50. John 19. 38.

an honourable Counsellor] a man of great authority, of the council of the *Sanhedrim*; or else taken into Pilat's council; the first seems most agreeable with the present circumstances.

waited for the kingdome of God] See Luke 2. 25. he waited for the kingdome of the promised Messias, and salvation therein, and on Luke 23. 51.

went in boldly in to Pilate] this intimateth either great freedome of his access to Pilate; or his much daring, in shewing himself a follower of Christ; considering the power and malice of the Priests, and Pharisees, now backed, with the fury of the misled people; so that he could not herein, but run the hazard of life and estate.

V. 44. *Marvelled if he were already dead*] Because they who were crucified, were very long in their torments before they could die; and because probably he might hear that Jesus had power to raise the dead. he might possibly think, that he would have delivered himself from the Crosse; therefore he marvelled: he knew not the counsel of God concerning Christs suffering, though himselfe were a chief actor in the performance of the same, Acts 4. 27, 28. nor that Christ delivered up himself a voluntary sacrifice for our sins; neither understood he the mystery of the Paschal Lamb to be eaten in haste, Exod. 12. 11.

the Centurion] who guarded the Crosse, v. 39. with his company of Souldiers appointed thereto by Pilate, Matt. 27. 65.

he asked him whether] fearing the Jews, if his Disciples should have taken him down, before he had been certainly dead (all which doubting, confirmeth our faith in his death and resurrection) might give some mischievous information against him to *Cæsar*.

V. 45. *He gave the body to Joseph*] He gave him power to take it down, and bury it, at his discretion, *ἐδωρήσατο*, he gave *Jesus* body to *Joseph*; *loco muneris*, saith one, he might boldly have added, *the greatest that man ever begged, or gave; magna divina gratia testfera*: For so *God loved the world, that he gave his onely begotten Son*------John 3. 16.

V. 46. *Bought fine linnen*] See on Matth. 27. 59. in the Greek, *σινδόνι*, as Chapter 14 51. a linnen cloth; that which we call a *winding sheet.*

and laid him in a sepulchre] See on Matt. 27. 60. and on Luke 23. 53. *Tremelius* saith out of *Maimoni de luctu. c. 4.* it is a custome in Israel, concerning the dead, and their sepulture; that when one is dead, they shut his eyes, and mouth, binding a band of some cloth to ty up his jaws; wash, the corps, and anoint it with ointment confected of divers aromatical things: then cutting off the hair of the head, the body is wrapped up in white linnen cloth, prepared for this purpose; therefore the face is covered, before the dead be laid on the bier, with an handkerchiefe then laid on the bier, he is borne on mens shoulders, to the grave; and there before the body be put into the ground, certain words written by the ancestors for this purpose, are recited, wherein the Divine justice is commended, and the sins of man aggravated whereby we have deserved death; they pray God, that he would so exercise his justice, that he forget not that he is also merciful: after this, the corps together with the bier, is put into the ground, and covered: then turn they to the mourners, and certain things to comfort them are recited: which done, every one goeth hence: neither appears there any difference between the rich and poor, noble and obscure, either in their burial of the dead, or consolation of the living.

and rolled a stone] See on Matth. 27. 60. 63. &c.

V. 47. *And Mary Magdalene*] See on Matt. 27. 61.

CHAP. XVI.

Verse 1. *When Sabbath was past*] Or *had come between*, as Acts 25. 13. and 27. 9. See on Matt. 28. 1. this Sabbath began at sunset, and ended at sunset: so soon therefore, as it was lawful to work, or buy, and sell, they went to buy sweet spices to embalm the Body of Jesus: which, though that sacred Body had no need of (as other corruptible bodies) he being to lie in grave, and not to see corruption, yet these women were yet ignorant hereof; and therefore it being a solemne custome with them to embalm their dear deceased friends; they would thus shew their love; although *Joseph* and *Nicodemus* had accommodated the Body with a *Sindon*, or winding sheet, and a mixture of Myrrhe and Aloes, about an hundered pound weight, John 19. 39. for the custome of those places was often and many dayes to embalme the dead; possibly they received it from the Egyptians, whose time of embalming, lasted fourty dayes: See Genesis, 50. 23. See *Herodot. in Euterpe.*

and Salome] See Chapter 15. 40. The Syriack nameth her שלומי *Shalum.* others, שלומית *selomith*, it skilleth not much to be curious herein. See *Jo. Drusi ad voc. N. T. com. 1. pag.* 152. and *Annot. in N. T. par. alt. pag.* 61. she is mentioned also c. 15. 40. among those women who ministred unto Christ when he was in *Galilee*, and coming up with him to *Jerusalem*, stood farre off from his Crosse, beholding that which was there done.

V. 2. *Very early in the morning*] See on Matthew, 28. and on Luke 24. 1. John 20. 1. as soon as it was fit to doe it, on the Sabbath, they might not, and in the night there was no convenience.

V. 3. *They said among themselves*] That is, the women mentioned, verse 1. as they went towards the Sepulchre; remembring how it was shut up, they began to cast about, how they should have the stone rolled away, that they might come to embalm him: as if they said; can all we doe it? or, how shall we find any to doe it for us? It seemeth they knew not that there was a publicke seale, and guard set upon the Sepulchre, seeing they make no difficulty concerning that, which had they known, they probably would have feared the issue of their present attempt.

V. 4. *And when they looked*] *ἀναβλέψασαι*, &c. When they cast their eyes towards the Sepulchre it importeth here an intentive looking toward it, which they before did not, so the *Syriac* gives it, and *beholding they saw*, or looking more stedfastly they perceived.

for it was very great] This was the reason of their care and consultation, v. 3. they were solicitous how they should be able to remove the stone, because it was very great, and heavy above their strength to move.

V. 5. *entring into the Sepulchre*] John 20. 11. That is, saith Master *Beza*, *in speluncam, in qua excisum erat Sepulchrum*: into the Cave, in which the Sepulchre was hewed out of the Rock: Others say, they entred only within the *septum* or fence, which divided the Sepulchre from the rest of the Garden in which the Sepulchre was: Others say, after *Augustine, l. 3. de Consen. Evang. c.* 24. They entred into some space of the Cave before the Sepulchre. Here need not much dispute, if we consider other parts of the Gospel, mentioning their graves (Matt. 8. 28. Marke 5. 2. Luke 8. 27.) either of that capacity, or so arched, that they might go downe into them.

they saw a young man] The *Angel appeared* in the shape of a young man; as Acts 1. 10. Luke 24. 4. See John 20. 12.

long white garment] See on Matt. 28. 3 Shining vvith a celestial light: these *albes* vvere to impoet triumph and festivity; our victory and rejoycing in the resurrection of Christ: as *Gregor. hom. 21. in Evangelium*, noteth.

they were affrighted] Is being a sodain and unexpected apparition, and flesh and blood being not able to look on Heavenly creatures, vvithout fear and astonishment.

V. 6. *be not afraid*] See on Matt. 28. 5.

see the place] See on Matt. 28. 6.

V. 7. *But go tell the Disciples*] See on Matt. 28. 7.

and Peter] If the Angel had not named him vvho denied his Master, possibly he might haveheen afraid to come, *vocatur ergo ex nomine, ne desperet ex negatione, Gregor. hom. 21. ib.* He is called by name, lest he should despair, because he had denied Christ; for vvhich *Peter* being nowe full of heavinesse, and fluctuant thoughts, had need of some special comfort.

as he said unto you] Matt. 26. 32.

V. 8. *neither said they any thing to any man*] Either for fear of the Jevvs, they durst tell no man by the vvay; or it vvas for haste vvhich they made to tell the Disciples, as they vvere commanded, Matt. 28. 8. Luke 24. 9. 22. 23.

V. 9. *appeared first to Magdalen*] John 20. 14. Of these apparitions: See *If. Casubon. exercit. 16. N. 186.*

out of whom he had cast, &c.] *ἀφ' οὗ ἐκβεβλήκει ἑπτὰ δαιμόνια*: *from whom he had cast out.* Luke 8. 2. See the great mercy of Christ, making her the first witnesse of his resurrection, who had been most miserable.

V. 10. *she went and tola them*] As Christ had commanded her, Joh. 17. and the Angels here verse 7.

that had been with him] Who followed him and had been conversant with him, as his disciples, and hearers; whose faith he would have now confirmed in the assurance of his resurrection from the dead, and not to be hazarded by any longer delay of the same.

as they mourned and wept] See on Luke 24. 17. They in their infirmity of faith, not yet apprehend what he had taught them concerning his resurrection the third day; mourned and wept; as if he had still been dead; but he would now have them cease from that sorrow, and be assured that he was alive again: Christ will ever send comfort to his, in due time, and at last wipe away all tears from their eyes. See Psal. 9. 9.

V. 11. *and they*] Or, *Yet they*, as, Acts 7 15.

when they heard that he was alive] *Mary* told them that the Angel assured her, that Christ was alive, verse 6. and that she had also seen him, verse 9

believed not] The greatnesse and strangenesse of the matter, exceeded their present faith (Luke 24 11. See Exod 6. 9.) which had been shaken, and almost overwhelmed, with so many and great fears. This sheweth, they were so far from any confederacy or compact in divulging Christs resurrection from the dead that it vvas long before they could believe it their selves; see vers. 13.

V. 12. *in another form*] In another habit than he had conversed with them in: and therefore they took him for a stranger. Luke 24. 18, as *Mary* did for the Gardner, John 20. 15. See on Luke 24. 15, 16. *utique in ipso corpore, cujus adhuc erat effigies Augustin. Haulino.*

Paulino.ep.59.q.8. verily in the same body, but in another form: not that he had so altered his humane lineaments and countenance, that they could not know him; but because their eyes were held for a time, so that they did not, Luke 24. 16 what need any holding their eyes, if he had been so changed, that they could not have known him?

unto two of them] Luke 24. 13.

went into the Country] To Emaus, a Country town or village: about seven miles from *Jerusalem*.

V. 13. *neither believed they them*] All this is recorded that we may the more confidently believe those to have been most free from any compact in their testimony, who were so slowly, and hardly induced to believe the Gospel themselves.

V. 14. *After word*] Luke 24. 36. John 20. 19. another time, after his appearing to *Mary*, and her relating the same to the Disciples.

as they sate at meat] ἀνακειμένοις, As they sate together, at supper; as may be gathered from Luke 24. 33. compared with verse 36. for those two disciples at Emaus, knew Christ in his breaking bread, and presently returned to *Jerusalem* to tell the disciples thereof; while they were speaking, sodainly Christ stood by them, it is probable therefore, while they sate at supper, whom he calleth the eleven; that is, the Apostles in generall, or indefinitely taken for those of the eleven, who were gathered together with others at *Jerusalem*; where it is said (Luke 24. 33.) that *Cleopas* and another of them, found the *eleven* together; yet *Thomas* was not there. John 20. 24 for after the death of *Judas Iscariot* unto the election of *Matthias*, Acts 1. 26. the Apostles were commonly called the *eleven*. See Matt. 28. 16. Luke 24. 9. 33. &c.

V. 15. *and he said unto them*] Matt. 28. 19. not presently after this mentioned apparition, but when the Disciples went into Galilee (Matt. 28. 16.) there to meet Jesus on the mountain, where he had appointed them.

Go ye into all the world] Not into Judea alone (as Matt. 10. 5, 6.) But now the partition wall is broken down, (Ephes. 2.) and they must preach, administer the Sacraments, and confirm the same with miracles among the Gentiles also.

to every creature] That is, to every nation, as *Matthew* expresseth it. See 1 Pet. 2. 13.) to all mankind without exception: *omni ergo creatura prædicatur Evangelium, cum soli homini prædicatur, &c. Gregor. hom. 29. in evang.* the Gospel is preached to every creature, when it is preached to man onely, for whom all things on earth were created: this word κτίσις, sometimes signifies the creation of the world: Chapter 10. 7. Romans, 1. 20. Sometimes the things created; Chapter 13. 19 Romans 8. 22. Sometimes all mankind, men and women of all conditions, as here: Christ would have them know, that as he is the Creatour of all men, so would he now have the gladsome tidings of salvation by faith in him, and free remission of sins, to be republished unto all the Nations of the world: the Gospel was not now to be shut up within the limits of any particular Church; like the dew in *Gideons* fleece, while the floore was dry, (Judges 6. 37, 38.) but to be communicated to all: and as it was sent to all so was it entrusted to the care, and Ministery of all the Apostles, and to their successours the Ministers of the Gospel: the Hebrewes call man the creature, by way of excellency, or eminency, as being Gods Masterpiece, among the creatures, on whom he set his owne Image.

V. 16. *and is baptized*] He that beleeveth, and by Baptisme, maketh profession of his Faith: understand this, *de adultis*; Gods free Grace to Infants, is not tied to the externall sign.

but he that believeth not] John 3. 36.

V. 17. *these signes*] These miracles which you shall worke where you preach, to confirme your Doctrine, shall be signes of my presence with you, and their Faith that believe in my Name.

shall follow them that believe] This power of Miracles continued accordingly for a time in the Church, untill Christianity was more publikely professed. See *Ireneus l. 2. c. 58.* albeit, all beleivers had not this power to do miracles; yet some successively had (for many years after the ascension of Christ) for the confirmation of others; and it was necessary thereto. *Ut enim fides crescceret, miraculis fuerat nutrienda, Gregor. Hom. 29. in Evangel.* That Faith might grow, it was to be nourished with miracles, as we water new set plants, till they have taken good root, then we water no more: so did the power and providence of God work here.

in my Name] By my power: as, Acts 3. 6. Acts 4. 7.

shall they cast out devils] As *Paul* did: Acts 16. 18.

speake with new tongues] Other than they were acquainted with before, Acts 2. 4. and 10. 46. See on Chap. 1. 27.

V. 18. *they shall take up*] Acts 28. 5. The meaning is, if they should take up a Serpent; he should be no more able to hurt them than *Moses* Serpent, or *Pauls* Viper, Acts 28. 5. could hurte them.

if they drink any deadly thing] Poyson, as they write of *John* and others, in the Ecclesiastical Histories.

they shall lay their hands on the sicke] *So* Acts 28. 8. *Paul* laid his hands on *Publius*, the Governour of Melita his Father, and healed him: so *Peter* healed *Eneas* of his palsie, Acts 9. 34.

V. 19. *received up into heaven*] Luke 24. 51. Christ having accomplished his Office upon Earth, ascended into Heaven; from whence he confirmeth the Doctrine of his Apostles, by signes and wonders, in the Primitive Church. and governeth the same unto the Worlds end. See on Acts 1. 11. He ascended into the third Heaven, 2 Corinthians, 12. 2. the Throne of God and place of the blessed: the Scripture mentioneth three places, under the name of Heaven. First, The supreme, where God, most evidently manifesteth his Glory to those Heavenly creatures, which stand in his Divine presence. Secondly, the Starry Heaven; where all the Starres and Planets which he see, move in their proper Orbs. Thirdly, that space which is between the Moon and the Earth; whereof the Birds are called Fowles of the Heaven, Matthew 6. that is, they fly in the Aire. See Hebrewes 4. 14 Ephesians 4. 10. which places are to be understood, of these two inferiour Heavens, the Aire and Starry Firmament: For the last of these places, the Text maketh it cleare, and Hebrewes 4. 14. the Greek hath it, (having therefore) ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανούς —— a great High Priest, qui penetravit Cœlum, who hath pierced the Heavens; to wit, these two inferiour above which he is ascended —— ὑπεράνω πάντων τῶν οὐρανῶν, Eph. 4. 10 *far above all heavens.*

sate on the right hand of God] Ascending into Heaven, he was set above all Thrones, dominions, powers, &c. Phil. 2. 9. Hebr. 1. 13. 15. Ephes. 1. 20. equal in power, glory, majesty and honour to God the Father, 1 Cor. 15. 25. Acts 7. 55. Hebr. 10. 12. *Tertullians* note hereon is very considerable; *quemadmodum enim nobis arrabonem spiritus reliquit, ita & à nobis arrabonem carnis accepit, & vexit in Cœlum pignus totius summæ illuc quandoque redigenda: Secura esto caro & sanguis, usurpastis, & cœlum & regnum Dei in Christo, &c. de resur. carn. c. 51* for as he left us the *earnest of the spirit*, so also hath he received the earnest of flesh from us, and carried it up into Heaven, a pledge of the whole summe to be brought thither once: be you secure, O flesh and blood, you have taken possession of Heaven, and the Kingdome of God in Christ.

V. 20. *and they went forth with*] From Ierusalem, whence the Scepter of Christs Kingdome was to go forth. Psalm 110. 2. Isaiah 2. 3.

the Lord working with them] That is, giving them a gracious assistance, and evidence of his Holy Spirit, to preach the Gospel in power, and effectually, to the conversion of the Gentiles. See 1 Cor. 3. 9 and 15. 10.

confirming the word] Hebrewes, 2. 4. God bearing them witnesse both with signes and wonders, &c. and thereby evidently declaring, that the Word of the Gospel, which they preached, who had the gifts of Miracles, exceeding all power of the creatures, was infallibly true, and the very Word of God, whose perfection it is, that he cannot lie, Titus 1. 2. neither attest an untruth.

with signes following] Following the preaching of the Gospel See verse 17.

Amen.] This the Evangelist setteth for a finishing of all this sacred History; to shew the Truth, and infallible Certainty of all that is said herein. See on Matthew, 28. 20. and on John 3. 11.

ANNOT.

ANNOTATIONS

On the Gospel according to

S. LUKE.

The Argument.

THe Gospel is the gladsome tydings of salvation by Christ: This Gospel (as the Penman his selfe interpreteth, Acts 1. 1.) *is the History of* those things that Iesus began to do and teach, untill the day that he was taken up, &c. *That is as much thereof, as God saw good to Record by his Ministry: that (as the other Evangelist saith) we might believe that* Iesus is the Christ the Son of God, *and that in believing, we might have life through his Name.* Iohn 20, 30, 31. *This sacred History was dictated by the* Holy Ghost, *whose Penman was* Luke.

Luke *was of* Antioch *in* Syria, *by profession a Physitian,* (Colos. 4. 14.) *he was a follower and faithfull Assistant of* Paul (2 Timothy 4. 11.) *and so became also a Physitian for the Soul: But who was the first Ministerial means of his Conversion, is not certain: Some thinke he was one of the seventy Disciples: and that other unnamed,* Luke 24. 18. *who with* Cleophas *after* Christs *Resurrection, went to* Emaus: *If so, he had had* Christ *the best Teacher: But others thinke* Paul *converted him at* Thebes: *But his self best sheweth in his Preface, what Instructers he had, those who from the beginning were Eye-witnesses and Ministers of the same Gospel:* Luke 1. 2. *Whence it is evident, that some of the Apostles instructed him in the Mysteries of Salvation by* Christ, *and faithfully related to him this whole Story.*

Matthew *it seemeth wrote to the* Hebrewes, *and the other three Evangelists to the* Gentiles *in the* Greeke *Tongue, wherein* Luke *in an Elegant stile, dedicateth two excellent Pieces,* (*this Gospel, and the* Acts *of the Apostles*) *unto* Theophilus, *an Honourable Person, and in him to all the Faithfull, who are lovers of God.*

The occasion of his writing, (*whether he were incited thereto by* Peter, *as some thinke, or, by* Paul, *as others*) *was* (*that which he declareth in his Preface*) for as much as many have taken in hand to set forth the Story of those things, whereof we are fully perswaded —— it seemed good also to me, —— &c. Luke 1. 1. *Thus God by the unanimous consent of a sufficient number of Witnesses* (*writing at divers places, and times*) *pleased to confirm the Truth of the Gospel unto us.*

Concerning the Matter and Subject of this Gospel, we must know, that the Evangelist purposed to declare, That Iesus *the Sonne of the* Virgin Mary, *was that promised Seed* (*whose fore-running Messenger was* Iohn Baptist, *according to the Prophesies:*) *Whose admirable Conception by the* Holy Ghost, *made not against the Truth of his Humane Nature, and Nativitie, according to the Flesh: who in the fulnesse of time* (*the Scepter being departed from* Iudah) *in the fourtie second yeare of the reign of* Augustus Cæsar, *was born in* Bethlehem Iudah, *grew up to mans stature and perfection, undertooke his publicke Ministery and Office of the* Messiah, *showing himselfe in Doctrine and Miracles,* (*specially, in his glorious Resurrection from the dead, and Ascension into Heaven*) *truely, God and Man, in Unity of Person, the Saviour and Redeemer of the Elect: All which he relateth in this Order.*

1. *In the three first Chapters, he rehearseth this Conception, Nativity, and the Witnesses thereof; to which he annexeth his Genealogy.*

2. *From the fourth Chapter, to the tenth, he setteth downe the preparation to his Ministery, in his tentation, the beginning of his Preaching, Miracles, Ordination of Apostles, Transfiguration on the Mount, and departure out of* Galilee.

3. *From the tenth Chapter, to the twentieth, he recordeth what* Christ *did in his last passage towards* Ierusalem.

4. *In the twentieth, and the following Chapter, he telleth what he taught in the Temple, his Disputes with the* Pharisees *and* Saducees, *as also of the destruction of the City and Republicke of* Israel, *where he inserteth some things concerning his second coming to judement.*

5. *Thence he cometh to the History of his Passion,* Chap. 22. 23. *The conclusion and lowest degree of his Obedience and Humiliation.*

6. *The last Chapter, containeth the truth of his Resurrection, his Apparitions to his Disciples, specially the two going to* Emaus, *and his glorious Ascension into Heaven, the assured Pledge of our interest therein, whereof he hath in our Nature taken Livery and Seisin.*

CHAP. I.

CHAP. I.

Verse 1. 

Egyptians, or *according to the twelve*; it is uncertain; because he nameth neither these, nor others like: but affirming a full assurance of that which he (with the other Holy *Evangelists* writeth, he seemeth modestly to deny, that others had the same.

to set forth in order] To compose and write the History of *Christ his Life* and Doctrine.

which are most surely believed] Of which we were assured, or so certified, that we nothing doubt of their truth.

V. 2. *they delivered them unto us*] Meaning the *Apostles*, who continually attending on our Saviour Christ, law these miracles, and heard this Doctrine, which this *Evangelist* conversing with them, by the infallible assistance of the Holy Ghost, and their relations, here recorideth: for he was not ὀφθαλμόπτης, ἀλλ' ὑπηρέτης λόγου, which *Theophylact* noteth, not a Disciple from the beginning, but of later time.

were eye-witnesses] Of those things which *Christ* did, See 1 John 1. 1. Hebr. 2. 3.

Ministers of the Word] He meaneth either of the Gospel (whereof themselves were a part) or of Christ, the Eternal Word, John 1. 1. 1 John 1. 1.

V. 3. *it seemed good to me*] By a Divine inspiration, as Acts 15. 15, 28. See also 1 Cor. 7. 40. 2 Tim 3. 16.

most excellent Theophilus] This was some excellent and renouned Person in the Church of those times: this Title is given to honourable persons, and men in authority, Acts 23. 26.

V. *that thou mightest know the certainty*] He having exactly learned all these things now writeth them to the further edification of *Theophilus*, something before enformed hereof by word of mouth.

5 *Herod King of Judea*] *Herod* the great, son of *Antipater*; not *Herod Tetrarch of Galilee*, mentioned, Luke 3. 1.

of the course of Abia] See 1 Chron. 24. 5. 10. *David* appointed the sons of *Aaron* to minister by turns: (See on Mark. 14. 1.) or several courses.

daughters of Aaron] Of the posterity of *Aaron*, vers. 36. *Elizabeth* is called the cousin of *Mary*, though the were of the Tribe of *Iuda*, and *Davids* Family: for that law Numb 36. 8. which cautioned that the daughter should marry in her own Tribe, left there should be confusion in the inheritances of the Tribes; concerned them only that *possessed an inheritance, in any Tribe of the children of Israel*, and forbad not any of the Tribes to make affinity and marry with a daughter of a *Levite*; who had no inheritance in that land assigned them, Numb. 18. 20.

V. 6. *they were both righteous before God*] That is, of sincere lives: approved of God; as *Iob* was, *Iob* 1. 8. not without all sin, but without blame before men. See Phippians 3. 6. 12. Such were they as God required *Abraham* to be, Genesis 17. 1. Upright and sincere, free from Hypocrisie: and justified by Faith in Christ. See Rom. 4. 22.

walking in all] that is, living in, and endeavouring to keep all the Commandements. See Psalm 119. 1. 6. not that they attained perfection by the works of the Law (See Phil. 3. 12.) but as he that walketh in a strait way, sometimes stumbleth, falleth, and doth not presently come to the end of that way, but by some other supply of his lameness or infirmitys, so is it here.

V. 9. *According to the custome*] See note on v. 5. and according to Gods Law, this office appertained to *Aaron* and his sons, Exod. 30. 7. 1 Chron. 6. 49

into the temple of the Lord into that court which was called holy; into which only the Priests entred, Exod. 28. 43.

V. 10. *The whole multitude*] See Levit. 16. 17. then assembled to the worship of God, in that part of the Temple, which was called *atrium Iudaeorum*, because thither the Iews might come to the publick service of God in the Temple. God could have privately, at his own house secretly, revealed these things to *Zecharys*, concerning *Elizabeth* his wives conception of the great fore-runner of *Christ*, *Iohn Baptist*: but it pleased him to reserve the same to such a time and place, as might by many witnesses of those things, which then and there fell out, render this vision of *Zechary*, more famous and publick for the stirring up the minds of the people, to attend the event thereof.

without] in that part of the Temple, which was called the peoples Court. See Leviticus 16. 17. 1 Kings 7. 12.

the time of Incense] See Exod. 30. 1. That is, the Priest, according to the Law, burned Incense within: this Incense was to be offered morning and evening by the Priest, when he dressed the Lamps, Exodus 30. 7, 8. not without a singular mystery; for the Lamps signified the light of Gods Word, the Incense prayers, therewith to be joyned, and that the prayers of Gods people are a sweet spiritual Incense acceptable unto him (Psalm 141 2.) being presented by Christ our High-Priest ministring in the true Tabernacle, which the Lord pitched, Hebr. 8. 2. appearing in his presence for us, Hebr. 9. 24. offered in the golden Censer of the Angel of the Covenant Christ. See Revel. 8. 3. 4. these, as that Incense offered morning and evening, ought to be continual. 1 Thes. 5. 17. as our High-Priest, *ever liveth to make intercession for us*, Hebrews 7. 25.

V. 12. *And fear fell upon him*] The sudden and unexpected sight of the Angel not only troubled, but terrified him. So Dan. 10. 8. it the appearance of one Angel sent to comfort, so much affrighted this just man, in the work of his Holy calling, what dread and terrour shall fall upon the wicked when Christ, (God and Man) shall appear with all his Angels to judge the wicked, for all their wilfull acts of impiety?

V. 13. *Thou shalt call his name John*] this is not only a prediction but a precept, and the imposition of a name before the nativity, was ever an argument of Gods marking those parties to some excellencie, See Matth. 1. 21. this name signifieth the *grace of God*: intimating that which should be in his person and office: See note on John 1. 6. So that *Zacharies* prayer was heard in that the *Messias* should now come: and in that *Elizabeth*, for whom he had often prayed, should also conceive and bear a Son.

V. 14. *And thou shalt have joy, &c.*] So great, as that it shall break out into rejoycing, for that thou shalt obtain a desired issue, above hope and the common course of nature, and for that thou shalt know the singular office, to which this childe is assigned, that is, to be the immediate Herauld to proclaim the *Messias*, and the fore-runner to prepare his wayes. And this joy shall not be onely domestick, but also publick, as concerning the interest of all those which expect Christ the Saviour of *Israel*.

V. 15. *great in the sight of the Lord*] That is, God shall highly esteem him, and make him excellent.

shall neither drinke wine nor strong drinke] σίκερα, which *Theophylact*, *Euthymius*, *&c.* interpret πᾶν τὸ μεθυσκόμενον ἄκρατον, any thing which may make drunken: So also *Jerome libr. 1. cap. 14. Nepviano*. The word is taken from the Hebrew שכר *inebriatus fuit*, thence שכר, *shechar*, and in the Syriac שכרא, Levit. 10. 9. *Aaron* and his sons were forbid to drink יין wine, and also שכר which the 70 give σίκερα; as here, so where *Hanna* said she had drunk neither wine nor שכר *strong drink*; the 70 give it μεθύσκεσθαι the Syriac by שכר understand also, *fedum*, *deformem*, a filthy or deformed person: such are they who are overcome with drinke: and therefore the *Lacedemonians* were wont to make their *Helots*, or Slaves drunken; that themselves being sober, and observing τὸν ἀκόλαστον ἀποχρωσμένον their uncomely and filthy behaviour, it might be a remedy to them; causing them to loath that sin, the effects whereof were so shameful and loathsome. See *Clement Alexandrinus Pedag. lib. 3. cap. 8.* The meaning of the *Angel* is here, that *John* should be consecrated unto God, as a *Nazarite*. See Numb. 6. 3. Judges 13. 4. 5. 7. Sam. 1. 11.

filled with the Holy Ghost] That is, he shall have an abundant measure of the Spirit of Sanctification even *from his mothers wombe*; and in his ripe Age, for the execution of his charge. See Jeremiah, 1. 5. Galatians, 1. 15. Seeing then Infants are capable of Grace, and the Holy Ghost, we may say for them as *Peter* for his hearers, Acts 10. 47. *Can any Man forbid Water, that these should not be Baptized, which have received the Holy Ghost, as well as we?* See note on Acts 10. 47.

V. 16 *many of the children of Israel.*] See Malachi 4. 6. He shall be the meanes of their Conversion, by his Preaching, accompanied with the power of the Holy Ghost, to make it Effectuall. See Acts, 26. 18. 1 Corinthians, 3. 5, 6. James 5. 19. 20.

V. 17. *he shall goe before him, &c.*] That is, immediately before Christ the Messias, the King of Israel, to declare his coming, and presence. See John 1. 29. Malachi, 4. 5. Matthew, 11. 14

in the spirit and power of Elias] That is, with as great a measure of grace, and gifts of Gods Spirit, to make his Ministery powerfull. See Matth. 11. 11, 14. Mal. 4. 6.

turn the hearts of the fathers to their children] By his ministery, the unnaturall, degenerate, and wicked children, shall be converted, and become obedient children to their fathers, and to the *Church of Christ*; so, as their fathers shall acknowledge them to be their children indeed: For the division, which followeth the Gospel, that is, an *accidental* effect, which the corruption of man produceth, and not *the Gospel of peace*.

to the wisdom] ἐν φρονήσει, Here ἐν is put for εἰς. So the Interpreter of the Syriac, *ad cognitionem veltorum*, the knowledge of right things. *Jerome*, on Mal. 4. giveth the meaning. *Vt credant posteri eorum in Dominum Salvatorem in quem & illi crediderunt*, that their posterity may believe in the Lord their Saviour, in whom (*Abraham*, *Isaac* and *Jacob*) themselves believed; the whole sense is, by the example of their holy Fathers, they shall be wise and believe, and so be of one heart and consent with their fathers.

prepared for the Lord] Prepared for *Christ*, as John proclaimed chap. 3. 4.

V. 18. *For I am an old man* &c.] Considering the ordinary course of nature, he was slow in beliving so great a miracle. *Abraham* laying aside all natural reason, believed above hope. See Rom. 4. 17.

V. 19. *I am Gabriel*] גבריאל *fortitudo Dei*. This name signifieth the power of God: he putteth him in minde, that he was the same *Angel*, who some hundred years before, was set to the Prophet *Daniel*, to declare the time of Christs coming, Dan. 8. 16. Dan. 9. 21. that he might assure him of the fulfilling of the same, now in the fulnesse of time.

that stand in the presence of God] This *Hebraisme*, borrowed from those who wait on Kings, importeth a readinesse to administer or serve. See 1 Kings 10. 8. Prov. 22 29.

V. 20. *thou shalt be dumb*] Because thou desirest a signe; this shal be both a punishment of thy incredulity, and a signe to confirm this faith, as *Crysologus* Ser 90. saith, *Vt ex te & in te credendi regulam consequaris*: that from thy self, and in thy self, thou must attain a rule of believing.

V. 21. *waited for Zachary*] For he was to dismisse them with a blessing. See Numb. 6. 23. Now they waited longer than ordinary, without the holy place, to which the people of the Jews were to resort, as verse 10.

V. 22. *he could not speak*] Not onely because a marvellous stupor of fear had invaded him, but because God had, for the time, taken away his faculty of speaking, for a signe unto him (that he might believe) and to the people, that at the preaching of Christ now at hand, their Priesthood should be silenced,

they perceived that he had seen a vision] By his silence, pale countenance, beckning with, and lifting up his hand toward Heaven, or the Holy place whence he came, by these or the like means God would prepare the people to conceive an high opinion of *John* the forerunner of Christ.

V. 23. *were accomplished*] At *Jerusalem* he was to officiate one whole week. See 2 Kings 11. 1. Chron. 9. 25. which ended, she went home.

V. 24. *hid her self*] She kept her chamber, or otherwise concealed her miraculous conception so long, until it was evident, and out of doubt that she had indeed conceived.

V. 25. *to take away my reproach*] For barrennesse was counted a dishonour to the women. See 1 Sam 1. 6, 11.

V. 26. *the sixth moneth*] Reckoning from *Elizabeths* conception.

V. 27. *to a virgin espoused*] That is, promised in marriage: a woman so promised was faid μνηστευθεῖσα, See Mat. 1. 18. and here, chap. 2. 5.

of the house of David] Of the stock and linage of *David*, (so some Greek Copies have it) as was also *Joseph*, Luke 2. 4. Matth. 1. 16.

V. 28. *highly favoured*] Or gratiously accepted, much graced (see verse 30.) freely beloved: as the Apostle useth the word, Ephes. 1. 6. honoured with this singular grace, to be the Mother of the *Messias*: therefore he faid the was *blessed among women*: he faid not, be honoured as God: ἐν γὰρ Θεὸς ἦν Μαρία, faith *Epiphanius adv. haeres. l. 3. tom. 2. 23.* for neither was *Mary* a God.

V. 29. *she was troubled*] At the appearance of the heavenly Majesty which probably shined in the *Angel*, and at that strange salutation.

V. 30. *thou hast found favour*] Thou art in Gods favour, who hath freely chosen thee to this honour which thou thoughtest not of.

V. 31. *and behold thou shalt conceive*] See Isa. 7. 14.

his name Jesus] See Matthew. 1. 21. a Saviour of his people.

V. 32. *the son of the highest*] So he shall be called, and so is he from all eternity: the onely Son of God by nature: God manifested in the flesh, 1 Tim. 3. 16.

the throne of his father David] The spiritual and eternal kingdom over his Church, prefigured in *Davids* temporal kingdom over Israel. See Isaiah 9. 7. Jerem. 30. 9. Ezekiel 34. 24. Ezekiel 37. 24. Hosea 3. 5. thus the Angel declareth, that this is he in whom the Prophesie of Amos 9. 11. concerning the raising up of the decayed *tabernacle of David*, should be fulfilled.

V. 33, *and he shall reign*] See Daniel 7. 14. Micha 4. 7. This spiritual kingdom of Christ is begun in this world, in, and over the Saints, by the grace of his Spirit, regenerating and governing them; and shal be perpetuated in his kingdom of glory, uniting them unto himself the head of his Church, and making them thereby fully and eternally blessed.

V. 34. *How shal this be?* This question was not of diffidence, but rather of admiration: for though the prophesie declared this mystery of Christs incarnation by a virgin, Isaiah 7. 14. and of the *branch* arising out of the decayed stock of Jesse, Isaiah 11. 1. yet the manner how was not fully understood; herein he desireth resolution: and it seemeth they were not to come together presently after betrothing.

V. 35. *overshadow thee*] The extraordinary power of God shall effect this: it seemeth an allusion to that, 1 Kings 8. 12.

holy thing] Christ without all sin: as God, the eternal Son of the Father: as man, conceived of a sanctified masse, or substance without all sin.

V. 36, *thy cousin Elizabeth*] See note on verse 4.

who was called barren] *Elizabeth* who was known or noted to be barren, is now six moneths gone with childe.

V. 37. *nothing shall be impossible*] See Genes. 18. 14. Jeremiah 32. 17. Matthew 19. 26. in the Greek it is πᾶν ῥῆμα, *every word*; that is after the Hebrew expression, *no word*. So Psalm 143. 2. כל־חי, *all living*; that is, *none living*: and so they put דבר *dabar*, a word, for a work, or thing, as Genes. 24. 50. *from the Lord proceedeth* דבר, 70. τὸ πρᾶγμα, *the thing*. In these words, the Angel listeth up the virgins minde to the consideration of Gods omnipotency, that she might rest secure concerning the fulfilling of the promise, which he brought her.

V. 38. *behold the handmaid of the Lord*] This is also an Hebrew manner of speaking, importing a ready obedience and submission. See 1 Samuel 3, 4. הנני *hinneni*, *behold I*, or *here am I*, Isaiah 6. 8.

V. 39. *to the hill country*] To *Zatharie* and *Elizabeths* house, which probably was *Kiriath-Arba*, or *Hebron* assigned to priests, See Josh. 14 15. Josh. 21. 11.

V. 41. *The babe leaped*] This extraordinary motion was by the inspiration of the Holy Ghost, enabling *Elizabeth* to know and prophesie the incarnation of Christ, (for no otherwise could she know it than by divine revelation) and shewing a secret correspondence between Christ and *John* rejoycing at his coming.

V. 42. *blessed art thou*] So the angel pronounced verse 28. she was blessed, in that God not onely vouchsafed her the honour of conceiving her Saviour in her womb but chiefly for that he gave her faith to believe in her Son and Saviour Jesus Christ. See verse 45. and Chap. 11. 27, 28.

V. 43. *whence is this to me, that the mother of my Lord*, &c] *Elizabeth* respecting Gods great favours conferred on the Virgin *Mary*, yeildeth her due respect and honour, and acknowledgeth this visit an honour undue to her self; yet doth the not adore her to Gods dishonour, we may neither undervalue Gods graces in others, nor idol them for the same. The excellencies of the creatures are so farre forth well respected and reverenced, as no interposition thereof cloudeth Gods Majesty.

V. 44. *as soon as the voice*, &c.] See note on verse 41.

V. 45. *blessed is she that believed*] By the instinct of the Holy Ghost, she declareth wherein the blessednesse of *Mary* (as also of all the elect) consisteth; that is true faith apprehending all the promises in Christ, which shall certainly be fulfilled.

V. 46. *My soul doth magnifie*] That is, extolleth and praiseth: not as hypocrites use in words onely, but with the inward affections of my soul. So she attributeth all the favours received, to the mere and free mercie of God, leaving nothing to her own merits.

V. 47. *and my spirit hath rejoyced in God*] My soul hath an inward joy in Gods mercy and salvation: there can be no solid rejoycing until we believe God to be our Saviour.

V. 48. *shall call me blessed*] For this favour freely bestowed on me, which all ages that speak of: the saith not, that call me Queen of Heaven, Lady, &c. much lesse, shall adore me: See note on verses 28, 42, 43.

V. 49 *for he that is mighty*, &c.] That is future ages shall so acknowledge me blessed, as attributing all which God hath done for me, to his free mercy, not any merit of mine: there can be nothing more injurious to this blessed Saint, than sacrilegiously to put on her the spoiles taken from Christ her Saviour: here is no, *roga patrem, jube natum*, &c. See *Offic. beatae Mariae*.

and holy is his name] The name of God sometimes here importeth

teth God himself, as he manifesteth himself to us, See Matthew 6. 9. and ἅγιον holy signifieth also venerable and sacred, or separated from things vulgar, or prophane: so ought we to speak and thinke of the holy God, with all reverence. See Exod. 20. 7.

V. 50. *his mercy is on them that fear him*] This speech seemeth taken from the covenant of God: Gen. 17. 7. and Exodus 20. 6. Deuter. 7. 9. Psalm 105. 8. God is ever one, unchangable, and therefore constant in his favours, as appeared in the example of *Abraham*, and his seed; but because all are not children of *Abraham*, who according to the flesh were defended of *Abraham*, but the faithfull and holy onely; therefore the here is-fear the effect of the promise to those who fear God. See Psalm 103. 17. in vain do they boast that God is their father, who degenerate from the faith, and sanctity of those saints, whom he owned for his children. See 1 Pet. 1. 17 under this word *fear him*, are understood, faith, obedience, and all piety, and true religion.

V. 51. *he hath shewed strength with his arme*] ἐποίησε κράτος: so Psalm 118. 11. עשה חיל, *hyse chail*, ἐποίησεν δυνάμεις. 70. that is, δυνατῶς, powerfully. So Numb 24. 18. and Israel עשה חיל, 70. ἐποίησαν ἐν ἰσχύϊ, shall do valiantly, which phrase is sometimes used for the archievement of victories, wherein might and power is shewed. So the syriac interpreter giveth the words as if it were δείξασιν, he overcame, &c. the arme of the Lord importeth his power, commonly in opposition to all other helpes, as Isaiah 59. 16. See Psalm 89. 13. Isaiah 51. 9.

he hath scattered the proud in, &c.] God sheweth his power in descending and lifting up the humble: the proud he scatter-eth in their imaginations and vain counsels, as the winde the chaffe: See Psalm 33. 10. 2 Samuel 15. 34. Job 5. 12. 1 Peter 5. 6. Isaiah 8. 10. Gen. 11. 8, 9. Isaiah 14, 13, 14. Ezek. 28. 2, 7.

V. 52. *he hath put down the mighty*] 1 Sam. 2. 6. Job. 5. 11. that is, Kings, Princes, &c. as appeareth not only in the examples of *Nebuchadnezzar*, *Saul*, &c. but many others: and it is the same power and providence of God to exalt and set up whom he pleaseth, as we see in *David*, *Esther*, *Ioseph*, *Mordoche*, &c. and the B. Virgin here speaking.

V. 53. *he hath filled the hungry*] See Psal. 34. 10. 1 Samuel 2. 5. in this also he setteth out the divine and good providence of God, disposing of all persons, estates, and conditions humane.

V. 54. *in remembrance of his mercy*] See Jerem. 31. 3. 20. This is accommodate to mans understanding, who then properly remembreth, when he reminderh or calleth to minde and memory, that which was before out of minde and forgotten: which cannot be properly spoken of God, who cannot forget, the meaning is, that although God might seem, in the long time of Israels affliction, to have forgotten his promise made to *Abraham*, and the Fathers; concerning the covenant made with them, and concerning their Messiah, yet in the appointed time he maketh it appear in the fulfilling thereof, that he never forgot it nor them.

V. 55. *as he spake to our fathers*] Gen. 17. 9, 10. Psalm 132. 11, 12.

to his seed for ever] That is, to the faithful and holy, See Gal. 3. 16. 26, 27, 29.

V. 56. *about three moneths*] Until her delivery; probably that she might see that fulfilled, which the Angel proposed to her, for the confirmation of her faith.

V. 57. *and she brought forth a son*] So God ever fulfilleth his promises in good time.

V. 58 *rejoyced with her*] This is that holy sympathy which God commandeth. Rom. 12. 15.

V. 59 *on the eighth day*] See Gen. 17. 12. Levit. 12. 3. not without an excellent mystery was this Sacrament to be given on the eighth day; intimating the absolute circumcision of the heart, and taking away all corruptions of flesh and blood, sinnes and sinfull affections, in the sabbath and rest to come in Christ, Heb. 4. 9.

they called him Zacharias] They who were to circumcise him, as the common custom was, called him by his fathers name

V. 60. *he shall be called John*] It is likely that *Zacharie* had by writing enformed *Elizabeth* concerning the whole vision, and imposition of this name by the Angel. See note on verse 13.

V. 61. *none of thy kindred*] They relyed on the custome, which (had their assertion been true) may never be followed against the word and commandement of God.

V. 62. *they made signes to his father*] To end the controversie, they do by signes consult his father.

V. 63. *he asked for*] Or required: that is, made signes to have brought him writing tables: so understand, *saying*, to be writing, his name is *John*.

V. 64. *his mouth was opened*] His voice and use of speech was restored him again.

and praised God] Doubtlesse, acknowledging his dumnesse, a just punishment of his slownesse to believe: the righteous are not ashamed to confesse their faults to Gods Honour: and this served to enforme the present, that this child was, (as conceived out of the ordinary course) so promised by an heavenly Oracle.

V. 65. *and fear came on all*] That is, a reverend consideration of all these things: so ought we to meditate on Gods works, as that they may seriously affect us,

V. 66. *all they that heard*] All, that is, many: possibly many also forgat them: as it commonly cometh to passe, in things most observable and divine.

the hand of the Lord was with him] He profited so, as that there appeared a singular power, and manifest grace of God in him.

V. 67. *filled with the holy Ghost*] Inspired with an excellent measure of the Spirit of prophesie concerning the mystery of our salvation by Christ.

V. 68. *visited and redeemed*] He speaketh of that which was speedily to come, as if it were done, to shew the certainty of Gods counsels and promises: to visit, is out of a care and purpose to relieve, comfort, and help: though God be ever present with us, he doth not always manifest it: but when he sheweth in some eminent effect, that he hath care of his people, then he is said to visit: so also when he punisheth, he is said to visit. See Jerem. 14. 10. Amos 3. 2. Psal. 89. 33. Isa 27. 1. Isa. 29. 6. Here he visited to redeem his people from sinne and damnation, which he did by the Passion of Christ.

V. 69. *an horne of salvation*] That is, δύναμιν καὶ βασιλείαν σωτηρίας, *Theophylaht*, power and a saving kingdom: the Hebrews signified, strength and defence against enemies (as Psalm 132. 17, 18. Psalm 89. 17, 13.) by an horn of salvation.

V. 70. *as he spake by the mouth of his holy Prophets*] Who living in divers ages, yet with one consent taught concerning salvation by Christ only: this doctrine was from the beginning: God spake by the mouth of all his Prophets, Heb. 1. 1. 2 Pet. 1. 21. See Chap. 24. 44.

since the world began] As Acts 3. 21. and Psal. 119. 52. מעולם, *meholam*, which the 70. give ἀπ' αἰῶνος, (the word here used) of old, or from the beginning of time: from the first time that God began to speak by any Prophet. Sometimes the same word importeth eternity.

V. 71. *That we should be saved*; &c.] This declareth the end of Christs coming: this salvation we must understand to be from our spiritual enemies; Satan and sin, with whom we have truceless war: See Ephes. 6. 12. &c.

V. 72. *To remember his holy covenant*] Because in the long affliction of his people, his promise might have seemed forgotten; but God ever remembreth and in the appointed time performeth his promises in Christ: hath he promised remission of sins? he performeth in Christ: Hath he promised eternal life? he performeth it in Christ: therefore was the book of the Law (containing all Gods promises) sprinkled with the blood of the sacrifice (Exodus 24. 7, 8. Hebrews 9. 19.) which signified the blood of Christ, in whom all these promises were fulfilled.

V. 73. *and the oath which*, &c.] See Gen. 12. 3. Gen 17. 4. Gen. 22. 16. Heb. 6. 13. That is, his covenant which he confirmed with an oath; the Syriac giveth it —— *juramenti quod juravit Abrahæ*. See Hebrews 6. 13, 14, 16, 17; 18. Genes. 22. 16. and 17. &c.

V. 74. *that we being delivered*] The efficient cause of our deliverance and safety is Gods free mercy: the finall our serving him in holinesse. See 1 Thes. 4. 7. 1 Cor. 6. 20 Titus 2. 11. Rom. 12. 1. Ephes. 1. 3. We are delivered from servile fear, (Rom. 8 15.) in our peace with God through faith apprehending the merit of Christ for our justification, Rom. 5. 1. without which none can rightly serve God: they who in doubtful anxiety of minde know not whether God accepteth their service or no, can never be accepted: for without faith it is impossible to please him. who loveth willing and cheerfull sacrifice: first then the conscience must be quieted in assurance of Gods mercy, that we may serve him. as David begging a merciffull audience for his prayer, faith, *as thou Lord shouldest mark iniquities: O Lord, who shall stand? but there is forgiveneſse with thee, that thou mayest be feared*: Psalm 130. 3, 4. when God giveth us peace of conscience; he sweetly inviteth us to come unto him filially, and to call upon him in our wants, with a filiall confidence: as Romans 8. 15, 16. whereas, without hope of attaining, who can pray cheerfully? *Tolle Gubernatori spem perveniendi, & in mediis fluctibus incertus erraht*; take away from the Master of the ship hope of safe arrivall, and being uncertain, he will let his vessel goe adrift, whither winde and tide will carry her. Now for the present, our freedom from fear, is as our immunitie from sin, not but that some Canaanites are still left to exercise us: but in that we are secure

secure of victory in Christ. See Rom. 7. 25. 1 Cor. 15. 57.

V. 75. *in holinesse*] See 1 Pet. 1. 15, 16, 17. We must be constant all our life: it is not enough to begin well, we must serve him in holinesse towards him, who searcheth the hearts, and righteousnesse and equity in just dealing with men, who are witnesses of our actions: before them also our light must shine, to Gods glory, Matth. 5. 16.

before him] Before the all-seeing God, to whom no hypocrite can be acceptable, See Psal 16. 8.

V. 76. *go before the face*] See Mal. 3. 1. He was the voice of the cryer, to prepare the way, and proclaim the presence of the King of kings. John 1. 23. the friend of the Bridegroom Christ. John 3. 29. the burning and shining light, (Math. 11. 9, 10. 11; John 5. 35.) born before Christ: and as *Nazianzen orat.* 42. saith, τῷ ωχθήμιμο λύχνῳ τὸ φῶς ἀκολουθεῖ τὸ ὑπέρλαμπρον, that most excellent light (Christ) followeth (*John*) the foregoing light.

V. 77. *to give knowledge of salvation*] This is to prepare the way of the Lord: to teach them the will of God, concerning the free pardon of their sins in Christ, which is the sum of the Gospel.

V. 78. *the day spring*] The Sun of righteousnesse Christ Jesus, Mal. 4. 2. the worlds sun riseth from the low Horizon; But Christ descended from the incomprehensible height of Majestie, far above all creatures, to give us light of salvation: even from the Father: (John 3. 13.) as the beames from the sun; he had not his rising from the earth, where (as man) he was conceived and born: see John 16. 28.

V. 79. *To give light*] Or to appear to: See Isa. 9. 1. *Mat.* 4. 16. 2 Pet. 1. 19. until Christ our light shine in our hearts, there can be nothing but deathful ignorance therein.

in the way of peace] That is, salvation and true happinesse, in our peace with God, and peace of conscience.

V. 80. *strong in spirit*] In the gifts and graces of the Spirit: whereby it appeared that God prepared him to a singular office: See Chap. 2. 40. 52.

in the deserts] The places of Judea which were least inhabited, as are great forrests: the rough mountainous countrey, as verse 40. See 1 Kings 2. 34. 2 Kings 3. 8. Joshua 15. 61. not that *John Baptist* lived like an *Eremite*, from all society of men, but in some obscure places, neer Jordan: (as appeareth Luke 3. 3.) until he was called to preach repentance, and to baptize. See Matth. 3. 1, &c. Luke 3. 1. &c. that he might do that office to which God assigned him, in manifesting and declaring Christ now exhibited to Israel, John 1. 31.

CHAP. II.

Verse 1. IN *those dayes*] Some say in the fourty second year of *Augustus Cæsar*, Emperour of Rome, in the thirty third year of *Herod* the Great, Sonne of *Antipater*: (*Epiphanius Hæref.* 51. *N.* 22.) then came the promised Shilo, the Messias, the King of peace: that *Jacobs* prophesie might appear fulfilled, Gen. 49. 9. in that the Scepter and kingly power was now departed from *Judah*; as also that his kingdom was spiritual, not of this world, to whose princes he would necessitey requirch. The learned *D. Casaubon*, *Exercit.* 2. *ad Annal. Eclef. n. An.* 1. *Num.* 14. well adviseth, *Quare vetusta traditio Ecclesiæ non temere nobis rejicienda*, it being but a cold argument which can be grounded on this supposition, that the shepherds would watch their flocks onely in Summer; the same hazard and necessity of feeding being also in Winter, if not greater.

V. 9. *came upon them*] The Syriac Interpreter giveth it, *came unto them*: ἐπῆλθεν αὐτοῖς. It importeth such an apparition as suddenly came upon them, and unexpectedly, they little thinking of any such thing; that it might appear to be no compact.

glory of the Lord] Such an heavenly brightnesse and light that the amazed shepherds might by so unusual glory, perceive that he was the *Angel* of the Lord: Thus God adorned his Messenger, to the end, the mesiage by him sent, might deeply affect their mindes, and be received no otherwise, than as from the mouth of the Lord. Had the Angel appeared with lesse majesty and authority (as sometimes Angels appeared) perhaps this great mystery would not have been so readily believed: we more easily credit that which we belive cometh from Heaven: so that this glory was here necessary for the confirmation of these witnesses faith; who were to finde the *Messias* in so low an estate of his humiliation.

V. 10. *fear not*] As if he had said; I am not sent unto you from an angry Judge, nor with any sad message, but with joyful news; so said the angel to Zechary, chap. 1. 13. *fear not*. I: great and sodain fears, the minde cannot be attentive to that which is spoken, therefore the Angel first allayeth their fear, that they may be enabled to make a right use of his message.

great joy which shall be to all people] The greatest joy which ever sounded in the ears of Men or angels, as concerning a

time and eternal blessedness in Christ: and that which concerneth all the people of God, of all nations, all which are, or shall be, Jews and Gentiles, bond and free: all believers.

V. 11. *for unto you is born this day*, &c.] For your good and salvation. So Isaiah 9. 6. *unto us a child is born, unto us a son is given*, &c. this is that great mystery of godliness, *God manifested in the flesh*; 1 Timothy 3. 16. *this day*, after so many ages, foretold by the Prophets, signified by the legall ceremonies, expected by the faithfull; in this afflicted condition of Israel, now he is come: this day he is born: this is the day which the *Lord hath made, we will rejoyce and be glad in it*, Psalm 118. 24.

in the city of David] In *Bethlehem*, where God promised his nativity, Micha 5. 2.

a Saviour] See *Mat.* 1. 21. 1. *Christ the Lord*, the promised *Messias*, both signified anointed: the only Mediator between God and man, Christ our Saviour, God and man; the Angel, Lord and preserver, and mans Redeemer.

V. 12. *this shall be a signe*] That they might not be offended and think themselves deluded, when they should finde Christ the Saviour in so poor a worldly condition, the Angel preventeth that before hand, shewing them how they should finde him

V. 13. *with the angel a multitude*] For the more evident confirmation of the truth by so many witnesses, and their faith by so glorious a company.

of the heavenly host] The Hebrews used to call companies of Angels מחנה אלהים *machane elohim*, Gen. 32. 2. 70 παρεμβολὴ Θεοῦ; the tents, or host of God: and צבאות השמים *zeba hasshamaim*, the host of Heaven, 1 Kings 22. 19. and he is called the Lord of Hosts, Psalm 24. &c.

praysing God] Thus God would have this publique service (for so their multitude made it) performed by all that have knowledge of, and interest in the birth of Christ: as to manifest his mercy and truth, so to condemn their stupid ingratitude, who perversly refuse to joyn in this duty: as if general precepts in Gods word, right reason, and the examples of men and angels inspired by Gods Spirit chosen witnesses of our Saviours nativity, and for this same purpose sent by God himself from Heaven, that they might thus celebrate that day, were not sufficient warrant to lead them to imitation, and joyning in an holy harmony with them.

V. 14. *Glory to God*] Let God be glorified, in mans reconciliation to him. Or they congratulate and rejoyce praising God for both these.

in the highest] In Heaven; Hebr. במרומים *bammarom, on high*, Psal. 93. 4 So the Syriac hence hath (במרומא *in excelsis*) *bamraume*.

on earth peace] See on Luke 19. 38 and at this time all the world was at peace. By peace the Hebrews also signified, prosperity, health, and salvation, here was peace come, (and declared by the Angel) to the inh abitants of the world, through Christ now born; therefore verse 11. he is called, the Saviour. See Col. 1. 13. 14. 20. this peace is here principally meant.

go d will towards men] The free mercy of God towards men and love and good will of one man towards another: whereas sinfull man was at enmity with God; in Christ he is reconciled. See Rom. 5. 10. Colos 1 20. 21.

V. 15. *the shepherds*] Gr. the men: *shepherds*, that is, the men which were shepherds.

and see this thing] τὸ ῥῆμα τοῦτο, this word: so the Hebrews put דבר *dabar*, a word, *pro re hac verbo celebratis*, as was noted, *cap.* 1. 37. for the things spoken, 1 Kings 17. 9, 21. &c. so here, this word signifieth, this thing which the Angel told us. See verse 19. and on Deut. *cap.* 1. 37.

V. 16. *came with haste*] Neither the hazard of their flocks, length of way, nor darkness retarded them: this faith and ready obedience, and God rewarded, in their finding their Saviour, to their great joy and comfort, verse 20.

V. 17 *they made known abroad the saying*] This was their faith, and sincerity, that they truely related to others those things which they had seen, and heard of the Angel concerning Christ. Thus would God propagate the glorious mysteries of the kingdom of Christ, by men so obscure and simple; as to beat down the arrogance of carnal reason, so to confirme our faith. For, as *Lactantius* faith of Christians truth, *Absurdi ab is fingendi voluntas, & astutia, quoniam rudes fuerunt*, &c. *lib.* 5. *cap.* 3. they had neither will nor subtility to feign, because they were ignorant: therefore they were of the minde of those four Lepers, 2 Kings 7. 8, 9. being themselves refreshed and abundantly enriched by the *Assyrian* tents, they said one to another, *We do not well, this day is a day of good tydings, and we hold our peace,—Now therefore come, that we may go and tell*. &c.

V. 18. *wondred at these things*] as men thoughtfull, what all these things would come to. This knowledge therefore left them more unexcusable, who thereby did not profit in the faith of Christ.

V. 19. *kept all these things*] τὰ ῥήματα: that is, as *Theophylact* interpreteth τὰ πράγματα. See on verse 15. those things; the speech of the *Angel*, and all that which the Shepherds related, and all that which now came to passe.

and pondred them in her heart] Diligently comparing, and laying these things together.

V. 20. *the shepherds returned*] To their calling and habitations.

glorifying and praysing, &c.] This is an effect of faith, and the end of our coming to Christ, and of all that spirituall and secular blessing, which God bestowed on us. See Psalm 50. 15. 1 Cor. 10. 31.

V. 21. *when the eight dayes were accomplished*] See Gen. 17. 12. Levit. 12. 3. Luke 1. 59. Thus would he be subjected to the law, that he might redeem those who were under the law, (Gal. 4. 4.) and deliver us from the curse of the law.

his name was called Jesus] The Jews used to name their children when they circumcised them, as we do when we baptize them: God would have him named, according to the office assigned him; to declare that there is no other name under Heaven whereby we can be saved, Acts 4 12. Neither was this done by the counsel of man but God, who sent his Angel to name him so before his incarnation, See 1. 21. Luke 1 31.

V. 22. *dayes of her purification*] S. Levit 12. 2, 5, 6 For though *Mary* was not made unclean, in her conception, but rather sanctified by the holy Ghost and power of the most high; yet thus ought they then to fulfill the law; which was not as yet repealed, or taken away, as it was afterward, when Christ had accomplished and fulfilled the same.

to present him to the Lord] To dedicate, commend him to, or set him before the Lord in the place of his publique worship. See Exod. 13. 12. Numb. 18. 15. Exod. 22. 29.

V. 23. *every male*] This was he, for whose sake all the first-born under the Law were holy to the Lord, as *Tertullian* faith, c. 23. *De carne Christi*.

V. 24 *according to that which is said*] Levit. 12. 2. 6.

a pair of turtle doves] Which offering was appointed unto them who were so poor, that they were not able to offer a Lamb, or a Sheep, Levit. 5. 7.

V. 25. *was just and devout*] One that feared God, and expected the coming of the *Messias*, see verse 38 and Mark 15. 43.

the holy Ghost was upon him] Tat is, the spirit of prophesie, this is here inferred, that we may know, that this testimony of *Simeon* concerning Christ, was not humane, but divine, and the very dictate of the holy Ghost by him.

V. 26. *that he should not see death*] That he should not dye, before he had seen Christ the anointed King, Priest, and Prophet, come in the flesh. See Psal. 2. 6. Isa. 61. 1. Dan 9. 24.

V. 27. *came by the spirit*] By the secret instinct and motion of the holy Ghost, he came not now into the temple, casually, or called, or invited thither by any counsel or command of man, but by the motion of Gods Spirit, who had before revealed to him, that he should not dye before he had seen the Lord's Christ, the promised and long-expected *Messias* come into the world.

when the parents brought the childe Jesus] That is *Joseph* (the reputed father of *Jesus*: see Heb 7. 3.) and *Mary* his mother.

V. 28. *then took he him up*] With great joy did he imbrace Christ in his arms, and blessed God: that is, gave thanks and praise to God for Christ, now born in the flesh, which the spirit of God had likewise revealed unto him; for Christ in his state of humiliation was, as it is were, *fol in nubes*, not known by the testimony of carnal eyes to be the Christ, the Saviour —— *no man can say, that Jesus is the Lord, but by the holy Ghost*, 1 Cor. 12. 3.

V. 29 *Lord now lettest thou thy servant depart*, &c.] Now that thou hast shewed me the fulfilling of thy promise concerning my Saviour the *Messias*, whom thou hast given to raise up the tribes of *Jacob*, to restore the preserved of *Israel*, and a light to lighten the Gentiles to be thy salvation unto the end of the earth, Isa. 49. 6. Heb. 2. 10. & 5. 9. now I willingly and cheerfully leave this present life.

V. 30. *for mine eyes have seen thy salvation*] Psal. 98. Isa. 52. 10. he did before this time see Christ with the eye of faith, as *Abraham* did, and rejoyced: but now he saw with his bodily eyes that fulfilled which he before expected.

V. 31. *before the face of all people*] As that which thou wilt make manifest to all nations, but thus he speaketh after the manner of the Prophets, concerning that which was future, as if it were present, for the infallible certainty thereof: Christ was not yet, but some time after revealed, by the preaching of the gospel, unto the nations; but he thus speaks, as of that of which he was fully assured, in its time should come to passe.

V. 32. *a light to lighten the Gentiles*] A light to shine unto the Gentiles who were aliants to the covenant of God, and fast in the region and shadow of death, *Matthew* 4. 16. that is, ignorance and spiritual blindnesse: now shall he teach them the knowledge of God, and life everlasting: he alludeth to Psalm 98 2. Isaiah 42. 6. and 49. 6. this is that which God promised by all the Prophets, the sum of whose words is, that all Nations of the world should look up to Christ, the onely author of salvation. See Isaiah 8. 12. Colos. 3. 5. Ephes. 5. 3. 1 Corinth. 6. 4. Acts 26. 16. Isaiah 60. 1. &c.

the glory of thy people Israel] With whom he had a covenant; they were Christ promised: among them was he born in the flesh: see Rom. 1. 3. Rom 9. 5. to them he first offered the Covenant of free-grace in him.

V. 33. *marvelled*] Not because they believed not (being confirmed by so many testimonies of the *Angels*, Shepherds, and Wisemen) but because they apprehended an admirable concurrence of all these, declaring the truth of God fulfilled in Christ.

V. 34. *Simeon blessed them*] He prayed for the successe of Christs Kingdom, and *Josephs* and *Maries* prosperity.

behold this child is set for the fall &c.] This κεῖται, *is set*, importeth not onely the event, but also the decree of God: which when it is come to the execution thereof; then, as we must understand, that the free grace of God (calling and working faith in the Elect to apprehend the merits of Christ for their justification) cometh between the decree of saving them, and their salvation: so, between the fall of Reprobates, and Gods decree concerning them, their own corruption, and wilful unbelief intercedeth: so that as God justly decreed to punish them for that which he foresaw in them from eternity: So doth he no otherwise execute that his counsel in time, than by a just punishment of their wickednesse; and they bear no more than that which themselves have caused, and truly deserved: and so understand this place, That Christ was set or appointed for the fall and greater condemnation of unbelievers (who wilfully fall upon this rock of offence which God layed in *Sion*) and for the resurrection and recovery of the Elect to whom he giveth faith, Ephes. 2. 8. So God saveth the Elect in free mercy, and casteth away the Reprobate in absolute justice, whom he predestinated to just punishment, but not to sin, but for sin. See Isaiah 8. 14, 15. Rom. 9. 3. 1 Pet. 2. 8.

which shall be spoken against] By unbelievers and wicked men, the enemies of Christ and the Gospel; who, however dissenting among themselves, yet all combine against him, as if he were the onely mark for all the powers of Hell to shoot at.

V. 35 *a sword shall pierce*] That is, bitter sorrows shall afflict thy heart: he seemeth to allude to Psalm 105. 18. This he faith concerning *Maries* heart-grief which she should conceive for her dear Sons sufferings, to which she was conformable in a double capacity: first as a tender mother: next as a true member of his mystical body wherein his sufferings were meritorious, and sanctified hers.

V. 36. *A prophetesse*] That is much exercised in the holy Scriptures, and inspired of the holy Ghost to declare things hidden, extraordinary, and unusual. See 1 Sam. 18. 10. or things to come. See Acts 11. 28. 1 Cor. 14. 3. Judg. 4. 4. 2 Kings 22. 14. this *Luke* inserteth to shew the authority by which she spake, not as a vulgar woman; and to the same end serveth the description of her.

V. 37. *departed not from the temple*] Not that she was a *Recluse*: but this sheweth that she daily frequented the temple: *night and day*, or *continually*, in such acts of Religion, import a constancy, without ceasing, not without intermission. See 1 Thess. 5. 17. 1 Tim. 5. 5. Luke 24. 53. 1 Thess. 3. 10.

V. 38. *At the same instant*] *Gr.* the same hour: see Matthew 9. 22.

gave thanks likewise] *Gr. answered in confession*: confessed accordingly, as *Simeon* had done; agreeing in her testimony with his, who had professed Christ, now presented before the Lord to be the promised Saviour.

and spake of him to all] She spake of him to all them who, frequenting the temple, expected salvation by Christ: those now heard what *Anna* said, and probably she spake the same elsewhere as occasion served.

that looked for redemption] (Mark 15 43. and here verse 25.) As now at hand, and at the door: though there was a fearful apostacy in Israel, and depravation of Religion, yet still God had his Church among them, some who expected salvation by Christ.

V. 39. *They returned into Galilee*] That is, Joseph and Mary with the child Jesus, after they had been in Egypt, as Joseph was warned by the Angel, which story Matthew recordeth, *Mat.* 2. 13. &c. and this Evangelist omitteth in pursuit of the following History; for as *Ethiphanius. Alog haeref.* 51. *c.* well observeth: God gave every Evangelist his proper task: so as that they related somethings συμφώνως ἀλλήλοις with one accord and equally; thereby shewing that they all drew out of the same fountain: other things omitted of all the rest, one of them rehearseth, as the holy Spirit gave him that for his part, as hath been noted.

V. 40. *Filled with wisdom*] With admirable wisdom shewing in self in him as he grew up: this was the effect of the Deity dwelling in him, shining from under the vail of his assumed humanity; to the Deity could nothing be added: an infinite cannot encrease: in the humanity he was as we in all things, without sin, Hebr. 4. 15, and so had a native ignorance of some things; from, which he grew as he encreased in age: for though the Deity and humanity were but one person, yet were not the incommunicable properties of the Deity given to the humane nature: the Deity was infinite, omniprelent, &c. so was not the humanity, &c.

V. 41. *The passeover*] See *Mat.* 26. 2. and Luke 22. 1. they went up to the Passeover as was commanded, Deut. 16. 1. It seemeth *Mary* came up of her own free devotion, as did also *Hanna*, 1 Sam. 1. 2. &c.

V. 43. *Fulfilled the dayes*] The dayes of the feast prescribed by the Law, Exod. 23. 15. That is, the feast of *Passeover*, which began the fourteenth day of the first moneth at even; when the *Paschal* Lamb was to be slaine, in remembrance of their deliverance out of Egypt, Deut. 16. 3. as also to prefigure Christ our *Passeover* (1 Cor. 5. 7.) the Lamb that taketh away the sinne of the world, John 1. 29. to be slain in the Evening of time, Acts 2. 17. Hebr. 1. 2. 1 Pet. 1. 20. 1 John 2. 18. which we are to remember by the supper of the Lord, 1 Cor. 11. 25, 26. until he come again. Now albeit this feast of Passover was but one day in the year to be kept; yet hereunto were joyned the seven dayes, the feast of unleavened bread immediately following the same; which began the fifteenth day of the same moneth: this vailed many excellent mysteries 1. The seven dayes figured the whole time of our life, wherein we must eat the bread of affliction, Deut, 16. 3. Gen. 3. 19. Acts 14. 22. 2 Tim. 3. 11, 12. 2. We must all our life time thankfully remember our deliverance by Christ, our Passeover. 3. We must purge out the old leaven of malice and wickednesse, not onely for some few dayes, but all our dayes, that we may keep the feast with *the unleavened bread of sincerity and truth*, 1 Cor. 5. 8.

the child Jesus tarried behind] Not out of any disobedience, but to shew what his office was, to which he was designed by his Father; the Prophets foretold hereof, Isaiah 61. 1. and Christ mentioned it; chap. 4. 43.

V. 44. *To have been in the company*] ἐν τῇ συνοδίᾳ. the *Syriac* Interpreter giveth *cum comitibus eorum* with the company or companions in the way, for they used to come up to the feasts at Jerusalem from all parts of the land in great companies; and so to return home again.

V. 45. *They returned back*] Not without great perplexity of mind; that not onely for losse of time, labour, and the company of their friends and kindred, but principally for fear of the child Jesus.

V. 46. *The midst of the Doctors*] With the Doctors: it is an *Hebraisme*: as c. 22. 27. it may be he sat at their feet, not in the chief seats; of which Luke 11. 43.

V. 47. *Were astonished*] ἐξίστατο properly signifieth, they were out of themselves with admiration; it was beyond their understandings which they heard, in the preludium, and first relish of Christs ministery: the same word used c. 24. 22. *Budæus* interpreteth, *ad stuporem usque nos perculerunt*.

V. 48. *Thy father and I*] *Theophylact* thinketh the thus calleth him in respect of the Jews, ὅτι μὴ νομοθετῆσι ἐκ πρωτείας οἴεται; but indeed the thus called him, because though he was not his natural father, yet was he (as *Epiphanius* faith, *Ebionit. haeres.* 30.) ἐν τάξει, that is, *vice*, or *munere*, a father: the Evangelist best expresseth it, his supposed father, c. 3. 23.

V. 49. *My fathers business*] ἐν τοῖς τοῦ πατρός μου — in the things which are my fathers: the *Syriac* giveth it, *know ye not that I must be, בבית אבי debeth abhi*; *in my fathers house?* that is, the temple where they found him; the meaning is, doing that which appertained to mans salvation: his purpose was to shew, that though duty to parents must be observed, yet duty to God must be preferred, *Mat.* 10. 37.

V. 50. *They understood not the saying*] For his office of a *Mediator* and Saviour was not yet known to them, though the Angel had foretold it, *Mat.* 1. 21. and *Zachary* had prophesied it, Luke 1. 68. &c

V. 51. *Was subject unto them*] From that time till he was about thirty years old, c. 3. 23. *Mark* 6. 3. this subjection was not *infirmitatis*, but *pietatis*, as *Ambros. in Luc. l.* 2. *c.* 2. observeth, *disce quid parentibus tuis debeas*, saith the same, thou owest to thy mothers trouble, sorrow, and danger, in bringing thee into the world, who when the hath brought forth what the long desired, *partu absoluitur, non timore*; she is delivered of the birth, not her fear: many labours and cares of Parents belong to the education of children; oughtest thou not for all these, to require them with thy obedience?

V. 52. *Increased in wisdom*] As a child *lege humanae naturae* as *Euthymius* faith well, he encreased by little and little; for as God, he was absolutely perfect: because he assumed a reasonable soul as well as an humane body; the Deity thereto united was so vailed, that the graces thereof shewed themselves by certain degrees, according to the maturity of his humane faculties; and so he *encreased in wisdom*; though the fulnesse of the Godhead dwell in him, *Colossi.* 3. 9

and stature] ἡλικίᾳ In stature of body, the *Gr.* word also signifieth age So he, as man encreased in body and soul; *Nam sicut carnis est aetate proficere, sic est animae sapientiâ & gratiâ profecisse. Fulgent. de myst. Mediat. ad Thras. lib.* 1.

CHAP. III.

Verſe 1. OF *Tiberius Cæſar*] This was ſucceſſour of *Auguſtus Cæſar*, in whoſe reign Chriſt was born, chap. 2. 1. after *Julius*, and *Auguſtus Cæſar*, the following Emperours were ſtiled *Cæſars*, as the Egyptian Kings were called *Pharaohs*, and *Ptolemies*. See *Alexand. ab Alexandro. Genial. dier. lib.* 1. *cap* 2. Mark the admirable *candor* and diligence of the *Evangeliſt* in hiſtorifying the circumſtances of our Saviours Nativity, and entrance into his publick miniſtery, that the truth thereof may evidently appear: he telleth in what place, what Emperours reign, and who were witneſſes, &c.

Pilate being governour] Or Deputy, appointed by the Roman Emperour to govern that Province.

Herod being Tetrarch, &c.] See on Mat. 14. 1. This was *Herod Antipas. Joſeph. de bel. Jud. l.* 2. *c.* 4 whom *Tiberius* made *Tetrarch* of *Galilee*.

of Iturea, &c.] Hereof read *Joſeph. de bel. Jud. lib.* 2. *c.* 4. & *lib.* 3. *cap.* 2. *Adricomius. Theatr. ter. ſ. Neptalim.* 59. 60. it is a mountainous Region at the foot or mount *Libanus*.

Trachonitis] This country ſaith *Jerom de locis Hebraicis*, is by the Deſart of *Arabia* which joyneth to *Boſra*. *Joſephus de bel. Jud. lib.* 2. *chap.* 4. calleth it *Trachon*: it is a great Region beyond *Jordan*, lying between *Paleſtine* and *Cœleſyria*. See alſo *Plin. nat. hiſt. l* 5. *c.*

of Abilene] This country *Adricomius Theat. Neptalim.* 4. ſaith, took its name from *Abila*, *Abyla*, or *Abela*, a famous city of *Cœleſyria* neer mount *Libanus*. *Jerom de loc. Hebraic.* mentioneth three Towns and Cities in ſeveral countreys called *Abela*; this Evangeliſt would not omit *Lyſanias Tetrarchie* becauſe many Jews dwelt therein, in the borders of *Decapolis*, whence many came to hear Chriſt, Mat. 4. 25. Mark 5. 20. & 7. 31. See *Iſ. Cauſabon. exercit.* 13. 3.

V. 2. *Annas and Caiphas being the high prieſts*] There were three degrees of miniſters under the Law; *Prieſts*, *Levites*, and *Nethinims*: over theſe the high Prieſt was chief; and that office was ſucceſſively tied to the line of *Aarons* firſt born, all the reſt of his poſterity were Prieſts: but there was to be but one high Prieſt, at whoſe death another was ſtill to ſucceed: that two are here named high Prieſts together; ſome think that the *Grecian* Kings, at their pleaſure made high Prieſts to officiate by the year, not for life. V. *Shindler lex. pent. in* כהן others impute this diſorder and violation of Gods Law concerning the perpetuity of this office in one man during life, to the power and covetouſneſſe of the Romans. But for better reſolution we muſt conſider that the high Prieſt had alſo his ſuffragan, or סגן *ſagan*, who in caſe of the high Prieſts pollution, performed his office: Such was *Zephaniah*, Jer. 52. 24 the high Prieſt his ſelf was called כהן הראש *cohen haroſh*: ἱερεὺς ὁ μέγας 2 Kings 22. 8. and ἱερεὺς πρῶτος, 2 King. 25. 18. the firſt or chief high Prieſt: or כהן הגדול *cohen hagadol*, *the great high Prieſt*; the ſuffragan, who alſo was called high Prieſt) was ſtiled כהן משנה *cohen miſhne*. ἱερεὺς ὁ δεύτερος 2 Kings 25. 18. or as ſome read, υἱὸς τῆς δευτερώσεως, as we give *the ſecond Prieſt*. Jer. 52. 24. The ſecond Prieſt, that is, ſuffragan or vicar, ſo was *Caiphas* here ſuffragan to *Annas* his father in law, who was the high Prieſt: but the Evangeliſt, John 18. 24. after their vulgar manner of ſpeaking, calleth him τὸν Ἀρχιερέα. See *Joſ. Scaliger. Proleg. in Euſeb. Iſ. Cauſabon. Exercit.* 13. 4 and *D. Godwin. Moſes* and *Aaron. l.* 1. *c.* 4 See note on John 18. 13.

the words of God] That is a ſpecial revelation and command to execute his office, Luke 1. 80. without which he might not have baptized. See John 1. 33. ſee alſo Heber. 5. 4, 5. I would the *Anabaptiſts* would throughly examine their own conſciences, who ſent them to re-baptize; and that they would no longer deceive others, and themſelves.

V. 3. *And he came*] Out of the deſert into the inhabited places, that he might execute his charge in preaching repentance unto the people for the remiſſion of ſins. See Mat. 3. 1. Mark 1. 4.

V. 4. *The voice of one crying, &c.*] Iſai. 40. 3. See on Mat. 3. 3. and on John 1. 23.

V. 5. *Every valley ſhall be filled*] All impediments ſhall be taken away, ſo that the way of God and eternal life by Chriſt, ſhall be plain and evident to him that believeth; which by the works of the Law, as it was obſcure under thoſe ſhadows, ſo alſo impaſſable by reaſon of the infirmity and corruption of fleſh and blood. Rom. 3. 20. Gal. 3. 11, 12. Rom. 9. Rom. 8. 2, 3.

V. 6. *All fleſh ſhall ſee*] See chap. 2. 30. All ſorts of men to whom Chriſt the Saviour of the world ſhall be preached and revealed. See Pſal. 98. 2. Iſai. 52. 10. Acts 10. 35.

V. 7. *generation of vipers*] See on Mat. 3. 7. That is, as *Gregory hom.* 20. interpreteth, *Malæ ſoboles malorum parentum actionem imitantes*, wicked children imitating their wicked parents.

to flee from, &c.] See on Mat. 3. 7

V. 8. *bring forth fruits*] See on Mat. 3. 8

Abraham to our father] See on Mat. 3. 9. Which prerogative, ſimilitude of manners may rather claim, *Quam ordo majorum* ſaith *Ambroſ. in Luc. lib.* 2. *cap.* 3. than order of parentage.

of theſe ſtones] See on Mat. 3. 9 *Gregory* underſtandeth by ſtones *cordia Gentilium*, the inſenſible hearts of the Gentiles, not apprehending the things of God, *Hom.* 20. So *Ambroſ. in Luc. l.* 2. *c.* 3. underſtandeth here *ædificationem eccleſiæ*, the edification of the Church of Chriſt, conſiſting of *living ſtones*, 1 Pet. 2. 5. and thoſe principally of the *Gentiles* to be converted.

V. 9. *The axe is laid to the root of the trees*] See on Mat. 3. 10. the metaphor ſhewed them, that the inſtruments of their deſtruction (ſuch as were *Titus* and *Veſpaſian*) were near, and ſhould quickly execute; except they repented: the axe is laid to the root. *cum tota ſimul progenies cum parente tollitur. Greg hom.* 20. when the whole progeny is cut up with the parent: which judgement then threatned the *Jewiſh* nation and long it was not, before it came upon them.

V. 10. *What ſhall we do?*] Their hearts being toucht, with *Johns* preaching they enquire (as *Peters* hearers alſo did Acts 2. 37.) what they ſhould do? as if they ſaid, what fruits muſt we bring forth, that we may flee from the anger to come, having heard the ſevere doctrine by him delivered concerning their deſtruction, and the remedy to prevent the ſame, by him alſo propoſed; to wit, repentance, and the fruits thereof, verſe 8. they now deſire to be informed further, and more particularly concerning the ſame, as to particular callings, and duties thereof in order, to eſcape Gods judgement and be ſaved.

V. 11. *He that hath two coats*] As *Ambroſe* ſaith, to thoſe ſeveral ſorts of men he gave an anſwer, *ſingulis conveniens, omnibus unum*; convenient to every particular one, but in ſubſtance it was but one precept; that is concerning mercy and charity, which is *plenitudo virtutum*: the fulneſſe of vertue: the moſt acceptable fruit of repentance, without which, all religion is vain, and the anger of God hangeth over men. See 1 Cor. 13. 1. Jam. 1. 26 27. & 2. 14 1 John 3. 17. 1 John 4. 20. John 13. 35.

V. 12. *Publicans to be baptized*] Theſe were officers who received tribute, and cuſtom for the *Romans*. See on Mat. 9 10. and Mat. 5. 46. this office was erected among the Jews after that *Pompey* had ſubdued them (where ſee *Joſeph de bel. Jud. l.* 1. *c.* 5.) and they became tributary to the Romans, about threeſcore years before the birth of our Saviour: of *Publicans Cicero* and other Authors make often mention.

V. 14. *Exact no more, &c.*] He taxeth the unjuſt exactions whereby ſuch men commonly grieve the people: therefore chap. 19. 8. *Zacheus* in his converſion, proclaimeth reſtitution, without which (where there is any ability) can be no true repentance: not that the office was unlawful, but becauſe oppreſſion and religion are inconſiſtent: therefore, of many ſins whereof John Baptiſt might have admoniſhed them, he inſtanced onely in that to which they were commonly given, and which cannot ſtand with charity and equity; without which, faith is dead, and all religion counterfeit.

V. 14. *Do violence to no man*] Or put no man in fear by your violence, and ravages.

your wages] Let your pay, and allowance of victual, apparel, or appointed quarter content you: extort no more: *if Chriſtian diſcipline had diſallowed all wars, it ſhould have been told theſe that asked counſel, ut abjicerent arma*, that they ought to lay down their arms. *Auguſtine Marcelin, ep.* 5.

V. 15. *People were in expectation*] Or *in ſuſpence*; Conſidering the unuſual auſterity and excellency of John, they began to have hope that he was their long expected Meſſias. So the Syriac expreſſeth this προσδοκῶντος, by the word סבר *Sebar*: which ſignifieth hope: as alſo סברא *Sabro*, Acts 24. 15. 1 Tim. 5. 5. &c. alſo it ſignifieth joyful tidings, the Goſpel, &c. Luke 2. 14. Mat. 4. 23. &c.

V. 16 *I indeed baptize you with water &c.*] Meaning that he adminiſtred onely the external ſign and Sacrament, but Chriſt would give the inward effect thereof, for the waſhing away their ſins. See on Mat. 3. 11. Mark 1. 8. John 1. 26 Acts 1. 5. Acts 11. 16. & 19 4.

and with fire] Meaning that Chriſt would cleanſe them from their ſins, as fire doth the gold from droſſe. See Acts 2. 3.

V. 17. *Whoſe fan is in his hand*] See on Mat. 3. 12. the preaching of the Goſpel is as a fan in Chriſts hand: before the truth is preached, all ſeem one confuſed heap; chaffe and wheat, good and bad are undiſtinctly one maſſe in the Church: it is the fan which ſeparateth the chaffe: thus he ſhewed the Jews, that there was now coming a purging blaſt of the truth to be preached, which ſhould make them fly out of the Church, as chaffe out of the floor, in which they with their many corruptions had hitherto but filled up a place: this ſeparation Chriſt beginneth here, which ſhall be perfected in the life to come; and it is to be underſtood concerning the effect of the word preached, which proveth a *Savour of life unto life* to ſome, and a Savour of death to death to others: it edifieth and comforteth ſome, and enrageth others to an heat of perſecution of Chriſts Miniſters; concerning the final and abſolute ſeparation to life or death eternal, we may not here pronounce (of that he ſaith *Mat.* 13. 30. *Let both grow until the harveſt &c.*) That we now ſee by woful experience, many ſeparating from us, let none be offended: the wind bloweth out the chaffe from the floor, not the good grain, as *Cyprian. de ſimpl. prælat. tract* 3. ſaith let thoſe of light faith, as much as they will, flee away with every breath of tentation *eo purior maſſa frumenti in horrea Domini reponetur*, ſaid *Tertullian de præſcript. chap.* 3. the more purer heap ſhall be laid up in the Lords granary the Church; ſome of Chriſts diſciples taking offence at his words (John 6. 66.) ſeparated: do we wonder that ſome depart from his Church? theſe things ſhew us to be Chriſtians which we ſuffer according to the example of Chriſt; they went out from us, they were not of us, 1 John 2. 19.

V. 18. *Many other things*] This Evangeliſt wrote onely the ſum of Johns preaching, as much as might demonſtrate him to be the fore-ordained meſſenger to prepare the way of Chriſt, to whoſe Hiſtory he addreſſed his diſcourſe. See Mal. 3. 1. The ſpirit of God was not ſolicitous by the Scriptures to ſatisfie mans curioſity; but to reveal therein that which is ſufficient to make the believer wiſe to ſalvation. See Joh. 20. 30, 31. Joh. 21. 25. 2 Tim. 3. 16. 17.

V. 19. *But Herod*] See on Mat. 14. 3. and Mark 6. 17.

V. 20. *Added yet this above all*] This bloody fact helped to fill up the meaſure of his ſin, in that being incenſed againſt the word of God, he revenged himſelf on the Miniſter thereof as on an enemy: a ſad document to all perſecuters of Chriſts Miniſters, would they underſtand it.

V. 21. *Jeſus alſo being baptized*] See on Mat. 3. 13. Mark 1. 10. John 1. 32. he would be baptized, *non mundari volens, ſed mundare aquas* --- ſaith *Ambroſ. in luc. lib.* 2. *cap.* 3. not to be cleanſed, but to cleanſe the waters, that they being made clean by the fleſh of Chriſt who knew no ſin, might have *baptiſmatis jus* --- an ordinance, and right to baptiſm.

V. 22. *Like a dove*] See on Mat. 3. 16. John 1. 32. Why like a dove? (ſaith *Ambroſ.*) *ſimplicitatem enim lavacri requirit gratia.* Our baptiſm enjoyneth us to be ſimple and harmleſſe as doves.

V. 23. *About thirty years of age*] At which age the Prieſts were to enter into their function, Num. 4. 3, 35. &c.

being (as was ſuppoſed) the ſon of Joſeph] For Chriſt as man, had no father; as God, no mother; as it is ſaid of *Melchiſedec* his type, Heb. 7. 3.

Son of Eli] Luke aſcendeth from the laſt father to the firſt, and Matthew contrarywiſe deſcendeth; extending his rehearſal no further than to Abraham; to aſſure the Jews of Gods promiſe in Chriſt fulfilled to them. Luke rehearſeth to Adam, to aſſure the Gentiles alſo of their intereſt in Chriſt, for as much as they were the ſons of Adam, though not of Abraham. Note alſo that the Jews reckoned their genealogies, not onely by the natural, but alſo by the legal deſcents: and that whereas divers men had two names: one of the Evangeliſts reciting one, and the other another, they yet agree in the ſame perſon.

V. 31. *ſon of Nathan*] Zach. 12. 12. 2 Sam. 5. 14. 1 Chron. 3. 5.

V. 32. *ſon of Booz*] Ruth. 2. 1. and 4. 18.

ſon of Naaſſon] 1 Chron. 2. 10.

V. 34. *ſon of Thara*] Geneſis 11. 24. 26.

V. 36. *which was the ſon of Cainan, which was the ſon of Arphaxad*] *Moſes* ſaith *Arphaxad* begat *Sala*, Geneſis 10. 24. but this Evangeliſt reckoneth *Cainan* between *Arphaxad* and *Sala*. For the reconcillation of theſe places, and the better underſtanding thereof, conſider,

1. That all the word of God is infallibly true, and without all contradiction, John 17. 17. 2 Tim. 3. 16. though we underſtand not ſome; neither how to reconcile others of them.

2. That not one jot, or tittle of the Scriptures, in matter of ſubſtance, hath paſſed away, or ever ſhall, until all be fulfilled, Mat. 5. 18. Luke 16. 17.

3. That ſome perſons mentioned in holy Scriptures were *binomii*, ſuch as had two names: ſo *Eſau* was alſo called *Edom*, Gen. 25. 30. Gen. 36. 1, 8. *Jerom. adverſus Hevild.* inſtanceth in *Raguel Moſes* father in law, called alſo *Jethro*. So alſo in *Gedeon*; *Ozias, &c.* So was *Simon* alſo called *Peter*, John 1. 42. *Joſeph* was alſo called *Barſabas*, and ſurnamed *Juſtus*, Acts 1. 23. So *Simon* was called *Niger*. So *Judas* was ſurnamed *Barſabas*, Acts 15. 22. ſome think *Shem* was called *Melchiſedec*.

4. That Gods Spirit in opening the truth of holy Scriptures (as *Lactantius* well noted, *lib.* 2. *cap.* 9) would have us know thoſe things which concern life eternal, and the means thereto; other things he omitted or cauſed to be abridged. See John 20. 30, 31. John 21. 25. therefore Matthew omitted 3. deſcents. Mat. 1. 8. where it is ſaid, that *Joram* begat *Ozias*: *Ahaziah*, *Ioaſh*, and *Amaziah*, are omitted. See 1 Chron. 3. 11, 12. See note on Mat. 1. 8. ſo Chriſt is called the Son of *David*, Mat. 1. 1. you muſt underſtand that many *generations* and forefathers according to the fleſh, came between. So Luke 1. 5. Luke 13. 16. &c. It is probable which ſome ſay; that ſeeing Matthew propoſed to mark a threefold ſtate of Iſrael from the promiſe made to Abraham concerning Chriſt, unto the time of his coming in the fleſh; he reckoneth three times 14 generations; within which compaſſe holding himſelf, he was not curious of choice, but indifferently mentioneth holy and wicked, and ſo many in ſucceſſion; his principal ſcope being to ſhew the truth of Gods promiſe fulfilled in Chriſts incarnation. And certainly *Moſes* alſo intending to ſhew how God ever had his Church, and to declare the truth of his promiſe concerning Chriſt, principally took care to ſhew in what line the Church continued; neither reckoning all the Saints which were in that line, nor them onely which were holy; nor all deſcents in a direct line, without intermiſſion of any perſon.

5. There are many elliptical and ſhort ſpeakings in Scriptures: ſo that the interpreter muſt neceſſarily inſert the word, or words there underſtood, as Luke 7. 11. ἐν τῇ ἑξῆς underſtand ἡμέρᾳ: which the Syriac inſerteth; or καιρῷ as it ſeems *Theophylact* doth, reading ἐν τῷ ἑξῆς: *deinceps*, as chap. 8. 1. ἐν τῷ καθεξῆς. So John 5. 36. *I have witneſſe*, μείζω τοῦ Ἰωάννου; that is, μείζω τῆς τοῦ Ἰωάννου as the learned *Beza* noteth: the full ſpeech muſt have been μείζω τῆς μαρτυρίας τοῦ Ἰωάννου: greater than that teſtimony of *John*. So Acts 15. 5. ἐξανέστησαν δέ τινες, there εἶπον (*they ſaid*) is underſtood. So Mat. 21. 30. The ſecond ſon ſaid, ἐγώ; underſtand ἀπέρχομαι, or ποιήσω, I will go, or will do ſo. So Mat. 1. 6. ἐκ τῆς τοῦ Οὐρίου where γυναικὸς and the word γενομένης are to be underſtood: *Uriahs* wife, which became *Davids*. So Rom 11. 4. τῇ Βάαλ, that is, τῇ εἰκόνι τοῦ Βάαλ. So Mark 14. 43. παρὰ τῶν Ἀρχιερέων: underſtand πεμφθέντες or ἀποσταλθέντες, ſent from the high Prieſts. See Acts 9. 11.

6. That the article ὁ, is ſometimes put to ſignifie that which is, or is called ſomething notable, Mark 15. 16. ὅ ἐστι πραιτώριον, which is called the pretory: ſometimes that word is expreſſed: as, Luke 21 37. τὸ ὄρος τὸ καλούμενον ἐλαιῶν, that is, τὸ ὄρος τῶν ἐλαιῶν: as, Mark 11. 1. Luke 22. 39. of which *ellipſis* of the word הר, we read alſo 2 Sam 15. 30. Sometimes the Greeks double the article, and propoſe it to both names, Iohn 1. 42. Iohn 6. 69.

7. For concluſion then (ſeeing all the Scripture is infallibly true, and no jot thereof may paſſe away) we muſt underſtand that (whereas *Luke* here nameth *Cainan*, between *Arphaxad* and *Sala*, which *Moſes* in the ſame genealogie doth not, Gen. 10. 24) *Moſes* in that epitome of Hiſtory, ſaying *Arphaxad* ילד *jalad* 70 ἐγέννησε *begat Sala*, muſt be no otherwiſe underſtood, than Mat. 1. 8. Joram (ἐγέννησε) *begat Ozias*: not immediately, but as one of his progenitors: as, 1 Chron 3. 11. &c. or as the whole *ſeries* of this genealogie is elliptical υἱοῦ being ſo often underſtood: So may we here underſtand καλουμένου; as if we read Ἔβερ τοῦ Σαλά, τοῦ καλουμένου Καϊνάν. *Eber the ſon of Sala, who was alſo called Cainan*: and ſo this article τοῦ may here be underſtood, as ſet to diſtinguiſh this ſurnamed *Cainan*, from his anceſtour of the ſame name mentioned, Gen. 5. 9, 12, 13, 14. and here verſe 37. or if we underſtand here λεγομένου, it may onely point out the vulgar errour, which it may be the miſtake or corruption of the 70. Interpreters brought in; that being then the vulgar and commonly received tranſlation of the old Teſtament into the Greek tongue; and ſo may the Syriac reading here be underſtood, *ſhala* בר קינן *bar Kainan*, that is, דמת קרא בר קינן *demeth kere bar Kainan*, which is called the ſon of *Cainan*: ever neceſſary in difficult genealogies, is that rule of the Apoſtle, 1 Tim. 1. 4. that we give not heed to endleſſe *genealogies, which miniſter queſtions, rather than godly edifying which is in faith*: the end of the commandment being charity out of a pure heart, and of a good conſcience, and of faith unfeigned. See alſo Tit. 3. 9. *Theſe things are written that we may believe, that Ieſus is the Chriſt the Son of God*, and that believing, we may have life through his Name, Iohn 20. 31.

The ſon of Shem] Gen. 11. 10 &c.

V. 37. *the ſon of Methuſala*] Gen 5. 21 &c.

V. 38 *the Son of God*] God is the univerſal Parent, and Creatour of all men. See Deut. 32. 6. 18, 19. But *Adams* parentage extendeth to God his Maker, who had not (as all other meer men,) any humane Parent: therefore the Syriac readeth דמן אלהא *demen eloho*, who was of God.

CHAP. IV.

Verſe 1. JEſus being full of the holy Ghoſt] Whoſe fulneſſe dwelt in him from the time of his conception: but the graces thereof were now more fully revealed, when he began to execute the office of the Meſſias: and hence we all receive, Iohn 1. 16.

from Iordan] After his baptiſme there, Matthew 3. 13. &c. *Mark* 1. 9.

led by the ſpirit] See on *Mat.* 4. 1. *Mark* 1. 12. Chriſt's temptation and faſting preſently follow, and are adjoyned to his baptiſme; as to teach us to expect *Satans* fierceſt charges when we give our names to Chriſt, and ſet our hearts to ſeek the Lord in newneſſe and holineſſe of life; ſo how we muſt prepare and arme our ſelves to reſiſt temptations. *See Mat* 26. 41. *Mat.* 17. 21.

V. 2. *Fourty dayes*] See on *Mat.* 4. 2 *Mark* 1. 13.

tempted of the devil] *Mat* 4. 3. He was in the wilderneſſe fourty dayes, where the devil tempted him: he was manifeſted that he might deſtroy the works of the devil: therefore he preſently began his combate with him that he might overthrow his kingdom: he would not exceed the faſts of *Moſes* and *Elias*; ſome think it was that *Satan* might not ſuſpect him to be greater than they; *Theophylact*, *Euthymius*, leſt otherwiſe, ſaith *Chryſoſtom*, ἄπιστος ἐδόξεν ἂν ἡ τῆς σαρκὸς ἀνάληψις, his aſſumption of fleſh, ſhould

seem incredible. So also *Theophylact*, on Mat. 4.

eat nothing] See Mat 4. 2.

V. 3. *If thou be the Son of God*] Thus Christ presently after his baptism is tempted, shewing us therein, that Satans temptations most rage in the sanctified; *quia vilissimae est magis exoptatae sanctis*. *Hilar. in Matth. canon.* 3. because he most desireth victory over the Saints: others, *ut captivos & vectos contemnit & proteritis, &c. Cyprian. l.* 1. *ep.* 1. he passeth by as captives and conquered people, of whom he is already secure and assured.

command these stones. &c.] See on Mat. 4 3.

V. 4. *it is written*] Deut. 8. 3.

word of God] The meaning is by the Ordinance and Providence of God; whereby he enableth the creature to nourish man. See Mat. 4. 4. 1 Tim. 4. 5. Gen. 1. 29.

V. 5. *taking him up &c.*] Mat. 4. 8. That he shewed Christ here, all the kingdoms of the world in a moment, declareth that this shewing, was by a vision: otherwise all could not have been under view in a moment, as here it was.

V. 6. *that is delivered unto me*] This he spake of his own, as a lying spirit, John 8. 44. for he can do no more than God permitteth him, (Rev. 13. 7.) neither in giving nor taking away. See Psal. 75. 6, 7. Mat. 6. 27.

V. 7. *worship me*] Or, *fall down before me*: this the facetious impudent spirit saith, that failing in his other assaults, *nunc vel ambitione corrumpere, Hilar. can.* 3. he might (as he did the first *Adam*) corrupt him by ambition: it was ambition which cast him out of heaven; in which sin he still continueth; affecting the honour due to God alone, in that he would have us serve and worship him; as idolaters do, 1 Cor. 10. 20 2 Chron. 11. 15.

V. 8. *get thee behind me*] Avoid and get thee gone.

it is written] Deut. 6. 13 & 10 20. And so must we learn to quench all the fiery darts of the wicked, and to resist Satan with the sword *of the spirit*, which is *the word of God*. Ephes. 6. 16, 17.

him onely shalt thou serve] Christ interpreteth *Moses* words, by adding *him onely, &c.* because this is the true worship of God, to serve him onely. and no creature with him. See Rev 19. 10. and 22. 8, 9 Mat. 4. 10. this is an excellent shield against ambition *cavet enim ambitione religiosa devotio, Ambros. in Luc. l.* 4. c. 4. religious devotion is free from ambition.

V. 9. *brought him to Jerusalem*] See on Mat. 4. 5.

cast thy self down] Thus he tempteth: perswading men to hurt themselves, because without their own consent, he can neither hurt them nor compel them to do any evil: the comfort of the corrupted will is in every act of sin.

V. 10. *For it is written*] Psal. 91. 11. Thus the devil (as impious hereticks his disciples) perverteth Scriptures, either citing part, and leaving out the rest, as here he leaveth out (*to keep thee in all thy ways*: not in any evil way) or misinterpreting and misapplying them to their own destruction, 2 Pet. 3. 16. The Scripture saith not, cast thy self down, this Satan addes. *Irenens l.* 5. c. 3. See *Nazat. com. in Gr. Nazian. orat.* 40. *n.* 11

V. 12. *Thou shalt not tempt the Lord*] Deut. 6. 16. Matthew 4 7.

V. 13. *for a season*] For he set upon him furiously in his passion. See Luke 22. 53. John 14 10. in which last assaults, he came not (as *Ambros.* saith) *tentaturus, sed aperte pugnaturus*; not to tempt, but onely to fight.

V. 14. *in the power of the spirit*] That is, supported in that journey by divine power: so that he came speedily, by the same spirit, by which he was sustained without meat, fourty dayes in the wilderness; and with which he was abundantly furnished for the execution of his Ministry.

V. 15 *in their synagogues, &c.*] That is, in their Churches, wherein they met to hear the Lectures of the Law every Sabbath-day, Acts 15 21. Jerusalem was the place which God had chosen for his Temple, sacrifices, and other publick worship, there onely to be performed.

glorified of all] δοξαζόμενος, That is, magnified, admired, and praised, as for his doctrine delivered with divine power and authority, beyond the manner of all other teachers, Mat. 7. 28, 29. and here, verse 32 So also for his miracles, whereby he confirmed the same: by doing good to all, and in this (*all*) we must understand the most part: or excepting those, who out of envy, and the spirit of contradition, distasted any thing that was good: all others glorified him: the present praised him, and the absent celebrated his fame.

V. 16. *on the sabbath-day*] See note on Mat. 12. 1. and Luke 6 1. Mat. 13. 54.

and stood up for to read] As the manner was to read some portion of the Law and the *Prophets every sabbath-day*. See Acts 13. 15 and 5 21.

V. 17 *There was delivered unto him*] By some officer of that synagogue; according to the custom, to shew (saith *Ambros. in Luc. l.* 4. c. 4) that it was himself who spake in the Prophets; and to reuel their sacrilegious perfideousnesse, who say that there was one God of the old Testament, and another of the new, &c.

V. 18. *the spirit of the Lord is upon me*] See Isaiah 61. 1. The fulnesse of the spirit; all the gifts thereof: not by measure, it was on the Prophets and Apostles, and is on the faithful Ministers, in some good measure to enable them to their office and ministration. See Isaiah 11. 2. John 3. 34. Col. 2. 9.

because he hath anointed me] That is, endued me with graces, and assigned me thereto; the spirit resting on Christ, as ointment by the effects to us-ward, and of whose fulnesse all we have received, *grace for grace*, John 1. 16.

to the poor] He calleth them poor, who had not yet tasted of the riches of his grace, and the poor in spirit; as *Matth.* 5. 3.

to heal the broken-hearted] Those who have deep remorse for their sins, and terrour of conscience to repentance: such he calleth to him, *Mat.* 11. 28. See Isaiah 61. 2. Psal. 147. 3.

deliverance to the captives] To those who were held captive of Satan and sin (such as we all were by nature, Ephes. 2. 3. Rom. 7. 14.) this he did when he preached and proclaimed the new covenant of God, that is, free remission of sins to those who believe in him: that he hath fully satisfied Gods justice for us: this whosoever truly believeth, is by the same spirit (working faith and obedience in him) manumitted, and set at liberty from the kingdom of sin and Satan; although yet they exercised some tyranny over him in this present life. See John 8. 36. Rom. 6. 13, 14, 18.

recovery of sight to the blind] That is, spiritual illumination to them who were as yet ignorant of Christ the true light: see chap. 1. 78. *Mat.* 4. 16. for so he discovered himself in deeds, that they might see him present in his works, of whom they used to read in the books of the Prophets. *Hilar. can.* 3. *in Matth.* See also *Mat.* 11. 5.

to set at liberty them that are bruised] The meaning is, to free them who are burdened with sins, who wrestling under their heavy weight, have not of themselves, strength to shake them off: who are thoroughly humbled with the sense of their sins, and miseries: see *Mat.* 11. 28.

V. 19. *the acceptable year*] He alludeth to the year of Jubile, Levit 25 10. &c. signifying the time of grace, and reconciliation, wherein God setteth us at liberty in Christ, and sheweth his special goodnesse on mankind.

V. 20. *he gave it again to the Minister*] Of that synagogue, of whom he had received the same. It is said here, ἀποδοὺς τὸν βιβλίον --- closing the book; that is, rowling it up again; for they then used to write their books in volume or parchment, which they rowled up. See hereof on *Mat* 1. 1.

and sat down] It seemeth it was then in use for teachers to sit, or stand, as occasion required, Acts 13. 16.

were fastned on him] With desire to hear how he would interpret the place of Scripture which he had read unto them: as also for the fame they had heard of him; who without study, and ordinary means, became so incomparable a teacher. See John 7. 15.

V. 21. *this scripture is*] Or hath been fulfilled in your ears; meaning, that the same scripture which by his reading, had founded in their ears, was fulfilled, in his preaching: he being that person of whom the Prophet there spake.

V. 22 *all bare him witnesse*] All approved and commended his preaching, as extraordinary and admirable.

gracious words] Or words of *grace*: which by a divine sweetness drew their affection, with secret influence, and persuasion of the Holy Ghost wherewith he was filled, John 1. 14. see Psal. 45. 2. Cant. 4. 3. Isaiah 50. 4.

V. 23. *Physician heal thy self*] If thou canst do any thing, shew thy power here in thine own country; for he had done no miracle there: see *Mark* 6. 5. and here verse 25.

V. 24. *No Prophet is accepted*] See *Mat.* 13. 57. *Mark* 6. 4. John 4. 44. As if he had said; as the Prophets were contemned in their own country: so am I here, and therefore, wonder not that I do fewer miracles here than in other places; you may thank your selves for this: you contemn me and my ministration. This sheweth that God there withholdeth his graces, where his Ministers are contemned or undervalued.

V. 25 *many widows*] See 1 Kings 17 9.

shut up] When it rained not in three years and six moneths, Jam 5. 17. that which is said, 1 Kings 18. 1. --- *the word of the Lord came unto Eliah in the third year, &c.* understand of the third year of his living at *Zarephath*: for it rained not on the earth by the space of three years, and six moneths, Jam 5. 17.

V. 26. *unto Sarepta*] God oftentimes preferreth strangers before them of the houshold; for he is debtour to no man; therefore the men of Nazareth could not reasonably claim any privilege in Christ, because they believed not as others did.

V. 27 *and many lepers were in Israel*] See 2 Kings 5. 14. This appeareth in those four lepers whom hunger emboldened to venture upon the tents of the *Assyrians* beleaguering *Samaria*, in the Prophet *Elisha*'s dayes, 2 Kings 7. 3 &c.

V. 28. *were filled with wrath*] As commonly it cometh to passe among formal hypocrites, when their sins and punishments are touched and spoken of.

V. 29. *and rose up*] ἀναστάντες, rising up, and dismissing the assembly: going out of the synagogue, they thrust him out of the City.

unto the brow of the hill] To the cliff-side, there to destroy him; by casting him down.

V. 30. *But he passing through the midst of them, &c.*] He escaped miraculously out of their hands, which probably he did, not by making himself invisible, or any wayes changing the essentiall properties of his body; but by his Divine power, making himself way through the midst of his enemies, See Psalm 18. 29. and that as saith *Theophylact*, ὡ τὸ πνεῦμα φεύγων, ἀλλὰ τὸν κρείττω ἀναμένων: not to avoid suffering (for which he came into the world) but waiting for the appointed time, for his hour was not yet come; John 8. 59.

V 31. *He came down to Capernaum*] Being so evilly and unworthily entreated at *Nazaret* he did not command fire from Heaven, nor pestilence to destroy them; but leaving all to him that judgeth righteously, in pursuit of his ministry he goeth to preach the Gospel at a neighbouring city

V. 32. *for his word was with power*] That is, full of majesty and convincing authority: so that it smote the consciences of the hearers, with an awfull reverence and fear: as Matthew 7. 29. Mark 1. 22.

V. 33. *and in the Synagogue, &c.*] See Mark 1. 23.

V. 34. *let us alone*] ἐᾶ, *Away, Syr. fine me*; suffer me, or let me alone.

V. 35. *had thrown them in the midst*] Had thrown the possessed man in the midst of the people present.

V. 36. *what a word is this?* τίς λόγος, &c. what thing is this? what power is it, which with a word can doe these things? See Matth. 8. 27. Mark 1. 27.

V. 37. *the fame of him went out*] One telling another what admirable things they had seen him do: and hereby God confirmed the Gospel, and drew men to Christ, that they might believe and be saved.

V. 38. *and he arose out of the Synagogue, &c.*] See on Matt. 8. 14. Mark 1. 30.

V. 39. *stood over her*] He stood by her; and took her by the hand to lift her up, whom he immediately cured.

V. 40. *When the Sun was setting*] See on Matthew 8. 16. and on Mark 1. 32.

V. 41. *and the devils*] Mark 1. 34.

thou art Christ the Son of God] The devils confessed him in hope thereby to bring him into suspect with the multitude, therefore Christ forbad him to testifie of him: for as *Tertul. adverf. Marcion. l.* 4. *c.* 8. saith, Christ would have men, not unclean spirits to acknowledge him to be the Son of God: he had sent those before him, who were to manifest him, *utique digniores praedicatores*; that is, more worthy Preachers.

to speak] Or to say they knew him to be Christ.

V. 42. *when it was day*] See Mark. 1 35.

V. 43. *I must preach*] Mark 1. 37. sheweth the occasion of these words; all men seek for thee, said the Disciples to Christ: therefore he said unto them, I must preach, &c. he was not sent for one City only, but to be a Saviour of the world.

V. 44. *in the Synagogues of Galilee*] Herein he giveth us an example of obedience to God; in that he, who might have lived in honour and ease in Capernaum, would with much labour and hazard, travel about to preach the Gospel, and gain souls to God.

CHAP. V.

Verse. 1. AND *it came to passe*] See Matthew, 4. 18. Mark 1. 16.

the people pressed on him] ἐπικείσθαι sometimes importeth to be instant, or importunate; as Luke 23. 23. where it is said of the multitude of the Jewes, requiring Christ to be crucified, οἱ δὲ ἐπέκειντο --- *at illi imminebant, &c.* yet here it signifieth a pressing near to, or thronging upon him to see and heare him.

lake of Genezareth] which for the greatnesse, was called the sea of *Galilee*, Matt. 4. 18. Mark 1. 16. *Genesareth* was a City in the tribe of *Nephtali*; which *Herod* beautified with munificent buildings, and called it *Tiberias*, in honour of *Tiberias Cesar*: hence the adjacent region near Capernaum and Bethsaida, Mark 6. 53. as also this lake was so called. John 6. 1. It was anciently called כנרות *Cinnerot*, and כנרות *Chinnerotb*, Deut. 3. 17. Numb. 34. 11. Josh. 11. 2. and Chalde גינוסר *Ginnosar*, from the corruption of both words, it was called *Genesareth*. See on John 21. 1.

V. 2. *standing by the lake*] That is, lying near the shore: this manner of speaking is usuall with Sea-men, concerning a ship under sail; whereof they say, she standeth for the shore; or such and such a place: and the Latines used to call a road, where ships used to lie at anchor, *stationem, statio malè fida carinis*.

and were washing, &c.] to lay them up to some other time: as being for present without hope of taking any thing after so much labour lost.

V. 3. *And taught the people*] This *Evangelist* saith not what he taught, but Matt. 4. 17. It appeareth that the sum was, *repent, for the kingdom of heaven is at hand*.

V. 4. *Let down your net, &c.*] By this miracle, he will shew his new called Disciples his power, that they might not be offended at his poverty and form of a servant, which others contemned and despised.

V. 5. *Master, we have toiled, &c.* ἐπιστάτα; properly signifieth him that is chief governour or ruler.

at thy word] according to thy word: at thy command, because thou wouldst have us so to do.

V. 6. *A multitude of fishes*] So Christ blessed their labour; to teach them to depend on him, and his commands.

V. 7. *Began to sink*] That is, as the *Syriac* readeth: they were neer sinking, here appareeth an evident motive and cause of the Disciples so soon leaving their ships, nets and callings to follow Christ, for they heard his admirable Doctrine, which they thus saw confirmed by miracle. See verse 9. 10.

V. 8. *Depart from me*] This spake he out of conscience of his owne vilenesse, and the Divine presence of Christ. See 1 Kings 17. 18.

V. 9. *Astonished, and all that were with him*] Not onely *Peter*, but the rest were amazed to see the draught of fishes; apprehending a divine power in that work: therefore feared they the presence of Christ, by whose command all was done.

V. 10. *Fear not, from henceforth thou shalt catch men*] To comfort them, he declareth what shall be the effect of his presence; that they should thereby be enabled by preaching the Gospel, (which is that great draught-net of Gods Kingdome, Matthew 13. 47.) to draw men out of the bitter floods of sin to life everlasting; hereto Christ enabled them as he promised, Matt. 4. 18. all our sufficiency is of God. 2 Cor. 3. 5. who therefore did call; and so now can all ignorant men, to an effectuall and powerfull Ministry of the Word to save souls: but whom he thus calleth, he doth miraculously make able Ministers of the New Testament, 2 Cor. 3. 6. which when the false Apostles, (who pretend to extraordinary calling) can make appear, that God hath wrought in them, we shall believe they are indeed called to preach the Gospel: one thing is certain, Christ never called any idiot or unlearned man (to this Office) to leave him such, but to shew a miraculous power in enabling him to that, to which he called him, though Christ said this to *Peter*, (who it seemeth out of deeper sence of his own sins, and the Majesty of Christ shining in this miracle, prayed Christ to depart from him) yet it was a common grace here promised to them all; and so no prerogative of *Peter*; though Christ addressed this comfort by name to *Peter* whom he saw most afraid.

V. 11. *Forsooke all and followed him*] They were called to be Disciples before, John 1. 39. but now to be Apostles: therefore, though after their first hearing Christ, they returned to their calling again; yet now they leave all, and follow Christ in the Ministry of the Gospel.

V. 12. *And it came to passe*] See Matthew 8. 2. Marke 1. 40.

full of leprosie] this disease was somewhat common in these Eastern parts, and very hard to be cured: so that when Christ (by his Word and putting forth his hand to touch him) cured it immediately, the power of his Godhead appeared, which could as easily repaire, as create by his Word: See Matthew, 8. 3. &c

V. 13. *And touched him*] For, as *Tertullian* saith, *adv. Marcion. lib.* 4. *cap* 9. he touched him *à quo essi homo inquinari potuisset, Deus utique non inquinaretur*. By whom though man might be made unclean, God could not.

V. 14. *Charged him to tell no man*] For the time was not yet come that Christ would be glorified, being now in the form of a servant: and lest men who were not yet well acquainted with his Doctrine, should too much depend upon miracles.

goe and shew thy selfe to the Priest] He would not dissolve the Law, yet in force, but leave them more unexcusable, in that seeing the miracle, they would not believe in Christ, See Leviticus, 14. 4. 10.

V. 15. *So much more went there a fame of him*] They the more admired, and spake good of him, because they perceived that he did these miracles, neither for gaine nor applause of men.

V. 16. *Withdrew himself*] He withdrew himselfe from the multitude which followed him, lest he might seem to affect popular applause, or to move or occasion fetition against the civil magistrate; as also sometimes to rest from labour of preaching and going to and fro to heal the sick and infirm.

and prayed] thus he manifested himself God in his miracles, and man in performance of his mediators office, in preaching to, and praying for his.

V. 17. *The Pharisees, &c.*] See on Chap. 14 1. See Matthew 3. 7.

the power of the Lord was present to heale] That is, at this time the power of the Lord shewed it selfe in healing the sicke: it was ever with him; but it did not alwayes shew it selfe, as now when he preached the Gospel, and for the confirmation thereof, wrought these miracles. See Marke, 6. 5.

V. 18. *Men brought in a bed a man, &c.*] See on Mat. 9. 2, Mark 2. 3.

V. 19. *Let him down through the tiling*] διὰ τῶν κεραμων through the pavements: for their houses were flat roofed, and railed, or battlemented according to the lavv. Deut. 22. 8. to secure them from falling off; these pavements layed vvith tarrice, or the like material might keep out all vvet, these they digged or brake through, Mark 2. 4. this fetteth out the great faith of these men, and their confidence of Christ his povver and vvill to heal their sick: as concerning such pavements, See *Plin. lib. 36. cap. 5.*

V. 20. *When he saw their Faith*] That is, discerned it, the faith of the sick, and the bearers.

man, thy sins are forgiven thee] meaning both guilt and punishment: intimating, that all misery of body and soul, is an effect of sin, this sick man believed, and is to be reckoned among them whose faith our Saviour saw, and therefore he pronounced his pardon, and healed him.

V. 21. *And the Scribes and Pharisees*] See on chap. 20. 1.

who is this that speaketh blasphemies?] thus they blasphemed in accusing him of blasphemy.

V. 22. *Why reason you in your hearts*] Why think you such things? by discovering their thoughts, he declareth himself to be God, the καρδιογνώστης; Acts 15. 8. searcher of hearts, and therefore that he alone hath power to forgive sins.

V. 23. *Thy sinnes be forgiven thee*] His Divine Power appeared in the miracle, which when they either knew not, or maliciously dissembled, he repeateth the mans pardon, that thence, and upon their confession of that Principle, that none but God could forgive sinnes, they might conclude, and acknowledge him to be God and Man, and therefore the Saviour of the world.

V. 24. *Power to forgive sins*] See on Matth. 9.6.

V. 25. *He rose up*] See on Matt. 9.7.

V. 26. *And glorified God*] See on Matt. 9.8.

V. 27. *After these things he went forth, &c.* See on Matt. 9. 9. Mark 2. 14.

sitting, at the receit of Custome] that is, the Custome House, or place where they received Customes, or Imposts due to *Cæsar*.

V. 28. *He left all, rose up, &c.*] See Matt. 9.9.

V. 29. *A great feast*] Thus he expressed the joy of heart conceived from his present calling to follow Christ

V. 30. *Murmured*] Calumniating him, as if he were a friend of, and companion to the wicked: thus they hoped to discourage his new called Disciples from following him.

V. 31. *They that are whole need not the Physician*] See on Matt. 9.12: hereby he declareth their irrational malice: they murmured that he conversed with sinners; this was as *Augustine* saith, *de verb. Apost. ser.* 8. to find fault, *quod in domum ægroti intravit medicus*, that the Physician went to the sick man: Christ came that he might dissolve sinne, the worke of man; and save man, the worke of God.

V. 32. *I came not to call the righteous*] Those who seem so to themselves: or it may be understood simply; before Christ called and justified them, none were righteous; had any been such, Christ needed not have died for their Redemption. See Matthew, 9. 13. 1 Tim. 1.15. *Fulgentius de incarn. & gra D.n. Jesu. c.22.* faith well: if that man were not by any means curable, the Heavenly Physitian would not have come to recover him: again, if he could cure himselfe, *cælesti medico non egeret*, he should not have needed an Heavenly Physitian, if he could by any means have cured himself.

but sinners to repentance] See Matth. 9. 12. That is, to the acknowledgement, confession and detestation of their sins, and to newness and Holynesse of life: for Repentance is not onely in saying, I repent, God be merciful unto me, but in changing our minds, evil purposes and courses of life; and forsaking our sinnes: so the *Syriac* interpreteth it לרי בורתא *latteio butho, ad conversionem*, rightly, for as *Tertullian* saith, *adverf. Marcion. l. 2. c.24. pœnitentiæ nomen, non ex delicti confessione, sed ex animi demutatione compositum est*: the name of Repentance (μετάνοια) is not composed, or derived from Confession of sin, but change of the mind: so the Verb μετανοέω, whence it cometh properly signifieth, *post factum sapio*; or I so grieve for my errour or offence, that I will endeavour to mend it for the time to come.

V. 33. *And they said unto him*] See Matt. 9. 14. Mark 2. 18. The Scribes and Pharisees aske this question, v. 30. When their cavil about his company wasted off, they bring a second against his feasting: as if they had said, Why do you and your Disciples feast? Why do you not rather keep some fasting dayes? the Disciples of John came to Christ with the like question: it is likely, that the Scribes and Pharisees fomented the controversie on purpose to make dissention between Johns Disciples and Christs: this is the disposition not onely of Hypocrites, but also of some infirm men. John 3. 26. to desire to draw all men to their way, and to obtrude that for a Law to others, which pleaseth themselves, specially, in the placing sanctity in Ceremonial and external: so that Scribes and Pharisees, and Johns Disciples moved this question, and so they are united, Matke 2. 18.

and make prayers] they mean some solemn, extraordinary, and long prayers, such as Pharisees used in the streets and open places, Matt. 6.

V. 34. *Can ye make the children of the Bride-chamber fast, &c.* Meaning, that now was their time of rejoycing, not of mourning, while Christ their Saviour was with them; and that he would not burden his Disciples with too much rigour, for which they were not yet seasoned, nor more able to bear, than old Vessels to hold new Wine.

V. 35. *Shall be taken away from them*] He meaneth, that he would not be bodily present with them, after his ascension into Heaven.

then shall they fast] He intimateth the afflictions which his Disciples should endure after his ascension.

V. 36. *A parable unto them*] See Matt. 9.17. Mark 2.22. παραβολὴ, a comparison or similitude; it is of παραβάλλω, *comparo*, it is here a comparing of Heavenly things with earthly, See on Matt. 13.3: 18, &c.

no man putteth a piece of a new, &c.] See on Matthew, 9. 16, Mark 2.21.

V. 37. *No man putteth new Wine*] See Matthew, 9. 17. Mark, 2. 22.

V. 38. *New Wine must be put into, &c.*] See Matthew, 9. 17. Mark 2.22.

V. 39. *No man having drunke, &c.*] The sum and meaning is; that he disalloweth not seasonable Fasts, (For himselfe fasted) if they be without Hypocrisie, superstition, and vain-glory; but would shew, that men cannot so suddenly beare a change of life, from joy to sorrow; but, must be brought to it by little and little.

the old is better] commonly wholsomer, and to them that are accustomed thereto, more pleasing; so the rule of teaching and living, which Christ prescribed his, was of the Eternal will of God, and accommodated to his Disciples: but the Fasts of the Scribes and Pharisees, as their other externall rites, were later inventions of their Elders.

CHAP. VI.

Verse 1. *And it came to passe*] See Matthew, 12. 1. Mark, 2. 23.

on the second Sabbath] at the feast of *Pentecost*, when corn was ripe, Leviticus 23. 15. 14, 15, some think; others at the Passeover: for it is said, Leviticus 23. 15. *ye shall count unto you from the morrow after the Sabbath* (70. ἀπὸ τῆς ἐπαύριον τῶν σαββάτων. ——*unto the morrow after the seventh Sabbath, shall ye number*) *fifty dayes, &c.* See also Deuteronomy 16. 9. so that they understand here the morrow after the first Sabbath, or Passeover: but these Feasts contained divers dayes, and so continued two Sabbaths: so that the Sabbath here termed δευτεροπρωτῳ was the Sabbath next after the sixteenth of *Nisan*, or אביב *Abib*, (which signifieth an *ear of corn*, for herein their corn began to ripen, and this was their first moneth, and contained part of our *March*, and part of *April*;) the Jewes counting the forementioned fifty dayes, by numbering the weeks from the δευτέρᾳ; whence the Feast of weeks was named, according to the number of the Sabbaths following the δευτέρᾳ: so the first Sabbath following was δευτεροπρωτον σάββατον: the second δεύτερο δεύτερον: the third δευτεροτρίτον, &c. See *Scaliger. de emend. temp. l. 6. Jo. Druf. praterit. lib. 3. Is. Casaubon. Exercit. 14. n. 1. D. Godwin: Moses* and *Aaron. lib. 3. cap. 5. The. Beza*, on this place.

plucked ears of corn] this was lawful for any to do, Deut. 23.25. and for them, because they were hungry, Matt. 12. 1. as it was for *David* in his necessity to eat of the *shew-bread*, 1 Sam. 21. Rites and Ceremonies may not stand against Charity; which is the end of the Law, 1 Tim. 1. 4.

V. 3. *What David did*] See on verse 1. and on Matthew, 12. 4.

they which were with him] for though he went alone to the Priest, yet had he attendants staying for him, 1 Sam. 21. 2, 4.

V. 4. *Which is not lawfull to eate, &c.*] See Leviticus 24. 9.

V. 5. *The Son of man, &c.*] Me that gave this Law interpreteth the works of mercy, and necessity to be no breaches of the Sabbath day, Son of man often importeth man, as Psalm 8. 5. Isaiah, 56. 2. so saith *Athanasius. de com. essent. patris, &c.* οὐδρωπότητα δυτός, υἱὸν ἀνθρώπου, his Humane nature, the Son of man, Christ conversant as man with man, in the form of a servant: the Hebrewes called obscure and vulgar men בני אדם *bene adam*, and the more illustrious and honourable בני איש so Psalm 49. 2. which give low and high. *Ezekiel*, is often stiled בן אדם Sonne of man, c. 2. 8 & 3. 1, &c. Christ willingly professed Humility, who could have stiled himself the Son of the most High, intimating his Glory but thus he would for a time be clouded under the vail of his flesh, in which he came to suffer for men, that he might make them the Sons of God,

V. 6. *On another Sabbath*] Matth. 12. 9. Mark 3. 1.

was withered] After his former works, and doctrine concerning the Sabbath, he now proved by the testimony of God the Father, whose power concurred in this following miracle also, that he taught the truth: this poor mans hand was dead and useless, before Christ healed it: so Jeroboams hand was withered, 1 Kings 13. some take it for the disease which the Greeks called ἀτροφίαν, *a tabes*, pining, dying up, and withering for lack of natural moysture to nourish and strengthen the disaffected part.

V. 7. *Scribes*] See on c. 20. 1.

Watched him] seeing they could not fasten their calumny on the Disciples, they watched an occasion to accuse Christ of Sabbath-breaking: malice is as restless as the Devil.

V. 8. *Knew their thoughts*] Whereby his Divine knowledge might appear: for God onely knoweth the thoughts of men, 1 Kings 8. 39.

stand forth in the middest] that the miracle might be evident, in that all present, seeing his withered hand sodainly changed, and recovered, onely by his Word, might be convicted, or confirmed by the fight of that cure, which none but God could work.

V. 9. *I will aske you one thing*] The Scribes and Pharisees had questioned, whether it were lawfull to heal on the Sabbath. Matthew 12.10. Now Christ asked them a question; *is it lawfull on the Sabbath dayes to doe good*: taking that for granted which all would confesse, that it is indisputably good to shew mercy and to heal: the whole controversie was concerning the Circumstance of time; now indeed as *Prosper* saith, *malè celebrat Sabbatum, qui ab operibus bonis vacat*, he mis-celebrateth the Sabbath, who resteth from good works, and here bee putteth ψυχὴν, for life: (for concerning saving of Souls on the Sabbath, there was no question) So נפש is often used for the life, though it properly signifie the soul, Genesis 9. 4. Leviticus 17. 11. Lamentations 5.9. 1 Chron. 11.19, &c. and sometimes a Person Genesis 12. 5. Genesis 46. 15, &c.

V. 10. *Looking round*] Upon his convicted adversaries, as it were to see, if any would answer, he looked with anger. See Mark 3. 5.

V. 11. *Filled with madness*] That is, extreme anger and impatience; such is the condition of carnall and proud hearers, when any thing spoken crosseth their affection, or opinion, though never so erroneous.

V. 12. *Continued all night, &c.*] To teach us vigilancy and perseverance in prayer: what oughtest thou to do for thine own salvation: seeing Christ spent whole nights in prayer for thee? *Ambros. in luc. l. 5. c. 6.*

V. 13. *And of them he chose twelve*] Of them that followed him he chose, according to the number of the Tribes of Israel and the Patriarchs Matt. 10. Mark 3. 14. *R. 6.7*

Apostles] the word signifieth Ambassadours, or Messengers, See 2 Corinth. 5. 20. So *Clemens Romanus* said well, οὐ κόσμοι ἡμῖν ἐκηρύχθη σημεῖα ἀπὸ τῆς Κυρίου Ἰησοῦ Χριστοῦ, &c. the Apostles being sent by Christ Jesus preached the Gospel to us, as Christ did being sent of God: *ad Corinth. ep. pag. 54.* he therefore chose these Apostles, (being to ascend into Heaven) that he might commit the charge of preaching the Gospel unto them; and that he might commit the charge of preaching the Gospel unto them; and that he might teach men by mans Ministry, sufficiently confirmed by the efficacy of his spirit and power of miracles.

V. 14. *whom he named Peter*] John 1. 22. Matthew, 10. 2.

V. 15. *Simon called Zelotes*] Or the Canaanite, Matthew, 10. 4.

V. 16. *And Iudas Iscariot*] See on Matth. 10. 4. and John 6.71. *Judas* the traytour is chosen unto this Office, *non per imprudentiam, sed per providentiam*: not by ignorance, but by providence, *Ambros. in Luc. l. 5. c. 6.* How great is the mercy of Christ, how great his love to us? He took on him the infirmity of man, and therefore refused not these parts thereof: *Voluit deseri, voluit prodi, voluit ab Apostolo suo tradi, &c.* He would (for our sakes) be forsaken; he would be betrayed by his own Apostle; to the end, that if thou be forsaken of friends, or betrayed by those thou trustest; thou mayest patiently beare the errour of thy judgement, and losse of thy love and good opinion placed on the unworthy.

V. 17. *came down with them*] That which *Luke* here recordeth, seemeth some part of that which Christ taught, Matthew 5. 1, &c. though there it be said, that he went up into the mountain, and sate and taught: for he first went up and stood, and taught a smaller company. See Mark 3. 13. but perceiving greater confluences of people coming to heare, he descended from the top, for their better convenience of hearing him; and sate down upon the edge of some Plain, which was more capacious.

V. 18. *they were healed*] Therefore descended he, that he might teach and heal, ὡ ἀπλῶς εὐεργέτης *Theophylact*, *and bestow a double benefit* on their souls and bodies.

V. 19. *there went vertue out of him*] He had power of healing all that touched him by Faith, because he was God and Man: the Prophets and other Saints had the gift of healing, but vertue did not so goe out of them, for they were not πηγαὶ δυνάμεων; *the Fountaines of Vertue, Theophylact.* See on Mark 5. 30. and Luke 8. 46.

V. 20. *on his Disciples*] For, them chiefly would he instruct, incourage, and fit to be teachers of the Word: though not them only, See verse 27.

poore] *Poore in spirit*, Matthew, 5.3. That is, you, who being humbled with external or spiritual wants or pressures, wholly betake your selves to Gods mercy and providence. See on Matthew 5. 3.

V. 21. *hunger now*] Isaiah 65. 13. Whose present afflictions being sanctified unto you, cause you to aspire to a better estate in Gods Kingdome, and to set your affections on things above, which causeth you to hunger and thirst for righteousnesse, Matth. 5. 6. however these may seem to ignorant men, *non possunt tamen esse aliud quam beati, Salvian. de gub. Deil.* 1. yet can they be nothing lesse than happy.

that weep now] Isaiah 61. 3. In this present life: but he speaketh all this concerning the Elect. which shall Eternally be comforted: neither the wicked poor, nor sorrowful, can be blessed, See Psalm 126. 1.

V. 22. *and cast out your name, as evil*] This further expresseth what he meant by separation, or casting out of their Synagogue, John 16. 2. when they expunge and put out your names from the Register of Gods people: This is a dreadful sentence, and the *thunder of the Church*, when denounced on just cause, and by the true Ministers of Christ: if otherwise, whatever men thinke, they are blessed who keep not company with the wicked. Psalm 1. 1. &c. *nemo enim alteno censu miser est sed suo, Salvian. q. 5.* therefore can they not be unhappy in the false judgement of any man, who are truly blessed in their own conscience.

for the Son of mans sake] That is, falsely calumniating you for your profession of Christ: this is to bear his reproach; Hebrews 13. 13. if any suffer deservedly for his faults, what thanks shall he have, 1 Pet. 4. 13, 14, &c.

V. 23. *leap for joy*] As men surprized with abundant joy: intimating the certainty and fulnesse of their joy in Heaven, who here suffer any injury for Christ his sake; Greek σκιρτήσατε χαίρετε, *Salto, salio*, it signifieth such a leaping as wanton cattle use, and thence is taken to express such a rejoycing as so affecteth one, that he cannot but leap for joy, and sometimes spoken of things inanimate; as Psalm 114. 4, 6. τὰ ὄρη ἐσκίρτησαν ὡσεὶ κριοὶ —— *the mountains skipped like Rams* —— So the Hebrew word רקד signifieth *exiluit, exultavit præ gaudio*. So *Michal* saw *David* at the coming of the Ark to *Bethel* מרקד *saltantem*: 1 Chron. 15. 29. which 2 Sam. 6. 14. is given, *in morem capræ saltabat. Ad Mont.*

V. 24. *Wo unto you that are rich*] Meaning those who trust in riches and serve them. Amos 6.1. James 5. 1. or those who being rich are unthanktul to God, or uncharitable and evil to men: *non censit igitur, sed affectus in crimine est, Ambr. on Luc. l. 5. c. 7.* wealth is not in fault, but the affections of men: such have had their consolation here, and cannot reasonably expect it hereafter, who trust in them, make them their God, or any wayes abuse them to sinne.

V. 25 *Woe unto you that are full*] See Isaiah, 32. 9. Isaiah, 65. 13. Amos 6. 1. Isaiah, 28. 7, 8. Ezekiel, 16. 49.

you that laugh] That live at ease, and in pleasures, distracting you from the service of God.

V. 26. *when all men speake well of you*] Either, when wicked men speake well of you, which shall then onely be, when you are like them: or when you affect the praise of men, and give not God the Glory in all things: or because it is very hard to hold Humility in generall applauses: For the first, *Augustine* saith, truely, *nemo enim laudat, nisi quod ei placet*; in Psalm 48. for the last, *Ignatius Epist. ad Trall.* saith, μὴ ἐπαινοῦντες, μισούμενοι; they that praise me, scourge me: and *Augustine To. 4. de sermone in mont. Si ergo inter quos vivis te rectè viventem non laudaverint, illi in errore sunt: si autem laudaverint, tu in periculo*: if thy neighbours amongst whom thou liveest well, praise thee not: they are in errour, but if they doe, thou art in danger.

V. 27. *For I say unto you, &c.*] See Matthew, 5. 44. Romans 12. 20.

V. 29. *unto him that smiteth thee, &c.*] See Mat. 5. 39. Meaning, be more ready to bear new injuries, than to avenge the old: it is not bearing, but doing injuries which maketh a man unhappy; See 1 Cor. 6.7.

V. 38. *give them not again*] That is, not by any violent, or unlawfull means of recovery: otherwise, the use of Lavv and Magistrates is not denied Christians.

V. 31. *as yee would that men should doe to you, &c.*] See Matt. 7. 12.

V. 32. *For if you love them, &c.*] See Matthew, 5. 46.

what thanks have ye?] What revvard can ye expect from God? it is no good vvork vvhich onely self-love, carnal respects, or desire of like favour from others causeth.

V. 34. *And if ye lend*] See Matt. 5. 42.

for sinners,] Such as have no fear of God to lend them to these civil offices.

V. 35. *Love your enemies*] Matt. 5. 44.

hoping for nothing again] This is to be understood with respect to mens abilities to give to the poor, as also that verse 30. To that of our neighbours necessities require, and we be able, we must lend without Hope of being repayed by them: and in other cases we must not violate Charity, nor give scandal in requiring our debts. See Hai. 58. 3.

your reward shall be great] It may be men will require us with injuries, or be unthankfull: it is sufficient that God will reward; if our labour be lost on the wicked, yet shall not our reward be lost with a just God.

V. 36. *as your Father, &c.*] See on Matt. 5. 48.

V. 37. *Judge not, and, &c.*] See on Matt. 7. 1.

V. 38. *with the same measure*] See Matt. 7. 2.

V. 39. *blind, lead, &c.*] Matt. 15. 14.

V. 40. *The disciple is not, &c.*] Matt. 10. 24.

V. 41. *a mote in thy, &c.*] A small fault in thy brother, and canst not see thine own great sins. See on Matt. 7. 3.

V. 42. *hypocrite*] See on Chap. 13. 15.

cast out first] First amend thine own faults, and then shalt thou be a more competent and fit reprover of other mens; See on Matthew, 7. 4.

V. 43. *a good tree, &c.*] As if he said, deceive not thy self, thou art not good, when thou dost evil; See Matt 7. 16.

V. 44. *for every tree*] Matt. 12. 33.

of thorns] Matt. 7. 16.

V. 45. *A good man*] Matt. 12. 35.

of the abundance] Matt. 12. 34.

V. 46. *Why call ye me Master, &c.*] See Matt. 7. 21. Mal. 1. 6. The meaning is, you doe in vaine professe your selves hearers of my Word, except you doe indeede that which I command therein.

V. 47. *and doth them*] See on Matt. 7. 24.

V. 48. *when the flood arose*] He means by this metaphor to declare, that temptations will shew how every man hath profited in hearing the word, and that they shall put a manifest difference between the Hypocrite, and the true Disciple of Christ.

CHAP. VII.

Verse 1. HE *entred into Capernaum*] Matt. 8. 5.

V. 2. *a certain Centurions servant*] A captain of an hundred; he is not named; but it is likely that his company was in garison at Capernaum.

sicke and ready to die] Matth. 8. 6. The disease is specified; it was a *paralysis* or palsie; which oft-times bereaveth of sense and motion.

V. 3. *he sent unto him the Elders, &c.*] *Matthew* saith he came unto him: whereby it appeareth, that *Matthew* attributed to him, that which was done in his Name, and by his request: these whom he sent, were not vulgar or ordinary messengers, but Elders, fo the Jews called their *Senatours* and *Magistrates* of Cities; such as for years and authority were most reverend: probably he had heard of so great a Prophet risen among them, who could, and readily would cure all diseases: therefore first he sent, then came himself to Christ, Matt. 8. 13.

V. 4. *saying he was worthy*] This maketh nothing for merits of works before God (our merits are *dona Dei*, the gifts of God, as *Alvinus hom. 8. post. pentecost.* well observeth after *Augustin. ep.* 105.) well doe these men acknowledge this benefit received, commending the Centurions love to their Nation, and beneficence towards them, as intending this for a motive whereby to entreat Christ to helpe him, though he were a Heathen, and a Souldier.

V. 5. *a Synagogue*] Or Church: it seemeth he was a Proselyte; this word is from the Greek συνάγω, to gather together: and συναγωγὴ, though it be used to other matters, yet here, as commonly in the Gospel, it is taken for an house dedicated to the service and worship of God, as preaching, prayer, &c. the Hebrewes called it בית הכנסת *beth haccneseth, the house of assembly*: fo the Syriac here calleth it בית כנשתא *beth cenusheta*: it cometh of the Hebrew verb כנס Syr. כנס *canas, cenas*, or כנש *cenash*: which signifieth, to assemble or gather together, *Hist. 4. 16. &c.* the Temple at *Jerusalem* was as the Cathedrall Church, the Synagogues as parish-Churches, for the ease of the people, who could not come every Sabbath-day up to *Jerusalem*: there they offered sacrifices, but in their Synagogues they might not.

V. 6. *sent friends unto him saying*] That is, to say in his Name.

trouble not thy self] Weary not thy self in taking so much pains to come to an unworthy man. See Mat. 8. 8.

V. 7. *but say in a word*] Command that it be so, and I am confident, it shall be done See Psalm 44. 4.

V. 8. *a man set under authority*] See Matt. 8. 9.

V. 9. *marvelled*] Matt. 8. 10 This is not to be understood of admiration properly taken, which is from ignorance of the cause, but of affecting and declaring a thing which was notable, and admirable to common reason; as that this Centurion being but an alien, should excel all the Israelites (which had hitherto believed in Christ) in his profession of Faith: thus would Christ provoke them to believe. See Rom. 10. 19.

V. 10. *found the servant whole*] This, Matt. 8. 11. 12, 13. is more largely Historified.

V. 11. *Naim*] Which was a town of Galilee in the tribe of *Issachar*, not far from Tiberias; at the foot of mount Hermon; about four miles from Capernaum.

V. 12. *there was a dead man carried*] So soon as he had cured the sick, he presently doth a more admirable work in raising the dead: all things were possible to him, and he omitted no opportunity of doing good.

V. 13. *Weep not*] Not forbidding natural affection, but allaying her sorrow, by comfort offered, as, 1 Thess. 4. 13. and not onely in word, but in taking away the cause and occasion of her present sorrow.

V. 14. *touched the bier*] Or coffin, wherein the dead body was born toward the grave: this probably he did, that they which bare it might stay; and that the sorrowfull mother, and others present might be the more attentive to observe the admirable power of his Word, restoring the dead to life again, that they might believe in him to Eternal life, who is the resurrection and the life. See John 11. 25.

I say unto thee] I command thee by that power which I have in Heaven and Earth, over the living and the dead, that thou live and arise to life again: these examples of Christs power, are our assurances of his raising up the dead in the generall resurrection.

V. 15. *sate up and began to speake*] This declared the evidence of the miracle, and a preludium of that which Christ saith, John 5. 28. 29. *the houre is coming, in which all that are in the graves shall hear his voyce, and shall come forth, &c.*

V. 16. *there came a fear*] Because of their sense of a Divine presence shewing it self in his raising the dead: it intimateth a more thankefull and more reverend Opinion, which they began to have of Christ, in whom they saw so divine a power.

hath visited his people] The present estate of the Jews was calamitous, and servile as if God had forsaken them: their comfore was, that he would send the Messias to repair them: therefore from this which they saw done by Christ, they conclude that God now began to look upon them, in that (as they conceived) he had sent them a great Prophet, as a forerunner of their expected deliverer: so weake and perplexed was their Faith, in expectation of a glorious Temporall Messias, and an Earthly Monarchy. See Chapter 1. 68.

V. 17. *This manner of rumour*] That is, that God had now visited them, and raised them up a great Prophet.

V. 18. *The Disciples of John shewed him, &c.* See Matt. 11. 2. They probably were moved with some envie and emulation; as, John 3. 26. supposing that the fame of Jesus somewhat obscured the honour of John, whom they might possibly hope to be the Messias and restorer of Israel.

V. 19. *he that should come*] The expected Messias and Redeemer; which *John* was assured of: but this he did to instruct and confirm his Disciples in the Faith of Christ, by their own experience of his power working such miracles, as none but God could do; and it is very likely, that they out of infirmity and perverse zeal to *John* honour, might cause him to send them to Christ to be fully satisfied, in that which he saith unto them, John 3. 27. 28; *&c.*

V. 21. *in the same houre he cured many, &c.*] At the very time that these messengers of *John* came to Christ, the providence of God so disposed, that they should see many cured of such several and desperate maladies, that their incredulity might be convinced, not by *Johns* words only, but also by the Divine works of Christ: and it is observable, that by the same providence, *John Baptist*, greater than a Prophet, should yet herein be lesse than divers of the Prophets that he did no miracle. John 10. 41. while Christ (as also the Apostles afterwards) did many that *Johns* Disciples might the more easily be transmitted to Christ; who possibly might otherwise have been too tenacious of that suspition which then amazed most men, chap. 3. 15.

V. 22. *tell John what things ye have seen, &c.*] Without any ostentation of himself, he appealeth to their own senses and reports, that they might conclude by that which was done and said, that those things which the Prophets long before spake concerning the Messias, were now done by Christ. See Isaiah 35. 5, 6. Isa. 61. 1.

to the poor of the Gospel, &c.] That is, such as are of obscure and poor condition in the world: who feel their own misery and disability to stand in Gods judgement.

V. 23. *offended in me*] Who shall not stumble at my state of Humiliation, as a Rock of offence: See Matth. 21. 42. Acts 4. 11. Romans 9. 33. 1 Cor. 1. 23. 1 Pet. 2. 7, 8. Psalm 118. 22. See on Matth. 11. 6.

V. 24. *he*

V. 24. *he began to speak unto the people*] How *Johns* disciples behaved themselves toward Christ, or what they answered, none of the Evangelists record: but Christ addressed his discourse to the people present, to let them know that *John Baptist* (one of his witnesses) was above exception, and constant for the truth, left they should think him imprisoned for any evill by him committed.

a reed shaken with the winde] That is an inconstant man, or a thing of little moment.

V. 25. *a man clothed in soft raiment*] See on Mat. 11. 8. a libertine or voluptuous liver! these interrogations have the value of a certain appeal to their own knowledges, as if he had said, did not your selves ever finde him a man of a most temperate, stayed, and austere life, void of all pride and delicacy, or ambition?

V. 26. *more than a Prophet*] That is, an extraordinary or excellent Prophet: for he had the honour to be the immediate forerunner of the Messias, to prepare his way, and to shew him present. See on Mat. 11. 1. 9.

N. 27. Behold I send my &c.] Mal. 3. 1.

V. 28. *there is not a greater*] In office; because he did not (as the former Prophets) onely tell of Christ to come, but pointed him out, John 1. 29. See on Mat. 11. 11.

in the kingdom of God] See on Mat. 11. 11. The meaning is, in the new state of the Church, under the perfecter light of the Gospel, in which the glory of God shineth: the meanest minister of Christ, who preacheth the fulfilling of those things which *John* saw not, is in that regard greater than *John*: so that here is not a comparison of the persons, but of their kinde of doctrine. Or if we understand it of the kingdom of glory; the least therein is greater than the greatest mortal man.

V. 29. *justified God*] Meaning they gave witnesse to the truth of God; and acknowledged him just, gracious, and merciful according to the preaching of *John*, whose doctrine they had embraced.

V. 30. *the Pharisees*] See on chap. 14. 1. The proud and arrogant Pharisees (as many now do) thought themselves the most knowing men, and too good to be bettered with any teaching: therefore *they rejected the counsel of God, &c.* So the Syriack interpreteth with us: but the word ἠθέτησαν here used hath a more emphatical signification: ἀθετὲς, is *irritus, inepius, inutilis*, and ἀθετεῖν importeth to abolish, as Gal. 2. 21. to despise, John 12. 48. Jude 8. to abrogate so, that it seemeth they rejected the ordinance of God, baptisme; and the word declaring his counsel for mans salvation by Christ, as a vain foolish and unprofitable thing. See 1 Cor. 2. 14.

against themselves] To their own losse and destruction, which they did *in themselves*, by their unbelief and contempt of the Gospel, which declareth the counsel of God for mans salvation. See Acts 20. 27.

V. 31. *Whereunto then*] See on Mat. 11. 16. This double quere importeth a vehemency of our Saviours speech, reproving the Jews contumacy, and invincible hardnesse of heart, wilfully rejecting the grace of God; who used all means to reduce them, but they would not. This manner of speaking then concludeth neither ignorance, nor any hesitancy in Christ, as if he knew not to whom readily to compare or liken them, but a certain appeal to themselves; as if he had said, do you know any thing in the world so perverse and peevish as this generation? not that he condemneth all, (God had his elect among them still) but the Pharisees and Lawyers; and those their followers who rejected the grace and mercy of God offered them in the Gospel of Christ. See chap. 13. 18. 20.

V. 32. *children sitting in &c.*] See on Mat. 11. 15. The meaning is, that whatever means God proposeth to save the wicked, and however mercifully he complyeth with their infirmities, yet their obstinacy will find some let to their reception of the Gospel.

V. 33. *Neither eating bread*] He lived not according to the ordinary custom of men; but alone in the wildernesse. Matth. 3. conversing with few men, being of a most abstemious and austere life and conversation.

V. 34. *Eating and drinking*] That is, conversing friendly with men: John was a retired man: but Christ used a more gracious familiarity, and they, who then most professed sanctity and religion, calumniated both: and would not believe their preaching.

V. 35. *But wisdom*] But yet they who are truly wise, embrace that as the wisdom of God to salvation, which carnal men account the foolishnesse of preaching. 1 Cor. 1. 21. Rom. 1. 16.

V. 36. *One of the Pharisees desired him*] See Mark 14. 3. & Luke 14. 1. it appeareth hereby that this *Simon*, though a Pharisee, was yet none of Christs violent enemies, neither any despiser of his doctrine; and though not yet fully understanding the end of Christ his coming into the world, to call and save sinners (1 Tim. 1. 15.) yet had he a good esteem of his person, and reverend esteem of his doctrine, therefore Christ went to his house.

and sate down to meat] That is, according to their manner, lying on pallets covered like tables, and leaning on the left elbow. See *H. Casaubon exerc. 16. n. 3.*

V. 37. *Behold a woman*] The circumstances shew, that this was not she who is historified. Mat. 26. 6. and John 12. 2. who anointed the Lord with ointment; for that was a little before his passion, but this was a good time before it.

which was a sinner] an harlot: a woman of notorious levity, a bad liver, it is likely that she had heard John Baptist, or Christ preaching repentance, grace, mercy and free remission of sins by faith in Christ; and seeing, or hearing of his works; believed him to be the very Saviour of the world: therefore came she, as the sick to the Physician.

V. 38. *At his feet behind him*] They lying down to meat as ver. 36. she had convenience to weep upon his feet.

and anointed them] See on ver. 46.

V. 39. *He spake within himself*] That is, he thought, as *Fulgentius ad Monim. l. 3.* interpreteth; *nihil aliud est apud se dicere, quam apud se cogitare.*

what manner of woman] The Pharisee had respect to the law, concerning their pollution, who touched the polluted. Num. 19. 22. he knew not the gracious mercy of God in Christ. Here was *Simons* failing: he thought the staines of sin so absolutely indelible, that what this sinner had been, she must be reputed still, not considering the power and mercy of God, converting sinners; making their scarlet sins white as snow; and them, new creatures, and therefore he concluded that it became not a Prophet to permit such a one to touch him: hence proceeded another foul errour, that Christ did not know what condition she was of, and therefore that he was no Prophet, he might have considered that God reserved many things from the knowledge of the Prophets, but errours are fruitful.

V. 40. *Jesus answering*] That is, said: the *Hebrews* fo speak of him that beginneth a discourse: but here it properly betokeneth, that Christ being truly God the searcher of hearts, answered to the Pharisees prejudicate thoughts, and so shewed himself to be not only a knower of the external condition of others, which Prophets may be, but a knower and discerner of the thoughts of the heart, which only God can be.

V. 41. *A certain creditor*] The scope of this parable is, by proportion to shew. 1. That, what, or how little soever a man oweth to God, he is ever unable to make payment, and so satisfie his justice. 2. That as the debtor (whether of a greater, or smaller sum) is absolutely discharged of the whole debt, if his creditor (that is God) forgive him all; and therefore are no more to be condemned as sinners: such are all they who truly believe in Christ for their justification. See Rom. 5. 1 Rom. 8. 1. 33, 34. this, *Simon* who looked only on the law, knew not.

V. 43. *Thou hast rightly judged*] From this principle of common reason Christ would make him understand, and condemn his own rash judgment: and therefore spake he in a parable, that he might behold, as it were the sun under a cloud.

V. 44. *Seest thou this woman*] Whom thou contemnest and condemnest as unworthy of this presence: yet she hath done more than thy self, who hast neglected some small and easie things in thy entertainment.

thou gavest me no water] It was their manner of entertaining strangers in those hot regions to give them water for their feet, to wash and cool them. Gen. 18. 4. & 19. 2. Judg. 19. 21. this *Simon* neglected: but the woman washed his feet with tears of repentance, most acceptable to God, who would not the death, but conversion of sinners; at which, the Angels in heaven rejoyce. chap. 15. 7.

and wiped them with the hairs of her head] this was a token of her repentance: the unchaste women are very careful and industrious in adorning their heads, which this convert so much neglected now, that she cast off all dressings, and useth her disheveled hair to the meanest office, the wiping of his feet which she had wet with tears.

V. 45. *Thou gavest me no kisse*] Which was the usual manner of salutations with the people of those parts. Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Pet. 5. 14.

to kisse my feet] This shewed her humility, the surest ground of true conversion to Christ: God giveth grace to the humble.

V. 46. *My head with oyl, &c.* That is, with ointment made of oyl, and other sweet ingredients: it seemeth their custom was, at solemn feasts, to pour sweet ointment on the heads of their guests, this *Simon* neglected; but this convert anointed his feet, thus use the proud to condemn others, of whom themselves come short in duties to God.

V. 47. *Her sinnes which are many*] Many, that is, as *Euthymius* well interpreteth, all: for where God forgiveth one sin, he forgiveth all.

are forgiven her] here is no satisfaction on her part, but free remission on Gods: to v. 42. ἐχαρίσατο, he frankly, and freely forgave both.

for she loved much] as this forgiveness of so great a debt of sinne, is a just cause of much love; so was that so great love a certain Argument from the effect, of her sins remission: for where God remitteth great sins, he also sheddeth abroad great love in the converts heart: so that Christ alledgeth her love to God, not as a Cause, but as a certain consequence of her sinnes remission,

remission, and so was she (as Nazianzen said of Cyprian, orat. 18 πολυς ὢν ἀδικίᾳ, ᾧ πλείων ἦν ἀυξάνεται, abundant in sin, but more in sanctity.

V. 48 *Thy sins are forgiven thee*] She came with faith, but wanted comfort for her afflicted soul (which her abundant tears declared) as appeareth in his pronouncing peace to her, verse 50. and thus she heareth the judges voyce absolving her, whose preventing free grace gave her confidence to flye to the sanctuary of his mercy.

V. 49. *to say within themselves*] ἐν ἑαυτοῖς may be as much as πρὸς ἀλλήλους, among themselves; it skilleth not much whether of these we here understand: they thought what they said, and Christ equally knew both. See on ver. 39.

Who is this?] as in contempt of his person, bearing the form of a servant, Phil. 2. and truly reflecting, that none can forgive sins, but God only. Mark 2. 7. sale of indulgences and pardons of sins by men, is but beguiling of ingnorant souls,

V. 50 *Thy faith hath saved thee*] To confirm her and to stop the gainsayers mouthes, he commendeth her faith, which alone can justify us before God, and bring us assurance of our reconciliation with him; this is to be understood of faith which worketh by love. Gal. 5. ever fruitful of good works: neither is our peace and salvation in the merit of faith, but in the sole merit of Christ apprehended by faith

go in peace] As chap 8. 48. peace of conscience; which ever goeth with remission of sins and justification (Mark 5. 34 Rom. 5. 1.) both which he specified, *ne de praeterito sit solicita, & secura de futuro*, solicitous for her sins past (that she neither relapse, nor become proud in forgetting them) and secure for the future; (that he who had once freely pronounced her pardon, would never recall it) *Bernard. Serm. in fest. B. Magd.*

CHAP. VIII.

Verse 1. *Every city and village*] For being assigned of God, to the office of a Saviour, to seek that which was lost; he would not expect that sinners should seek him: but as a good shepherd, he is found of them that sought him not, offering mercy, and preventing with his grace. See Rom 10. 20. Isai. 65. 1.

the glad tidings of the kingdom] Of the kingdom of grace here, and glory in the world to come. that is, of mans reconciliation to God by Christ, free pardon of sins, justification, and salvation of those, who were exiles and aliants from his kingdom, See Mat. 3. 2. Rom. 14. 17. Col. 1. 13.

V. 2. *Mary Magdalene*] This other name he addeth to distinguish her from that *Mary* which was *Martha's* sister. chap. 10. and others of the same name, mentioned in the Gospel: these seemeth to have had this name, as *Suidas*, and some others say ἀπὸ τόπου from the place: some say from a village called *Magdala*, (which seemeth probable from chap. 24. 10. where the denominative is first put, ἡ Μαγδαλὴνη Μαρία. *Magdalen Mary*; as it were *Mary of Magdala*) or from a castle or tower, which the *Hebrewes* called מגדל *migdal*, *Chalde.* מגדלא *magdal*. Genes. 11. 4. &c. others reject this opinion as improbable; see the learned *Is. Casaubon. Exercit.* 16. n. 1. That Christ cast seven Devils out of her, and a legion out of others, we may without controversie conclude the Divine Power of Christ, out of whose hands no power of hell can take his elect, John 10. as also our comfort in that Christ redeemeth sinners out of conditions so hopelesse and desperate, as was this womans.

V. 3. *Herods steward*] ἐπιτρόπου Ἡρῴδου, *procuratoris Herodis: Vomponius Latus* saith, that unto *Cesars* steward was all his personal estate committed: there was also an officer so called, whose power and trust was such, as that what he did, stood ratified, as if *Cesar* had done or confirmed it under his own hand, *Venestella de Magistr. Roman. c.* 26. this our Evangelist here mentioneth to shew, that God can, and sometimes doth call some out of the most impious societies of men. See Phil. 4.

of their substance] in token of their gratitude to him: this received he (though he that could feed so many thousands with few loaves and fishes; and cause the fish to bring him tribute money; could as easily have rather given them riches and all other necessaries) that their reward might be the greater: that he might leave an example, that it is but just for those who administer spiritual things to receive the temporal of their hearers: hee pronounceth the labourer vworthy of his hire; and threatneth them who receive not, and relieve not his Ministers.

V. 4. *Much people*] See Mat 13. 2.

V. 5. *A sower went out*] See on Mat. 13. 3.

by the ways side] See on Mat. 13, 4.

V. 6. *Some fell upon a rock*] See on Matthew 13. 5. Greek. ἐπὶ τὴν πέτραν---on the rock, which Mat. 13 5 is, ἐπὶ τὰ πετρώδη---upon stony, or rocky places; both to the same sense, as the Syriack giveth it in both places by, *cecidit supra* שמעון *Petram* or *Saxum*. the scope and purpose is to shew, that hardnesse of auditors hearts causeth that so few of them bring forth fruits to faith, conversion, and perseverance to maturity of good resolutions', which the word worketh in them sometimes for a little season and then they wilt away again and come to nothing, and also why the word preached which worketh powerfully on some that hear it, nothing, to no good purpose, moveth others; the reason is, because of the heardnesse of their hearts.

V. 7. *Among thorns*] See on Mat. 13. 7.

V. 8. *Other fell on good ground*] Mat. 13. 8.

V. 9. *Ears to hear*] To understand and believe these things.

V. 10. *In parables*] Mat. 13. 3. That is, dark specches: the curse was on them. Isai. 6. 9. Mat. 13. 13. &c. because they would not understand and obey. Gods word shal never vaine effect, it vvill be a savour of life to life, or of death to death to the hearers, 2 Cor. 2. 16.

V. 11. *The parable is this*] That is, it signifieth or representeth this: and so understand the applications following, (is) doth not always in Scripture signifie an *existence* a literal or real being: but sometimes a *similitude*, *Sacramental* representation, and likenesse: God soweth when he causeth his word to be preached by his Prophets, Apostles, and Ministers: see 1 Cor. 3. 5, 6, &c. the field representeth the hearers, Mat. 13. 38. 1 Cor 3. as there are divers veins of earth some fruitful, some barren; so is it with hearers: some bring forth to newnesse of life, and salvaion: some not amending, grow worse, and nearer the curse for their contempt of Gods word, Heb. 6 7, 8.

V. 12. *The word out of their hearts*] The meaning is; Satan took out of their hardened hearts the word which they heard; lest lying still in their memories, like seed in the ground, it should at last take root, and convert them.

V. 13. *With joy* Who take pleasure in hearing the promises in Gods word concerning eternal and temporal blessings, in which they would be glad to share, though they hate to live the life of the righteous See Numb. 23. 10.

for a while believe] Because it was not rooted in Gods truth and love, but on temporal ends, and respects meerly mercenary; these failing, their seeming faith withered: and here, to the heat of the sun, is affliction, tentation and persecution resembled; for as the kindly heat and influence thereof maketh fruitful, and ripeneth the well-rooted corn; but burneth that which is not on good earth: so do afflictions, &c. More confirm, make fruitful, and ripe for God, the elect and true believers; but causeth formal hypocrites to fall quite away: here appeareth the difference between temporary, or seeming faith, and that which is true and justifying, which never falleth away, or is finally lost: because he that believeth, hath already everlasting life, John 3. 36. Again, the gifts and calling of God are without repentance. Rom 11. 29. Again, Christ prayeth for the elect, that their faith may not fail. chap. 22. 32. so that though they who seem to believe, may, and do fall away; yet they who truly do believe, shall never, *vera fides remitti potest, amitti non potest*, true faith may sometimes have lesse evidence, but can never be quite lost.

V. 14. *Go forth, &c.*] Return home to their affairs; and the cares and pleasures of this world, leave no place for the word of God to grow in their hearts, nor any leisure to think of it.

V. 15. *Honest and good heart*] That which God hath made so who taketh away the stony heart, and giveth an heart of flesh: so that here is not mentioned any cause, but a certain consequence, of a fruitful and good heart, it is true, that God only who giveth the increase, giveth faith and obedience towards the word; but wherever he giveth such an heart, he also giveth grace to retain and hold fast the word which shall bring forth good fruits.

with patience] With perleverance unto the end: these bring forth fruits of sanctification to some maturity. Rom. 2. 7.

V. 16. *No man lighteth*] See Matthevv 5. 15. Mark 4. 21. Luke 11. 33. he warneth his to doe good with the light they have, and shall receive, that it might guide men according to the intent of the giver,

V. 17. *For nothing is secret*] See Matt. 10. 26. Mark 4. 22. Luke 12. 2. 1 Cor. 4. 5. the meaning is, that though their preaching was yet but of obscure beginnings, and clouded by the malitious oppositions of adversaries, yet it should once gloriously break out and shine to the world, whereby the secret machinations of wicked and hypocritical enemies (vvho under pretence of religion persecuted the Gospel) should plainly appear.

V. 18. *Take heed therefore how ye hear*] Take heed how ye come affected to Gods word (that it be with repentance, faith, and due preparation) how ye behave your selves in hearing (that it be with reverent attention) and hovv you practice vvhen you have heard; that ye may bring forth fruits accordingly: See on Mark 4. 24. of *Israels ear-rings*, vvas the Idol made; Exodus 32. 2, &c. *qui malè audit, cauſare facrilegium solet. Ambrol. lib. 7. epist.* 36. sacrilege and most sins come of carelesse and evil hearing: as a defect or fault in the first digestion, causeth the like in the rest, and consequently many diseases in the body; so is it proportionably in the soul: see more Mat. 13. 12. and 25. 29.

V. 19. *Then came to him*] See Mat. 12. 46. Mark 3 32.

V. 20. *Thy*

V. 20. *Thy mother and thy brethren*] See Mat. 12. 47. These were not any sons of Christs Mother: nor the sons of Joseph by another wife (see *Jerom. contr. Helvid. cap.* 8. *& cap.* 9.) but were called his brethren according to the Custom of the Hebrews who so stiled cozens: it may be they were sons of Joseps brother, or Maries sister; as was James.

V. 21. *Mother, and my brethren*] Meaning that he would not neglect the work of God for any feculer respect, but chiefly attend them, who hear the word of God and live thereafter.

V. 22. *Now it came to passe*] Mat. 8. 23. Mark 4. 36.

V. 23. *He fell asleep*] Into a sound, or very heavy sleep, as that doubled cry of his disciples awaking him importeth, v. 24.

they were filled] The ship began to founder, or to be filled with water, and so in danger of sinking.

V. 24. *Master, Master, we perish*] Mat. 8. 25.

V. 25. *Where is your faith?*] Mat. 8. 26. your confidence in me, which is an effect of faith.

V. 26. *They arrived*] Mat. 8. 28. See on verse 27.

V. 27. *A certain man, &c.*] Matth. 8. 28. this is called the country of the *Gergesenes*, which here, and Mark 5. is called the Countrey of the *Gadarenes*: it seemeth that *Gadar* and *Gergesa*, or *Gerasa* were two Towns, but both in the same continent, near the lake of *Tiberias*, over against *Galilee*. See note on Mat. 8. 28. and on Mark 5. 1. and whereas *Matthew* speaks of two men possessed meeting Christ, and here is but one mentioned, the order and circumstances, shew it to be one and the same history, but where *Matthew* speaketh of both the possessed, *Luke* and *Mark* speaks but of one of them, who either was better known, and more notorious fierce, dangerous, or more cruelly tormented, by a whole legion of Devils.

but in tombes] that is, (as the *Syriack* interpreter giveth it) *in the place of Sepulchres*: among the graves of the dead: some think in caves, or arches built by, or over the Sepulchres.

V. 28. *What have I to do, &c.*] The Devils usurping the parts and faculties of his body and soul whom they possessed, made the poor man cry this in his own name; whereas the presence of *Jesus*, was his happinesse, but their torment. and so the spirit forced him to say this, in his own wrong, as they caused him to do many things.

torment me not] Meaning, before the time, as Mat. 8. 29. for they knew they must not only be executioners of reprobates, but also be tormented themselves eternally, and with the greatest torments; for as much as their sin is greatest. 2 Pet. 2. 4. Jude 6.

V. 29. *Caught him*] συνηρπακει: snatcht him up with violence.

therefore he was bound] that is, the possessed man was bound, that he might do no harm to passers by. He was used to be bound, by the care possibly of his friends, or others whom it otherwise concerned.

brake the bands] By the power of unclean spirits, he brake all chains and fetters: which sheweth that none but God was able to refeue this poor man out of their power.

driven of the Devill] ἠλαυνετο signifieth a violent and speedy driving: ἠλαυνω, *agito, stimulo incito, exagito, &c.* and that is here attributed either to one commander in chief; or it intimateth that it was done by a common cosent and instigation of all. Those spirits vvhich possessed him.

V. 30. *and he said Legion*] A legion consisted of 6100 footmen, and 726 horsemen: *Vegetius de re militar. l.* 2. *c.* 6. but here it seemeth put for a great indefinite number.

V. 31. *into the deep*] That is, into hell; where the devils are in darknesse. See Rev. 20. 3. 2 Pet. 2. 4. he calleth that ἀβυσσον, which chap. 16. 23. the Evangelist calleth ἅδην, *Hebrew* תהום *tehom* a gulfe, or depth without bottom: metaphorically, great, many desperate afflictions, in which men perish. Psal. 42. 7. or things unsearchable. Psal. 36. 6. literally for the depths of the seas: so some take it here: it is probable that the devils are confined to certain places; and permitted to infest some; but the summe of this petition vvas, that they might not be commanded to go out of this world, lest that thereby they should lose their opportunity of destroying, or hurting men.

V. 32. *an herd of many swine*] Mark 5, 13. about two *thousand*: but why say some, did the Jews keep svvine; seeing Gods lavv made them *unclean* to them. Levit. 11. 7. vve must knovv that *Pompey* had taken away Gadara from the Tyews, vvhich (it seemeth they had seised into their hands by force: and that the Jews, there or elsewhere inhabiting, which kept swine which themselves might neither offer in sacrifice, nor eat) did it to make gains thereof in selling them to the Romans or others.

V. 33. *choaked, &c.*] Drowned in the waters.

V. 34. *they fled and went and told, &c.*] As being amazed, and afraid at that which vvas done, as also that they might acquaint the owners of the svvine, of that vvhich had besalne them.

V. 35. *clothed, &c.*] Clothed with something which they vvho vvere present could spare him to cover his nakednes: for verse 27. he vvare no clothes.

V. 37. *back again*] Into Galilee,

V. 38. *that he might be with him*] Mark 5. 18. The Gadarens desired Jesus to depart from them; but he that had rasted of his mercy in delivering him from the devils povver, and tyranny, peticioneth Christ for this favour. that he might still be vvith him. Something hereto *Theophylact* saith, possibly he feared, lest if he should be absent, or far from Jesus, the devils might invade him again; but it is very likely also that his love to Christ his deliverer; did draw his affection toward him, and the gracious doctrine vvhich he likevvise heard from him, in this compendium of History not specified; it being most improbable, that Christ vvould fend avvay him, on vvhom he had shevved so great mercy, without instructing him in the mysteries & doctrine of the Gospel: so they in and with whom the spirit of Jesus now liveth, love his word and ordinances, in which he sheweth himself (Mat. 10. 10. Luke 10.) See Psal. 27. 4. others who have not rasted of Gods mercy in Christ, and whom Satan commandeth, hate the ordinance & word of God, and if a *Gadaren* vote could prevail, would be no more troubled with Ministers, preaching, nor Christ himself.

V. 39. *return to thine own house*] Christ would not have him depend on his bodily presence for protection against those spirits which had tormented him: but to know that he was able (as being God) to counterband the devils, and to save his: and also that he might testify to others, what God had done for him, Mark 5, 19.

throughout the whole city] Of the Gadarens which vvas one of the cities of Decapolis. Mark 5. 20. for Gadara was reckoned so. *Plin. nat. hist. l.* 5. *c.* 8.

V. 40. *gladly received him*] Because they hoped that he would cure their sick; and many also desired to hear him.

V. 41. *a man named Jairus*] Mat. 9. 18. Mark 5. 22.

a ruler of the synagogue] Or Church of the Jews: See on chap. 13. 14. and on Mat. 9 18. Acts 13. 15. the office of these rulers was to be wardens of the synagogues, and to take care that all things might be decently and orderly done there.

V. 42. *all her living*] All that she had in bancks, or all that she had to live on: for βίος signifieth *life*, or *livelihood*, by which life is maintained; as, chap. 15. 30. &c.

V. 44 *touched the border of his garment*] Mat 9 20.

V. 45. *who touched me?*] Mark 5. 30. This he said, though he knew her thoughts, and that she was healed; *ne fructus fidei apud ignorantes latere videretur. Optatus lib.* 5 lest the fruit of her faith might otherwise have been concealed from them who knew not what vvas done.

V. 46. *some body hath touched me*] He speaketh of the end which some one of the multitude had proposed to their self, in assurance of being healed, if they could but come to touch his garments: this faith of the womans he manifesteth to the multitude, to invite them also to believe, that they might be healed and saved; therefore he asked who touched him, *ut confessionem certè provocaret*, faith *Tertul. adverſ. Marc. l.* 4. to cause her confession.

vertue is gone out of me] Understand here with *Fulgentius ad Thras. l. 1. divine curationis effectum*: the effect of a divine cure: as if he had said; I have given vertue or power to heal, according to the faith of that party who desired to touch me.

V. 47, *for what cause she had touched him*] For faith Mat 9. 21. *she said with her self*] if I may but touch his garment I shall be whole: the was in modesty ashamed to tell men, but when the saw that the was not concealed, the glorified God in declaring to others the admirable cure she had: so, as *Optatus* said, *l.* 5. *invenit consilium tacita fides*; her silent faith found advice.

V. 48. *thy faith hath made thee whole*] Not the merit or vertue of thy faith, but his vertue upon vhom thy faith relyed: he knew both her faith, and her cure.

go in peace] See on chap. 7 50.

V. 49. *trouble not the Master*] This they said as ignorant of the power of Christ to raise the dead: as if they should have said, she is already past help, לא תיגע לרבי not lose his labour, for he cometh too late.

V. 50. *fear not*] Do not despair of help: he forbiddeth not such fear as is necessary to beget an holy reverence; and to bring them for relaye and help to the power and mercy of God, who faith, Hos. 5. 15. *in their affliction they will seek me early*, but would have them confident in his power and love: *sicut meliores sunt quos dirigit amor: ita plures quos corrigit timor. Aug. epist.* 50. as they are better whom love directeth; so are they more vvhom fear amendeth.

V. 51. *he suffereth none to go in*] Mark 5. 37.

V. 52. *she is not dead*] Mat. 9. 24. Mark 5. 39. She is not so dead, but that she may and shall be raised: this he spake to confirm their faith concerning the resurrection from the dead, intimating that it was as easie for him to raise the dead, as for one man to awake another out of sleep: and it is probable which *Euthymius* saith; he permitted them to laugh, that they might be a manifest demonstration or witnesse of her being really dead and raised again: that they might not afterwards say that she was not dead.

V. 54. *he put them all out*] All but those forenamed; verse 51. he would admit no profane scorners.

V. 55. *give*

V. 55. *give her meat*] That they might know that she was perfectly restored to life and health.

V. 56. *tell no man what was done*] That verse 39. he bad the dispossest dæmon tell what great things God had done for him, and here forbad the parents to divulge what he had done for them; the reason may be, that though he would assigne that man such an office, to expresse his gratitude to God, and to prepare the inhabitants of Decapolis for their conversion to the faith of Christ; yet being come from thence, and doing this miracle in Galilee, he would not have it noysed abroad, as for that he would decline the importune malice of the Jews towards him; so also justly to punish these excluded scorners, by permitting them to their own unbelief.

CHAP. IX.

Verse 1. *Then he called his twelve disciples*] Mat 10. 1. Mark 3. 13. and 6. 7. according to the number of the tribes of Israel: yet so far was the Priesthood of Christ, (after the order of *Melchisedec*. Hebr. 5. 6.) different from the priesthood of *Aaron*, that he chose not one Apostle out of the tribe of *Levi*, neither was he of that tribe, but of *Judah*.

authority over all devils] That is; to cast any of them out of the possessed; which he did, as to give them confidence and assurance of his assistance, and their good successe in preaching the Gospel: so to confirm the faith, and foment the obedience of their hearers; that in both, God might be glorified, and the Gospel propagated.

V. 2. *he sent them to preach*] In that he gave them power to do miracles, it sheweth his deity, for no meer man could give it: in that he sendeth them to preach as well as to do such works, it declareth the principal end of miracles which is to confirm the doctrine preached; as also the difference between impostors and the ministers of Christ; they work lying wonders to gain credit to some falshoods, but these do true miracles for the confirmation and manifestation of the truth: the Gospel having been confirmed sufficiently; needeth no further confirmation: neither need the ministers thereof any miracles to justify them, when according to their lawful calling, they sincerely preach the truth of the Gospel.

V. 3. *Take nothing for your journey*] Meaning that they should not be distracted with any cares, for God would cause those who received spiritual good of them; to administer temporal necessaries to them.

V. 4. *and thence depart*] As you have occasion to go or stay.

V. 5. *shake off the very dust*] Which was a sign of detestation, and their unworthinesse to have the Gospel preached unto them. See Mat. 10. 14. Mark 6. 11. Luke 10. 11. Act. 13. 51.

V. 6. *went through the towns, &c.*] According to his command who sent them.

V. 7. *Now Herod*] See Mat. 14. 1. Mark 6. 14.

and he was perplexed] This was *Herod Antipas*. Mat. 14. 1. &c. who was thus troubled at the fame of Jesus: the word here used is of ἀπορία signifying not only to doubt as counsellesse, or ignorant which way to turn, but also to stick fast upon some inexplicable difficulties. Hebrew ותבהל *vaijthmach* and he was amazed; Syr. ומתמה *umethdammar*; and he wondred; but it signifieth also *obstupuit*; as doth also their המם the same with the Hebr. תמה *tamah, abtonitus fuit, obstupuit V. Shindl. c. 24. 41. Mart. Trostius.* Mat. 12. 17. & 16. 5. where we translate it *affrighted*: so indeed was *Herod*, (as it is commonly with men of blood and guilty consciences) affrighted, terrified and perplexed, at the sundry rumours which he heard concerning Christ; some saying *John* was risen again: some that *Elias*, or some other of the Prophets had appeared; there is no rest to the wicked. Isaiah 57. 20.

V. 9. *desired to see him*] Not to be converted by him, but to satisfie his own curiosity; as, Luke 23. 8. in hope to see some miracle done by him.

V. 10. *and he took them*] Mat. 14. 13. Mark. 30. 32.

Bethsaida] A man of Galilee near the lake of Genesaret, where *Andrew, Peter*, and *Philip* dwelt. John 1. to the desert hereto belonging he withdrew his disciples from the confluence of people, coming out of the near towns, that they might rest a while after their travel.

V. 11. *received them*] That is; graciously entertained them: teaching and feeding them: so is he mercifully provident for the soules and bodies of those that seek him. See Psal. 34. 10. 1 Tim. 4. 8.

V. 12. *When the day*] Mat. 14. 15. Mark 6. 35. John 6. 5.

began to wear away] κλίνειν, to decline, or shut up. When it grew towards night.

V. 13. *except we should go and buy*] This manner of speaking sheweth that the Apostles thought it impossible to feed and satisfy so great a multitude, having so little provision, which setteth off the truth and greatnesse of the miracle.

V. 14 *for they were &c.*] That is, there were present so many. Five thousand men beside women and children. Mat 14. 21.

V. 15. *fifties in a company*] That which this Evangelist calleth here κλισίας: the Syriack interpreter giveth *discubitus*, and our translation *company*. Mark 6. 39. is given συμπόσια, συμπόσια, as it were by tables; that is, as many in a company as a table would hold: this was done for the better convenience of serving them all distinctly and orderly, which in a confused throng they could not so have done. As also that their number might more distinctly appear; to the greater evidence of the miracle, and Gods honour.

V. 16. *looking up to heaven*] As shewing whence all blessings come and must be expected.

blessed them] Gave thanks. John 6. 11. praying that God would blesse and sanctifie those gifts to the receivers. See 1 Tim. 4. 5.

V. 17. *were all filled*] Whereby it appeareth that man liveth not by bread onely, but by the word and providence of God: and that our life is not in abundance, but in Gods blessing, who can make a little sufficient.

V. 18. *And it came to passe*] Mat. 16. 13. Mark 8. 27.

alone praying] That is, apart from the multitude.

and he asked them] That is, when he had done praying. Either he was praying alone, and his disciples afterward came to him, or this καταμόνας, alone, is put in opposition to all other company but himself and his disciples: the former sense seemeth most probable.

Whom say the people that I am?] This he asketh, not being ignorant of the thoughts of men, but because the faith and confession of the Apostles, whom he appointed to be the light of the world, ought to outshine all vulgar faith and confession, he requireth it of them, verse 20 and *Peter* as the speaker for the rest, answereth, *the Christ of God*; that person whom God fore-promised, and anoynted, above all those that (as his types) were anointed; in whom the offices of King, Priests, and Prophet met together, for the work of our redemption.

V. 19. *John the Baptist, &c.*] See Mat. 16. 14.

V. 20. *the Christ of God*] See on Mat. 16. 16. John 6. 69. Christ the Son of the living God, the anointed of the Lord: the Messias and Saviour of the world.

V. 21 *tell it to no man*] Till the appointed time, when it was to be divulged to the world, Mat. 10. 27. which he saith not, as if it did not highly concern all the Elect to know and confesse the same: but because he would not yet have his glory manifested before he had accomplished the work of the crosse, in suffering an ignominious death, to redeem us from death and hell; thus would he yet leave the devil in suspense: but principally, lest the faith of the disciples thus confessing, should be dangerously shaken in the sight of his bitter passion; and lest their auditours should have suspected the truth they preached (neither these, nor they yet fully understanding the mystery of Christs death, resurrection, and ascension into heaven) and so the perversion of order in things opportunely to be manifested and known, should have proved, but as removing of the steps from them who were by such degrees to have ascended to that great mystery of godlinesse and salvation by Christ. He would therefore be declared *to be the Son of God by the resurrection from the dead*. Rom. 1. 4. after which the commission ran general. Mat. 10. 27. Mark 16. 15. *preach the Gospel to every creature*: this present restraint then, is limited; as that, Mat. 17. 9. *Tell the vision to no man, untill the Son of man be risen from the dead*: and this the following words declare, which foretell of his passion.

V. 22. *Son of man must suffer, &c.*] See on chap. 6. 5. He that was God and man in one person; in his God-head impatible, was to suffer in his humane body and soul, to redeem us, bodies and soules: to which God had assigned him from eternity: therefore as he is called *the Lamb of God which taketh away the sins of the world*, John 1. 29. So is he, *the Lamb slain from the foundation of the world*. Rev. 13. 8.

V. 23. *he said unto them all*] Mat. 10. 38. Mat. 16. 24. Mark 8. 34. Luke 14. 27.

his crosse daily] Meaning, if God should please to call us to daily afflictions, as it sometimes cometh to passe, Rom. 8. 36. 1 Cor. 15. 31. we must yet endure and persevere unto the end. Mat. 10. 22. and 24. 13. we are therefore here admonished to be always prepared to bear afflictions for Christs sake, and to follow him in obedience and holy imitation of his humillity and patience: so must all they who will follow Christ, deny themselves, not regarding their own profits or lives, in respect of his will and glory: so Christ sought not his own, but his Fathers will.

V. 24. *will save his life, &c.*] That is, whosoever will set more by his own ease, safety, or life, than Christ the way, truth, and life; shall lose himself to eternity: but he that will expose himself to perils and death it self, where the honour of Christ shall require it, shall be saved: *Salvian* therefore adviseth well, *de gub. Dei l. 5. fine, repudia te, ut recipiaris à Christo*, renounce thy self, that Christ may receive thee. Thou canst not by any thy endeavours, save thy self; that Christ alone can do: if thou wilt be sure of salvation, rely on Christ for it, not on thy self, or any creatures.

V. 25. *For what is a man advantaged, &c.*] Mat 16. 26. Mark 8. 36. Doubt not therefore to part with any worldly thing for thy salvation: because, *si te amiseris omnia in te perdis, Timoth. ad Eccle. Cath. l. 3.* if thou losest thy self, in that one losse thou losest all; but if thy soul be saved, in that one gain, thou obtainest all things desireable.

V. 26. *Whosoever shall be ashamed, &c.*] Mat. 10. 33. Mark 8. 38. Luke 12. 9. 2 Tim. 2. 12.

when he shall come] To judge the living and the dead, with glory, and many Angels attending his tribunal: then will not Christ own him, who shall here before men, deny him, for fear or favour of men, or for love of this world, and the things thereof; this doth not onely concern apostates openly denying Christ, but (as *Fulgentius l. 1. ad Trasim.* well noteth) him also *qui silentio firmat errorem*, who by his silence confirmeth errour *silentio non assistit veritatem*; and by holding his peace doth not confirm the truth; *divinam contumeliam qui non resistit, accumulat*. He that repelleth not Gods dishonour (what he possibly can) addeth to it; the negligent or sleepy continel betrayeth his Princes Tents.

V. 27. *but I tell you*] Matth. 16. 28. Mark. 9. 1.

till they see the Kingdom of God, &c.] Some present shall not die (or see death; as, John 8. 27. Hebrews 2. 9.) until they see the propagation of the kingdom of Christ, in and after his ascension into Heaven: and a præludium of his glory in his transfiguration, Matthew 17. 2. &c. and here verse 29. &c.

V. 28. *it came to passe about eight dayes after*] Matth. 17. 1. Mark 9. 2. *Matthew* and *Mark* say six dayes after. So that *Luke* taketh those six with either limit included, that is reckoning to the six, the day preceding the first, and the day following the last thereof, which the other Evangelists take exclusively.

these sayings] Or things.

took Peter and John and James] That they might first be spectatours of his glory, whom he would afterwards make witnesses of his bitter Agony, and sad conflict with the pains of death and hell: what this mount was we may not curiously dispute, the Scripture not declaring it: the common opinion is, that it was mount Tabor in the midst of Galilee, specified, Psalm 89. Hosea 5. *Peter calleth it* the holy mount, 2 Pet. 1. 18. See on Mat. 17. 1.

V. 29. *his countenance was altered*] Gre. ἕτερον *other*, or changed from the ordinary appearance, beginning to shine with an admirable and divine beauty: and so his garments were light and glorious; an heavenly glory shined in the Angels appearing, Matth. 28. 3. Revel. 4. 4. this light of Majesty which they now saw, was a slender ray of his Divine glory, but much more excellent, than that wherewith *Moses* face shined, which the people were not able to behold, Exod. 34. shewing in the mystery, the disability of men under the vail, to look unto the end of the law Christ Jesus, 2 Cor. 3. 13. by this they now saw, Christ would give them a taste of that glory, which shall be seen when he shall appear *glorious in his Saints*, 2 Thes. 1. 14 Colos. 3. 4. 1 John 3. 2. Phil. 3. 21.

V. 30. *Moses and Elias*] These also appeared glorified; possibly to shew these disciples, that Christ was not against the Law and the Prophets, as the unbelieving Jews would perswade men, for they gave testimony unto him: and because these two were the most famous in the Old Testament.

V. 31. *of his decease*] Of his death and passion at Jerusalem.

V. 32. *were heavy with sleep*] Either with joy, or fear and admiration, or a divine rapture: see Dan. 8. 18. and 10. 9. or overcome with watching, for they stayed there all night verse 17.

V. 33. *not knowing what he said*] So the Spirit of God opened his understanding to know *Moses* and *Elias*, whom he never before had seen.

V. 34. *overshadowed them*] That, that is the disciples, by means whereof *Moses* and *Elias* were taken out of their sight, after this conference ended: it seemeth the Apostles, imagined that his kingdom was now established to him, and begun; or they spake to him that he might avoid the suffering of which they conferred, by staying still in the mount.

and they feared] Because it was an extraordinary cloud wherein the glory of God appeared: and the voyce was presently heard sounding from heaven, 2 Pet. 1. 17. Mark 3.

V. 35 *This is my beloved Son*] The onely Son of God by nature, for whose sake we are beloved, Ephes. 1. 6. in whom are all the treasures of wisdom: therefore under pain of rejection from God, we must hear and obey him, Deut. 18. 18, 19

V. 36. *was found alone*] Having put off that glory, and resumed his form of a servant.

and told no man] Until Christ was risen from the dead, for so he charged them, Mark 9. 9.

V. 37. *and it came to passe*] See Mat. 17. 14. Mark 9. 17.

V. 38. *look upon my son*] Is, have mercy upon him, and help him: for we willingly look on those whom we pity and would help.

V. 39. *a spirit taketh him*] That is tormenteth him, making him foam and tear himself, and dash himself against the ground. See Matth. 17. 16, 17. Mark 9. 20.

teareth him] Mark 9. 20.

V. 40. *and they could not*] See on Mark 9. 18.

V. 41. *O faithlesse and perverse*] Thus sharply doth he reprove the Apostles unbelief. See Matth. 17. 20.

V. 42. *the devil threw him down*] Being enraged (as he useth to be) because the child was brought to Christ: and because he knew, that thereby he should be cast out of possession.

V. 43. *at the mighty power of God*] Which appeared in his admirable work of Christs, commanding the unclean spirits, out of their possession

V. 44. *let these sayings sink down into your eares*] That is, mark them diligently and remember them well; That is, lay them to heart, and remember what you hear, and see; that when ye see me dying, ye may not be scandalled, as if I suffered such things out of infirmity, or because I could not deliver my self; for in reason you may know, that he that hath wrought such miracles ἠδύνατο ἂν μηδὲ σταυρωθῆναι: *Theophylact*; could, if he had pleased, not have been crucified.

V. 45. *they understood not this saying*] They were so confident of Christs temporal kingdom, that they could not understand him, when he spake of his suffering death: after his resurrection they understood it, John 2. 22. now they feared to ask him, because he had a little before so sharply reproved *Peter* about it.

V. 46. *which of them should be greatest*] Possibly the occasion of this question might now be his speech concerning his death; they desiring to know, which of them should be the chief or head, of his supposed earthly kingdom in his stead; for yet they understood not his spiritual kingdom: but here, as also chap. 22. Christ reproveth their ambition.

V. 47. *perceiving the thoughts of their hearts*] For he is truly God, as truly man: none can search and know the heart but God, Jer. 17. 16. the very Heathens knew this: therefore some of them dedicated to their supposed Gods ὅστις ἐστὶ τῶν ὀφθαλμῶν, ears and eyes of some precious materials, intimating that God heard and saw all things. *Clem. Alexandr. strom. lib. 5.*

V. 48. *he that is least among you*] True greatnesse before God, is in sincere innocency and humillity, such as is commonly in little children.

V. 49 *and John answered*] That is, thus began to say, Mark 9. 38. It is an Hebrew manner of speaking (See chap. 7. 40.) occasioned by the former passage, concerning their not casting out the devil.

he followeth not with us] He followeth thee, not in our society. It might seem strange that any should cast out devils in the name of Christ, who did not follow Christ: but we must know, that though this power was principally given to the Apostles to confirm their preaching, yet was it not so confined to their office, but that Christ might give the same also to other believers. See Mark 16. 17.

V. 50. *Is for us*] Though he be not with us in body, or external communion; yet he adhereth to us in faith, affection, consent, in doctrine, and spiritual communion.

V. 51. *received up*] By his ascension into heaven, after his death and resurrection.

he steadfastly set his face] This is an Hebrew manner of speaking, signifying a resolving, and setling a mans selfe to do a thing, Jer. 42. 15. Ezek. 4. 3. God saith here to the Prophet והכנרתה את פניך, *vahacsinotha eth phanecha, set thy face against it*: the word is of כון *Con*, which among other things, signifieth to be prepared, firme, and constant, resolved not to be diverted; or to be fitted, disposed, or intent to do something. So here, the time of Christs passion drawing neer, he resolved (whatever flesh and blood suggested; or *Peter* had perswaded to the contrary, Mat. 16. 22.) to go to Jerusalem. See on Mat. 19. 1.

V. 52. *to make ready for him*] Which was needful; because Christ was attended, not onely by the twelve Apostles, but many others who followed him, as disciples and hearers.

V. 53. *his face was as though, &c.*] The Samaritanes took special notice of any that went up to Jerusalem to worship, because they had a Temple of their own for their false worship on mount Gerizim, built in opposition to the Temple of God at Jerusalem. See John 4. 20. now it being neer the Passeover, the Samaritans took the more notice of their going that way, and therefore would not entertain them: moreover, the Jews having no commerce with the Samaritans, John 4. 9. there was the more need of fore-runners to make provision for them, who could not in an ordinary, or then usual course, have expected any necessary entertainment there.

V. 54. *even as Elias did*] See 2 Kings 1. 10. Possibly, that very Region put them in mind to desire fire from heaven, where *Elias* by fire from heaven obtained destruction of the two Captains with their fifties sent to fetch him to their King: thinking the Samaritans now desposing Christ the Son of God, worthy of the like punishment: therefore they pretend *Elias* example, not attending the difference of the case, without which, imitation of holy fathers may be very inconvenient and dangerous: So the foolish Samaritans alleaged the example of the fathers worshipping in their mountain, John 4. 20. So in other cases do many more, as ill-advised now: but as a reverend Authour saith, they who without due choice thus do, are rather Apes, than imitatours of holy fathers: that which they say, *wilt thou that we command fire, &c.* makes it doubtful whether they desired that Christ should give them that power they speak of, or that they were confident of their power, if they had but Christ his approbation and consent thereto.

V. 55. *of what spirit ye are*] You do not know what spirit moveth you herein: you counsel agreeth not with your calling: you shew a spirit of revenge, and therefore misapply the example of *Elias*: for I am come to save, not to destroy. And indeed as *Augustine ad Marcellin ep.* 5. well saith, *vindicta ultima justè poscitur, quando nullus jam restat correctionis locus. extremo sc. summoque judicio*, final revenge is justly required, when there remaineth no place for amendment; that is, at the last judgement. So dangerous is imitation of misapplyed examples of Saints, especially to the violation of charity.

V. 56. *is not come to destroy*] See 1 Tim. 1. 15. John 3. 17. He now came to shew mercy, and to save the penitent, who will come again to judge and destroy the impenitent, and unbelievers: it was now a time for mercy, not judgement.

V. 57. *and it came to passe*] See Mat. 8. 19

V. 58. *the Son of man hath not*] Knowing his thoughts, he intimated to him, that he should but deceive himself in following him for temporal gains, who now possessed nothing temporal, and came to propose spiritual and eternal gains.

V. 59. *and he said*] Matth. 8. 21.

V. 60. *Let the dead bury the dead*] Meaning the unregenerate who are dead in trespasses and sins, 1 Tim. 5. 6. Ephes. 2. 1. not that Christ disalloweth a decent and seasonable performance of that office of duty and piety, but that he preferreth the advance of Gods glory in preaching the Gospel, and saving of souls before it. See Mat. 8. 22.

V. 61. *bid them farewel*] Mark 6. 46. the word ἀποτάξασθαι signifieth also to order or dispose of: so that the sense may be, suffer me first to go home, and order or dispose of my estate and family: so that which the Prophet saith, Isa. 38. 2. *Hezekiah*, צַו לְבֵיתֶךָ *tsau lebeitheca*. command or give order to thine house; the 70 give ἐντεῖλαι περὶ τῶν οἴκων σου, dispose of thy house: this probably was the main care of the man, to bid farewel, or take leave of friends; though an act of humanity, yet was it of lesse moment than to order and provide for them.

V. 62. *and looking back*] This an Hebrew manner of speaking, signifying repentance of that one had begun. See Gen. 19. 17. 26. The meaning is, that no man dedicated to the ministery of the Gospel, having in his heart a resolution to forsake his calling, and to embrace the present world, is fit for that holy work: the *simile* is derived from ploughmen, who looking backward, cannot make straight furrows. See 2 Tim. 4. 10.

CHAP. X.

Verse 1. A*fter these things*] See Matth. 10. 1.

other seventy also] After that the twelve Apostles had preached in the towns round about, now the hearers multiplying, there was need of more preachers to confirm them: therefore he chose out of those who had heard and followed him, seventy more to send abroad to that office: so the Syriac interpreteth, *he separated of his disciples seventy other, and sent them*: the Greek word ἀναδείκνυμι here used signifieth, to designe or appoint: as *Budaus* interpreteth out of *Plutarch, Crearc*, or make: as, ἀναδεῖξαι ὕπατον, to make one *Consul*, or to designe one thereto: so to ordain or consecrate, as Christ here did. Their return from Babylon was a kinde of type of their redemption by Christ: so here are appointed seventy, as they had their *Synedrion* or Council of seventy Elders or Judges after their return. So *Moses* appointed seventy Elders, or assistants to him, Exod. 18. 22.

whither himself would come] Whither he would follow them, more fully to preach the kingdom of heaven, and also confirm the same with miracles: he sent them two and two, as to strengthen and comfort each other; so for the more certain testimony of that which they were to affirm.

V. 2. *the harvest truly is great*] Matth. 9. 37. meaning a great number of people, which were ready to be converted, and gathered unto God. See John 4. 35. thus he encourageth them.

V. 3. *behold I send you, &c.*] Matth. 10. 16.

among wolves] These are *tyrannis, & raptores seculi, Bernard. ad Fast. Ser.* tyrants, spoilers, bloody persecutors.

V. 4 *carry neither purse*] Be not distracted with care concerning ordinary means to bear your charges, for clothes, or dyet: he that sendeth you is able to provide necessaries for you; such ought our confidence to be in Gods providence, that we may ever be assured, that he careth for us, while we are careful of his work; lest otherwise, if the mind be too intent on the things of this world, *minus aliis provideat aeternae, Greg. hom.* 17. *in Evang.* he should be lesse careful over others for things eternal.

salute no man] See on 2 Kings 4. 29. this he speaketh, not forbidding comity and civility which he enjoyneth, verse 5. but distraction from, and hindrance in their duty and ministration. In the uncivil deportment of a late-grown-up monstrous sect among us, appereth how dangerous it is to take up the letter of the Scripture without due consideration of the sense and meaning thereof: It is a most necessary rule, so to interpret Scriptures, as that the interpretation of one place, may not crosse the plain sense of another relating to the like purpose: as here; Some will not be civil to those they meet, or to whom they speak; because it is said, *Salute no man*: but they ought to consider, many places commanding to salute one another: whence they learn their rude salutes, of *thou, thou flesh, &c.* Let them consider; we have learned of St. *Peter, ep.* 1. 6. 3. *v.* 8. *Be courteous.*

V. 5. *into whatsoever house, &c.*] Matth. 10. 11.

peace be to this house] See 1 Sam 25. 6. It was their manner of salutation, whereby they wished all health, and happinesse. See on John 19. 3.

V. 6. *the son of peace*] That is, if any man capable of that blessing, and disposed to receive the doctrine of peace, which you preach, be therein.

V. 7. *the labourer is worthy of his hire*] See 1 Cor. 9. 7. 1 Tim. 5. 18. From the common rule of equity, he sheweth that they shall by administring spiritual things, deserve of their hearers, things necessary for their sustenance; and therefore might not doubt, but that God would stirre them up to relieve them therein, on whom he bestowed the riches of his grace in Christ, by his Gospel preached unto them.

go not from house to house] In respect of the charge you put them to; for while you minister the gospel to them, you bring them greater gain.

V. 8 *eat such things*] That is, be contented with such things as you find: which he saith. First that they might not seek themselves, as they whose belly is their God, Phil. 3. Secondly, that they might know, that he who forbad them to carry purse or scrip, yet permitteth them necessaries in the execution of their ministery.

V. 9. *nigh unto you*] See Mat 3. 2. and 4. 17.

V. 10. *out into the streets and say*] Publickly and openly for a testimony against them.

V. 11. *dust of your city*] See Mat. 10. 14, Luke 9. 5. Acts 18. 51.

kingdom of God] Christ the Messias, King of glory, presented himself unto you by his messengers, to reign over you, and save you.

is come nigh unto you] That is, against you, further to condemn you, who contemn it, as chap. 9. 5.

V. 12. *more tolerable in that day*] In the day of judgement, See Mat. 10. 15.

V. 13. *Wo unto thee Chorazin*] Mat. 11. 21. Chorazin was a chief City of Galilee, reckoned among the ten cities of Decapolis, that stood on the sea of Galilee, in a creek, over against Capernaum.

Bethsaida] Another city of Galilee, which was also one of the cities of Decapolis, standing on a creek of the same sea.

Tyre] Tyrus the chief City of Phœnicia, which in the division of the land, came to the tribe of *Asher*, Josh. 19 29. but because they could not drive out the inhabitants, Israel never possessed it, but the Tyrians kept it, and continued still in Idolatry.

Sidon] Another City of Phœnicia of the like condition, Josh. 19. 28.

sitting in sackcloth and ashes] Which were signes of mourning and repentance. See 1 Kings 21. 27. 2 Kings. 19. 1. Esth. 4. 1. Mat. 11. 21.

V. 14 *more tolerable*] Because, as *Salvian* saith, *de gub. Dei, lib.* 4. *fine, Minoris criminis reatus est, legem nescire quam spernere*: It is lesse sin to be ignorant of Gods will, than to contemn it known: It is lesse sin to be ignorant of the Masters will, and doth it not, shall have most stripes, chap. 12. 47. Jam 4. 17. John 9. 41.

V. 15. *and thou Capernaum*] This was another City of Decapolis, which was the Metropolis of Galilee, standing on the river Jordan, upon the borders of Zabulon and Nephtalim, that then flourished with great trade, riches, and pride.

which art exalted to heaven] In regard of Christ preaching and working there: or in regard of their high ambition and prosperity.

down to hell] ἕως ἅδου: so in the Creed, εἰς is put elliptically for εἰς οἶκον τοῦ ἅδου, to the house, or place of hell. See in *cap.* 12. 5.

V. 16. *he that heareth you*] See Matth. 10. 40. John 13. 20. 1 Thes. 4. 8.

V. 17. *through thy Name*] We using thy authority, and calling on thy Name.

V. 18. *I beheld Satan*] Satan is stiled Prince of the air, Ephes. 2. 2. ruling in high places, Ephes. 6. 12. whence he is said to be cast down, when his power is overthrown by preaching of the Gospel.

V. 19. *I give unto you power*] See Matth. 16. 18. Acts 28. 5. Mark 16. 18.

V. 20. *because your names are written in heaven*] Because by the effects it appereth, that ye are elected to life everlasting. See Phil. 4. 3 Rev. 20. 12. and 21. 27. This is a manner of speaking borrowed from the customes of men, whose names are registred, and enrowled in some publick records, to keep in certain memory, and assure them of their freedom and privilege in that corporation.

V. 21. *Jesus rejoyced in spirit*] Mat. 11. 25. being comforted in the successe of the Gospel, and in the consideration of the performance of his Fathers will.

unto babes] νηπιόις, the word also signifieth simple or weak men. *Hesiod.* ἔργ. & ἡμερ. νήπιοι, οὐδ' ἴσασιν, &c. fools or simple men, neither do they know, &c. See on Mat. 11. 25.

V. 22. *all things are delivered*] Matth. 28. 18. John 3. 35. and 17. 2.

V. 23. *blessed are the eyes*] See Matth. 13. 16.

V. 24. *Many prophets*] Which he meaneth not onely concerning the bodily presence, and sight of things by him done; though that was much desired, that they might see the worlds Saviour present (as we shall do in his kingdom of glory) but also to understand, and to be more fully assured of the admirable work of Gods mercy, and the accomplishment of their redemption by Christ.

V. 25. *a certain lawyer*] One that professed the knowledge and interpretation of the law of *Moses*, though indeed he knew not the end of the law, which was to be a School-master to bring us to Christ, Gal. 3. 24.

Master, what, &c.] Thus he calleth Christ, who yet came not with a mind to learn, but to tempt, and to find some occasion of cavil: it seemeth that when he had heard Christ teaching, he rose up to propose this question, to try whether Christ would say any thing against the law, or mention any other way to life everlasting.

V. 26. *what is written*] Knowing his subdolous minde, he remitteth him to the law, who boasted of, and trusted in righteousnesse by the law.

V. 27. *Thou shalt love, &c.*] See Deut 6. 5.

with all thy heart] As much as thou canst: *modus diligendi Deum est sine modo diligere. Bernard.* The measure of our loving God, is to love him beyond measure.

and thy neighbour as thy self] Levit. 19. 18.

V. 28. *This do and thou shalt live*] This answer is shaped according to the Lawyers question, verse 25. *what shall I do to inherit eternal life?* because he sought eternal life by the works of the law, which he could not fulfill; he referreth his conscience to the law, which onely shewed his sin, Rom. 7. 7. & 3. 20. Gal. 3. 21, 22. knowing that it must either bring him to Christ, or leave him unexcusable, Mat 19. 17. otherwise when the keeper of the prison (far from all opinion of any merit of his own) asked; *What must I do to be saved?* Act. 16. 30 31 *Paul and Silas answered, believe in the Lord Jesus Christ, and thou shalt be saved.*

V. 29. *Who is then my neighbour?*] For they counted no man their neighbour but their friends and countrey men.

V. 30. *leaving him half dead*] We may not so wrest these words in their application, as thence to conceive, that man in his fall, had left in him any lise of grace, or ability to recover or raise himself to any moral good; seeing that the Scriptures so expressly declare, that before our regeneration and new birth by the free grace and mercy of God quickning us by his holy spirit, we are all *dead in trespasses and sins*, Ephes. 2. 1. See Rom. 7. 18, 24. 2 Cor. 3. 5.

V. 31. *on the other side*] As if the distressed man had been unworthy of his care or pitty. See Psal. 38. 11. Isai. 58. 7.

V. 33. *but a certain Samaritane*] Whose nation was odious to the Jews. John 4. 9.

V. 35. *took out two pence*] These circumstances are set to expresse the free mercy of God in our conversion; not onely preventing us by his grace, but continually supplying us with necessary increases thereof, that we may persevere and be saved: according to which *Augustine de verb. Apost. serm.* 15. faith, *non putes te promerendo accepisse, qui non promereres, nisi accepisses*; think not that thou received it by deserving, who hadst not merited, except thou hadst received: and again, thou givest (saith he) always freely, thou freely savest, who findest (in us) nothing to save us: thou findest much to condemn us.

V. 36. *which now of these, &c.*] Which of these did according to the law, which faith, *thou shalt love thy neighbour.*

V. 37. *Go, and do thou likewise*] Help him that hath need of thee, although he be thine enemy, or thou know him not.

V. 38. *a certain village*] *Bethania*, John 11. 1.

V. 39. *sate at Jesus feet*] Here is not onely historified her posture, but principally her attention, diligence, and composure of her selfe (all things else set aside) to hear Christ. See Act. 22. 3.

V. 41. *thou art careful and troubled, &c.*] Thou art too much perplexed with these cares which hinder thy hearing the Gospel, which is more necessary.

V. 42. *Mary hath chosen that good part*] *Martha's* entertainment of Christ, was good and commendable: but her too much care distracting and hindring her from better, as also her censuring her sisters hearing Christ, was not good, *non tu malam, sed illa meliorem, &c. August de verb. com. ser.* 7. Thou hast not chosen a bad part, but *Mary* hath chosen a better.

which shall never be taken away] That which we here do for eternal life, *etiam post mortem servatur, Greg. hom.* 27. *in Evang.* is kept after death. Such is the kingdom of Heaven, *Unde nullus ejicitur beatus; quia ibi nisi ne admittitur. Prosper. de vit. contempl. l.* 1. *c.* 2. whence no blessed one is cast out: into which none unhappy is admitted.

CHAP. XI.

Verse 1. O*ne of his disciples*] All his Apostles were Disciples: but all his Disciples were not Apostles. Whether this were a Disciple but not one of the twelve Apostles, it is not certain: probably he was present when Christ taught this prayer to his Apostles, and the multitude, Mat. 6.

Lord, teach us to pray] We know not what to pray as we ought, Rom. 8. 26. *Deus solus docere potuit, ut se vellet orari, Tertull. de orat c.* 9. Onely God could teach how he would be petitioned. Therefore his self ordained and ordered the duty of prayer; and from his own Spirit, even then when it proceeded out of his mouth, *animata suo privilegio*, being animated and enlivened with his privilege it ascended into Heaven, commending to the Father those requests which his Son hath taught. Prayer is a principal pare of Gods worship: and there can be none other so good a teacher of prayer as Christ our Mediator and Redeemer, God and Man: who as he died to give us life, so doth he fit at Gods right hand, to present our petitions in Heaven, which his own Spirit endileth for us here on Earth, that we may obtain the same. He therefore taught us to pray, and to avoid the vain repetitions and ostentation of *Pharisees* and Heathens, thinking to be heard for their much speaking. Mat. 6. 7. taught us this short form of prayer, in it comprehending all things necessary to be prayed for.

as John also taught] By giving them some form of prayer: it seemeth, that because Religion was miserably corrupted by the false Glosses, and superstitious traditions of *Pharisees*, as also by a general depravation of manners, so that it was no marvel, if very few among them, either rightly practiced, or truly understood, that main part of Gods worship, which is in devout and faithful prayer. Therefore whereas now the long promised redemption of the faithful drew neer; it was necessary that their minds should be strengthned, and lifted up to the firm hope and confident expectation thereof, by earnest prayer: so that *John baptist*, whose office it was to prepare the way of Christ, did, out of most evident places of Scripture thereto pertinent, compose his Disciples (whom he was to instruct and fit to receive Christ the *Messias*) some private prayers suitable to their present condition, and the spiritual kingdom of Christ, which they were now to professe.

V. 2. *when ye pray say*] Compare Matth. 6. 9. with this place, and the circumstances shew, that Christ did twice at the least teach them this very form of prayer. And hence it appereth, that as this is the most absolute and compleat pattern of prayer, it comprehending all that we must ask, so it is the most exact and sacred form of prayer, ordained and taught the Disciples (who were to teach the whole World the rules and practise of true Religion) by Christ himself, who is best able to teach his servants to pray.

Say] Christ prescribed his Disciples this form of prayer to be used by them; not rejecting others, which his Spirit taugh or teacheth, but to abridge all necessary petitions, into this one Sum, See *Augustin. ep.* 121. *c.* 12.

Our Father] Under one person of the holy Trinity named, we understand all three: according to that of *Tertullian de orat. cap.* 2. *In Patre Filius invocatur*. In the name of Father, the Son also (and the Holy Ghost) is invocated. This excellently agreeth with the state of grace: first intimating our adoption in Christ; by whom we are to expect all that is profitable for us; as, remission of sins, preservation, temporal and spiritual goods, all whi h God giveth as a loving and gracious Father: also in this (*our*) we learn that the faith onely which worketh by love, is available, Gal. 5. 6. So that as children of one merciful Father we must be unanimous, and mutually solicitous for each others good: and lastly, it sheweth us with what confidence we must pray: for this appellation *& pietatis, & potestatis est, tertul. qu. s.* is both a name of piety and power.

which art in Heaven] Who possesseth, ruleth, and disposeth of all things in Heaven and Earth. Dan. 4. 34, 35. Filling Heaven which is thy Throne, and Earth, which is thy Foot-stool with thy power and glory: comprehending all things, comprehended of none: It is to be confessed, faith *Augustine*, *Dardan. ep.* 57. that God is every where, *per divinitatis praesentiam*, by or in respect of the presence of his Deity, but not so, *per habitationis gratiam*, in respect of his grace dwelling in, and manifesting himself to the holy. Such onely can be the Father of all the Elect, in all ages and places: this sheweth us to whom our prayers must be addressed: that our God we call on is the true God: how we ought to lift up our minds in prayer, how we ought to live, if we call him Father, 1 Pet. 1. 17. Phil. 3. 20. and with what humility, fitnesse, and reverence we must appear before him when we pray. See Eccles. 5. 2.

Hallowed be thy Name] By Name, understand his Nature. Majesty, eternal Power, Goodnesse, Wisdom, Righteousnesse, Mercy, Truth, &c. By Hallowed, or Sanctified we pray that we, and all may, rightly know him, adore, reverence praise, magnifie, and set forth that his goodnesse which shineth in all his works, that we may rightly worship and fear him, as *Tertullian* saith,

de orat. c. 3. id petimus ut sanctificetur in nobis, that it may be sanctified in us: that we faithfully endeavour, as much as in us lieth, that all others may do the same: that his Name which is ever holy *etiam apud homines sanctum habeatur, Augustin. Prob. ep. 121.* may also be accounted holy of men. That we may think and speak of him with all reverence, and never take his holy Name in vain. That we may live to his glory, that his sacred Name be not blasphemed among the enemies, through our impiety. See Titus 2. 10 The sum of all is, that God would manifest himself to us, and give and blesse the means by which all may come to the knowledge of him in Christ, that his Name may be magnified in our salvations.

Thy kingdom come] The kingdom of God importeth first, his absolute soveraignty and universal government, under which, are all good and bad, Psalm 103. 19. This is not here prayed for, as *Augustin qu. 5.* saith, *Quod fieri nolimus seu nolimus utique veniet*, which shall come whether we will or no, it being always every where and none can resist it, Dan. 4. 32. Secondly, his special kingdom, whereby he ruleth in the elect, working his will in them. This is 1. The kingdom of Grace whereby he governeth the Elect by his word (the Scepter of his kingdom) and his holy Spirit of sanctification, whereby he causeth in them a voluntary subjection of the whole man body and soul, to his revealed will, Psal. 110. 3. Rom 4. 17. 18. Psal. 2. 13. with which understand the revelation of Christ and all the means of salvation. 2. The kingdom of glory; that is, the eternally blessed estate of the Elect in Heaven, as *Augustine* saith, *Ut nobis veniat, atque nos in eo regnare mereamur*, that it may come to us, and that we may reign therein. Neither may we conceive these to be two kingdoms of God: but one and the same, begun in the state of Grace, and perfected in the state of Glory: and it cometh by certain degrees, as first, illumination by the gospel, and all other divine Ordinances, whereby Gods grace and favour in Christ is revealed, and his kingdom advanced and maintained. Secondly, subjection of the whole man, body, soul, will, and affections to Christ. Thirdly, true renuntiation of the World, Sin, Satan, and our selves, in thaking off the kingdom and rule of sin, and not following the guidance of carnal wisdom and affection. Fourthly, affections set above, desires and conversations fixed on Heaven, Colos. 3. Phil. 3. Fifthly, accomplishment of all Gods promises to the Elect for the life to come; as Gods being all in all: perfection of every part and faculty of body and soul filled with glory and unspeakable joy and blessednesse in the presence of God: So that the meaning of this petition is, as if we said, O Lord govern us by thy word and holy Spirit, that we may wholly and willingly obey thee in all things: encrease and preserve thy *Church*, destroy the kingdom of *Satan*, *Sin*, and whatsoever power exalteth it self against thy Divine Majesty, Truth, and holy Ordinances: protect and preserve us in thy kingdom of grace, and in thy good time bring us into thy kingdom of glory.

thy will be done, as in heaven, so on earth] We are not here to pray that God would do what he will, by his absolute will, whereby he unresistibly ruleth in Heaven and Earth; but forasmuch as we are yet but partly flesh and partly Spirit, Gal. 5. 17. And as *Tertul. de orat. c. 4.* faith, *Earth and Heaven*; we pray that we may be enabled to do what God will for his glory and our salvation: we pray (faith *August. ep. 121*) for that obedience; that so his will may be done of us, as it is done by his Angels in Heaven. This will of his is first that we believe in Christ for our justification and salvation, see John 6. 40. Secondly, that we endeavour to the works of sanctification, 1 Thess. 4. 3. and true conformity to our holy Saviour Christ. Thirdly, that we submit to a patient and cheerful undergoing all that which the good providence of God shall lay upon us. See Acts 14. 2. Acts 21. 13. 2 Sam. 15. 25. Mat. 26. 39. which we must do by renouncing our own wils (which are corrupt and unjust, ignorant, and commonly hurtful to our selves) and submitting and rendring up our selves wholly to the will and good pleasure of God: to this end, Christ proposeth the pattern, *as in heaven*. The meaning is, that the Lord would frame us here on Earth to such a holy, ready, and cheerful obedience, as now his holy Angels shew in the execution of his will, Psal 103. 20. and as we shall also do it in the kingdom of glory, in which we shall no more sin, Rev 22. 3. The sum is, Lord give us grace to do thy will (for that we may do his will, *opus est Dei voluntate, id est, ope ejus & protectione, quia nemo suis viribus fortis est, sed Dei indulgentia. &c. Cyprian. de orat. Dom. (si sit opus ejus*) We have need of Gods will; that is, his assistance and protection; because no man hath of himself ability thereto. Let thy will revealed in thy word for thy glory and our salvation, be accomplished in our conversion, and mortification of our corrupt affections, (See Ezek. 33. 11.) denial of our selves, relying wholly on our Saviour Christ; sanctification in all estates prosperous and adverse.

V. 3. *give us day by day our daily bread*] First, he teacheth to pray for (as also to seek, Mat. 6.) the kingdom of God, and then things temporal, which may accommodate and serve us thereto. We must say, *give, Ne putetur esse ex nobis, Augustine ep. 143. ad. us*; for he would not have our prayers such, *ut -- pro se tantum precetur, &c. Cyprian qu. 5.* the God of peace and teacher of concord, to instructed his for unity, that he would have every one pray for all. *quomodo in uno omnes ipse portavit*, as he being one, bore, and took care for us all. *Day by day*, τὸ καθ' ἡμέραν, *day by day*, or *for the day*: every day as much as is sufficient. So the Syriac, לחם יומא *cotidianum*, is rendred *quo opus habemus quotidie*. By *Bread*, understand all things necessary for the sustenance of this moral life, meat, drink, clothes, house, utensils, peace, health, liberty, maintenance, and whatsoever God knoweth needful to our natures, callings, and conditions, and those whom he hath given us. So the Wiseman prayeth, Prov. 30. 8. *Feed me with* לחם חקי *lechem chukki, bread of my allowance, or convenient for me*; as is expressed Genesis 47. 12. לפי הטף *lephi hattaph*, to the mouth of the little one: 70. κατὰ στόμα, according to *their families*; we give it, according to every ones eating. Christ doth not hereby prohibit lawful care and labour in our callings to provide things necessary for our selves and families, (see 1 Tim. 5. 8. vide things necessary for our selves and families, (see 1 Tim. 5. 8. Ephes. 4. 28. 2 Thess 3. 10.) but 1. That care which distracteth from Gods service and dependance on his fatherly providence, who can bleese the least; without whose blessing, the greatest store cannot profit us. 2. All fraud, oppression, injustice, and cruelty in getting. 2. Diffidence in Gods providence for necessaries. 4 Covetousnesse and desire of more than enough, (see 1 Tim. 6. 9. 10.) 5. Discontent and repining at that measure which Gods providence giveth us, (see 1 Tim. 6. 8. Hebr 13. 5.) 6. Intemperance in the excessive use of his creatures, making men unfit for the service of God, and works of their calling. 7. That ingrateful looking on second causes, and means of getting, which maketh carnal men forget to praise Gods providence, as if their own care and labours supplied them. The sum of this petition is; Lord God whose providence descendeth to the preservation and well being of all thy creatures, bestow on us and ours, all things necessary for our present life, that we may daily and thankfully acknowledge thy fatherly providence, and faithfully and cheerfully depend thereon.

V. 4. *and forgive us our sins*] In this petition *Christ* teacheth us what we must ask, and what we must do if we will attain (*Ut qui a Deo petitur, in Deo vivat, Cypr. qu. 5.* that he who is fed by God, may live in God) we must ask remission of all our sins, guilt, and punishment, without which we must perish eternally: for that which *S. Luke* here calleth ἁμαρτίας, Mat. 6. 12. is called ὀφειλήματα, *debits*: to intimate what punishment we owe to Gods justice, except he remit and forgive it in mercy, (see Psalm 130. 3. 4. Psalm 143. 2.) in asking pardon, we acknowledge and confesse our guiltinesse, and disability to satisfie; as likewise our hope of mercy: thus he taught his Saints to pray: therefore as *Augustine ep. 29.* faith, *quantum liber profecerimus*, how much soever we have profited, still we have need to say forgive us; for if we say we have no sin, *we deceive our selves*, &c. 1 John 1. 8. The African Council *contr. hæres. Palag. cap. 67.* condemned them who said, that the Saints thus prayed in regard of others sins, not their own, or rather in humility than truly: *Quis enim ferat orantem, & non hominibus, sed ipsi Domino mentientem, qui labia dicit sibi dimitti velle, & corde dicit, quæ sibi dimittantur. se debita non habere*; for who can endure one praying, and lying; not to men, but God himself: saying with his lips that he desireth to be forgiven, but in his heart, that he hath no sin to be forgiven? That which we must do, is to forgive our brethren who hurt us: whi h duty is not here annexed as a cause, but as a condition of our sins remission in Christ. It is impossible to obtain remission of sins, without true faith, apprehending the merits of Christ for our justification: and as impossible for that to be without charity (Mat 6. 14. & 18. 33. &c.) therefore Christ herein gave us a law, *Certa nos conditione & sponsione constringens*, binding us in a certain condition, bargain, or covenant, so to forgive as we desire forgivenesse; *Cyprian. qu. 5.* Here we see the necessity of that which Christ teacheth, Mat. 5. 23. The sum is, O Lord forgive us all our sins, guilt and punishment (for thy Son Christ his sake) as thou hast in thy mercy given us an heart to forgive all others, who have done any injury to us.

Lead us not into temptation] Mat 6. 13. He teacheth us to supplicate not onely *de remittendis*, for remission, but also *de avertendis peccatis*, for aversion and prevention of sins, *Tertul. de orat. cap. 8. Lead us not*; that is as *Tertul.* and *Cyprian. qu. 5.* interpret, *Ne patiaris nos induci, &c.* Suffer us not to be led into temptation: left being destitute of his help, either deceived, we consent to; or afflicted, we yeeld to temptation. faith *Augustine Epist. 121. cap. 11.* As if we said, Lord leave us not to the malicious assaults of Satan, nor to the frailty and corruptions of flesh and blood: We are of our selves unable to resist the power of sin; and have by our many wilful transgressions of thy holy Commandments deserved to be given over and left to our own sinful wills and affections, and thereby to destruction of body and soul: but Lord forsake us not in any temptation, but give an happy issue; so upholding us with thy merciful hand (who best knoweth our weaknesse and necessities) that we may neither faint in our tryals, nor yeeld to the power of sin or allurements of Satan; but may so resolutely stand, that, through thy good Spirit strengthening us, we may at last obtain a perfect victory, through Jesus Christ our Lord.

but deliver us from evil] *Serva nos a malo*, keep us from evil, the Interpreter of the Syriac giveth it. Herein we pray against all

all those things which the Adversary practiseth against us in this world, who hath (saith *Cyprian qu. 5.*) power granted him against us, either *ad panam cum deliquimus, vel ad gloriam cum probamur*, to our punishment when we sin; or to our glory when we are tried. And we are here admonished, *Nondum nos esse in eo bono, ubi nullum patiemur malum, Augustine epist. 121. cap. 11.* that we are not yet in that good estate, where we shall suffer no evill: This prayer (saith he *cap. 12.*) comprehendeth all that an afflicted Christian can pray for: So that it is free to pray *aliis atque aliis verbis*, in other words, but not for other things than those which Christ hath taught us to pray for.

V. 5. *Which of you shall have a friend*] The scope of this speech is to teach us fervency and constancy in prayer; by an argument from the lesse to conclude the greater: if men think no time unseasonable to help a friend in want, how much lesse will God who is ever ready, willing, and able to help his? and unto whom nothing good can be importune or unseasonable; there can be no lassitude in him whose word is his work, neither doth he slumber or sleep, so that any untimely calling on him might break his rest, therefore *David* said, Psal. 34. 1. *I will bleese the Lord at all times*, and Psalm 119. 62. *at midnight I will rise to give thanks unto thee* — and he is every where to be found of them that seek him faithfully; therefore the Apostle saith, *I will therefore that men pray every where, lifting up holy hands*, 1 Tim. 2. 8.

V. 6. *in his journey is come*, &c.] ἐξ ὁδοῦ, *out of his way*. Syriac מן אורחא *men orrecho*, which word coming from ארח *arach, iter feci* is put to signifie, a journey, or way.

V. 7. *trouble me not*] Which of you will be so uncivil as to put off an importunate friend, saying, *trouble me not*? but rather (as verse 8.) he will rise and give him, because of his importunity: how much more will the keeper of *Israel* (who neither slumbreth nor sleepeth; who is ever ready without any his trouble to relieve, having in himself that eternal and unspeakable love to his elect, which can have no cause but it self, which needeth none other solicitor, or motive to entreat pity towards us) readily hear and relieve us?

V. 8. *because he is a friend, yet because*, &c.] Though he would not take so much pains for any love to his friend, yet will he do it to avoid more trouble and disturbance, because he loveth himself, and his own ease, quiet and rest, rather (saith *Augustine ep. 121. cap. 8*) *vitando tædium, quàm benevolentiam cogitando*: avoiding trouble, than thinking of good will: that we may hence understand, if he who sleeping is awakned (awakned against his wil) to give, how much more benignly, and willingly will he give us, who knoweth not sleep, and awaketh us from sleep, that we may ask of him? This, as other similitudes, is not to be drawn beyond the intent of Christ, whose purpose is to shew the excellent effects of fervency and perseverance in prayer. (See Luke 18. 1. Mat. 15. 27. 28. Isaiah 62. 7. Exod. 32. 10, 11. Exod. 17. 11. &c.) if importunity prevail so much with man, who loveth it not, what shall it do with God, who loveth it, commandeth it, and putteth the illues and condition of obtaining upon it?

V. 9. *And I say unto you*, &c.] See Mat. 7. 7, & 21. 22. Mark 11. 24. John 15. 7. Jam. 1. 5. 1 John 3. 22.

ask, and it shall be given you] Understand this promise to be made to those who ask according to his will: See Mat. 18. 19. Mat. 21. 22. Mark 11. 24. John 15. 7. John 16. 23. Jam. 1. 6. Jam. 4. 2. 1 John 3. 22. 1 John 5. 14. he will not frustrate our hope of obtaining; whose own spirit both moveth us to pray, and indited our prayers: so that when he commandeth us to pray, he commandeth, not because he wanteth our prayers, but because we want his blessings; so true is that of *Augustine de verb. Dom. serm. 29. illud quod hortatur, propter nos hortatur*, that which he exhorteth, he exhorteth for our sakes.

V. 11. *if a son shall ask*] Here is another argument or motive to prayer, from the lesse to the greater from the worse to the better; if evil fathers will give their children nothing but good; how much more shall the good God (from whom cometh every good who can neither be deceived in his choyce, nor fail in his will) give his children that which is best? it is impossible for him to deceive his children by giving them any evil, when they pray for good.

will he give him, &c.] As if he said, I appeal to your own minses and affections: do but examine your hearts herein: would any of you naturall parents, willingly hurt your own children?

V. 12. *will he offer him a scorpion*?] would any man abuse the simplicity, or betray the confidence of his infant asking an egge, by giving him a deadly poyson? a scorpion is a venemous serpent which bringeth forth young, *eworum specie*, like egges. *Plin. nat. hist. lib. 11. cap. 25*, that which the Hebrew calleth עקרב *hacrab*. Deut. 8. 15. עקרבין Chald. 70. σκορπίων. So Ezek. 2. 6. *vid Tertul. adverf. Gnostic. cap. 1. init.*

V. 13, *the holy Spirit*] That is, the graces of the holy Spirit, the most excellent gift, in which he instanceth to assure them that he who will give himself to them, will not let them perish for want of things earthly and temporal; he is therefore (as *Fulgentius ad Monim. lib. 1.* well saith) to be praised for his grace and favour of either gifts; both when he awaketh us from sleep to seek him, and also when he giveth himself to be found of us seeking him: who indeed, *nullatenus inveniretur, nisi ipse nos excitet, ut quæratur*, is by no means found, except his self excite us to seek him.

V. 14. *casting out a devil*] See Matthew 9. 32. and 12. 22.

and it was dumb] That is, it made the possessed dumb, or speechless, by some resolution of the nerves, or other obstruction or disaffecting the vocal instruments, so that the possessed could not speak.

the dumb spake] He who made the mouth, and the dumb, Exod. 4. 11. can dispossess Satan, and restore his creature, he onely can, *verbum proferre de clausis, vocem elicere de mutis. Ambros. in Luc lib. 5. cap. 6.*

V. 15. *he casteth out*] See Mat. 9. 34. & 12. 24.

through Beelzebub] ἐν Βεελζεβοὺλ. Syriac בבעל זבוב, by, or through *Beelzebub*. The Latines give it sometimes *Beelzebul, Tertul. adverf. Marc. lib. 4. cap. 26.* and commonly *Beelzebub*, it is all one, they meant (as our Evangelist here interpreteth) the chief, or most wicked of the divils. So the Jews called that unclean spirit, in detestation of the Idol of that nam: 2 Kings 1. 3. בעל זבוב *Baal Zebub*: possibly not without a blasphemous allusion to the name of that spirit of the *Magicians*, which was called *Baalzebub, mufcarum Dominus*, the god or lord of flies: because, as some report, they drave away flies: by swarms. See *Pausan. Arcadic. Plin. lib. 19. 6.* cited also by *Bodin. Damonom. l. 1. cap. 3.* See *Shindl. Pentaglot. in* בעל *Hanov. 1612 pag 222. B.C.*

V. 16. *a signe from heaven*] Mat. 12. 38. and 16. 1. It is likely, that seeing such miracles, and through infidelity doubting, whether all might not be some compact or collusion, they desired some such miracle, as they phancied would put them out of doubt; which was indeed to tempt God, by desire, to prescribe him: or it may be they desired to persuade the people, that except he shewed them some such miracle, he had no authority from Heaven: that is, such as was in the Manna, thunder and showers in *Samuels* time, &c. 1 Sam. 7. 10.

V. 17. *knowing their thoughts*] As the searcher of hearts, knowing to what end they required some other signes from heaven, being not satisfied with all those signes which they had seen him do by a divine and heavenly power; knowing it was their infidelity, and impious minde to calumniate him.

every kingdom] Division ruineth kingdoms; unity establisheth them: you see by woful experience, the kingdom of Satan powerful among you, not only, not the wicked cast-awayes, but in that which is more apparent, so many which are now possessed of evil spirits in Israel: therefore Satans kingdom is not against it self. Devils conspire against all that which is good; but not against one another, or any thing which is evil: they are cast out against their wils, chap. 9. 39.

V. 18. *If Satan be divided*] See *Mat.* 12. 26.

V. 19. *If I by Beelzebub*, &c.] Mat. 12. 27.

by whom do your sons, &c.] That which ye allow in your children, why reprehend you in me? We may understand this either of their Exorcists, or of some of those to whom God had formerly given this gift of healing.

V. 20. *with the finger of God*] ἐν δακτύλῳ Θεοῦ, meaning by the power of God, Exod. 8. 19. it is called מצבע אלהים *etibah elohim*, 70 δακτυλος Θεοῦ: which Math. 12. 28. is called *the spirit of God*.

the kingdom of God is come upon you] Meaning not onely the preaching of the gospel of the kingdom; but also the power of Christ destroying the works of the devil, casting him out of his usurped possessions, and translating his elect from the powers of darknesse into his kingdom of grace, Colos. 1. 13. and marvellous light: this was come to them who would not believe; which was a signe and argument of their greater condemnation.

V. 21. *When a strong man*] Matth. 12. 29. ἰσχυρὸς, strong or powerful. Heb. בן חיל *ben chail, filius virtutis*, 1 Sam. 14. 52. 2 Kings 2. 16. &c. a son of power or strength; so used they to cal the strong or mighty.

keepeth his palace] He compareth Satan in the heart of the unregenerate, to some usurping prince, or powerfull tyrant, or *Goliah*-like gyant, domineering in confidence of his own strength; and himself to be conquerer (who bare his type) till Christ came to conquer and cast him out; Satan ruleth, as it were a king, in his palace, commanding all parts and faculties of man, in peace, that is, quietly, none troubling or opposing his dominion.

V. 22. *come upon him*] At unawares subduing him.

all his armour] πανοπλίαν, signifieth all ammunition or furniture appertaing to compleat arming, Ephes. 6. 13.

divideth his spoils] As conquerours divide, or distribute the pillage to their souldiers: see Isa. 11. 14 Isa. 49. 24. his meaning is to shew how he came to redeem mankinde, which had no power to deliver it self from the captivity and tyranny wherein Satan held the greatest part of the world, untill Christ came, and refused all those impropriated vessels of honour, restoring God his elect, and to them the graces and state of holines

holinesse whereof Satan had disproyled them.

V. 23. *He that is not with me*] Matt. 12. 30. he that declareth not himself to be on my side; for there is no man, but he is either Christs or Satans: Christ can have no communion with Satan, (as they blasphemously imagined in his casting out devils) for Satans work is onely to destroy and scatter: but Christ, his work is to save and gather together the lost sheep of the house of Israel.

V. 24. *when the unclean spirit*] Mat. 12.43.

is gone out of a man] Not that Satan ever leaveth any, except the spirit of regeneration drive him out: but that in some vacations, and want of opportunities to precipitate to sins, he seemeth to be gone for a time: the purpose is, to shew the wretched condition of those who abused light and grace offered them; or who being illuminated with the knowledge of God, seeming to have escaped from the snares and power of Satan, do yet relapse to pride envy, malice, lust, drunkennesse, &c. for their last estate is far worse than the first: sin never standeth at a stay, but groweth worse and worse; 2 Peter 2. 20. Heb. 6. 4. and the judgement shall be proportionable.

seeking rest] Meaning some other heart, where he might rule without any resistance: Satans rest is in the worst of motions to hurt men, and to make them as dammable as himself.

V. 25. *swept and garnished*] Mat. 12.44. by a little formal repentance, or fruitlelle resolution to do some good.

V. 26. *seven other*, &c.] That is, many worse, and so that mans state becometh more desperate, as v. 24.

V. 27. *a certain woman of the company*] Admiting the power and wisdom of Christ; while the envious Scribes and Pharisees studied, and vented their blasphemy, the thus confidently professeth his excellency, this seemeth a proverbial manner of speaking, importing a good and excellent person; and the reason thereof may seem to be; because it is a blessing of God to be the mother of prudent, holy, and excellent children; as the contrary is a great affliction and unhappinesse.

V. 28. *that hear the word*, &c.] Without which no carnal privilege can make happy, but we must keep it; for not the hearers, but the doers of Gods word are justified. See Rom. 2. 13. Jam. 1. 3. Mat. 7. 26. it is the food (of the soul) which cannot nourish except the stomake retain it to a good digestion.

V. 29. *and when the people*] Mat. 12. 38.

were gathered] When the multitude encreased, and were gathered to him.

V. 30. *For as Jonah was a signe*] See Jon. 2. 1. as Jonas deliverance out of the belly of the whale was a sufficient proof of his ministery, so Christs resurrection the third day, was of his mission: and therefore as the *Ninevites* beleeved Jonas, after he had been three dayes in the whales belly, so should these believe and repent after his resurrection the third day; Acts 2. 37. 41. 47. or else be left excuseless.

V. 31. *The Queen of the south*] See 1 Kings 10. 1. the Queen of Saba, or Sheba: see Mat. 12 42.

a greater than Solomon is here] That is, Christ the Messias, God and man: the eternal word and wisdom of God: it is true that God gave *Solomon* wisdom and understanding *exceeding much, and largenesse of heart, even as the sand that is on the sea shore*: so that his wisdom excelled the wisdom of all the children of the East, and all the wisdom of Egypt: *he was wiser than all men*, 1 Kings 4. 29, 30, 31. but in Christ all fulnesse dwelt, Colos. 1. 19 the fulnesse of the Godhead, Colos. 2 9. in him are hid *all the treasure of wisdom and knowledge*, Colos. 2. 3. so that (as *Bernard* saith *sup. Cant. serm.* 27.) he, *Non tam sapient, quam ipsa sapientia est*: is not onely wise, but wisdom it self: and so CHRIST excelleth all creatures: no creature is its own essence.

V. 32. *The men of Nineve shall rise up*, &c.] See Jon. 3. 5. their example shall be an argument of condemnation against those, who regarded not the preaching of greater than *Solomon*, than all men, as *John Baptist* saith, John 3. 31.

V. 33. *no man when he hath lighted*, &c.] See Matth. 5. 15. Mark 4. 21. Luke 8. 16. his purpose is to shew, that though his preaching found little good effect in that evil generation, yet would he not hide the light which he brought not in vain into the world: this similitude of light accommodate to the office of the ministery, is often used in holy Scripture, to teach us what we ought to endeavour to.

under a bushel] See Mat. 5. 15.

V. 34. *the light of the body is the eye*] See Matth. 6. 22. as a window is called a light, because it letteth light into the room: these words seem to give a reason why that generation continued blinde, in so clear a light of the gospel preached to them: because the eye of their minde was darkned with ambition pride, envy, malice, covetousnesse, and other wicked affections; hence it came to pass, that they, not onely understood not the truth which Christ shewed them, but opposed the same, accounting it darknesse and errour.

single] Clear without blemish, quick-sighted; if the crystal humor, and *pupilla oculi*, were coloured, the eye could not see any other colour, for *mens existens prohibet alienum*, that colour of the eye-ball would not suffer any other to be perceived; therefore hath the God of wisdom (wonderfull in all his works) made that (like a clear glasse-window to let in light to the house) without any colour in it, that through it the species of things seen, might be presented through the *optic nerves* to the common sense; and so we have a right apprehension of things sensible: and so proportionably is it with things intellectual.

whole body] Meaning that the whole body is directed by a sufficient light.

V. 35. *that the light*] That which seemeth to be light, take heed it be no darknesse of errour.

V. 36. *no part dark*] He meaneth this of true illumination by Gods word and holy Spirit, not as if any man (though regenerate) were free from all ignorance, but because in regeneration every part is sanctified and renewed (though not in this life perfected) so that we thereby walk as children of light.

V. 37. *a certain Pharisee besought him*, &c] Some of these invited him sometimes, though possibly with several intentions, he who came to save sinners, omitted no opportunity thereto. See Chap. 7. 36.

V. 38. *Pharisee saw it*] See Mark 7 3 &c.

first washed] They washed often according to their superstitious tradition, and he wondred why Christ did not so also, Mark 7. 2, 3, &c.

V. 39. *and the Lord said*] See Matth. 23. 25. See the admirable difference between Christ, and the men of this world. Christ, as a true friend, not so much endeavouring to please as to profit, plainly told the Pharisee his, and his fellows, faults; but the parasitical trencher-flies will rather betray their benefactours foul by their silence, than venture their own interest in their favour by reproving them, and telling them the truth, that they might amend their faults.

V. 40. *make that which is within also*] Both body and soul, that God may be served in both according to his revealed will, not your own tradition: you wash the hands, and neglect the heart: it is deep hypocrisie to be solicitous for that which man seeth, and to neglect that which God seeth, and principally requireth. See Mat. 23. 26. 2 Cor. 7. 1. James 4. 8.

V. 41. *But rather give alms of such things as you have*] Τὰ ἐνόντα, that is, καὶ τὰ ἐνόντα, according to the things which you have: τὰ ἐνόντα ἐχόντα, as Chap. 12. 33. The Syriac interpreter giveth it, *id quod adest*: as it is Genes. 31. 13. מן הבא בר *min habba betad*, of that which came to hand, which he had ready: the meaning is as you are able and provided to give: it is not washing the body can make you clean or holy before God, but faith and a good conscience within: specially charity in giving according to your ability, wherein God will accept you, as clean.

V. 42. *Wo unto you Pharisees*] See Mat. 23. 23.

these ought ye to have done] As if he had said, you Pharisees do well to pay tithes of all the increase of the earth, for so the Law commandeth, Levit. 27. 30. and in *Abrahams* tithes payed to *Melchisedec*, it appeareth to be due by the law of nature, (the ground of the moral Law, and long before the Levitical Law commenced, in force) the transcript whereof is the Law written by God on the tables of stone. Next we must consider, that God (the best and surest interpreter of his own Law) interpreteth detention of tithes to be sacrilege, as it is written, Mal. 3. 8 *ye have robbed me — in tithes and offerings*: notwithstanding, men otherwise interpreted, who said, Wherein have we robbed thee? and so a breach of the eighth precept of the moral law, therefore standing still in force; for Christ came not to dissolve the Law, Matth. 5. 17. this speech then of Christ, at the period of the Levitical Law, affirming that they ought to pay tithes of all, even to the very herbs; o ght not to be restrained as relating onely to the priesthood of *Aaron*; it doth as duly now concern the Ministers of the Gospel, as any other part or branch of the moral Law: it being sufficient for that, once to have said to all persons, times and places, *Thou shalt not steal*; the Prophet so expressely interpreting detention of tithes to be stealing and robbing; by so much more abominable, because God hath vouchsafed to take tithes upon his own accompt in the Ministers behalf; left it should be thought an humane interest, and in the power of man to alienate them under any pretence or colour whatsoever. It can be no lesse than impious ingratitude to detain the tenth from God, who giveth us freely nine parts for our own use. *Quid faceres si novem partibus sibi sumptis, tibi decimam reliquisset?* saith *Augustin. de Temp. ser.* 219. what wouldest thou do, if he should have taken nine parts to himself and left thee only one? All is his: he requireth but his own; he may dispose of it as he pleaseth. Neither doth he require tithes for his own sake, but for our good: as for a maintenance which his wisdom layed out for the Ministers, which watch over our souls; so that he might blesse the other nine parts to us as it is written, Proverbs 3. 9 10. *Honour the Lord with thy substance and with the first fruits of all thy increase: so shall thy barnes be filled with plenty, and thy presses shall burst out with new wine.* And again, Mal 3. 10. *Bring ye all the tithes into the Store-house, and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and powre*

you out a blessing, that there shall not be room enough to receive it, &c. the curse lyeth upon the detainers of tithes, not onely in particular, but in the general: *Ye are cursed with a curse; for ye have robbed me, even this whole nation*, Mal. 3. 9. many fearful instances to this purpose do both our histories, and memories afford us, too large for our present purpose. Two things are considerable by those, who are of other opinion, and the third not contemptible: first, whereas they say, the Ministers shal have otherwise a competency; let them consider: how dangerously the wisdom of man assaileth the amendment or bettering of Gods wisdom and decrees. Secondly, whereas they suppose tithes were due in the ceremonial Law onely, not by the moral, let them consider. First, what could tithes prefigure, accomplished, (and so repealed) in Christ. And next, that (whereas all the ceremonies of the Law are repealed in particular, or in the general, so in the Gospel or new Testament, as that their abolishing necessarily concludeth the abolition of all the particulars appertaining) no one Text of the new Testament evidently, or by necessary consequence prohibiteth, nor can be produced: whereas this present text saith, *these ought ye to have done, and not to leave the other undone*: and the forcefed interpreteth the detention of tithes sacrilege, or robbing of God: denouncing the curse to the detainers, pronouncing the blessing to the payers thereof: now whatsoever was commanded in the Old Testament, having its ground in the law of nature, and being not repealed in the new; must yet stand in force, as a duty of the morall law. Thirdly, it is considerable, that every branch of the moral law, is indispensable: so that if Ministers and people should consent to any violation thereof: there can reasonably be expected none other sentence from the just God, than that forcefed, Mal. 3. 9. *ye are cursed with a curse; for you have robbed me, even this whole nation*: Yet they said, wherein have we robbed thee? confident that detention of tithes was no sin. To conclude, that which Christ taxeth here, is their not being as well careful for judgement, mercy, faith, (Matth. 23. 23.) and the love of God, as they seemed to be in paying small tithes.

V. 43. *Ye love the uppermost seats*] See Matth. 23. 6. Mark 12. 38. Luke 20. 46.

V. 44. *Ye are as graves*] See Matth 23. 27. your filthy corruptions within you, appear not unto men, so that deceived by your shews of sanctity, they easily fall into a dangerous imitation of you.

V. 45. *Then answered one of the lawyers*] One of the expounders of the law.

thou reproachest us also] Thus he said, as taking it for granted, that the interpreters of the law were unreprovable; he censureth Christs just condemning their hypocrisie: so hard is reformation, where pride, hypocrisie, and opinion of learning and wisdom, prejudicate all instruction: this was the reason why to few Scribes, Pharisees, and Doctors of the Law were converted by the preaching and miracles of Christ, evidently enough speaking him the expected *Messias*; and the same cause is there still, why so few are now converted, but many are perverted daylly, the *Spirit* of pride, and a giddy influence of Satan hath so possessed many, that they think themselves able to teach their Ministers, and themselves too good to be reproved: he injureth them, who but speaketh of their sinnes.

V. 46. *And he said*] See Mat. 23. 4.

ye lade men] See Acts 15. 10. though they charged the people with many burdensome traditions; yet here Christ seemeth not so much to speak of these, as their rigid and imperious exaction of obedience to the whole law of ceremonies (which Peter calleth, *a yoke which neither we nor our fathers were able to bear*, Acts 15. 10.) and in the mean time they favoured themselves, with ease and indulgence.

V. 47. *wo unto you*] See Matth. 23. 29.

V. 48. *ye allow the deeds*] Your fathers building the Prophets tombs, whom their fathers slew, therein condemned their fathers facts, by such an honouring their memory, declaring their disliking of their fathers cruelty; you doing the like, flew your selves heirs also of your fathers impiety. *Non igitur ædificatio, sed æmulatio loco criminis æstimatur. Ambros. in Luc. l. 7. c. 11.* not the building of the Prophets tombs, but imitation of their fathers wickednesse is condemned: as if he had said, you adorn their tombs, but will no more obey their doctrine than your fathers did: you will also kill the messengers of God, under pretence of Religion and Godlinesse.

V. 49. *said the wisdom of God*] Matth 23. 34. as if he said I say, who am the eternal subsisting wisdom of the father, Prov. 8. 12. or, the wisdom and goodnesse of God, thus disposed to send Prophets, &c.

V. 50. *That the blood of all*, &c.] For in former ages they slew the Prophets of God, and the men of this generation continuing in their fathers sinnes, and adding to the measure by crucifying Christ, and persecuting the Apostles and Ministers of the Gospel; God would now no longer bear, but powre down vengeance on the bloody nation, as was seen in the destruction of Jerusalem: and as Christ foretold them, Matth. 23. 31.

V. 51. *From the blood of Abel*] See Genes. 4. 8. the meaning is, that God would call this nation to account for all the blood they shed; though in their blinde fury, and ignorant zeal, they thought they had done God service in shedding it (as John 16. 2.) he nameth Abel, because his blood was the first that ever stained the earth; as if he said, no cruelty and effusion of innocent blood, when ever shed, shall escape unpunished: of *Zacharias* we read, 2 Chron. 24. 22. whose dying words, when they stoned him, were *the Lord look upon it, and require it*: which quickly came to passe: for the Assyrians invaded Joash (who commanded him to be slain) and destroyed Princes and people; and his servants conspired against him and slew him in his bed, 2 Chron. 24. 25. concerning two named *Zacharias*, see the learned *H. Casaubon. Exercit. 1. ad Annal. Eccles. 17. An 1. n. 57.*

V. 52. *wo unto you lawyers*] See Mat. 23. 13.

taken away the key, &c.] By your artifices, traditions, and usurpation over mens consciences, subjecting them to your erroneous opinions; and keeping them from the means of knowing the true sense of holy scriptures, which is preaching the word; it being the key of heaven: as also in that you hinder them from beleeving in me, who am the end of the law, the way, truth, and life.

V. 53. *to urge him to speak*, &c.] The word ἀποστοματίζειν here used signifieth, *ex ore elicere*: to draw something out of ones mouth: which the *Syriac* significantly expresseth by ומתחסן *vamthasin & aucupabantur*; as if it were faid, they went *a binding*: or layed wait to catch him and ensnare him in his words. חסן is a *Syriac* word, which, as *Premelius* noteth, *inter alia significat aucupari, aut carpere verba alicujus. Rabbi Salomo* expoundeth משפיל; *vel so avibus insidiari*: *Vatablus* interpreteth it, *captiose eum interrogare de multis*, they began captiously to question with him concerning many things. So they urged him to answer, by proposing severall doubts and cavils, in hope that in many answers they should catch something whereof to accuse him: so it is expressed, verse 54. by ζητοῦντες θηρεῦσαί τι, seeking as it were by hunting to catch something out of his words, whereof to accuse him.

CHAP. XII.

Verse 1. IN *the mean time*] See Matthew 16. 6. Mark 8. 15.

leaven of the Pharisees] Leaven is Metaphorically put in Scripture; sometimes in the good part, as Matth. 13. 33. sometimes in the bad, as Mark 8. 15. 1 Cor. 5. 6, 7, 8. Gal. 5. 9. it relateth sometimes to doctrine, sometimes to practice: in either of these, men use to receive a certain influence of qualities, from others whom they hear, or read, or with whom they converse, whether good or evill as the leaven conveigheth and communicateth its sowrenesse to the meal in which it lieth: so they interpret this word ζύμη, *farina fubalba, quæ raterem contraxit*: *Heb.* חמצ *chamets* and *Syriac* חמץ *acris, acerbus fuit*, as 1 Cor. 5. 6. מחמצן *machamah*, here the *Syriac* hath חמירא *chamira*, from the *Hebrew* word חמר *Chamar, mixed* or *confused*. So that Christ here warneth them, that they be not infected with that same bitternesse of hypocritical Pharisees, the bane of religion: therefore is that πρῶτον used, not distributively to prescribe an order of avoiding evil; but as a mark of eminency set upon that sin; as if he said chiefly (as Rom. 1. 8.) or above all evils, take heed of hypocrisie, with which, there can be no truth of Religion.

V. 2. *Nothing covered*] Matthew 10. 26. Mark 4, 12. Luke 8. 17.

V. 3. *The house tops*] Publikely and openly: he respecteth the manner of their buildings, which were flat roofs, whence they might speak to multitudes in the streets. See 2 Sam. 11. 3.

V. 4. *I say unto you my friends*] He speaketh thus to comfort them, and to encourage them to preach the Gospel boldly. See Mat. 10. 28. John 15. 14, 15. A man will save and relieve a friend, specially in that which he hath imployed him, and it were great dishonour, to desert him therein: therefore fear you not to preach the Gospel, stronger is he that is with you therein, than all that are, or can be against you,

V. 5. *into hell*] To hell fire, and eternal condemnation; of this no creature hath power, therefore God onely is to be feared: Christ calleth it γέενναν, which some derive as a contract of גיהנם *ge-hinnoi*; Josh. 15. 8. *the valley of Hinnom*: hence the *Syriac* גיהנא *gihannis* or *gihannah*. *Greek*, γέεννα: it was a pleasant and fruitfull valley near Jerusalem upon the brook *Cedron*, wherein was *Topheth*, where they offered their sons and daughters to devils by the idol *Moloch* (as the heathens did to *Saturn* (*Minuc. Fel. Octavio.*) burning them between two fires, with hideous noises: for the abolishing whereof *Josias* commanded, that all manner of carrions from the city should be cast there; so that there was continuall fire to burn and consume the same, left they should stench the city, See 2 Kings 23. 10, hence by a metaphor the *Hebrews* used to call hell (the place for torments of the damned) גיהנם *gehinnam*, as a place most abominable, impious, and terrible. See *Joh. Drus. ad vet. N. T. com. 1, Gehenna.*

V. 6. *Are not five sparrows*] Matth. 10. 29. This he addeth to confirm and comfort his disciples against persecutions, the poor birds cannot be destroyed, except God permit it; how much lesse shall you? it is injury to the divine providence, to distrust his care over us, who keepeth the creatures provided for us: he forgetteth not one of these; can he forget you? certainly you being of more vallew, are more deer to him

V. 7. *The very haires of your head*] See on Matthew 10. 30.

V. 8. *Also I say unto you*] Matthew 10. 32. 2 Timothy 2. 12.

V. 9. *Whosoever shall deny me*] To the foregoing argument he adjoyneth the mention of reward: Christ will own them, who suffer for his sake; and that before the holy Angels, who shall attend him in his judging the living and the dead, Mark 8. 38. as also the punishment of them, who (for fear, favour of men, or of this world, or the things thereof) shall any wayes deny him before men: as if any deny him to be very God and man: to be our Saviour, justifier, redeemer, and sole mediatour: or if any deny the Gospel, or any part thereof to be the truth: if any out of malice oppose it, for fear of men be ashamed of it; or by an impious silence betray the truth thereof: To confesse him relateth, either to all Christians, of which 1 Pet. 3. 15. or to those who are called out before persecutours, to give testimony to the truth of Christ: he will deny and cast off all those who deny him: which is to be understood in case of finall impenitency: otherwise Peters denyall of Christ, (through deep perturbation of minde in sodain fear) and his bitter tears of repentance following, shew how far the elect, in some distempers are sometimes over born in temptations; and yet by Gods mercy are recovered again.

V. 10. *Speak a word*] See Matth. 12. 32. Mark 3. 28. 1 John 5. 16.

it shall be forgiven him] He that speaketh against Christ, through ignorance and unbelief, it shall be forgiven him when he repenteth: but he that shall blaspheme the holy Spirit of God, the Godhead, out of destinate malice, against his knowledge and conscience, wittingly and willingly, persevering therein unto his end, it shall not be forgiven him: for otherwise, we know Pauls blasphemy, was forgiven him, for he did it ignorantly. 1 Timothy 1. 13.

V. 11. *When they shall bring you unto the Synagogues*] See Matth. 10. 19. Mark 13 11. Luke 21. 14. the meaning is, when they shall convent you before the councils of Jews, High-Priests, Pharisees, &c, or the tribunals of heathen Princes, Magistrates, or Governours, fear not, you shall finde a present assistance of Gods Spirit, in such words and wisdom as your enemies shal not be able to overthrow, chap. 21. 15.

V. 14. *Who made me a judge*] Christ would not intermeddle with secular government, when he was to redeem man, by subjecting himself to the judgement of man: not hereby disallowing the right of Magistracy and government by civill judicature, but intimating that God had now given him another calling: teaching every one to contain himself within the limits of his own calling, and not to usurpe and intermeddle with others; admonishing all men, to beware of covetousnesse the fountain of contention: and lastly, laying the ground for that which the Apostle urgeth, 2 Timothy 2. 4. that the state of a Minister should herein be proportionable to the condition of a souldier; dissentangled from the affairs of this life, that he may please him, who hath chosen him to another office: not that the Minister may not meddle with any affairs secular, but that he may not thereby be entangled, and hindred from the work of his Ministery, to which God hath chosen him, and set him apart, as Romans 1. 1. nor be impropriated to the execution of civil offices of judicature or the like, because it can be no lesse than sacrilege to convert that, in whole or any part, to common uses (which is sacred by a peculiar dedication to God and his Religious service) incompatible with that consecration and ministration; wherefore Christ refused this office of civil judicature; because he had no calling thereto, but to be a *Priest for ever after the order of Melchisedec* (Hebr. 5. 4, 5, 6.) though he were in his own person of infinite abilities to have performed both these offices: the fourth Council of *Carthage*. chap. 20. decreed, that the Bishop should not so much as be troubled with the care, *rei familiaris*, of domestick businesse, but, *lectioni, & orationi & verbi predicationi tantummodo vacet*, attend onely to reading, prayer, and preaching the word: the third Council of *Carthage*. chap. 15. citing those words. 2 Tim. 2 2, 4. decreed, that neither Bishops, Priests, &c. should be farmers, stewards, &c. it is not unlikely that they had also in their minde that of the Apostles 1 Tim. 4. 15 that which some alleadge out of *Possidonius, vit. Augustin. cap.* 19. that he spent whole dayes in compounding controversies; and that which they bring out of *Augustin de opere Monach. c.* 29. *To.* 3. conclude nothing against us herein, seeing it appeareth not that *Augustin* executed any civil office of judicature; but that which was Ecclesiastical and immediatly subordinate to Religion, as are peace, mercy, and charity; which the first Counsell of Antioch allowed and enjoyned. chap. 20. it was ordeined that twice a year the Bishops should meet; Ἵνα τὰς ἐκκλησιαστικὰς χρείας, καὶ τὰς τῶν ἀμφισβητουμένων διαλύσεις, for Ecclesiastical causes, and to compose controversies, &c. and chap. 25. of the same: it was decreed, that the Bishop should have τὴν τῆς ἐκκλησίας πραγματικὴν ἐξουσίαν, &c. power of things belonging to the Church; to give alms; and to relieve his own wants: now although these controversies, did not all arise from matters of faith and religion, but probably some, or many from secular interests (which might be the reason why *Augustin de op. Monach. cap.* 29. nameth those secular businesses, in composing whereof he was so much distracted) yet was the making of peace immediatly subordinate to the duties and acts of Religion unto which none are, or can be well and duly fitted, without peace; unity, and charity. (Matth. 5. 23. 24. 1 Cor 1. 10. 1 Cor. 3 3. Phil. 2. 1. &c. Ps. 133. 3. &c.) and so, though this office well became all the children of God, Mat. 5. 9. yet questionlesse, best those who were, or are assigned to the ministery of the Gospel of peace: yet is it considerable, that *Augustin* esteemed this, such a distraction from his Ministery in the word, and such a burden unto him, that he calleth God to witnesse, *multa mallem per singulos dies, &c. aliquid manibus operari*, &c. I had much rather every day some hours labour with my hands, that I might have others free to read, pray, and do something concerning divine Scriptures. and that he not onely complained hereof, but obtained leave in an Ecclesiastically assembly of the people to transmit and put over this burden to *Eradius* his successour elect. *See Ang. ep.* 110 If to spend time to make peace, were a known distraction and heavy burden to good Bishops; we may securely conclude with *Ambros. ep.* 33. *ad Marcellin. tyrannis sacerdotis infirmitas est — nunquam sacerdotes tyranni fuerunt, sed tyrannos sæpe sunt passi*, that is, the tyranny of a priest is an infirmity — priests (if good) were never tyrants, but have often suffered by tyrants.

V. 15. *Beware of covetousnesse*] Beware of insatiable desire of having more, which the Apostle calleth the root of *all evil*. 1 Tim. 6. 10. so it is indeed, of fraud, lying oppression, murder, &c. *non ille liber qui servit avaritiæ, Ambros. l.* 2. *ep.* 7. he is no free-man who serveth avarice: all abundance cannot preserve life; that is, it is in Gods hand, to give or take away; as he presently sheweth in the parable of the secure rich man: and truely, *non conservat divitiem sed animus facit: Ambros. lib.* 10. *ep.* 82. it is not so much wealth, as the minde which maketh a man rich: the law of nature is rich enough to all: unto which you may quickly finde abundance, but to desire, all abundance is scarcity: *nemo pauper nascitur sed fit: no man is born, but becometh poor*: therefore poverty is not by nature, but opinion: therefore you may quickly finde natures rich man; hardly desires.

V. 16. *Brought forth plentifully*] He teacheth that God giveth temporal blessings, even to the wicked, (as Matth. 5. 45.) many times for their greater destruction. Jer. 12. 3, Psal. 73. 18. therefore we may not set our hearts on them; but aspire to those riches which he giveth to his elect onely, as the riches of his grace, Ephes. 1. 7. Eph. 2. 7. *the unsearchable riches of Christ*. Ephes. 3. 8. See Col. 2. 2. 1 Tim. 6. 5, 6.

V. 18. *Build greater*] This he faith, not to condemn an holy providence of saving and laying up that which God giveth us (for he commanded the broken meats to be gathered up. John 6. 12. See also 2 Cor. 12. 14. 1 Timothy. 5. 8.) but to shew us how evil, confidence in riches is, how vain and foolish; seeing they may be so sodainly taken away from their secureſt owners, or they from them.

V. 20. *Fool, this night*] He was foolith in reckoning upon many years to come, who could not be certain of one night. *longa nostra desideria increpat via brevis. Greg. hom. in Evang.* 32. so short a way of life, reproves our long desires.

Then whose shall these things be] No man (saith *Ambros. lib.* 8. *ep.* 10.) is rich, *qui quod habet secum hinc auferre non potest*: which cannot carry hence that which he hath: that which we must leave behinde us, is not ours, but others.

V. 21. *layeth up treasure*: He that heapeth up riches to satisfie his worldly desires without the good provision of faith, and good works, shall be like this foolith rich man: see Mat. 6. 20. 1 Tim. 6. 19. Jam. 1. 5.

V. 22. *Take no thought*] See Mat. 9. 25. 1. Pet. 5. 7. Psal. 55. 22: he forbiddeth not φροντίζειν, care for your selves and your families, that we owe. 1 Tim. 5. 8. but this μέριμναν distracting and diffident care proceeding from a greedy desire and love of the world, distrust in Gods providence, and undervaluing of the true riches of Godlinesse. 1 Tim. 6 5, 6.

V. 23. *The life is more*] Matth 6. 25. as if he said: God hath given thee life and soul, which is far better than food and raiment; therefore he will not fail to give these for the preservation of the other, the Creator never ceaseth from the work of providence, John 5. 17.

V. 24. *Consider the ravens*] Matth. 6. 26. God that provideth for the most abject and vile creatures, as ravens, &c. Job 38. 41. Psalm 147. 9. will certainly much more feed, and provide for man, made to his own image; whom he redeemed with no lesse a price than the pretious blood of Christ Jesus. See Rom. 8. 32.

V. 25. *Which of you by taking thought*] Mat. 6. 27. this is another argument

argument to dissuade from worldly care, from the vanity and unprofitablenesse thereof: as if he said, all your care cannot make you rich; God only giveth or restraineth. See 1 Kings 3. 13. 1 Chron. 29. 12. Hag. 1. 6, 9, 10, 11. Job 8. 18. it is in vain to rise up early, to sit up late, to eat the bread of carefulnesse, or sorrows: except the Lord blesse it, you cannot thrive. Psal. 127. 2.

V. 26. *For the rest*] For that which is of greater importance, the preservation of your selves.

V. 27. *Consider the lillies*] See on Mat. 6. 28, 29. this argument is, like the former, from Gods liberality shewed on the creatures made for mans delight, to allure us that he is more liberal to man himself: he that thus clothes the soon-fading flowers, will not let man want clothing: the scope of all is to teach us in an holy and prudent endeavour, to cast our care upon God. See Psal. 55. 23. 1 Pet. 5. 7.

V. 28. *If then God so cloth the grasse*] Mat. 6. 30.

V. 29. *Neither be ye of doubtful minde*] καὶ μετεωρίζεσθε, is fignifieth, be ye not in suspence or of mindes doubtful and wavering: so Suidas expresse it: ἤτοι δὲ μετέωρος τῆς ψυχῆς, καὶ πρὸς τὸ μέλλον ἢ σκιλτῶντες *erant autem animi suspensi, & obincertum rerum futurarum eventum adhuc fluctuantes*. So *Thucidides*, by him also cited, saith, that Greece was μετέωρος, that is, faith he, ἐκκεκινηκὼς, καὶ οὐκ ἠσύχαζον; *they were troubled, and did not rest*, So he calleth ships at sea μετέωρους, that is, πλαζομένους, καὶ μὴ ἐπ' ἀγκυρῶν ἱστάμενα: that which we may not improperly render *ships a drift*, or *at hull*, which are not come to an anchor: the interpreter of the Syriack gives this word, *neque distrahatur cogitatio vestra in istis*: the whole sense is, be ye not of wavering and doubtful mindes, about temporal necessaries, as they must needs be who, depending only on second causes, do not put their confidence in Gods providence, which never faileth those who trust in him. See Psal. 9. 10. Hebr. 13. 5.

V. 30. *the nations &c.*] This last argument is taken from the difference which ought to be between us Christians, and the profane and unbelieving heathens: we acknowledge and professe that God is our Father; we call on him who knoweth we have need of these things; and as a tender Father, he provideth these things for us; but the Gentiles and worldly minded men, have not faith to depend on God: no wonder if they, who have no such confidence on Gods favour toward them, depend on second causes, and endeavour to provide for themselves: a worldly mind discovereth a mans diffidence in God, and grosse unbelief, as to his relation to Gods covenant, and interest therein.

V. 31. *these things*] These temporal necessaries, common to good and bad.

shall be added] See on Mat. 6 33. Shall be added over and above that ye seek for; as *Solomons* riches were to his request for wisdom. 1 Kings 3. 9, 10, 11, 12, 13.

V. 32. *The Kingdom*] Of heaven, therefore fear not: he that giveth an eternal interest in heaven; will not suffer you to want temporal and earthly necessaries, to fit you, and bring you thereto.

V. 33. *sell that ye have*] Matth. 19. 21. Acts 2. 45. Acts 4. 34.

provide you bags] See chap. 16. 9. Mat. 6. 20 1 Tim. 6. 19. This command condemneth not propriety of goods; neither teacheth it to all times, places and persons; but respecteth cases of necessity: and teacheth that charity much more safely layeth up riches in Gods hands (who will bountifully repay for the poor) than any care of worldly men, can otherwise do: and lastly this sheweth which are true riches: *illa sunt vera divitiæ, quas cum habuerimus perdere non possumus*; *August. de verb. Domini serm.* 35. those are true riches which we can never lose, when once we have them.

V. 34. *where your treasure is*] Matth. 6. 21. Because your minde and affections will be commonly on that which is most loved, dear, and precious unto you: therefore be merciful, and so lay up treasure in heaven, that your hearts and conversations may be there: See Col. 3. 1, 2. Phil. 3. 20.

V. 35. *let your loins &c.*] See 1 Pet. 1. 13. Meaning that they should be always ready to execute their charge; alluding to their habit, and manner of girding their long loose garments unto them when they were to do any work; he willeth them to contrive all worldly necessaries so, that they may not hinder them in the service of God.

V. 36. *When he will return from the wedding*] The meaning couched under this metaphor is, that we should stand upon a spiritual watch, constantly expecting the coming of our Lord Jesus to judge; ἀναλύσεσι return, properly signifieth to dissolve or break up: so *Athen. lib.* 1. ὅσα τῶν δεσμῶν ἀναλυόντες which may be interpreted breaking up company, to go home: some take it translatitiously from ships breaking ground, to returne whence they came.

V. 37. *and serve them*] That is, God will abundantly requite their service in Christ, with eternal blessings.

V. 38. *in the second watch*] They were wont to divide the night into four watches; so often they relieved and changed the turns of their watchmen or centinels, from the courts of guard. See Matthew 14. 25. Exod. 14. 24. *Theophylact* understandeth here τὰς διαφόρους ὥρας τῆς ζωῆς ἡμῶν the divers hours or times of our life. The meaning is, whether he come sooner or later, to take thee out of this life; this know, *quos diu ut convertantur tolerat, non convertos, durius damnat. Greg. hom.* 12. *in Evang.* those whom he long tolerateth, that they may be converted, he more heavily damneth if they convert not.

or in the third] The meaning is, because the hour of death or judgement is uncertain; therefore we must always be provided for it. See Job 14. 14. See verse 40.

V. 39. *and this know*] See Mat. 24. 43. 1 Thes. 5 2. 2 Pet. 3. 10. Rev. 3. 3, & 16. 15.

V. 41. *this parable unto us*] Whether doth this parable appertain to us Apostles, Ministers and watchmen over the house of Israel; or unto all men?

V. 42. *Who then is that faithful, &c.*] Matthew 24. 45 He answereth, not *Peters quare* directly, but so as that we may understand here, as Mark 13. 37. *What I say unto you, I say unto all, watch*: though it principally concern those to whom God hath committed the charge of souls, yet all that will be saved, are also to watch.

V. 43. *Blessed are &c.* He exhorteth to the duty by the reward propoled.

V. 44. *ruler over all*] Mat. 24. 45. that is, he will highly honour and recompence his diligence; as in things secular, *Joseph* was honoured by *Pharaoh*, and set over his houshold Gen. 41. 43. what this honour shall be, *eye hath not seen, &c.* 1 Cor. 2. 9.

V. 45. *But if that servant*] By punishment threatned, he dehorteth from security, tyranny, oppression, and injury towards another.

V. 46. *Cut him in sunder*] Or *cut him off*: ἀποτεμεῖ. So Mat. 24. 51. *Tertul. adv. Marc. l.* 4. 29. giveth it by *segregabitur*; so the Syriack giveth it גלמלה as *Martin Trostius* readeth it; as *Tremelius* תפרל *dividet*: of פלג *phelag*. Hebr. פלג *Phalag*. signifying both; *divisit* or *separavit*, all to one purpose; for so will the Lord cut off the impious servant by separating him from the number and society of them that shall be saved: as Mat. 25. 46. thus he will deal with deceivers of so great a trust; this penalty is added to terrifie the idle, injurious, and those who in the Church serve not the Lord Jesus, but their own bellies, Philippians 2. 21. to these will he once give their portion or share with hypocrites and unbelievers in hell fire.

V. 47. *which knew his Lords will*] As if he said; if the servant which offendeth out of ignorance be worthy of punishment; what is he, who knowing it, wilfully, or negligently transgresseth it; ignorance is lesse sin than wilfulnesse, 2 Pet. 2 21. it is vain to pretend ignorance (where all are bound to know, that cannot excuse) and most wretched to abuse knowledge.

V. 48 *worthy of stripes*] That is, who hath committed some fault worthy of punishment: he alludeth to the custom of correcting servants.

V. 49. *to send fire*] Mat. 10. 34. *Cyril. Hierosol. Catec.* 17. understanding this of the Holy Ghost: others more probably of the fiery trial, afflictions, to which they shall be exposed who will live godly in Christ. See verse 51. &c. he speaketh this of that effect which the Gospel should produce, not of it self, but by reason of mans corruption and abuse of it.

and what will I?] That is, though I desire unity, not dissention, yet I would not for wicked mens sakes, that the Elect should want the comfort, which should come by the publishing of the Gospel: hereby he inciteth them to diligence in preaching the Gospel, notwithstanding the tumults which they should see following the same.

V. 50. *baptisme to be baptied with*] Math. 20. 22. meaning that his self must first suffer: this in the Saints is by some called the baptisme of martyrdom: so by waters, the scriptures sometimes expresse many or great afflictions. Psal. 66. 12. & 69. 1.

how am I straitned] Pained, or much prefled: as if he said, I much desire that it were accomplished, and the redemption of man thereby.

V. 51. *suppose ye &c.*] Mat. 10 34.

but rather divisi n] See on verse 49. We sheweth them before, what would follow by the impious perversenesse of men, lest finding such unexpected effects, they might be scandaled, and impute those divisions to the preaching of the Gospel, which are onely accidental thereto: so must we accompt all these intestine quarrels in or about religion here specified: See on Matthew 10. 34.

V. 53. *the Father*] Matthew 10. 35. one near and deare friend against another.

V. 54. *When ye see a cloud rising*] Mat. 16. 2. The sea bare westward from Judea, so that commonly clouds thence arising brought rain: so *Elias* servant saw a little bank or cloud arising from the west, before that great rain which followed the drought of three years. 1 Kings 18. 43.

V. 56. *Ye hypocrites*] See on chap. 13. 15.

that ye do not discern this time] As if he said; you have wisdome to observe naturall causes, and signes; why can you not consider spiritual things, of far greater consequence, that is, this accepted time, and day of salvation, wherein God

offe-rith

ostereth you such abundant meanes thereto.

V. 55. *why of your selves judge ye not?*] He discovereth the fountain of their impiety and security: they would not defend seriously to examine their own consciences, neither would they there enquire, as in the sight of God, what was right: therefore had they much more understanding, for any thing, than for matters divine and heavenly: if they were sued, or in danger of arrests, they would presently make means to compound with their adversary, lest they should be put to more charge, or fall into greater dangers: but for reconciliation with the holy Majesty of God offended, they cared not; *Prosp. cont. collat.* well observeth here, that Christ did not speak this, as intimating that they had either freedom of will, or possibility thereby to that which was good of themselves: but that they might know that they had lost it *suo vitio*, by their own fault of sin, and that therefore Gods exaction was not unjust, though they were not able to perform that which they ought; but that man, (*à litera occidente, confugiat ad spiritum vivificantem, & facultatem, quam ante non invenit in natura, quærat ex gratiâ*) might from the killing letter (of the law) flye to the quickening spirit, and seek that ability of grace which he could not before finde in nature: which if he did, he should finde, that great is the mercy of God: if he did not, that the punishment of his sinne is just.

V. 58. *When thou goest with thine adversary*] See on Mat. 5. 25. The meaning is, break off contentions with thine adversaries, before thou come to dangerous issues: repent thee quickly of all thy sins, for which God hath a controversie with thee: believe in Jesus Christ, the onely Mediatour between God and man, and the price of our redemption; that being justified by faith, thou mayest have peace with God, (Rom. 5. 1.) in this life, abuse not the patience and long-suffering of a gracious God, least he judge thee according to the rigour of his justice, which thou canst never satisfie, which is here meant by the last mite. See on Mat. 1. 25.

mite] See on Mark 12. 142. *Theophylact.* on this place well sheweth, that the torments of the damned shall never end, because they can never by suffering, pay the last mite, or satisfie the justice of God.

CHAP. XIII.

Verse 1. *Whose blood Pilate*] We finde not in any other scriptures, mention of this fact: it seemeth he caused them to be slain, as they were sacrificing, so that their blood was mingled with the blood of the beasts which they offered: not that they were slain in Galilee, whereof *Pilate* was not Governour: but it may be that these were of the sect of *Judas* the Galilæan, mentioned, Acts 5. 37. as *Anastasius sinait. quæst.* 146. affirmeth they were; Christ here correcteth the rigid censures of hypocrites, over-quick and sharp in censuring others in their afflictions, forgetting that the same rod is over themselves for their security in sin: whereas we ought by such examples to examine our own corruptions, and by present repentance to prevent Gods judgments: however we may not judge of mens final conditions, by their present calamities, for God many times so afflicteth his dear servants, as thereby to bring them home to him in repentance, and newnesse of life; while he giveth fulnesse and prosperity to others, who by their abusing the same, finde the broad and easie way to destruction eternal.

V. 2. *suppose ye that these, &c.*] As if he said, you may not think that God always layeth the most heavy secular punishments, on the greatest sinners; he doth not presently smite all great sinners: but he maketh some exemplary, that thereby others may be moved to amend the like faults, See Numb. 16. 32. Acts 5. 3, 5. &c.

V. 3. *I tell you nay*] Because men are too apt to condemn those as plagued of God, whom he exercisseth with temporal punishments, without regarding their own faults; he admonisheth every one to look home to his own deserts.

V. 4. *the tower in Siloe fell*] Neither do we read this history any where else in scripture: it seemeth to have been one of the towers on the walls of Jerusalem, which stood by the waters of *Siloe*. See John 9. 7. Isaiah 8. 6.

think ye they were sinners] Gre. ὀφειλέται Debtors, that is, sinners. See Mat. 23. 16. so the Syriack translateth it; and so the word is used, Mat. 6. 12. Luke 11. 4.

V. 6. *ye shall all likewise perish*] The word ὁμοίως, which the Syriack giveth, *as they*, doth not here signify the same kind of judgement; but is to be understood of punishment in general, hanging over the impenitent; as if he said, all impenitency is under the curse temporal and eternal; as may appear in the following parable of the barren fig-tree. See also Mat. 3. 12. Ephes. 5. 5. *ye shall all* (whether Jewes, Galileans, or Samaritans) be judged alike, by the impartial God, who respecteth not persons. 1 Pet. 1. 17. Rom 2. 6.

V. 6. *this parable*] See Mat 21 19.

A certain man had a fig-tree] This parable our Saviour spake as prepossessing a secret objection which a secure sinner might make against that which he said: the scope is to shew that many impenitent sinners who are worthy of present destruction, are yet spared for some time; all which shall but adde to their final ruine, except they truly and timely repent: continuance in sin is an high abuse of Gods long-suffering, whose justice sleepeth not; neither is he slack, but patient. See 2 Pet. 3. 9. Romans 2. 5. as the planter will try all means to make the barren tree fruitfull: so the good God will not presently cut down and destroy men; but use all means to better them: when nothing will serve, then he layeth the axe to the root. See Isaiah 5. 4. &c. Mat. 3. 10.

V. 7. *these three years*] That is, these many years; it signifieth the patience and long suffering of God toward sinners: some understand the time before, and under the law, and Gospel. *Greg. hom.* 31. See *Irenæ. l.* 4. *c.* 7.

why cumbreth it the ground?] καταργεῖ signifieth, among other things, to consume or work out the heart of the ground: the meaning is, that they who are not fruitfull in good works, do but make others barren by their example; and as *Gregory* saith, *alios operandi occasionem negat*, deny others the occasion of working, and possesse the place on which others might be planted, which would bring forth better fruit. See Rom. 6. 6. & 7. 8.

V. 8. *He answering said*] This describeth the affection of those who faithfully plant in Gods vineyard; they do not forthwith despair when they see not present fruits of their labours, but take the more pains with their plants, their auditours, by how nearer they perceive Gods judgments are on their barrennesse; and pray the Lord to spare them. See 2 Tim. 24. 25. Exod. 32. 31. Amos 7. 2. 5.

V. 9. *then after that thou shalt cut it down*] The Syriack readeth *and if not, why should it live? thou shalt cut it down:* Christs purpose is hereby to shew the Jews, and in them, all others planted in Gods vineyard, the Church, what God looketh for, that is, our fruit, Isaiah 5. 2. and what they must look for, who after much pains and culture bestowed upon them by the Ministers, remain yet unbettered and unfruitful; that is, cutting up and destruction of body and soul. See 2 Chron. 36. 15, 16. Jer. 1. 10. Isaiah 5. 5, 6. Mat. 3. 10.

V. 10. *on the Sabbath*] Signifying that this miracle was done publickly, when the multitude were assembled.

V. 11. *a spirit of infirmity*] It was not any natural infirmity, but by the malicious working of the devil; who delighteth in the misery and infirmity of man, and therefore doth not only infect and afflict the mind, but also the body; where and as far as he can obtain leave to hurt, as may appear in the history of *Job*, and many in the Gospel.

V. 12. *thou art loosed*] It hath reference to that which is said, verse 16. (*whom Satan hath bound*) and to shew that he had power to dissolve the work of the devil, and to rescue his captives, and the key of the bottomlesse pit, with the chain in deede Satan, Rev. 20. 1. 2.

V. 13. *immediately she was made straight*] Syr. *She stretched out her self*, ἀνωρθώθη, she stood up strait again: this sheweth that it was the immediate power of God, which perfectly cured her, without any ordinary means applyed.

and glorified God] This is an effect of faith, to give God the honour of all the blessings which we receive. See Chap 17. 16, 17. and it sheweth that this was no obscure work, but an evidence of Gods power and mercy.

V. 14. *the ruler of the synagogue*] That is, one of the rulers, for it seemeth there were divers, Mark 5. 22 Acts 13. 15, the Syriack calleth him רב *Rab*, which in the Chalde and Syriack signifieth *great, major, doctor, Prince*, or *ruler*. See on Acts 18. 8.

there are six dayes] concerning the errour of Pharisees prohibiting works of mercy on the Sabbath day, See chap. 6. 2. observe here, that there can be nothing free from the censure of malicious ignorance, the most sacred and Divine actions of Christs mercy doth Satan strive to black over with some imputation of evil, lest the spectators should believe and be saved.

V. 15. *Thou hypocrite*] ὑποκριτὴς signifieth also that which the Latines call, *histrio*, an actor or personator of others, as stage-players, in habit, words and actions imitate or counterfeit that which they are not, but for present would by all means seem to be: so do hypocrites, counterfeit, seem, or resemble Saints; when they are indeed and truly no more such, than he that acteth an Emperour on the stage, is an Emperour in power, Estate, and honour; the *Syriack* excellently expresseth it, by נסב באפא *nasab bapha assumens vultum*, or *accipiens personam, faciem, &c.* thou who assumest the countenance, or rakest on thee the person or face of another. Mat. 7 5. Luke 6 42. this dissembling of the ruler (who under pretence of much zeal to the sanctification of the Sabbath, calumniated Christ the Lord of the sabbath) Christ here reproveth: as also their perverse zeal, who did not think the sabbath violated, by works of mercy towards their beasts, but towards men: thus he convicteth them by their own practice.

V. 16. *daughter of Abraham*] She was such, either by nature, or imitation, (Rom. 2. 12. Luke 19. 9.) or both: in any of which respects they were extream perverse, in denying that comfort to a

Saint of God, bound 18. years together, with the bonds of Satan; in great affliction, and pain of body, which they would not deny to a beast, by themselves tyed up with the bonds of men, for their own good, and for a convenient time only; malice is ever blinde, and impiety unreasonable.

these eighteen years] The time of her suffering which Christ well knew, he recites it, as to convince their peevish malice; so to comfort those who suffer long: God measureth all, and in due time will help. Psal. 9. 10. long this afflicted woman suffered, long the lame man. John 5. 5. 9. much longer Israel in Egypt; yet God delivered at last. Gen. 15. 13. Acts 7. 6. See Habac. 2. 3.

V. 17. *All his adversaries were ashamed*] They were ashamed as convicted of calumny: it doth not appear that they were converted: but a more happy effect of this miracle appeared in the rest who rejoyced for the power and mercy of God shining in these works of Christ.

V. 18. *Unto what is the kingdom of God like*] Mark 4. 30. that kingdome of God which is now offered unto you which he governeth by the sceptre of his word, shewing the way thereto.

V. 19. *Like a grain of mustard seed*] This he speaketh to declare the admirable encreases and power of the Gospel, whose beginnings were so slender, and that the Church hath divers states, sometimes it is small and hardly discerned for the paucity of professors and true believers (Revel. 11. 12.) sometimes glorious with multitudes, and by them very conspicuous, stretching out her branches. Psal. 80. 9 10, 11. to the river, and her boughes to the sea.

V. 20. *Whereunto shall I, &c.*] Mat. 13. 33. See Luke 7. 31.

V. 21. *It is like leaven*] This similitude is to the same purpose. See chap. 12. 1. to shew the admirable increase of Gods kingdom of grace.

V. 22. *Journeying towards Jerusalem*] Mat. 9. 35 the first part of this verse sheweth the unwearied industry of Christ in teaching the people the way to salvation, in the second appeareth his zeal to the ordinances of God: for in that he made journeyes to Jerusalem, it seemeth to have this meaning, that however he preached constantly in the towns and villages, yet so often as their appointed festivals approached, he went up to the solemn assemblies to worship at Jerusalem.

V. 23. *Are there few that be saved?*] This seemeth a captious question, occasioned by Christ his pressing repentance: as if it had been said; what shall become of the Israel of God if so few as you pretend, shall be saved? therefore he answereth not directly, but admoniseth rather to be very careful for their own souls health (Mat. 7. 13.) than inquisitive after the counsels of God concerning the number of the elect: and to avoid that common road to hell, following multitudes to sin. See Exod. 23. 2.

V. 24. *Strive to enter in*] See on Mat. 7. 13. Christ according to his usual manner, answered not directly to their question, to satisfy their curiosity, but to that which more concerned them to know and do.

many, I say unto you will seek] That is, they will endeavour for salvation, by a blinde desire thereof, but not using the right means, nor going the right way (by Christ the onely door thereto) shall not attain it. See John 7. 34. & 8. 21. & 13. 33. Rom. 9. 31, 32. many shall strive in vain, as they who seek righteousnesse and salvation by their own merits and works of the Law, not by faith in Christ: or who continue wilfully in known sins: yet must strive in that way of faith which worketh by love. Gal. 5. which God hath appointed, in whom our labour is not in vain, 1 Cor. 15. it is true, few shall be saved, in respect of the multitude of unbelievers which shall perish: there is little wheat in respect of the chaffe, yet enough to fill Gods granary: as many as are written in his book of life: that certain number, whose election is sure and immutable, having this foundation, the Lord knoweth who are his: our wisdom therefore shall be, not to trouble our selves with those things, which are within the vaile, and ark of Gods secret counsel, but to strive to make our calling and election sure to our own consciences (which is sure in Gods decree) by doing those things which may as happy fruits of our election, calling and regeneration, assure us that we shall never fall. 2 Pet. 1. 9, 10.

V. 25. *And hath shut the door*] He meaneth, that God affordeth us time, and opportunity of salvation which if we omit, we shall be shut out like those foolish virgins. Mat. 25. 10. Psal. 32. 6. Isai 55. 6.

I know you not] That is, I own you not for mine.

V. 26. *We have eaten*] He meaneth here the Jewes, who had opportunity of salvation offered them, by Christs presence, and familiar conversing with them; and yet they neglected it, it shall two profit to have eaten and drunk with Christ on earth; nor to have heard him preach; except we believe, and forsake our sins: Judas, and the Pharisees heard him, yet were sons of perdition.

V. 27. *But he shall say*] See Mat. 7. 23.

depart from me] Mat. 25. 41.

V. 28. *Weeping and gnashing of teeth*] Mat. 8. 12. & 13. 42. & 24. 51. This expressesth the miserable and hopelesse condition of the damned; who shall indeed rise again to eternal sorrows which the scripture expressesth in several terms; everlasting torments in hell fire, unquenchable; the worm that dieth not, utter darknesse, and here weeping and gnashing of teeth: that is the most intense sorrowes and torments of soul and body, the *pœna sensus* and *pœna damni*, in that they shall be sensible of the blessednesse of the Patriarks, Prophets, and all the elect, in the presence of God, which they wilfully lost. See Mat. 8. 11.

V. 29. *Come from the east*] He seemeth to speak here principally concerning the Gentiles, alluding to Isai 43. 5, 6. the sense being, God will call his elect out of all nations, and they shall have eternal life and blessednesse with faithful Abraham, which he expresseth by the similitude of a feast or banquet, as chap. 14. Mat. 22. Mat. 8. 11. Luke 22. 20.

V. 30. *There are last, which shall be first*] Mat. 19. 30. & 20. 16. Mark 10. 31. in this speech he overthrows the vain confidence of the Jews, who so pretended to be the peculiar people of God, that they would disinterest all other nations, whom they despised as cast-aways, themselves presuming on Gods favours, as if he were bound to them, however they degenerated from holy Abraham; he telleth them here, that shortly that order should be changed; the Gentiles being preferred before them, and they through their invincible obstinacy and unbelief, being rejected, and becoming a scorn and reproach to all nations.

V. 31. *Herod will kill thee*] *Herod Antipas*: This seemeth not advice proceeding of any good will to Christ, but in hope to rid him away, that he might not teach there. See Amos 7. 12.

V. 32. *Tell that fox*] He calleth him so, for his subtilty, and fraudulent disposition (See 2 Tim. 4. 17.) which Christ hereby intimateth was well known to him, though Herod lurked like a fox, to finde advantage to hurt.

I cast out devils] intimating that he had no cause to fear Herods power, who commanded the powers of hell: and his self had taught, that in the service of God, they are not to be feared who can only kill the body: which must teach us constancy in our ministery. See on chap. 12. 4.

to day and to morrow] That is, for a short time by God appointed; and therefore not in the power of man to prevent or abridge.

be perfected] namely in being offered up, and perfecting the work of mans redemption. See John 19. 28. 30.

V. 33. *Perish out of Jerusalem*] He sheweth that he must suffer at Jerusalem, where so many of the Prophets had been murdered, that few, or none in respect of them, perished elsewhere; the sense is, as if he said, tell you me that Herod will kill me? nay but more bloody enemies are you and your high Priests.

V. 34. *O Jerusalem, Jerusalem*] Mat. 23 37.

how often would I have, &c.) In this similitude he declareth, as the tender love of God to them (John 11. 25.) sending them many Prophets to instruct them (Jer. 7. 2. Chron. 36. 15.) so also their obstinacy in contenning his counsel against themselves: here it no freedom of will to good, but only self-destruction by sin.

V. 35. *Behold your house is left unto you desolate*] See Mark. 23. 38. that is, the temple in which you glory. Jer. 7. 12. this city Jerusalem, and this whole people shall be ruined, here is used the present for the future, both for the certainty of that he faith, and also because it was then hard at hand.

Ye shall not see me] That is, after my death and resurrection, ye shall not see me again untill I come in glory. See chap. 19. 38. Psal. 118. 26. Mat. 23. 39.

CHAP. XIV.

Verse 1. *One of the chief Pharisees*] Either one of their *Sanhedrin*, or chief council in matters Ecclesiastical; or else one of the rulers of a Synagogue: for Mat. 9. 18 *Jairus* is called ἄρχων, a Ruler, who Mark 5. 22. is named ἀρχισυνάγωγος, a *Ruler of a Synagogue*: also there was a difference between these; Elders, Scribes, and Chief Priests; as between the offices of civil and Ecclesiastical rulers. See c. 24. 20. Acts 4. 5. as Moses also distinguisheth them, Deut. 19. 17. for all rulers of Synagogues were not Pharisees, John 7. 48. for Pharisee was a name of a Sect, of פרוש *pharash separavit*, or *exposuit* פרושים as it were, separated from others society in sanctimony of life (at least in their own opinions) as Luke 18. 11. so *Theophylact* saith they were separating from others. See *Epiphan. lib.* 1. 16. *Joseph. Antiq. lib.* 17. *cap.* 3. *& lib.* 18. *cap.* 2. so also *Suidas* interpreteth φαρισαῖοι, by ἀφωρισμένοι, separates those who derive the name from interpreting, must consider, that their interpreters and doctors were called סופרים *Sopherim*, scribes, from the word ספר *saphar scripsit*, but the Pharisees observed the law and exposition thereof from tradition of their elders. See Ezra 7. 12. 21. 25.

to eat bread] This known Hebrew phrase importeth to dine or sup, the like History we have chap. 7. 36. why he would eat with such treacherous inviters, the cause might be, lest he should seem to hate their persons, or ecclesiastical order, and that in his affability, he might finde occasion of converting or convincing them, and leaving them without excuse at the day of judgement.

they watched him] They observed his words and behaviour, that they might finde something to accuse him of.

V. 2. *Which had the dropsie*] Whether he came of his own accord, or was sent in by the Pharisees, for that frequent occasion of quarrel about the Sabbath, it is not certain: the disease is mentioned; he was ὑδρωπικὸς, ill of the dropsie, either a *Tympany*, or that which is the *Anasarcha*, or dropsie, universally spread over the whole body, the swelling flesh becoming spongie and senselesse; and so much the more uncurable by how much longer time, the crude humour from the corruption of the liver, hath prevailed, and settled an evill habit upon every part: whatever, how desperate soever to man; he that made man, can repair any ruine in man, and perfectly cure him; but here Christ provoketh the Pharisees to a dispute concerning the Sabbath; first, because he knew their thoughts who watched what he would do; again because on the like occasions, he formerly had sundry contests with them.

V. 3. *Jesus answering*] The Hebrew manner of speaking many times signifieth, he began to speak.

is it lawful to heal on the Sabbath day?] Mat. 12. 10. as if he had said, what is your opinion in this case? is it any breach of Gods law to cure and heal the sick and disaffected on the Sabbath day? or is such a work of mercy to be accomped a Sabbath dayes work? he asketh this, not as doubting, for he best knew the intent of the law, who was the authour thereof; but that by this prepossession he might correct their errour who thought otherwise; that thereby he might shew the unjustnesse of their calumny forsseen, who would be bitterly incensed at his doing such a work in their presence who were of a contrary judgment, and took themselves to be the only knowing interpreters of the law.

V. 4. *they held their peace*] Not able to contradict as verse 6. nor daring to incur the hatred of the people, for whom Christ wrought so much good; or thinking there was no present danger of death in the sick man, and having also been so lately put to shame in the same argument. See chap. 13. 17.

V. 5. *Which of you shall have an oxe, &c.*] See chap. 13. 15. which of you is so unreasonably unjust, as that he would not, without making any scruple of conscience, relieve and save a poor beast on the Sabbath day: how much rather is mans life and safety (for whom God made all the creatures on earth) to be regarded and preserved? See Mat. 12. 11, 12.

V. 7. *A parable*] Matthew 13. 3. 9. That is, a darke speech covertly to taxe their ambition, and to teach them humility.

chief rooms] Gr. πρωτοκλισίας, κλισία, as *Suidas* saith, is κλίνη, or κρεββάτιον a bed on which they lay down: though that same *discubitorius lectus* in *Plinie. l.* 33. *c.* 12. on which they used to sup, differed from the bed on which they slept, as also their *triclinia*, which were three beds or pallets set together to lye down and to eat on, specially at their feasts: the *Syriack* word here used is of סמך *Semach*: as John 13. 23. Mat. 26. 7. 20. Luke 7. 37. & 22. 27. 1 Cor. 8. 10. &c. the same which the *Hebrew* סמך *Samach*: in the pallets, it seemeth there was (as at our tables) some observation of places for guests respectively to be set, which some ambitiously affected, as thinking themselves more worthy than others present, this Christ reproveth as an effect of pride, and occasion of many breaches of charity.

V. 8. *Sit not down in the highest*] This he saith to beat downe ambition, and to perswade to modesty and humility, as the Apostle admonisheth. Phil. 2. 3. that in lowlinesse of minde they esteem others better than themselves.

V. 9. *He that bad thee, &c.*] See Prov. 25, 6, 7. that is, he that invited thee to his house, or otherwhere to eat with him.

V. 10. *Sit down in the lowest*] ἀνάκλιθι, of ἀνακλίνω *decumbo*, according to the custom of those countreys. See on chap. 7. 36. he giveth not this as an universal rule to all men, but forbideth ambition in all. See on chap. 11. 43. Mat. 12. 38.

V. 11. *For whosoever exalteth himself*] Mat. 23. 12. Job 22. 29. Prov. 29. 23. Luke 18. 14. Jam. 4. 6. 1 Pet. 5. 5. whosoever arrogateth to himself, or thinketh too highly of his own worth.

he that humbleth himself] to humble ones self, is to think lowly of ones self, attributing all the good he hath to God: which Samuel expressed by קטן אתה בעיניך *katon behenecha, little in thine own eyes*, 1 Sam. 15, 17. not overvaluing thy self, he saith not, he that is humbled, &c. but he that humbleth himself, it may be no fault to be exalted, and so no vertue to be humbled, therefore he speaketh not here of that humility which is *ex tristitia* or *necessitate*, as *Bernard sup. Cant. serm.* 34. speaketh, for that may be with pride and an unsubdued mind, but that which is, *ex voluntate*, of a will either meekly bearing afflictions, or humbly enjoying prosperity, the sum is, that which *Fulgentius, de praedest. ad Monim. l.* 1. saith, *sicut* ------*fit elatione humilis: sic fit humilitate sublimis*, as a man is made low by pride, so is he exalted by humility: for God resisteth the proud, and giveth grace to the humble, 1 Pet. 5 5. not that God findeth any thus humble before he giveth them grace, but because *dando gratiam, humiles facit*: by giving grace, he maketh them humble.

V. 12. *When thou makest a dinner or a supper*] This forbiddeth not entertainment of Parents brethren or friends, but condemneth the errour of Pharisees, who thought thereby they satisfied the law of charity, which is indeed in relieving the poor and needy.

V. 13. *Call the poor*] For these are the objects of charity: the good thou dost to these, Christ taketh as done to him. Matthew 25. 35.

V. 14. *For they cannot recompence thee*] meaning, that in justice, a recompence shall be made, which, because the poor cannot, God certainly will.

at the resurrection of the just] Where the just shall receive reward (the wicked shall rise again, but to eternal punishment) see Mat. 25. 34. Eccles. 11. 1. Prov. 19. 17. the poor mans hand is *gazophylacium Christi*, Christs treasury, and a bill of exchange for heaven, whereby we may there lay up treasure, where we shall be sure to find and enjoy it, *in unto haereditas ponitur, quae Deo custode servatur. Cyprian. de ep. & misericord.* in safety is that inheritance laid up, which God keepeth.

V. 15. *Blessed is he*] Rev. 19. 9. It appeareth that this was one of the sect of the Pharisees who acknowledged the resurrection of the dead, and the blessednesse of the just in the kingdom of God; and it seemeth that he was affected with some apprehension thereof, in that he took occasion from the present discourse to break out into these words; though whether he understood the state and condition of glorified bodies free from necessities of eating, drinking, &c. it appears not.

that shall eat bread in the kingdom of God] chap. 13. 29. the Hebrews by this manner of expression meant, to be partaker of the joyes of heaven: posibly this speaker dreamed of some imaginary heaven in which men should eat and drink: but Gods kingdom consisteth not in such things.

V. 16. *Then said he unto him*] Mat. 22. 2. upon this speech, Christ taketh occasion further to instruct him and others concerning the kingdom of God, and that it should indeed be happy for them who should enjoy the same, but that against the common opinion of their Doctors, who thought themselves and their sectatours the only heires apparent of the kingdom of heaven, that the generality and chief of them, though thereto first invited, yet for their love and study of things secular, contemning, slighting, and neglecting Gods merciful invitations thereto, should be excluded from that happinesse, and that the despised party of Jewes and Gentiles should enjoy the same. See verse 21. See 1 Cor. 1. 20. 26, 27 28.

a certain man made a great supper] that is, God rich in mercy, who by his servants inviteth man, proposing the bread of life, which remaineth to eternity. John 6.

bade many] Mat. 22. 1. many were and are called to the knowledge of God, of the Jewes and Gentiles: in respect whereof it is called a *great supper*, or feast, as also in regard of that which is set before them, which is eternal life and compleat happinesse in Christ. See Mat. 22. 14. Rom. 10. 18. this is a great feast which lasteth not for some dayes only, as did Solomons, 2 Chron. 7. 8. Nehemiahs. Nehem. 8. 18. or that of Ahashuerosh, Esther 1. 3, 5. and 2. 18. but to eternity: neither is it for the nation of the Jews onely, Rom. 3. 29. or like *Belshazzars* Dan. 5. 1. to a thousand lords, but to all nations and people, without acceptation of persons. Acts 10. 34, 35.

V. 17. *Sent his servant*] Meaning his Prophets; who though many, yet having one commission, message and Spirit by which they all spake, are here signified by the name of a servant.

come, for all things] Prov. 9 2. 5. intimating speed, and undelayed apprehension of Gods mercy offered in the Ministery of the Gospel, as Hebr. 3. 15.

V. 18. *All with one consent*] with one accord, though they alledge several causes, yet they all agree in refusing to come.

V. 19. *Another said I have bought*] In these excuses, it appeareth, how dangerous a *Remora* and obstacle to the kingdom of Christ, the care of secular things is, and that all things and businesses of this world, however seasonably lawful and necessary, in their due times must yet give place to those, which concern Gods honour, and our eternal life and salvation.

V. 21. *Master of the house being angry*] Mat. 22. 7. is mentioned the injury done to the servants sent to invite the guests (meaning the persecutions of the Prophets and Ministers) and the just punishment inflicted; destruction of the foolish and ingrateful people who so requite the Lord; which Luke omitteth.

into the street and lanes, &c.] Hereby signifying the calling of the Gentiles, wretched unregarded sinners, intimated by the poor, lame and blinde (See Rev. 3. 17.) and a people gathered as it were from the high-wayes and hedges.

the poor] The poor in spirit, Mat. 5. 3. *Peccatores superbi reputantur, ut peccatores humiles eligantur, Greg. hom.* 36. Prov. 1. 22. sinners are refused that the humble may be chosen. God chooseth those whom the world despiseth: the infirm and despicable sort of World, commonly do more readily hearken to the voyce of God, by how much lesse they have in the World to please and distract them: so hold all worldly things, that you be not thereby held from God, *ut terrena res possideatur, non possideat, Greg. ut s.* that you may possesse earthly things, but not be possessed thereby.

V. 22. *and*

V. 22. *and yet there is room*] Many being collected of the Jews, yet was there place left for a greater fulnesse of the Gentiles, *August. de verb. Dom. ser.* 34 nicely distinguisheth, the Gentiles came from the Streets, and Hereticks from the Hedges. The meaning is, to shew Gods inexhaustible mercy to all sorts of penitent sinners.

V. 23. *compel them*] Not by violence, but by the power of preaching; so *Theophylact* understandeth it, as Rom. 1. 16. God compelleth no man to sanctity, but enclineth the will thereto: he forceth none by violence, though he draw them by perswasions, promises, or threatnings, which is the spiritual compulsion here intended, when the rigour of the Law preached terrifieth the sinners conscience, and so fear of judgements forceth him to seek salvation and comfort in Christ. So *John* Baptist compelled his hearers, by telling them, that the axe was laid to the root of the tree, Matt. 3 10. So Ministers are commanded to do, 2 Tim. 4. 2. So God draweth us to Christ, John 6. 44. which is never done. *Sine inclinatione mobilis*, without the inclination of him that is moved, it being an immediate effect of the will sanctified, moved, and enabled by the Spirit of God. This he doth, faith *Bernard, de gra. & lib. arbitr. Cum terret aut percutit ut faciat voluntarios, non salvet invitos*, when he terrifieth or smiteth to make them willing, not to save them against their wills: when he changeth the will from evil to good, he doth but change, he doth not take its liberty away: as for the coercive or compulsory power of Magistrates, it belongeth not to this place, because, not to Ministers: certainly the civil Magistrate beareth not the Sword in vain, Rom. 13. 4. Therefore ought he to revenge all wickednes, specially, that wherein Gods honour and truth are interessed: yet it is most requisite, that a tender hand be used toward the weak, on the Ministers part, as is commanded 2 Tim. 2. 24. On the Magistrates, by providing all proble means to enform them better, ever considering the difference between him that erreth out of that which they call invincible ignorance, and him, that not onely erreth wilfully, in fundamentalls, but also seduceth others therein: See Deut. 13. 6, 7, 8, 9, 10, 13, 14, 15. Deut. 17. 7. and it is by proportion considerable, if he that murdereth the body, may not be spared, (Numbers, 35. 31, &c.) much lesse may he, who murdereth bodies and souls to Eternity, by making their Proselytes children of Hell, Matthew, 23. 15.

V. 24. *none of these men which were bidden*] None of those who absolutely and finally refused the grace and mercy of God offered in the Gospel. He meaneth not here, an absolute, but a generall rejection of the Jewes; as if he said, few of them (in respect of the multitudes of the Gentiles to be called) shall be saved. See Rom. 11. 1. &c.

V. 25. *said unto them*] There were many followers of Christ present, but not all of one minde and resolution: he who saw all their thoughts, addresseth his speech to some of them: and so prosecuteth the former argument concerning mens excusing themselves from Gods service, by secular businesses: shewing, that except men can put off their mind and vain love of this world, they cannot be any true Disciples of Christ.

V. 26. *if any man come unto me*] Matt. 10. 37. Matt. 16. 24.

and hate not his father] That is, removeth not all carnall affections, contrary to the calling of God; or he who is not disposed (where these loves are incompatible) to hate Father, and all for the love of Christ, can be none of his: so that these things are by no means simply to be understood (as if the service of Christ required any violation of the Lawes of God and Nature) but comparatively: I ought dearly and tenderly to love Father and Mother; but to prefer my Creatour and Saviour before all: as *Ambros. orat. funebr. deob. Valent.* very well saith, *Debeo affectum parenti, sed magis obsequium debeo salutis auctori.* I owe affection to my Parent, but I rather owe obedience to the Authour of my salvation.

V. 27. *bear his Cross*] That is, (as may appear from the following comparison) when the Lord shall call men thereto to be ready and willing to endure afflictions for Christs sake. The Cross here, as elsewhere, signifieth torments, miseries, calamities, in allusion to those sorrows and torments which Christ on the Crosse suffered for us, though all that we can suffer are incomparably less than those. And in this manner of speaking he intimateth that we cannot reasonably expect, that the condition of us servants should be better than Christ our Lord and Saviour. See Matthew, 10. 38.

V. 28 *sitteth not down first*] This sheweth the means how to bear the Cross patiently and constantly; that is, by resolving beforehand so to do. That which maketh men startle away in afflictions, is principally their unpreparednes thereto, and vain hope of secular prosperity. Concerning preparation hereto he proposeth two similitudes: First, of the unconsiderate builder, who for want of forecast, loseth much charge on that which he is not able to perfect: So shall they who do much in Christs service if they reckon not upon the Cross if need require. Secondly, of the unadvised Souldier, who will not timely consider the power of those with whom he must encounter: this life is a warfare, and that truelesse; it is great folly ever to be secure.

V. 33. *forsaketh not all that he hath*] That is, when Gods glory so requireth, for otherwise, as appeareth in sundry instances, the Disciples of Christ, did not in their following him, leave all their proprieties in that they had; though they were ready ever so to have done, when Gods honour, and the testimony of the truth should require them thereto, or to lay down life it self for the same: See on Matt. 8. 14 and 19. 27.

V. 34. *Salt is good*] By Salt, he meaneth the uncorrupted integrity and vigour of mind in the midst of afflictions (which seasoneth, hardneth and keepeth from corruption of flesh and blood, ever indulgent to its own ease) without which, we can be profitable for nothing: especially, if Ministers be not wise to season themselves, and others herewith, they are utterly unprofitable.

but if the salt hath lost his savour] Matt. 5. 13. Mark 9. 50. The Disciple of Christ must be as Salt, not onely good in himself, but also by his Ministery communicating that savour to others, that they may be found: as it is written, Titus 1. 13. *Rebuke them sharply that they may be found in the faith.*

V. 35. *He that hath ears to hear*] He that heareth, let him mark diligently. This admonition, as we have continually need of, when ever we heare any part of Gods Word, so special where this subject, the Doctrine of the Crosse is preached; which we most unwillingly hear of.

CHAP. XV.

Verse 1. DRew near unto him all the Publicans, &c.] Who were odious to the Jews, because they gathered up the customes and taxes for *Cesar*: by *all*, he meaneth many: or all that came to him to be converted: Of sinners there were (and are) two sorts: Some acknowledged or were ashamed of their sin and misery; some were just in their own eyes. Of the first sort were those who came to hear Christ preaching mercy to penitent believers in him. Of the second sort were the Scribes and Pharisees, who highly valued their own merits, and pretended righteousnesse by the works of the Law; therefore they embraced not the faith in Christ for their justification. So that Christ came not to call them, but those other sinners, Mat. 9. 13, by sinners here understand notorious sinners; for all are sinners.

to hear him] They came not to make their liberty from the curse of the Law, a cloak for sin, but to hear his Doctrine and to convert: they came as the sick to the Physician, to be healed and saved. Feeling the restlesse stings of their own consciences, against which the rigour of the Law could afford them no ease or relief, but rather cause of greater terrour and unrest, they come to Christ who preached to them the comfortable doctrine of justification by faith, repentance, and remission of sins, with deliverance from the severe curse and rigour of the law; which doctrine is therefore called εὐαγγέλιον, glad some tidings.

V. 2. *murmured, saying, this man, &c.*] They calumniated Christ among the people, which he perceiving, answered as in the following Parables: they being puffed up with vain opinion of their own righteousnesse, blamed him: first, for admitting sinners into his company: Secondly, for eating with them: this οὗτος, this Man, is *emphatical*: as if they had said; this your excellent Doctor, whom you count the *Messias* and teacher of righteousnesse, look what company he keepeth, Publicans and notorious sinners. Pride and Malice are ever censorious and blinde. See *cap.* 7. 39. And in this example it appeareth, that it is more possible to be without fault than unjust censure.

V. 4. *What man of you*] Here is a kind of appeal to their own consciences, as chap 14. 5. The scope of all these Parables, is to teach the bounty of God, and his care of poor sinners recovery, and how they that are truly sanctified, are so farre from envying the conversion of other sinners, that they heartily rejoyce thereat.

having an hundred sheep] See Mat. 18. 12. He compareth sinners to sheep going astray. So Psal. 119. 176. Isaiah 53. 6. and himself to a careful shepherd, as John 10. Ezek. 34. 15. Acts 20. 8. he leaveth ninety and nine for a time; not meaning any deserion of the flock, but a solicitous intending the recovery of that which is strayed, speaking to mans sense. He compareth Publicans and sinners to stray cattel, intimating his care to save the elect, and joy in their recovery from sin and Death. Wherein he secretly taxeth the envy of Pharisees for impious and Satanical, which so much differed from the joy of holy *Angels* in the presence of God at sinners conversion: So layeth he down a singular ground of comfort to the converted: for if God bear such love to the elect, that he would own them, and seek them, who had no hearts to seek him, being yet dead in trespasses and sins: how shall he not much more know them and hear them, when being found of him they seek him in truth. See Esay 65. 1. Rom. 5. 10. Rom 8. 32. & 10. 20.

untill he finde it] Christ the good shepherd came to seek that which was lost, and will never give over his work unperfected: the sinner is then prevented by Gods grace, and enabled to seek him, as *Fulgentius de incarn. & grat. Dom. Jesu* saith, *quando illuminatur ut credat*, when he is illuminated that he may believe.

V. 5. *layeth*

V. 5. *layeth it on his shoulder, rejoycing*] Hereby also Christ declareth his love and care of sinners, who hath born all our infirmities, Matth. 8. 17. And the duty of Pastours which is to labour, as well to recover the lost, as to preserve the remainder of their flock. See 2 Tim. 2. 14, 25, 26. Matt. 18. 14, 15, &c.

V. 7. *joy shall be in heaven*] Which he interpreteth v. 10. joy in the presence of the Angels of God; and thus he accommodateth his speech to vulgar capacities: understanding by *just persons*, those who seem so to themselves, having no sense of their sins and need of repentance. See Prov. 30. 12. Eccles. 7. 22. or those who continue in the right way, Psalm 119. 1. Those who being justified by faith, yet daily pray, *forgive us our trespasses*. This understand, as joy is defined, *an affection arising from some fresh or new good*: Hence we may conceive how God and his good Angels are displeased at sins, whereas his spirit is said to be grieved at them, Ephes. 4. 30. Ezek. 18. 23.

V. 8. *ten pieces of silver*] This similitude is to the same purpose, *Drachma's*, here translated, pieces of silver, is the eighth part of an ounce, which cometh to seven pence half penny, and is equal to the Roman penny, Matt. 18. 28.

if she lose one] As if he said, you will justifie that care and pains which were bestowed in seeking that secular thing which is lost, abroad or at home: would you allow the seeking of lost beasts, and not of lost man? Is it justifiable to use all lawfull means for the recovery of a little piece of silver with *Cæsars* Image upon it; and is it with you condemnable to seek a lost man, who hath Gods Image on him? By this reason he evidently convinceth their malice: So doth he admirably comfort the Elect, intimating, that God will leave no means unattempted for the recovery of them.

V. 9. *calleth her friends*] Here he proveth by an Argument, from the lesse to the greater, that the Angels rejoyce at the conversion of a sinner; because they have greater love and joy than man: also he sheweth what the captious Pharisees should have done, if they would imitate the Holy Angels, who were so far from envying any mans salvation, that they rejoyce with one another for it: also here appeareth the great pains and care which ought to be taken for the recovery of lost sinners, contrary to the course of proud Pharisees, who swelling with a deluding conceit of their own Holyness, esteemed penitent sinners and Publicans no better than forlorn castaways.

V. 11. *a certain man had two sons*] By this third similitude, he declareth the wretched condition of those who live in sin and unbelief, which he proposeth in the younger brother: as also how ready God is to forgive the penitent.

V. 12. *Give me the portion of Goods*] That which thou intendest to give me for my portion: by this, τὸ ἐπιβάλλον μέρος, the portion of goods which falleth unto me, he meaneth that part, which *jure hæredis*, or *filii*, was to fall to his share: *Syriac, quæ redit ad me exdomo tua*; as if he said, *I am now of age to manage an estate; grant me now the free use thereof, that I may trade for my self.*

he divided unto them his living] Τὸν βίον importeth here, as elsewhere, that by which life is maintained, which the Syriac interpreteth, *his possession*. See Mark 12. 44. Here is a Character of an evil son. First, in desiring a division of the estate, his Father being yet alive. Secondly, in that having possession of his portion given him, he presently forsaketh his Father. Thirdly, in that he quickly consumed all in riotous living: in all which is seen an image of man fallen into sin; when ambitious (as it were) of sharing with God, and seeking happinesse in himself, and his own foolish wayes and inventions, rather than in God, the onely Fountain of true Happinesse, he departed from God, sin separating him: thus evilly using that freedome of Will which God gave him for good, he lost himself and all Will and ability to doe good: Hence flowed in that *Deluge* of sin and misery on men, God permitting the Heathens to their own lusts and errours, Romans, 1. 24. Hence also those miseries shadowed under this young mans poverty and extream want.

V. 15. *he sent him into his fields to feed swine*] Here in the letter appeareth the sad condition of ungoverned young Prodigals, to be vilified most by them, on whom they vainly spent their Estates: as also the just judgement on the rash and disobedient: He that would not cleave to a loving Father, that it might have been well with him, is compelled to adhere to an unkind stranger, and to be made a stranger, and to be made a servant of the vilest beasts, who undervalued the dignity of a sonne: He that would not understand the blessing of plenty, is better instructed by extream want: and in the Moral, the base servitude which the Devil putteth his servants to, in feeding and communicating with the most unclean affections.

V. 16. *and would fain have filled his belly with the huskes*] by these κεράτια, *huskes*, whether we understand those *siliquas* or pods of pulse, pease or beans: or, as *Theophylact* seemeth to understand, and others say, of the fruit of the *carob tree*, which beareth a pleasant fruit in pods also, it skilleth not much; though the latter seem a very probable opinion, the *Syriac* reading here חרובא *charuba*, some give it καρβέλια: *siliqua dulcis*, a sweet pod. *Strabo* cited by V. *Mindler*, *Penteglot. faith, multum hæc cognita Nicea, & maris Ligustici accolis, ubi eam estiant, pueri, etiamque porci*: this is much known in *Nicea*, and to those who dwell by the Sea of *Liguria*, where children, and also hogs use to eat thereof. *Galen* also mentioneth this tree bearing these κεράτια, by later Writers called the *Carob tree*, and the fruit thereof Saint *Johns bread*; (that which *John Baptist* eat, Matt. 3.) or Locusts. See *John Gerard. hist. plant. lib. 3. cap. 82. J. Drus. præterit lib. 3. Plin. lib. 15. c. 24.* whatever they were, *no man gave unto him*: as if he said, they who allowed their Swine a certain measure thereof would not allow him to fill his belly therewith. The Moral is, that in Gods House his children are satisfied, as it were with fatnesse, Psalm 63. 5. there is distributed the bread or portion of sons, Matt. 15. 26. 32. but out of his Family, huskes of unclean Swine, the lying fables of traditions, which do rather puffe up with vain pride, than nourish to Eternal life: so are prophane men compared to Swine, 2 Pet. 2. Of the famine of Gods Word. See Amos 8. 11. See *Theophylact* hereon.

V. 17. *when he came to himself*] Hitherto he was beside himself like a mad or drunken man, not knowing what he did, but necessitey brought him to his right mind: Happy affliction which bringeth men to God by serious repentance and newness of life; truely may such a one say with *David*, Psalm 119. 71. *It is good for me that I have been afflicted, that I might learn thy Statutes.*

have bread enough] The moral is, the meanest in Gods family abound with spiritual comforts, and are in a condition incomparably better than any out of it. See Psalm 84. 11. *which God maketh them at last to understand, to whom he giveth an heart to know their own condition, and to convert.*

V. 18. *I will arise and go, &c.*] Not that any sinner can prevent Gods grace, see John 6. 44. Jer. 31. 33. Ezek. 11. 19. 20. God alone giveth repentance, who in Christ forgiveth the penitent: the sinner indeed faith in his heart, as this young man, *I will arise and go, &c.* but never untill God works such a Resolution on him. See Phil. 2. 13. So that here are represented the effects of Gods mercy in the conversion of a sinner. 1. Dislike and detestation of the former courses of life. 2. Arising from the drunken sleep and dotage of sinne. 3. Certain purpose to leave sinne, and to return to God in newnesse of life. 4. Confidence of Grace and merciful reception with our Heavenly Father. 5. Ardent and longing desire of the sweet and true comforts which are in Gods House and Family. 6. Ingenuous confession of our sinne before God. 7. Humble acknowledgement of our unworthynesse (*I am no more worthy to be called thy sonne*) I have indeed forgotten the duty of a son, yet, O unchangeable God of mercy, forget not thou the love of a Father. See Psalm 130. 3. 4.

against heaven] against God, *whose Throne is in Heaven, where his Divine Majesty and glory most evidently shineth and is manifested to the creatures there being.*

V. 19. *As one of thy hired servants*] Let me be any thing, so I may be thine. See Psalm 84. 10. I am unworthy of that first dignity of thy son, from which I wilfully departed, of which I foolishly deprived my self, it shall be of thy abundant mercy to forgive me, and to admit me to any share of that grace of thine, whereof the meanest of thy servants partake.

V. 20. *He arose and came*] This action describeth an inseparable condition of true Repentance, which is not so much in resolving, or saying, as in doing according to Holy resolutions of turning to God.

yet a great way off] this intimateth Gods preventing grace toward us. So are all sinners of themselves, far of from God, (*for their iniquities have separated between them and their God,* —— Isa. 59. 2.) *and far from any thought of good*, (2 Cor. 3. 5.) or *resolution to leave their sins and impious courses of life to return unto the Lord in newness and sincerity of living.*

his father saw him and had compassion, &c.] the meaning is, as if he said, if men naturally desirous of revenge, and too tenatious of priviledge in punishing, can yet out of fatherly affection, so easily forget childrens offences, and be reconciled; how much more will God, who is of infinite mercy and pitty, receive penitent sinners? certainly (saith *Salvian, ep. Ipatio, &c.*) though Parents have just causes of being angry, yet nothing can more happily, or which they more wish, fall out; than that their children may so satisfie for their faults, *ne necesse habeant vindicare*, that they need not to revenge, the word ἐσπλαγχνίσθη, had compassion, signifieth a vehement moving to pitty, such as procedeth *ex intimis visceribus* from the bowels and earning of the heart. See Psalm 103. 13. Isa. 49. 15. Ezek. 16. 6. Jer. 2. 2.

V. 22. *bring forth the best robe*] signifying the Robe of Christs Righteousnes; which is incomparably, and in infinite respects the best. *We all are as an unclean thing, and all our Righteousnesses are as filthy rags* —— Isai. 64. 6. No wonder that *Paul touching the Righteousnesse which is in the Law, blameless*, yet counted *all things but losse, for the excellency of the knowledge of Christ Jesus,* —— *and but dung, that he might win Christ, and be found in him not having his own righteousnesse which is of the Law, but that which is of the Faith of Christ, the Righteousnesse which is of God by Faith*, Phil. 3. 6. 7. 8. 9. this is the best robe; in which onely the blessing of eternal life and salvation is to be attained. See Romans, 9. 30, 31.

a ring on his hand] it may import the riches of Gods bounty, as also

also the Saints honour and ornament, the pledge of Gods love, or seal of faith.

and shoes] the moral may be that which the Apostle expresseth, Ephes. 6. 15. in all these things are signified Gods goodness and our happyness in our conversion; wherein so much more is restored than was lost, by how much more excellent that state is, wherein we shall never fall, than that from whence we all did fall.

V. 23. *And kill it*] That is, Christ to be offered in sacrifice on the Crosse, when the Gentiles (the younger brother *Japheth*) returned to the Tents of *Shem*, and to the God of the Fathers: and he is brought (as it were) to be slain for every believer, when the Gospel is preached to him. See Galat. 3. 1. *Augustine To. 4. quæst. sup. Evang. lib. 2. cap. 33.*

V. 24. *this my son was dead and is alive*] The unregerate is dead in trespasses and sins, Ephes. 2. 1. conversion and regeneration is a resurection from the dead works of sin, to newness of life, Revel. 20. 6. Rom. 6. 11. 13, &c.

they began to be merry] This is the same *which is* expressed, verse 7, 10.

V. 25. *his elder son*] By which is meant, he that taketh himself to be just, as verse 29. or is so accounted of others; who never ran out into any apparant exorbitancy, as the Gentiles did, and so the elder brother might signifie the Jews, or those that continued in an upright course of life: indeed the proud Jews envied the mercy which God shewed the penitent Gentiles, as Acts 10. 13. So *Augustin. q. 5.* understandeth it: *Theophylact* of the Pharisees envying the reception of sinners.

V. 27. *safe and sound*] ὑγιαίνοντα, in health and safety: In the morall it importeth the safe and blessed condition of the Gentiles believing in Christ, who freely justifieth sinners, and sanctifieth those whom he justifieth.

V. 28. *would not go in*] That is, would not believe and partake with the Church of Christ, specially of the Gentiles, whom they counted desperate sinners, unworthy of Gods favour, as Rom. 11. 28. 31.

his father came out] Signifying that God left no means unattempted to win the Jews to Christ: but sent his Ministers to preach the gospel to them first, untill they put the Word of God from them, and judged themselves unworthy of everlasting life; Acts, 13. 46.

V. 29. *these many years*] This shadoweth out the arrogancy of the Jews, presuming on their merits and righteousnesses by the Law; not that they did not continually transgress the Law of God, and provoke him to anger, but because they had been many years his Church, and peculiar People; and because they were as high minded, as if they had never sinned and as unthankfull, as if God never had done any thing for them worthy of their service.

V. 31. *all that I have is thine*] Intimating his abundant goodnesse toward that nation. See Psalm 147. 20. Haiah, 5, 4. &c. Deut. 32. 7. Jer. 31. 9.

V. 32. *was lost, and is found*] This importeth the dangerous alienation of sinners specially of the Gentiles, from the Covenant of grace, until they were called by the Gospel according to the Prophesies; wherein *Noahs* prophetical prayer took effect, and *Japheth* (of whom came the Gentiles) was perswaded by the Word and Spirit of God, to dwell in the tents of *Shem*, Genes. 9. 27. that is, with that people of the Jews which believed in Christ.

CHAP. XVI.

Verse 1. *There was a certain rich man*] So verse 19 the drift of that which followeth, is to shew us, that they who bestow their riches or other gifts of God on their pleasures, or worldy interests only, must give account to God for them: and that Charity shall stand us in such stead in the day of judgement, that God will accept thereof, and abundantly requite it.

V. 2. *give account of thy stewardship*] By this manner of speaking, he mindeth us, that we are Gods stewards of all those temporal goods, which he putteth into our hands for a time, to use them to his glory, others good, and our own comfort: and that we must at last give a strict account hereof to God, See 1 Pet. 4. 9, 10. Hag 2. 8. Psalm. 59. 10.

V. 4. *I am resolved what to do*] This perverse reasoning of his, is not proposed to our Imitation, neither such robbing of his master, by deceiving trust, and making up false accounts: that being forbidden of God, and the contrary commanded, See Psalm 37. 3. Ephes. 4. 28. 2 Thes. 3. 10, 11, 12.

V. 6. *an hundred measures of oil*] ἑκατὸν βάτους, Syr. Interpreter, *metretas*: the Hebrew word בת *bath*, signified a measure of liquid things, Oyl, Wine, &c. Isai. 5. 10. 1 Kings 7. 26. 2 Chron. 4. 5. it contained nine gallons three quarters: the same in quantity with the Ephah, a common measure among the Hebrews, the חמר *homer*, contained ten *baths* (Ezek. 45. 14. 30 *ephahs*; and the *ephah* contained ten עמר *omers*, Exod. 6. 36 so that it contained about nine gallons: some say much lesse, see *Gadwin. Moses and Aaron, lib. 6. cap. 9.*

V. 7. *an hundred measures of wheat*] ἑκατὸν κόρους, *Solomons* provision for a day (1 Kings 4. 22.) of fine flower, was thirty כרים *chorim*, measures. See *Joseph. Antiq. lib. 8. cap. 7.* and *lib. 15. cap. 12.* where he saith, *cor us autem capit decem medimnos Atticos*. It contained as much as the *homer*, Ezek. 45. 14. which some reckon five bushels and five gallons (See *Godwin q. 5. Io. Drusius præterit. lib. 3. in loc.*) Some about 14 bushels, some much more.

V. 8. *commended the unjust steward*] We must not strain similitudes beyond the intent of the speaker to make every particular agree: the meaning is, that God commended them, who so used their temporall goods that thereby they might prepare them treasure for the life to come, Matthew 6. 19, 20. 1 Timothy, 6. 18, 19.

are in their generation] Meaning that worldly men commonly shew more care and providence for secular things, than others for things eternal: ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου children of this world; is an Hebrew manner of speaking, signifying those that are wholly addicted to the care and study of things secular. So the Syr. hath it, *filii sæculi hujus*, those that love, serve and imitate the world and worldly men, not much caring or regarding what becomes of them in the next world, to whom he opposeth in a contrary quality and condition —— children of light.

children of light] That is, the children of God illuminated by his Word and holy Spirit: the sum is, that the master of that steward (commending the wit, not the fidelity of his servant) representeth Christ stirring up our minds to a prudent and careful providence for our future safety seeing that even the blind worldlings (who mind onely secular things) are so circumspect for things which perish in sinning.

V. 9. *make to your selves*] This figurative manner of speaking, is accommodated and fitted to the allegory: the meaning is, by your beneficence to the poor, give them occasion to pray for you, and make your advantage of being rewarded by God. See Proverbs, 19. 17.

Mammon of unrighteousnesse] The Greek calleth that here μαμωνᾶς, which the Syriack calleth ܡܡܘܢܐ *mamuno*: so they said, *mammon*, *mamuna*, or *mamonas*: as *Satan, Satana*, or *Satanas*. See *Jo. Drus. ad voc. N. T. com. 1.* and *ib. com. 2. cap. 14. Irenæus lib. 3. cap. 8. Augustin. de verb. Domini ser. 35.* and *lib. 2. serm. Domini in monte*, saith, that *mamon* in the Punick tongue signifieth gaine: or as he *de verb. Dom. in Luc. serm. 35.* and *quæst. Evang. lib. 2. cap. 34. divitiæ sæculi*, riches of this world. *Suidas* interpreteth μαμωνᾶς, χρυσὸς, χρήματα πολλὰ τῷ, ὁ πλοῦτος, καὶ ὑπὲρ τὸν χρείαν, gold, earthly riches, *supervacaneous* or *more than necessary*: so *Anastas. Sinait. q. 12. M. Trostius* derileth it from the Heb. אמן *aman*, among other things signifying *nutrire, sustentare*, and so *mamon* signifieth food or sustenance for this life: as also it may come of the same root, as it signifieth *credere*, because men usually trust therein: See Psal. 37. 3. and *Jo. Buxtorf. Jun. lex. Chald. & Syr.* ܡܡܘܢ, it is called here *mammon of unrighteousnesse*: not that we should give for almes or holy uses goods unjustly gotten: (for all such must be restored again to their right owners; and as *Basil* saith well, *Reg. Fusius expl.* ἐξ ἀδίκων κεφάλαιον, almes given of goods or gains unjustly made, —— are not acceptable to God, though almes be a sacrifice wherewith God is pleased, Heb. 13. yet *as Isidor. epist. ad Euseb. Epist.* noteth: ὑ' χρήσεσι ὁ Θεὸς ἐξ ἀδικοπείων θυσίας, he hath no need of sacrifice out of other mens goods, but abominateth it, as him that offereth a dog, or buildeth up Zion with blood) but riches are so called, because commonly either in their getting, using or keeping, they administer matter of sin, 1 Tim. 6. 9,

that when ye fail] That is, when ye dye, or when your interest in, or further use of these things (of which ye are for present appointed stewards) shall fail you, which may be in this life, in death it must be: the short time of this life, and uncertainty of secular dispensations of those things which Gods providence allotteth us, should teach us to hold all that we have here with a loose hand, and not to be foolishly tenacious of that which may sodainly, and most certainly at last be taken from us.

everlasting habitations] What manner of habitations these shall be in heaven whereof Christ speaketh, John 14. 2. *potius debet credi, quam dici, Prosper. de vit. contempl. lib. 1. cap. 2.* See 1 Cor. 2. 9, 10. the meaning of this place is not, that we shall merit to finde favour with God by our almes, for he was our friend, when we were his enemies, (Rom. 5. 10.) and of no strength to do any good: and merit is between them where there is no debt, or grace: but here, where man can never discharge his debt of sin, all our merit is Gods mercy: the meaning therefore is; if the unjust steward wanted not friends for giving his masters goods; how much lesse shall we, if we give ours to relieve Gods poor, for whom God hath promised repayment? Works of mercy shall both here testifie to the givers conscience, that he is the elect of God, who hath given him so happy an use of those secular riches he gave him, and it shall be rewarded in the everlasting life to come, Mat. 25. 2 Pet. 1. 10. James 2. 22, 23.

V. 10. *he that is faithful, &c.*] This seemeth a proverbial speech, commonly true: as if he said: he that is found unfaithfull in a little, shall not be trusted with much: he that is true and trusty in a little, shall be trusted in much: if you use secular things well, whereof God hath made you stewards for a time, he will give into your hands heavenly and eternal riches.

V. 11. *unrighteous mammon*] If you abuse Temporal riches, whereof ye are but ſtewards to an omniſcient God, how can you hope that he will truſt you with ſpiritual and heavenly, which are true riches.

V. 12. *that which is another mans*] He calleth external goods another mans, becauſe we are but ſtewards thereof, and muſt leave them to others: ſpiritual goods are our own, becauſe they ſhall never be taken away; not but that God gave them all, nor that we my uſe them any otherwiſe than to Gods honour.

who ſhall give you that which is your own?] That is, God will not give you, in whoſe power alone it is to give: this manner of ſpeaking by interrogation, was with the Hebrewes very emphatical, and here is as if he had ſaid, aſſure your ſelves none will give you, that which is your own, importeth here heavenly and eternal riches; not that we have them of our ſelves, or not of God, but in regard of our eternal intereſt therein, for being once had and poſſeſſed, they ſhall never be loſt again, becauſe God who giveth us grace, therewith ever giveth us perſeverance: ſo that the ſeeming grace which ever faileth or falleth quite away, was never true grace of God, whoſe gifts of this kind, are without repentance. Rom. 11, 28.

V. 13. *can ſerve two maſters*] See on Matt. 6. 24.

ye cannot ſerve God and Mammon] You may poſſeſs and be ſerved of riches, and withall ſerve God, and lay up a good foundation for your ſelves, 1 Tim. 6. 19. treaſures in Heaven: but you cannot ſerve riches, but with Gods diſſeverice: to ſerve riches is to be an idolater, and ſo, no ſervant of God. See Col. 3, 5.

V. 14. *And they deriſed him*] As the manner of carnal men is, in any thing which crolleth their corrupt minds: theſe men thought, that by their ſelves, εξεμυκτηριζον, *naſo ſuſpendebant, Clem. Roman. ep. ad Corinth. p. 5.* ſaith, καυκωνται ημας ε μυκτηριζωσι, *Suidas* interpreteth it by εξυβριζειν, to contemne as a thing of nought, and inconſiderable: therefore theſe men being rich, covetous, and making wealth their God, and deriſed him, as if he broached vain Paradoxes, excentrick, and far out of the way to the worlds affections: and ſuch eſteem have all covetous men of the doctrine of alms, and an holy contempt of the world

V. 15. *ye are they which juſtifie your ſelves*? Who magniſie or excuſe your ſelves: or you would fain ſeem juſt before men: here he toucheth the ſecret cauſe of their contempt of his Doctrine, their impious pride: and thus he as it were conventeth them before Gods Tribunal, by the teſtimony of their own Conſcience, ſhewing that ſuch pride and hypocriſie, is abominable before God the ſearcher of hearts, however beguiled men applaud or canonize them. See Job 10.4. 1 Sam. 16, 6. Matth. 23.25. Iſai. 5. 15. and on Matt. 6. 2.

V. 16. *the Law and the Prophets*,] Matt. 11. 12. when *John Baptiſt* ſhewed Chriſt preſent, all propheſies concerning his coming ceaſed, and all the types preſiguring him in their accompliſhment, μετ' εκεινον γαρ ουδεις ὅλως προφητης παρ' υμιν γεγονεν ſaid *Juſtin Martyr*, to the Jews after him (that is, *John baptiſt*) was there not one Prophet born amongſt you, which is true, if he mean none ſpeaking of a Meſsias to come.

preſſeth into it] See Matth. 11. 12. every one who doth believe zealouſly followeth the Goſpel: Greek εις αυτην βιαζεται, preſſeth as a man in a throng; ſo the Syr. *premit ut ingrediatur*; the word ſignifieth, *vi contendere*; here, as it were forcibly by high and main, all poſſible endeavours to enter into the Kingdome of God; See Matt. 11. 12.

V. 17. *easier for heaven and earth to paſſe, &c.* See on Matt. 5. 18. Gods Decree for our ſalvation ſhall not fail.

V. 18. *whoſoever putteth away his wife*] See on Matt 5. 32. and 19. 9. Mark 10. 5. 1 Cor 7. 11. except in caſe of adultery: the Bill of Divorce was permitted for a time, becauſe of the hardneſs of their hearts, and cruelty towards their Wives, Mal. 2. 15. 16. and that by their judicial Law, not by the Moral, which admitteth of no diſpenſation: and therefore Chriſt recalleth all his to the firſt Inſtitution.

V. 19. *there was a certain rich man*] Having ſpoken concerning the right uſe of temporal goods; now he proceeds to ſhew the horrible puniſhment of thoſe who do not uſe them well: this was one of thoſe rich men, who (as *Cyprian. l. 2. ep. 2.* ſaith) *poſſident ad hoc tantum, ne poſſidere —— alteri liceat*, poſſeſſe goods onely to keep others from poſſeſſing them.

in purple and fine linnen] By theſe things which were in uſe among them, he deſcribeth the luxury of worldly men, as Revel. 18. 16. alſo their unhappineſſe who abuſe riches, and their happineſſe who make an Holy uſe of poverty; which he doth by propoſing one, as *Fulgentius* ſpeaketh, *ad Gal. ep. 2. in divitiis & ſanitate miſerum*; and another, *in egeſtate & vulnere multum beatum*, one unhappy in wealth and health, the other abundantly bleſſed in wants and ſores. The abuſe of his riches was. 1. in curious clothing: 2. in gluttony: 3. in neglect and contempt of the poor. *Clem. Alexandrinus, Paed l 2.* ſaith the ancient Lacedemonians, were wont to permit whores onely to weare gorgeous apparrel. See 1 Peter, 3. 3, 4.

V. 20. *a certain beggar named Lazarus*] Some write the name *Eleazarus*, *Tertul. de idolatr. cap. 13.* (as ſome copies have it) Hebr. אלעזר *Eleazar*; and the Syr. לעזר *lahazar*, this was a poor diſ-

ceaſed man, therefore not that *Lazarus*, John 11. the brother of *Mary* and *Martha*. In theſe we ſee an Image of the World, wherein the wicked flouriſh, and the righteous often want: the *miniſtris* is remarkable; in the one, riches, in the other, poverty and beggery; he clothed with purple and fine linnen, this with rags; he feaſting, this lying hungry at his gate, ceeking but ſome crumbs or ſcraps falling from the rich mans table, or left after meals; this full of ſores, a pitifull creature, he more pitifuls than his dogs.

V. 21. *dogs came and licked his ſores*] *Sine cibo, ſed non ſine Chriſto: canibus exp. ſitum, ſed ſecium Angelorum*, ſaith *Fulgent. q. 5. ad Gallam. ep. 2.* without meat, not without Chriſt: expoſed to the dogs, yet accompanied with Angels.

V. 22. *into Abrahams boſome*] He meaneth the communion of Saints and faithful, who walked in the ſteps of *Abrahams* faith and ſanctity, and therefore called his ſons, Rom. 4. 12. 16. Gal. 3. 7. 9. Luke 19. 9. *ſinus Patriarcharum, receſſus quidam eſt quietis aeternae, Ambroſ. orat. Funebr. de obit. Valentis*: the boſome of the Patriarchs is a certain retiring place of eternal reſt.

the rich man alſo died] This is common to all eſtates and conditions: poor and rich die alike: See Pſal. 49. 10. the future maketh no difference: to the one, whom men regarded not living, in his death the Angels are miniſtring ſpirits to conveigh him ſafe to Heaven: (a precious ſoul is ſometimes lodged in a diſeaſed body; the graces of Gods Spirit, are ſo covered with the deformity of afflictions, as that carnal reaſon can ſometimes diſcern nothing therein, but the appearance of the curſe) he ſaith no more of the rich man, than that he was buried, leaving his paſſage to be gathered from verſe 23.

and was buried] Poſſibly with great pomp; no funerals or tombs can ſhelter men from the wrath of God.

V. 23. *in hell lift up his eyes*] Gr. ὑπὸ τὸν ᾅδου, in that lightneſſe or dark place where nothing can be ſeen, elſewhere called utter darkneſs, Matt. 25. 30. Syr. בשאולא *baſheiol*, Heb. בשאול, in hell, the place of the damned, Numb. 16. 33. ſometimes it ſignifieth horrour of mind, Pſalm 116. 3. ſometimes the grave; (o Gen. 37. 35. *Iacob* ſaith, *I ſhall go down* שאולה Chald. לשאולא 70. εις ᾅδου *Judaicon or* αιδου, to the houſe or place of the grave. The Greek Fathers uſed this term, as the Latines, *apud inferos*, promiſcuouſly for any ſtate or condition of the dead. See *Irenaus lib. 5. c. ult. Tertul. de Idolatr. cap. 13. &c. Chryſoſt. hom. de divite, &c.* (in that lifting up the eyes, is attributed to a ſpirit, it muſt either be *humanitus dictum*, as Phil. 2. 10 bowing the knee is ſpoken by things in Heaven: or it muſt conclude this rather a Parable than an Hiſtory) ſometimes the word importeth an afflicted, wretched, hopeleſſe, and irreparable condition. See on Matt. 11. 23 Act. 2. 27. here it expreſſeth the torments of the damned, aggravated v. 25 by their remembrance of worldly proſperitie and the conſideration of the Elects happineſſe whom they formerly deſpiſed.

V. 24. *and he cried*] The meaning is, that they who will not now hear and pity the cries of the poor, ſhall cry in hell and not be pitied: See Matt 25. 11. Prov. 21 13 James 2 8 he that would not give the crumbs which fell from his Table, ſhall cry in hell for a drop of water, and not obtain it; that is, the leaſt comfort to aſſwage his torment ſhall be denied him, though he eternally beg for it: *flamma inſatiabilem mortuorum divitiis non refrigerantur haeredum*; the flames of the unhappy dead, are not cooled by the riches of their Heirs. *Tim. ad Eccleſiam Catholicam lib. 3.*

V. 25. *Son remember*] This is a common manner of ſpeaking; otherwiſe, the wicked are not to be accounted ſons of *Abraham*, John 8. 39. Gal. 3. 9. This title, ſon, hath in it a tacite reprehenſion, ſeeming to have this ſence; thou called *Abraham* Father, admit thou art of his carnal feed, this prerogative can profit thee nothing, who liveſt ſo unlike holy *Abraham*: he was commended for beneficence and hoſpitality, Gen. 18. 2, 3, &c. but thou uſeſt to ſhut thy gate againſt the poore and needy: If thou were indeed a ſon of *Abraham*, thou wouldſt have done the works of *Abraham*. See John 8. 39.

receiveſt good things] In the end, that appeareth true which *Chryſoſtome* proveth, *conc. 3. de Lazaro*, proſperous impiety is very dangerous: There are two reaſons of his denyal. Firſt, from Equity: thou haſt had thy part of comfort on Earth, where *Lazarus* hath been afflicted; it is but equal, that now, thou who ſo much abuſedſt proſperity, ſhouldſt be afflicted, and Holy *Lazarus* comforted. See 2 Theſſalonians, 1. 6. Secondly, from impoſſibility, there is a vaſt diſtance, ſo that none can paſſe from Heaven to Hell, nor from Hell to Heaven: as the bleſſedneſſe of theſe, ſo the miſery of the other, is unchangeable, and Eternall.

V. 27. *ſend him to my fathers houſe*] Herein is deſcribed their vain deſires, who tempt God in the neglect or contempt of his Ordinances, requiring miracles or teſtimony from the dead, to perſwade them; whereas God (the onely ſufficient miracle, and teacher of things Divine and Heavenly) ſendeth all men to the Law, Prophets and Holy Scriptures. See Iſaiah 8. 19, 20. John 5.

V. 28. *may teſtifie unto them*] That he may teſtifie to them what wofull torments are in this place, that they may not come hither by their ſins and unbelief.

V. 29. *Moſes and the Prophets*] That is, the Law given by *Moſes* miniſtry:

miniſtry: and the writings of the Prophets, and alſo preachers of the ſame word.

V. 31. *neither will they be perſwaded*] He that will not believe the Spirit of God ſpeaking in the prophets, will not belive a man pretending that he came from the dead, and telling what the wicked ſuffer there; for who could believe a creature, who cannot reſt aſſured in the infallible teſtimony of God himſelf? neither would the Jews believe *Lazarus*, who had been four dayes dead, and was raiſed again from the dead, John 11.

CHAP. XVII.

Verſe 1. I *It is impoſſible*] Matth. 18. 7. It muſt needs be that offences or ſcandals come, or, I foreſee it will be ſo, becauſe of mens wickedneſſe, σκανδαλα· εκκοπτειν ὡς ὁ σκαζων, *claudico*: it importeth *impingere facio*. See 1 Pet. 2. 8. *Theophylall* interpreteth here, by τα κωλυματα τῆς ἀγαθῆς ἐξ ὑποφειας πολιτειας, hinderances to a good and godly life, and that which is pleaſing to God. *Nazianzen orat. 1.* interpreteth by προσκομμα, *offendiculum*, as λιθος προσκομματος & *a ſtone of ſtumbling*, 1 Peter 2. 8.

V. 2. *offend one of theſe little ones*] That is, to make them halt, or fall away from God: he diſcovereth the ſinne of thoſe times (which was to think it little or no ſinne, by their pride and impetuous importunity, ſo ſcandal an infirm, poor, or inferiour brother) here he reflects alſo of the puniſhment; ſpeaking of ſcandals given by Heretick, Schiſmaticks, apoſtates, or the like, whether in word or deed: (See Rom, 16. 13. Titus 1. 16.) for otherwiſe offences are often taken, by perverſe and ignorant men, from good and laudible things done or ſpoken, becauſe they croſſe their blinde and corrupt opinions: ſo were the Scribes and Phariſees; were ſcandaled, and offended at Chriſts doctrine and works of mercy: but bleſſed are thoſe, who are not offended in Chriſt, Matth. 11. 6. It were *better*, or more tolerable (as the *Syriac* hath it) for a man thus ſcandaling one of the meaneſt of Gods children, to be caſt into the moſt deſperate or helpleſſe condition of this life, than to endure the eternal torments which await him in Hell.

V. 3. *take heed to* &c.] This may be referred either to that he ſaid of ſcandals, or that which he will now ſay concerning love and mercy, ſeeing there is the like hazard in both.

if thy brother treſpaſſe] See Mat. 18. 21. This is ſpoken concerning private or perſonal offences, of the publick, See 1 Tim. 5. 20. Mat. 18. 15. are layed down certain degrees of admonition and Eccleſiaſtical diſcipline.

rebuke him] Or repreve him: both are joyned, 3 Timothy 4. 2. but it muſt be done reſpectively, or with regard had to the perſon. See 1 Tim. 5. 1. for charity muſt not connive at ſinne, but diſcreetly reprove it. See Lev. 19. 17. Epheſ. 5. 11. 1 Cor 5. 6.

if he repent forgive] That is, call him not into queſtion or ſue him not: forgive as much as concerneth thee, yea, though he offendeth thee not onely ſeven, but many times; if he do not acknowledge his fault to thee, yet let thy heart be ready to forgive: contrary thy cauſe to God: as often as he offendeth, forgive, which is meant by ſeventy times ſeven times *Mat.* 18. 22.

V. 4. *ſeven times*] Many times. See verſe 3. as often as he offendeth and repenteth.

V. 5. *encreaſe our faith*] Herein they acknowledged that faith is his gift, as Epheſ. 2. 8. and that their faith wanted confirmation: for, ſaith *Fulgentius ad Prob ep. 4.* though the Lord give new ſtrength to his, in their conflicts, leſt they ſhould fail, *permittitur tamen fatigari, proprie infirmitatis onere*, &c. yet overladen mortality is permitted to be wearied with the burden of its own infirmity; that, finding no ſtrength in it ſelf, it may quickly addreſſe it ſelf to implore aid and Divine aſſiſtance.

V. 6. *and the Lord ſaid*] *Mat.* 17. 20. *Mark* 11. 23.

it ſhould obey you] See *Mat.* 17. 20. This manner of ſpeech he uſeth to ſhew the admirable power of faith; to wit, that it ſhould overcome all difficulties, as Mark 9. 23. All things are poſſible to *him* that *believeth*: certainly the effects of faith in fervent prayer have been more than removing trees, or mountains, See Hebrews 11. 29, 30, 33. &c. James 5. 15, 17, 18. 1 John 5. 16. John 10. 12, &c. Exod. 17. 11. By a grain of Muſtardſeed is meant the leaſt meaſure, *Mat.* 13. 32. by *be thou plucked up by the root* he meaneth that they ſhould do wonderfull things.

V. 7. *which of you having a ſervant plowing*] By this ſimilitude taken from the duty of ſervants to their maſters, he preventeth a concluſion, which haply the Apoſtles would have gathered from their merit, who had followed Chriſt, and therefore might expect ſo much favour of him, as to give them ſuch faith to do great works: but he ſheweth them that God is debter to none, (Rom. 4. 4, 5.) that they muſt do all their duty, and expect Gods leiſure for the reward, as alſo to referre all to the good pleaſure and providence of God concerning the meaſure of grace, which he beſt knoweth to proportion unto them, ſo as ſhall moſt

make for the advancement of his glory and the good and ſalvation of his ſervants.

V. 10. *we are unprofitable ſervants*] ἀχρεῖοι· this title is alſo given to evil ſervant, Matthew 35. 30. Phil. 11. to ſhew us what our merit is if God ſhould be ſevere, Job 22. 2. Pſalm 143. 2. See alſo Job 35. 7. and Pſalm 16. 2. as alſo by an argument from the leſſer to the greater, to ſhew that we cannot merit any good at Gods hand, for if a ſervant be ſo bound in duty to a mortall and ſinfull maſter, that whatſoever he doth, and how diligently ſoever he ſerveth, yet ſhall he not deſerve ſo much as thanks at his maſters hands: much leſſe can we, (that are not onely ſervants, but unprofitable ſervants, continually failing ſhort of our duties, and alſo creatures of God, with all our beſt endeavours) merit at Gods hands: we owe our ſelves, and all that we have, are, and poſſibly can do, to Gods ſervice, by whom we live and are: thou therefore that dreameſt of merriting, renounce thy intereſt in, and claim to grace, (for grace and merit are incompatible, Rom. 4. 4. Rom. 11. 6.) and as *Ambroſ. de penit. l 2. c. 8.* ſaith (if thoſe books be his) *prius ſolve debitum, ut quod ſperaveris impetrare merearis*. Firſt pay thy debt, that thou mayeſt deſerve to obtain that thou hopeſt for. We are indeed faithfull, good, and profitable ſervants, not of our ſelves, or by any works which we can do, but by the free imputation of Chriſts righteouſneſs. See Heb. 13. 21.

V. 11. *thorow the midſt of Samaria*] *Omri* King of Iſrael, 1 King 16. 24. bought the hill *Samaria* of *Shemer*, and built thereon, and called the name of the city which he built, after the name of *Shemer* owner of the hill, *Samaria*, Hebr. שמרון, *Shomeron*, 70. τῆ ὄρει τῆ σαμαρεῖ, See *Anaſtaſius Sinait. qu.* 45.

V. 12. *which ſtood afar off*] As unclean perſons were to do, leſt they ſhould infect others. See Levit. 13. 45, 46. theſe lepers hearing of the fame of Jeſus, that he cured all diſeaſes, and was moſt ready to ſhew mercy to all thoſe who came to him for help, and poſſibly hearing that Jeſus paſſed by that way, would not foreſlow their opportunity of coming to entreat him to heal them. It ſeemeth that their diſeaſe brought them acquainted, and ſo they joyned in petition, for otherwiſe, *the Jews have no commerce with Samaritans*, John 4. 9. and one of this company was a *Samaritan*, verſe 16.

V. 13. *and ſaid, Jeſus Maſter, have mercy*] It was a cauſe common to them all, and they joyned in one and the ſame petition, ſhort, but pithy: they ſay not wherein they deſired him to inſtance his mercy: their miſery was evident, and ſpake their meaning, for a cure which they were confident he could work: however, they believed (as often it cometh to paſs) ingratitude in nine of them extinguiſhed the ſparks of grace, or miſerably obſcured and weakned them in theſe nine.

V. 14. *ſhew your ſelves unto the prieſts*] See Lev. 14. 2. to them it belonged to judge of the Leproſie, and hereby the unbelieving Prieſts might be convinced: it may alſo teach us humility and ſubjection to authority: *Sacerdotem adhuc appellabat quem ſciebat ſacrilegum eſſe, Cyprian lib. 3. ep. 9.* he yet called him Prieſt, whom he knew to be ſacrilegious.

V. 15. *turned back*] Whether he came back to Chriſt before he had ſhewed himſelf to the Prieſt, as Chriſt enjoyned him, it is not certain. It is moſt probable that theſe were not ſent to the Prieſt to know that they were clean, or to pronounce them ſo, for that evidently appeared, but to convince the Prieſts unbelief, ſeeing that Chriſt had done ſuch evident things to confirm his doctrine.

V. 16. *fell down on his face, at his feet*] So adored he the divine power of Chriſt: and this ſheweth that he was perfectly cured, otherwiſe he ought not to have come ſo neer.

and he was a Samaritan] Theſe words condemn the Jews of high ingratitude, who being inſtructed in the Law of God, and having received the ſame favour from Chriſt to be cured, yet not ſo much as came back to thank Chriſt, which this *Samaritan* did, though he were a ſtranger from the Common-wealth of Iſrael, and of a Nation which they condemned as moſt impious, and vile, ſo that they held no commerce with them. John 4 9.

V. 17. *where are the other nine*] As if he ſaid, I have healed ten of you, will none be thankful but this ſtranger? Not that he did not foreſee their ingratitude, but that he might note and declare it unto others then preſent, to the intent, that they might learn to beware of that moſt ignoble ſin of ingratitude to God, or man.

V. 18. *there are not found*] He compareth the Jews with this ſtranger: when the *Samaritan* ſhewed himſelf not only thankful in his own perſon, but modeſt in not accuſing the reſt: Jeſus thus ſpeaketh to his diſciples and others preſent; there are not found, that is, no man appeareth thankful.

to give glory to God] By confeſſing that Chriſt had cured them by a Divine power, for this mercy was ſhewed them not for their ſakes, but that the power; and mercy of God in Chriſt might therein be manifeſted and declared; therefore this their ingratitude was ſacrilegious, for as much as their ſilence robbed God of his honour due; and Chriſt of the teſtimony of the truth of the goſpel which he preached and confirmed by this and other like miracles,

save thy stranger] For the *Samaritans* were Colonies brought into those parts by *Salmanasar* King of *Assyria* out of divers Provinces. See 2 Kings 17 24. &c. he calleth him *stranger*, not to disgrace him but to set off the taste, and to condemn the ingratitude of the Jews; that no stranger might despair, nor any glory of holy parents, if their selves be degenerate.

V. 19. *arise, go thy way*] He graciously raiseth him that was prostrate before him, neither doth he dismisse him without commending his faith and gratitude; and it is most likely, that Christ, who shewed him this mercy, would not leave his own work imperfect, dismissing him without further instructing him in the mysteries of eternal life and salvation.

V. 20. *the Pharisees*] See on c. 14. 1.

not with observation] Or with *outward shew*: meaning that it should not be, as they dreamed, a kingdom temporal and glorious, with external pomp and Majesty; but spiritual, and so not to be discovered or observed by the world: for otherwise it appeared to the faithful by many evident signes and demonstrations, that Jesus was indeed that long expected *Messias*, and King of *Israel*, John 1. 49.

V. 21. *within you*] Or among you, in the Gospel preached, which is the scepter of his kingdom; and the *Messias*, whose kingdom you have with ardent votes desired, is now among you in your houses and Synagogues, and yet acknowledge him not, John 1. 7. and the spiritual kingdom of God is also in the hearts of the faithful, and so to be discerned by them only, who are subjected thereto, Rev. 2. 17. See Rom. 14 14.

V. 22. *when ye shall desire to see*, &c.] For the great afflictions which ye shall suffer, ye shall after my departure out of the world, desire this my bodily presence with you again, to comfort you. See Matthew 9. 15. John 17. 12. but I shall be no more conversant on earth, after my ascension, untill I come again to judgment: therefore beware of seducers coming in my Name.

V. 23. *and they shall say*] See Mat. 24. 23 Mark 13. 21.

go not after them] He speaketh here of seducers and false Apostles, whereof he warneth. *See* also Deuter. 13. 3. 8. Jerem. 23. 16. Jerem. 27. 9. It is a dangerous thing to tempt God, by listning to the temper: God oftentimes therefore giveth them over to strong delusions, to believe lies and be damned, who believed not, neither rested contented with the truth, 2 Thes. 2. 11, 12.

V. 24. *as the lightning*] Meaning, that it should be sudden, which Matth. 24. 27. ----- is expressed by,——*out of the east, and shineth even unto the west.* See the like manner of speaking, Deut. 4. 32.

so shall also the Son of man be in his day] He speaketh here of Christs second coming, which verse 30. is called the day wherein the Son of man, Christ, shall be revealed: the Apostle calleth it *the day of the Lord*, 1 Thes. 5. 2 and Jude 6. *the great day*, and *Paul*, 1 Cor. 1. 7. *the coming of our Lord Jesus Christ.* See also 2 Thes. 1. 7. 1 Thes. 4. 14. &c. Mat. 24. 30. this shall be sudden, as the appearance of lightning in the air, in the twinkling of an eye, 1 Cor. 15.

V. 25. *first must he suffer*] See Mark 8. 31. Luke 9. 2. that is, Christ must first suffer.

and be rejected] That is, be disallowed, contemned and despised of the Jews, as evil or unprofitable; which phrase seemeth to relate to Psal. 118. 22. *See* also Mat. 21. 42. 1 Pet. 2. 4. in these words Christ would remove the scandal of the crosse, telling them before hand what he must suffer, least they should stagle and be offended at it, when they should see him suffer: he would also teach us patience in his own example, and confute the vain dreams of Jews concerning his temporal kingdom and glory: for as the Prophets foretold of his sufferings, so did he enter into his kingdom of glory, through ignominy, sufferings, the Cross, and Death. See chap. 24. 26. 1 Pet. 1. 11. Mark 8. 31.

V. 26 *in the dayes of Noe*] Gen. 7. Mat. 24. 37. 1 Pet. 3. 20. as if he said, no warnings could then persuade men, to leave their sins and turn to God, in newnesse of life, but securely flattered themselves, until they all perished: so shall it be when I come to judgement. *Augustin* saith truly, *de verb. Dom. Luc. ser. 37. Seculi latitia, est imponita nequitia*, the joy of this world, is unpunished wickedness: How short and beguiling must that needs be, seeing man is so short lived, and God so inevitably just? *magna miseretio diæ est, nequitia impunitatem non relinquere*; it is Gods great mercy not to leave wickednesse unpunished here, left he should be compelled at last to condem to Hell, he now vouchsafeth to correct with the rod, that he might by correction amend us, and not destroy us in the rigour of his justice.

V. 27 *they did eat and drink*] Christ doth not herein condemn any holy use of the creatures or the ordinance of God. but security in sinne, and contempt or neglect of Gods warnings, as 2 Peter 3. 4, 9. 10. &c. 2 Peter 2 5, 6. &c. there is a time and measure to eat and drink: a time and measure for all things, Eccles. 3. 1. 1 Cor. 7. 5. So that we suffer not our hearts to be surcharged hereby, and that day of the Lord come upon us unawares, chap. 21. 34.

V. 28. *likewise also*, &c.] Genes. 19. by another example he sheweth the same which he had before taught them, that at his second coming he should finde a secure world unprovided for judgment, the generality thereof thinking of nothing lesse than their destruction, which should sodainly come on them, as those showers of fire and brimstone upon *Sodome and Gomorra*; while they were eating, drinking, or following other worldly affairs.

V. 30. *is revealed*] From heaven, coming in flaming fire to render vengeance to the ungodly. 2 Thes. 1. 8. 2 Pet. 3. 10. Matth. 24. 30.

V. 31 *he which shall be on the house top*] Mat. 24. 17, 18. these things are related as spoken promiscuously concerning the destruction of *Jerusalem*, and the coming of Christ to judgement: this place mentioneth them as speaking of the general judgement: some things in Mat. 24. are to be understood as peculiar to the destruction of *Jerusalem*; some things as common to both: that is sudden destruction, and vain care to flie, resist, or save any temporal possession out of the flames.

V. 32. *remember Lots wife*] Gen 19. 26. A memorable example is proposed in her, who contrary to Gods command, but looking back to that which she unwillingly left behind her, was thereby overtaken with the judgement: and the monument thereof remained after the time of Christ. *Clem. Rom. ep. ad Corinth. p. 15.* ἐμνημόνευε ἐν τῇ Λώτ, ὅτε γυναῖκα ἀνδρὸς ἄλλου ἐλάλει ἀλλ᾽ ἢ ἐν τῇ ἡμέρᾳ τοῦτο, she was for a signe being turned into a pillar of salt (which, saith he) continueth unto this day.

V. 33. *whosoever shall seek to save*, &c.] See Mat. 16. 25.

V. 34. *there shall be two*] Mat. 24. 40. he calleth it night, in respect of the dreadful afflictions and horror of mens souls.

V. 35. *two women*] Mat. 24. 41.

V. 36. *two men shall be in the field*] Meaning, that no society of man in this world shall not then be dissolved, neither shall any be joyned in their future condition, as in this present, in respect of temporal relations.

one shall be taken] It importeth a reception to safety, as Psal. 27. 10. the Lord יאספני *Iasapheni, will gather me.*

V. 37 *they answered*] That is, the Disciples.

where Lord?] Mat. 24. 28. in v. 22. he addeth this speech to the Disciples: now they having heard him speak of the taking of some, ask him where they shall be taken.

thither will the eagels] Christ answereth them by a similitude, and sentence taken out of Job 39. 30. used also Mat. 24 28. signifying by the flight of the Eagels, the sudden assembling of the Saints unto Christ coming unto judgement, whereof see 1 Thes. 4. 17. 1 Cor. 15. 52.

CHAP. XVIII.

Verse 1. A*lways to pray*] That is, in every opportunity, ἐν παντὶ καιρῷ; as often as need and season require: this πάντοτε, is that which 1 Thes. 5. 17. the Apostle expresseth by ἀδιαλείπτως without ceasing, which the Syriac giveth by *omni tempore*, as Ps. 34. 1. Hebr. בכל עת *bcol gheth, at all times.* τὸν ἐν παντὶ καιρῷ in every opportunity: according to that of *Augustine ep.* 121. *c.* 10. the brethren in *Egypt* are wont, *Crebras quidem habere orationes, sed eas tamen brevissimas & raptim quodam modo jaculatas*, to have frequent prayers, but very brief, and in manner suddenly ejaculated. The meaning here is, the next words interpret, *and not to faint*; not to be dismayed by the length of any afflictions, so as to let go their hope and exercise of prayer. but to watch therein. See on c. 2. 37.

V. 2. *there was in a city a Judge*] The sum and scope of this place is to encourage us to fervency and constancy in prayers by an argument from the lesser to the greater: if the unrighteous judge, which neither feared God nor reverenced man, was intreated by the importunity of the widow, to do justice to her whom he regarded not; how much more will God be intreated to relieve his dear children, whom he so loved, that he gave his only Son to death for them, whose necessities he knoweth before they ask? See Isaiah 65. 24.

neither regarded man] He describeth a wicked judge, first by the cause of all such injustice, want of the fear of God. See 2 Chron. 19. 6, 7. next by a mischievous effect thereof come to such an highth of impudency and presuming to abuse power and law, that (all bonds of modesty broken down) he would not so much as vail or dissemble his injustice: but (as out-daring censure, and not caring who knew it) openly exercise it. So the *Syriac* giveth this, *neither reverenced man*, and from the sons of men לא שגיח ולא דחיל *se abscondebat*, he concealed not himself. He was so openly wicked, that he feared not the judgement of God nor man. See *Hos.* 4. 18.

V. 3. *and there was a widow*] In the description of this Widow are certain degrees of comfort to be gathered, and motives to perseverance in prayer. 1 She was a widow: by so much more helpless; therefore God cautioned in his law for such, Exod. 22. 22. Deut. 24. 17. Isa. 1. 17. 2. She was injured. 3. She had a wicked judge to appeal unto, and so little hope of relief. 4. she complained long without answer: yet her importunity at last prevailed; how much more shall Gods children for mercy, which he is readier to shew, than we to ask?

V. 4. *though I fear not God*, &c.] This further encourageth us to prayer:

prayer: th: Judge, who could say to his own conscience, *that he neither feared God, nor reverenced man*; whom neither equity of the cause, pity to the widow, loathing of injury, zeal of justice, nor love of any good, could move; yet had another motive to make him judge for the widow, left the widow, by continuall solicitation, weary him: the word ὑπωπιάζῃ, here used, is borrowed from combatants, and signifieth, *left she should*, as with continual strokes, *beat my ears*: the Latines expresse it, by *obtundere.*

V. 7. *though he bear long*] Though he long suffer the wicked to insult, and though he long delay the execution of his judgements; yet will he hear his elects, and be their refuge in due time. Many times, *quod dare vult, differt*. he deferreth that which he will give, that may the more fervently desire that which is delayed, *ne illectat eto datum*, least that which is quickly given should be undervalued. *Aug. de verb. Dom. serm. 9.*

V. 8. *he will avenge*] When he knoweth it most seasonable, Psal. 9. 9. Hebr. 10. 37. 2 Pet. 3. 9. So is it on Gods part, μακροθυμία long-suffering, verse 7. (see Exod. 34. 6. Num. 14. 18. Rom. 2. 4. Rom. 9. 22. 1 Pet. 3. 20. 2 Pet. 3. 9.) but on the sinners part *speedy vengeance*, verse 8. because it cometh long before they would or did expect it. See Mat. 8. 29. 1 Thes. 5. 3. Prov. 24. 22. & 29. 1. Eccles. 9. 12. Isai. 29. 5. & 30. 13. Hab. 2 7. Jer. 50. 24. Mat. 24. 44. Luke 12. 39. Rev. 3 3.

when the son of man cometh] When Christ shall come to judge the world, he shall finde few truly faithful on earth: and therefore wonder not at the evil of the times, See Mat. 24. 12. where the immediate causes of so general an apostacie seemeth to be rendred: that is, persecution of Gods ministers: breaking out of false Apostles, or Prophets: malice, the grand nurse of all impiety: abundance of iniquity, and charity (without which faith is dead, 1 Jam. 2. 20.) growing cold; it must needs be hard to finde faith where these things are found: yet still God will have a reserve, his elect, here to be excepted, as also in judgement, Ezek. 9. 6 Rev. 7. 3.

V. 9. *which trusted in themselves*, &c.] Or, *as being righteous*; that is, in their own merit and worth, as if for that God were bound to hear them; whereas indeed this is a contrary effect and signe of their spiritual blindnesse, security, hypocrisie and pride, all which is abominable before God; for saith *Salvian de gub. Dei lib.* 3. though one study to please God, yet this is a kinde of the greatest wickednesse, *si se justum præsumat* if one presumeth that he is just: and again, *lib.* 4. he saith, the greatest accuser of guilty men, is that arrogance which usurpeth (a shew of) innocency; for among many who are guilty of the same crimes, *nullus est criminosior, quàm qui se non putat criminosum*: none is more guilty than he who thinketh not himself guilty: this only can we adde to our sinnes, that we judge our selves not sinners.

and despise others] ἐξουθενοῦντας ἑξουθενεῖν, *pro nihilo duco*: here is meant such a despising: as counteth others as nothing worth; so do proud hypocrites undervalue all but themselves, the worst of all.

V. 10. *into the temple to pray*] For that was, בית תפלה *beth tephilla*, an house of prayer, Isaiah 56. 7. οἶκος προσευχῆς, Matth. 21. 13. See Acts 3. 1. they went up because the temple stood on mount Moriah, 2 Chron. 3. 1. in the threshing floor of *Ornan*. See 2 Sam 24. 16. 22. where *Abraham* would have sacrificed his onely beloved son *Isaac* (Genes. 22. 2.) a type of Christ: hither came saints and hypocrites (as the clean, and unclean into *Noahs* ark) the just and wicked pray: but with much different ends and effects. Prayer was ever esteemed a principall part of Gods worship: see 1 Kings 8. 29, 30. Psalm 138. 2. here God is faid to have put his name, 1 Kings 8. 16 not that God hath confined his grace and mercy to that place See 1 Tim 2. John 4. 21, 22, 23.) but that the people of God might be restrained from the temples and service of idols: and that this temple might bear a representation of him who was to come thither, Mal. 3. 1. through whom alone the prayers of the faithful are heard, John 14. 13. John 16. 23. Matth. 7 7. Mark 11 24.

the one a Pharisee, the other a Publican] The Pharisees being of a strict life, swelled with great opinion of their own sanctity: the Publicanes were esteemed of the Jews, an impious, ungodly, and prophane people: See concerning Pharisees, Chap. 14. 1. Chap. 15. 1. and of Publicans, Chap. 3. 12. Chap. 15. 1, 2. yet Christ faid, except your righteousnesse exceed the righteousnesse of Scribes and Pharisees, ye shall not enter into the kingdom of heaven, Matth. 5. 20. and here the humble Publicane is justified before the proud Pharisee: so much do Gods judgements differ from mans.

prayed thus with himself] εὐθὺς ἑαυτῷ, standing or setting himself apart: or by himself: so the Syriac interpreter giveth it, *he stood alone*: this scripture sheweth his proud heart, as far from the true fear of God, as his opinion had left him from the vulgar, whom he counted wicked and unclean: See Isa 65. 5. This word εὐθὺς here determineth nor any posture or bodily gesture, (for they used also to kneel in prayer, 1 Kings 8. 54. Mic. 6. 6. Dan. 6. 10. Luke 22. 41. Acts 7. 60. and 9. 40. and 20. 36.) it also importeth a commencement or beginning of an action, or perseverance therein: he stood (some think) alone, above in the temple, leaving the despised Publican in the utmost porch, or court of the people; so far it was lawfull for reputed sinners to come; and strangers also. *See Joseph. contr. Appion. lib.* 2. 1 Kings 8. 41. *he prayed thus*, Greek ταῦτα, *these things*; so Syriac: instead of a prayer, he sayed these things.

God I thank thee] Though he attributed to Gods grace all the good he speaks of himself: yet because he placed not all his confidence in the free mercy of God through Christ. in humility accounting all that he had, *losse for Christ*, (Phil. 3. 7, 8.) that he might not be found in his own pretended righteousnesse, which was of the law but in that which is through the faith of Christ; he was not justified: though he did not here proclaim his merit unto men, but spake to God: yet the teacher of hearts condemned that secret pride, and confidence in his own merit, which shewed it self: 1. in contempt of others (whom he counted ungodly) 2. in magnifying himself as free from the sins of others, and just in doing those things he spake of, which probably he did, and possibly might be unreprovable herein before men. (see Phil. 3. 6.) how dangerous is spiritual pride, even in the most glorious and greatest excellencies of men? humility is a safe vertue: leave all to God, who is a plentiful rewarder of the holy, and will abundantly crown his own gifts: and be assured thou shalt lose nothing thereby: See Matth. 25. 34. &c. Hebr. 6. 10 Hebr. 10. 35. & 11. 26. 2 John 8. Rev. 22. 12.

as other men, extortioners, &c.] As it other mens vices were his vertues; to justifie himself, he contemneth and condemneth others: his self being by so much worse than others, by how much more proud than others: he confesseth no faults, but as faultless casteth stones at others: which is, as if the sick man should onely tell what parts of his body were well affected and found: it seemeth he praised God, (as hypocrites use) only to colour his ostentation.

or even as this Publican] Hypocrisie is blinde at home; and too quick-sighted abroad: it is natural to the malitious, to judge all those evil, whom they hate, when proud hypocrites censure the just, God yet seeth how much more damnable the judge is, than the condemned.

V. 11. *I fast twice in the week*] That is, on the second day of the week, to which our munday answereth; and the fifth, which is on our thursday, according to the tradition of the Pharisees as their writers say; he that had reckned others faults, will be sure to put his own pretended vertues to account; as if he had perfectly learned that precept, Isai. 1. 16, 17. *Cease to do evil, learn to do well*; yea more than the Law required; as though he were better than the best: he mentioneth two things of which the Pharisees much gloried, fasting and paying tithes. See Matth. 9. 14. and 23. 23.

I give tithes of all] See on Chap. 11 42.

V. 13. *the Publican standing afar off*] In that part of the temple, where all sorts of people, Publicanes and sinners might come, 1 Kings 8. 41. here he stood in humilitie, and deep sense of his own unworthinesse, far from the altar, and holy of holies, where God more evidently manifested his presence; yet not so far off but that the Pharisee had him in sight, when he faid, *or even as this Publican*, verse 11.

not lift up] This was also an argument of an humble and lowly heart, as a self condemning sinner, he durst not look up toward the throne of God (the courts of the temple were all open, as they say, *sub Dio*, whereof *Florus lib.* 3. *c.* 5. faid —— *vidit illud grande impie gentis arcanum patens, sub aureo uti cælo*) now as this posture of his signified, dejection of minde and diffidence in his cause, so lifting up the head, or looking up importeth boldnesse and confidence of favour and indentinity, as chap. 21. 28 *when these things begin to come to passe, then look up and lift up your heads, for your redemption draweth nigh*, but this Publican would not lift up his eyes to heaven, judging them, saith *Theophylact*, ἀνάξιος, unworthy to look up to heaven, who had set them so much on earthly things to enjoy them; viz. which contempt of the heavenly,

smote his breast] See Chap. 23. 48. as it were correcting and punishing his heart ὑπὲρ τῶν πεπραγμένων ἐπλημμελῶν, for its evil thoughts, and as to awaken it from its sleep and security in sinne, *Theophylact.*

God be merciful to me a sinner] He well maketh hast to his sinne remission, who is displeased with himself; for with the just and merciful judge, *qui se accusat, excusat*; he excuseth, who accuseth himself, *Prosper.*

V. 14. *justified rather than*, &c.] Acquitted of his sins, and received to mercy. so was not the other, because he justified himself, and was so far from forsaking his sins, that he did not so much as confess them. See Prov. 28. 13.

for every one that exalteth himself] Mat 23. 12 Luke 14. 11. so that it is true which *Prosper* saith after *Augustine Melior est in malis facilis humilis confessio, quam in bonis superba gloriatio*; humble confession in evil deeds, is better than proud boasting in good.

V. 15. *brought unto him also infants*, &c.] Mat. 19. 13. Mar. 10. 13.

touch them] Lay his hands upon them, blesse, or pray for them: for imposition of hands was anciently a signe thereof. see Gen. 48. Exod 29, and a common *symbolum* of blessing among the Jews.

they rebuked them] That is, thoſe that brought them: as Mark 10. 15.

V. 16. *called them*] Thoſe that brought the infants.

for of ſuch is the kingdom &c.] Meaning infants, and thoſe who in ſimplicitie, humility contempt of the world, innocencie, harmeleſſeneſſe, freedom from malice, ſoon forgetting injuries, and the like, become like little children; if the inheritance of the kingdom of heaven be theirs, who can reaſonably barre them of the ſeal of adoption, baptiſme? of which it may not improperly be ſaid (which *Jacob* ſaid of the place he reſted in) *this is the gate of heaven*, Geneſ. 28. 17. where did God ever forbid children to be baptized? It is a true ſpeech of *Optatus, lib.* 7. *Quicquid enim Deus fieri noluit, ore ſuo prohibuit*; whatſoever God would not have done, he hath forbidden with his own mouth: that is, the holy Scripture.

V. 17. *whoſoever ſhall not receive*, &c.] Mark 10. 15.

V. 18. *a certain ruler asked him*] Mat. 19. 16. Mark 10. 17. See alſo on Chap. 14. 1.

V. 19. *Why calleſt thou me good*, &c.] Becauſe they commonly abuſed this word, Jeſus ſheweth him that he could not confeſſe him to be good, except he alſo acknowleged him to be God.

V. 20. *Thou knoweſt the commandments*] It was a very neceſſary queſtion which he asked concerning a way to eternal life, and a bleſſed care of a young man: neither doth he put it on good words, or any thing leſſe than good works really to be done: yet becauſe he asketh a legall queſtion, verſe 18 *What ſhall I do?* Chriſt accommodateth his anſwer thereto: *thou knoweſt the commandments*: but when the terrified keeper of the priſon asked *Paul* the like queſtion, he anſwered, *believe in the Lord Jeſus, and thou ſhalt be ſaved*; Acts 16. The ſcope of this ſpeech is to ſhew, that it is but vain to enquire for the way to heaven, while men truſt in their own holineſſe, or have their hearts ſet on this world. Here good works and obedience to the Law are propoſed, as Levit. 18. 5. Deut. 30, 19. as the whole Law, that ſhewing us our ſin, Rom. 7. 7. and miſerable condition and diſability to be juſtified by the Law, it may be our Schoolmaſter to bring us to Chriſt. Gal. 3. 24. teaching us that we can no wayes be ſaved, but by his merits: thus Chriſt would convict the dangerous confidence of this man by remitting him to the ſecond Table of the Law, againſt which mens ſins are more evident and apparent.

Do not commit adultery] Exod. 20. 13. &c.

V. 21. *All theſe have I kept*] This anſwer is full of youthful confidence, wherein he was neither ſenſible of the rigorous weight of the Law: nor his own diſability to avoid the curſe thereof, nor his own many ſins whereof he was guilty; and ſtood charged before the tribunal of the all-ſeeing God; for there is no man that liveth and ſinneth not, 1 Kings 8. 46,

V. 22. *Yet lackeſt thou one thing*] This he ſpeaketh, firſt by way of conceſſion, admit it be as thou ſayeſt; next he tryeth him by this one precept, that he might make the corruption of his heart appear, who pretended unto ſo abſolute an obedience to all the commandments.

V. 23. *he was very ſorrowfull*] Becauſe he loved the world, and yet would fain be ſaved in the world to come; it grieved him that he could not have both: carnal goſpellors would fain go to Heaven, if they could find a cheap way, thereunto: otherwiſe they wil not purchaſe the hope of future bleſſedneſſe, with a preſent price: the reaſon is, becauſe they do not ſo much hope for ſalvation; as fear damnation.

V. 24. *how hardly ſhall they that have riches*, &c.] That is, as Mark 10. 24. *they that truſt in riches*, love them, ſet their hearts on them, ſerve them, and ſo give them that place in their hearts, which God alone ſhould have.

V. 25. *it is eaſier for a camel*, &c.] This ſeemeth to have been a proverb, whereby they ſignified ſome Impoſſibility: this he ſaith, *arguens cupiditatem ejus*, taxing his covetouſneſſe. *Irenaus lib.* 4. *cap.* 26.

V. 26. *Who then can*, &c.] That is, what rich man can be ſaved?

V. 27. *are poſſible with God*] Who ſo governeth the hearts of his, that their riches do not blinde them, nor take away their hearts from God, Jer. 32. 17.

V. 28. *then Peter ſaid*] See Matthew 19. 27. Mark 10. 28.

V. 30. *more in this preſent time*] For, the ſweet fruit of the ſpirit, and aſſurance of eternal life, which the faithful here receive, is more to them than all the world, Phil. 3. 8.

V. 31. *then he took unto him the twelve*] Matthew 20. 17. Mark 10. 32. He ſpake not concerning his paſſion before the multitude, but to his diſciples apart: for the multitude was not yet capable of this great myſtery, neither did his diſciples underſtand it, when he told it them plainly, verſe 34. for two reaſons ſaith *Theophylact*: firſt that he might ſhew them that he ſhould ſuffer, ὐκ ἄκων ὐδ' ὡς ψιλὸς ἄνθρωπος, neither unwillingly, neither as mere man, not knowing that he ſhould be crucified: ſecondly, to teach them to bear patiently, that which was to come, being thereof foretold.

we go up to Jeruſalem] There he was to ſuffer, that the truth might anſwer the type, which ſo many ages before preceded in *Iſaac*, Gen. 22. and here he foretelleth certain degrees of his paſſion: 1. how ſhe ſhould be delivered to the Gentiles, *Pilate* and the Roman Souldiers: 2. how he ſhould be mocked and ſpitefully entreated, and ſpitted on: 3. how he ſhould be put to death after ſcourging, &c. Theſe things are fulfilled, and to balance theſe ſad things, he propoſeth three things conſalatory: 1. that he foreſaw, and foretold what he was to ſuffer; ſo that it was neither fortuitous, compulſory, nor by the counſel of man; but voluntary, and by the determinate counſel of God for mans redemption. See Acts 2. 23. Acts 4. 28. 2. that herein ſhould be fulfilled all that God had declared (concerning theſe ſufferings of our Redeemer) by his Prophets. See Acts 3. 18 Pſal. 22. 1. Matth. 27. 46. Pſal. 69. 20, 21. Dan. 9. 26. Iſa. 53. 3, 4. &c. 3. that he ſhould riſe again the third day according to the Scriptures; Hoſea 6. 1. Pſalm 16. 10. which was prefigured in *Jonahs* being three dayes and nights in the belly of the whale, Matth. 12. 39. Luke 11. 29. 30.

V. 32. *the Gentiles*] See on verſe 31.

ſpitted on] See Mat. 26. 67.

V. 33. *they ſhall ſcourge him*] Matthew 27. 26. John 19. 1.

V. 34. *this ſaying was hid from them*] It was the great infirmity of the diſciples ſtill dreaming of Chriſts temporall kingdom, and reſtitution of Iſraels proſperity by ſome glorious victories over their enemies, which errours after Chriſts reſurrection, being cleared by the holy Ghoſt, better inſtructing them, they remembred what Chriſt had ſaid unto them, John 2. 22. thus we ſee how blinde carnal reaſon is, (ſpecially being infected with ſome perverſe opinion) untill it be illuminated by the ſpirit of regeneration: the things here mentioned, were plainly preached without any trope; yet that which they had once fancied concerning a temporall kingdom, ſo prepoſſeſſed them, that they could not at preſent underſtand any thing ſpoken concerning Chriſt's death and paſſion; but poſſibly they ſuppoſed that he ſpake concerning ſome other perſon, or ſome other myſterie.

V. 35. *it came to paſſe*] Mat. 20. 29. Mark 10. 46.

nigh unto Jericho] Jericho was a city in the tribe of Benjamin, Joſhua 18. 21. once great and populous. See concerning it, Joſhua 2. 1. and 6. 1. it was deſtroyed by *Joſhua*, and there was a curſe pronounced on the repairer thereof, Joſhua. 6. 16. it was redifyed by *Hiel*, 1 Kings 16. 34. in the ſiege of Jeruſalem by the Romans, *propter perfidaim civium*, for the perfidiouſneſſe of the citizens (ſaith *Jerom de loc. Hebraic.*) it was taken and deſtroyed, and repaired again, a third city being there built, which *Jerom* ſaith, remained to his time.

a certain blind man] *Bartimeus*, Mark 10. 46. this Evangeliſt nameth one blinde man, (ſo doth St. Mark alſo) who, it ſeemeth, was beſt known of the two mentioned by Matthew 20. 29. that which is here hiſtoriſied of *Bartimaus*, verſe 35, 36, 37, 38. probably was at Chriſts entrance into Jericho, but that which followeth to the end of the Chapter, concerning reſtoring his ſight, &c. was done at his going away from the city, as the other two Evangeliſts write.

V. 36. *hearing the multitude paſſe by*] Matth. 20. 30. by the noiſe of their feet, and confuſed voices (ſuch as uſe to be heard of men talking one with another) as they went along. So the Syriac expreſſeth it, *& audivit* קל כנשא *vocem turbæ tranſeuntis*. Some of the multitude telling him upon his enquiry, that it was Jeſus of *Nazareth*, whom ſuch a confluence of people attended, paſſing by.

V. 38, *Jeſus thou Son of David*] Matthew. 20. 30. See on verſe 39.

V. 39. *rebuked him*] Matth. 20. 31.

but he cryed ſo much the more] The multitude reproved him, and enjoyned him ſilence, as not willing that he ſhould trouble Chriſt with clamours; but he cryed ſo much the louder; not that his mercy needed to be awakened with ſuch cries, *nec clamoribus admonendus eſt, qui cogitationes videt, Fulgentius de perſona Chriſti lib.* 2. neither is he to be admoniſhed with clamours; which ſeeth the thoughts: but this was an effect of the petitioners confidence: true faith (like water ſources) by ſo much more ſtrongly breaketh over all lets, by how much more it is dammed up: all oppoſitions ſtrive with it. as the winde with the fire, enflame it more: let not afflictions ſtop our mouths, but rather adminiſter matter of more fervencie in our prayers. See Chap. 22. 44.

thou Son of David] They uſed to ſtile the *Meſſias*, becauſe they knew he ſhould come of the ſtock of *David*, Pſalm 132. 11. Acts 2. 30.

V. 40. *Jeſus ſtood and commanded*] Chriſt loveth the importunity of faith, as verſe 1. See Pſalm 9. 18. See Mat 20. 32.

V. 41. *what wilt thou*, &c.] Thus he ſpeaketh, not becauſe he was ignorant what the blinde man deſired, who could reſtore him ſight (See Matth. 6.) but for the ſpectatours ſake, that they might take the more notice of the miracle done: God beſt knoweth what we want, but will have us perform our duty in asking (*ut cor ad orationem excitet, Greg. hom.* 2. that he may ſtir up, and awake our heart to prayer) and as occaſion ſerveth, teſtifie to others what we beg of him, that others may with us be moved to praiſe and glorifie him.

V. 42. *thy faith hath ſaved thee*] Here, as in many other like places, chap. 7. 50. chap. 17. 19. &c. he attributes that to faith, which is proper to Chriſt, whoſe power to ſave, faith apprehendeth, and applyeth to us for our ſalvation.

V. 43. *and immediately he received his ſight*] This ſheweth that he is that eternal word, John 1. 1. which made all things, and who alone can repair that which is decayed: and thus he exemplieth his promiſe; *Ask and ye ſhall have*, Matth. 7.

glorifying God] This is the double effect of the miracle: he aſcribeth the power and mercy which cured him to God: here was his gratitude. So did that Samaritan, chap. 17. 15. and the people which ſaw it, they praiſed God on his behalf, while their blaſphemous doctors, attribute that which he did, to *Beelzebub*.

CHAP. XIX.

Verſe 2. *CHief among the Publicans*] That Chriſt vouchſafed his preſence in Jericho (once ſubject to ſo grievous a curſe, c. 18. 35.) exemplifieth two notable things. Firſt, that he who came to ſave ſinners, and deliver from the curſe, called and ſaved ſome out of the moſt infamous and deſpicable places, as *Samaria*, John 4. 39 *Galilee*, Mat. 4. &c. that we may know, that in Chriſt, there is neither *Jew* nor *Grecian*, bond nor free; all are one in him, who is rich in mercy to all that call upon him. See Rom. 10, 12. Gal. 3. 28. Secondly, that it was poſſible for rich men to be ſaved, he demonſtrateth in the example of *Zacheus*; becauſe, though it be very rare, yet it is poſſible that God ſhould touch the heart of rich men, cauſing them to give liberally to the poor and to reſtore all that which they have evilly gotten, or detained from others; ſo repenting and believing they may be ſaved. *Zacheus* is here called ἀρχιτελώνης, a chief *Publican*, or chief Officer among them, or a *Collector-general* for that place.

V. 3. *who he was*] That is, what manner of perſon he was, of whom he had heard ſo much.

becauſe he was of a low ſtature] Having heard much of the fame of *Jeſus*, and by the multitude attending him, that he was now come into *Jerico*, he might poſſibly out of a natural deſire to ſatisfie his own mind, reſolve to overcome the lets thereto: but God had another work in hand, which was to bring ſalvation to his houſe; and therefore by his ſecret providence, all hinderances wrought to the greater evidence of *Zache's* converſion: ſo his low ſtature ſending him up into the *Sycamore-tree*: and his wealth (which was a common impediment to others) being the matter of almes and reſtitution, rendred him the more exemplary to the multitude, and conſpicuous, to Gods glory, his own and others comfort, who can imitate him. So all things work together for good to thoſe who love God, Rom. 8. becauſe he loveth them firſt, 1 Joh. 4. 19. yea thoſe very things which to carnal reaſon ſeemed impediments thereto.

V. 4. *into a Sycamore*] It concerneth not much preciſely to know what tree this was, concerning which there are ſo many opinions: It was not of that kind which is mentioned c. 17. 6. that was συκάμινος, a *Sycomine-tree*, a kind of *Mulbery-tree*. See *Dioſcorid. l.* 1. *c.* 144. *Galen de aliment. l.* 2. But this is, συκομορέα (as *Suidas* and *Theophylact* writeth it) or συκομωραία. So *Greg. Nazianzen, orat.* 39. readeth. The Syriac calleth it תאתא פכוחתא *titho phacchihotho*, a wilde Fig, Hebr. שקמים, which grew plentifully in thoſe champain countries, 1 Kings 10. 27. 2 Chron. 1. 15. See *Chryſoſt. Tom.* 7. *p.* 404. *edit. Savil. Gregor. Nazianzen orat.* 29.

V. 5. *to day I muſt abide at thy houſe*] Chriſt expected not his invitation, but in mercy prevented him, who probably durſt not have invited him: he that was ambitious but to ſee Chriſt, obtaineth much more, to entertain him at his houſe, and to hear him open the myſteries of eternal life and ſalvation: God every where preventeth us, ſaith *Theophylact*, he is a plentiful Rewarder of them that ſeek him, giving them who but ſet themſelves in the way, more than they could ask or think, Eph. 3. 20. See c. 1. 13. 1 King. 3. 12. 13. when Chriſt asketh of us, he meaneth to give ſome unvaluable bleſſing to us.

V. 6. *and he made haſte and came down*] Chriſt had made him willing, *præparavit ſibi ejus animum cujus elegit hoſpitium, Proſper. cont. Collat.* he prepared his mind to receive him whoſe entertainment he choſe. Thus *Zache's* faith brake out, in a ready and ſpeedy obedience. So Gen. 22. 3. Mat. 4. 22. And ſecondly, in the joy which he conceived at Chriſts calling him. See Acts 8. 39 Rom 14. 17. Gal. 5. 22. true faith cannot be concealed, its own flame will diſcover it.

V. 7. *they all murmured*] That is, the moſt part of thoſe preſent, which were adverſaries; neither entertaining him their ſelves, nor willing that others ſhould, that he might ſhew them mercy: the main cauſe of their murmuring was, their malice to him, and envy to others who believed in him: theſe murmuring ſpeeches they caſt out in hope to poſſeſſe the people that he could not be the *Meſſias*, who frequented the company of ſinners. So c. 5. 30. Mat. 9. 11. Luke 7. 39 This was upon the matter to murmure, *quod in domum ægroti intravit medicus, Auguſt. de verb. Apoſt. ſer.* 8. that the Phyſitian went into the ſick mans houſe; they arranged Publicans with notorious ſinners.

V. 8. *And Zacheus ſtood*] Doubtleſſe Chriſt ſpake many things to inſtruct him: and poſſibly *Zache* might ſay many, which are not here recorded in the Goſpel, whoſe ſcope is to ſet down that which may ſerve to bring us to faith and ſalvation, John 20. 30 31. This was a ſure ſign of *Zache's* converſion, effected by the providence of God, to ſtop the mouthes of murmuring and unbelieving Jewes.

I reſtore him fourfold] According to the Law Exod. 22. 1. Numb. 5. 7. And this is true repentance in caſe of injurious taking away, or detaining anothers goods, which without reſtitution, were but counterfeit and vain.

V. 9. *this day is ſalvation come to this houſe*] In his converſion and doing the works of holy *Abraham*, by Gods mercy ſhewed to him and his Family: as if he had ſaid, heretofore *Zache* went with the periſhing world in the broad way of deſtruction; his main care, ſtudy, and endeavour, being to get wealth by right or wrong: but this day God hath ſhewed mercy in his converſion, ſo that now he doth loath his former life and converſation: now he hath choſen the better part; reſtoring that which he had by any means injuriouſly gained, that it may appear that his repentance is true, and ſo acceptable to the God of mercy; and giving ſo largely to the poor that he may lay up treaſure in heaven, Mat. 6. 19. and a good foundation in ſtore againſt the time to come, that he may lay hold on eternal life, 1 Tim 6. 19. by faith (in Chriſt the onely Saviour) *which worketh by love*, Gal. 5. 6. Salvation is come to this houſe wherein the Saviour of the Elect, *Chriſt*, is this day entertained, heard, and beleeved; this houſe whoſe maſter is become of a Publican, a Convert; of a ſinner, a Saint: ſalvation; the means to, and aſſurance of eternal life and true bleſſedneſſe, therein to be enjoyed; his ſins free remiſſion, his peace with God, and his juſtification, is this day ſealed unto him by the ſpirit of regeneration.

is the ſon of Abraham] To be a ſon of *Abraham*, is to be choſen freely, Rom. 9. 8. to walk in the ſteps and faith of *Abraham*, Rom. 4. 11, 12. and generally to do the good works of *Abraham*, John 8. 39. whereby we may be aſſured of our election to eternal life, Rom. 8. 29. 30. 2 Pet. 1. 10.

V. 10. *the ſon of man is come to ſeek, &c.*] Mat. 18. 11. Hereby he confuteth their murmuring; ſhewing the end of his coming into the World, which was to ſeek and ſave ſinners, 1 Tim. 1. 15. Mark 2. 17. Mat. 9. 31. therefore among the reſt he came to call *Zacheus*. That which was loſt by original, as alſo actual ſins, as *Auguſtine ep.* 106. underſtandeth As alſo *Ambroſ. in Luc. l.* 7. 15. and *Proſper. adverſ. Collat. c.* 18 and ſo as *Fulgentius* ſaith, *de incarnat. &c. c.* 8. *pro mortuis natus eſt ad mortem*: He was born to dye for the dead, that we after the death of our firſt nativity which we have of the fleſh, by the grace of the Spirit might be born again to life eternal.

V. 11. *kingdom of God*] Meaning a temporal and earthly kingdom, ſuch as they expected by the *Meſſias*, which they ſuppoſed ſhould be manifeſted now in his approach toward *Jeruſalem*. They might think that by doing ſo much good among the people in ſeveral divine miracles, he had gained ſo much honour and good will, that the people were generally his; and there remained little more now to be done, but going to the Imperial City, and aſcending into the Throne and ancient honour of his Father *David*. Thus ſtill dreamed they of a ſecular kingdom of Chriſt the *Meſſias*: to correct this errour, he addeth, to that he had plainly ſaid, this parable; wherein he teacheth them, that he ſhould indeed very ſhortly begin and enter into his Kingdom, but in heaven, into which he muſt go by his death and paſſion; ſo that the glory thereof ſhould not appear until in the end of time, he ſhould come again to judgement.

V. 12. *he ſaid*] See Mat. 25. 14.

went into a far countrey] By this parable he deſcribeth his going up again into his kingdom of glory, and his return to judgement: by the ſervants are meant the faithful and Miniſters of the Church: by Citizens, verſe 14. the Jews who rejected them: by the money, their ſeveral gifts: by their trade, the uſage of the ſame to Gods honour, and the ſalvation of his people.

V. 13. *pound*] *Mina* here tranſlated a pound, is twelve Ounces and an halfe: which pound according to five ſhillings the Ounce, is three pound two ſhillings and ſix pence *Sterling money*.

V. 14. *we will not have this man reign over us*] By this he taxeth the rebellion of the wicked againſt Chriſt; to whoſe power they ſhall be unwillingly ſubject, if they will not willingly be ſo to his kingdom of grace.

V. 15. *when he was returned*] That is, Chriſt coming in glory to judge the quick and the dead.

V. 16. *then came the firſt, ſaying*] In theſe ſeveral ſums and

accounts, he describeth the several graces and gifts of God of which there must be variable accounts at the day of judgement: the first greatly advanced Gods glory; he shall have a proportionable reward: the second endeavoured according to his gifts; though far short of the first, he shall have a proportionable reward, and be full of glory and blessednesse, though less than the other. See Dan. 12. 3 1 Cor. 15. 41. The third is the negligent servant, who making no good use of those gifts which he had received, with his vain excuses, is condemned out of his own mouth: and that is taken away which was entrusted to him, as was the Gospel from the Jews, Mat. 21. and given to the Gentiles, as Acts 13 46. See Luke 8. 18. And the Spirit from Saul, 1 Sam. 15. 14, which was bestowed on David; and the gifts and Apostleship from Judas bestowed on Matthias, Acts 1, 26.

V. 17. *well th n good servant*] See on Mat. 25. 21.

V. 18. *the second came*] Mat. 25. 22. See on v. 16.

V. 19 *over five cities*] This is to signifie, that the glory of his kingdom in his second coming should be much differing from that which now appeareth. We now painfully, through scorn, injury, and contempt of the World, negotiate (as it were) for our absent Master; but then we shall be full of glory, joy, and happinesse, which Mat. 25. 23. is more plainly expressed, by *enter thou into thy masters joy*.

V. 20. *and another came*] Mat. 25 25.

V. 21. *I feared thee*] Mat. 25 25.

V. 22. *out of thine own mouth, &c.*] By the confession of thine own conscience, which telleth thee that thou oughtest not to suppresse the gifts of God, and live in idlenesse.

V. 23 *my money into the bank*] ἐπὶ τὴν τράπεζαν, that is, πὸ τραπεζίτας, to the common stock of Bankers, which made profits of money by exchange, and lending out for interest.

V. 24. *take from him*] See Mat. 25. 28 and on v. 16.

V. 25. *Lord he hath ten, &c.*] He is rich enough or hath grace and glory enough: which we may not conceive Men or Angels shall say in the last judgement, as envying the fulnesse of glory or blessednesse given to any of the Elect, but as witnessing and admiring the abundant liberality of God.

V. 26. *to every one that hath*] Mat. 13. 12. and 25. 29. Mark 4 25. Luke 8. 18.

from him that hath not, &c.] The meaning of all is, he that faithfully useth the graces of God, shall have them increased: but even the common graces shall be taken away from him that useth them not to Gods glory. Some understand here want of charity making all gifts and excellencies void: *Quisquis charitatem non habet, etiam dona quæ percepisse videbatur amittit, Alcuinus* (after *Gregor.*) *de confes.* whosoever hath not charity, loseth also those gifts which he seemed to have obtained. See 1 Cor. 13. 1. &c.

V. 27, *and slay them before me*] He alludeth to the manner of men, executing rebells: the meaning is, that eternal destruction is prepared for Gods enemies, as Mat. 25. 41. this Christ speaketh to comfort the persecuted and others who observe that the wicked flourish, and securely despise Gods laws; assuring them, that though he suffer them to go on for a time, he will yet once appear a severe revenger of iniquity.

V. 28. *he went before*] Mark 10. 32. Toward Jerusalem, where he knew he should suffer death, as he had often enformed his disciples that they might know that he willingly suffered for the redemption of man, for whom *he hath poured out his soul unto death*, Isa 53. 12.

V. 29. *when he was come nigh unto Bethpage, &c.*] Mat. 21. 1. Mark 11. 1 Here is described his last going up to *Jerusalem*. *Bethpage* was a little Village of the Priests at the foot of the East-part of the Mount of *Olives*. See on Mat. 21. 1. of *Lethany*. See John 11. 1.

V. 30. *at your entring you shall find, &c.*] Mat. 21. 5. Christ being omniscient God, as well as truly Man, saw the absent as if they had been present. See John 1 48. all this was done that that might be fulfilled which was spoken by the Prophet *Zacharias*, 9. 9.

V. 31 *if any ask you*] Christ preventeth such difficulties as might in the execution of his command have troubled his Disciples; though he were Lord of all, yet would he not destroy the civil rights of men, by taking away any thing without the owners consent. See Mat. 21. 3

V. 32. *and they that were sent, &c.*] Mat. 21. 6. Mark 11. 4.

V. 33. *the owners thereof*] Mark 11. 5. They did but rationally require an account of their own goods until they knew, what they were that loosed the colt, and that Jesus had sent them so to do; then they consented, and we read of no more they said. See Mark 11.---- *and they let them go.*

V. 34. *the Lord hath need of him*] Mark 11. 6.

V. 35. *and they brought him to Jesus*] Matthew 21. 7. Mark 11. 7.

V. 36. *they spread their clothes in the way*] That is, they who were come to the feast, John 12. 12. this was a token of honour done unto him, as to their King, possibly they supposed that he now went up to *Jerusalem* to take the kingdom upon him, which might cause this their extraordinary rejoycing and acclamations, verse 37, 38. See John 12. 13.

V. 37. *at the descent of the mount*] Where he was in sight of *Jerusalem*, unto which he was then going,

the disciples began] That is, the multitude of those which followed him either to hear his doctrine, or see his miracles.

for all the mighty works] Among the rest for the raising *Lazarus* from the dead. See John 12. 17.

V. 38. *blessed be the King*] Psal. 118. 26. See on *Mat.* 21. 9. *Mark* 11. 9.

peace in heaven] That God may be reconciled unto us by the *Messiah*: that all glory may be given to him for his mercy thewed us in these works of his: and that the Angels, formerly our enemies for our sin, may become friends and ministers of our safety. See Colos. 1. 20

V. 39. *Master, rebuke thy disciples*] *Mat.* 21. 15. That this acclamation ceased not in the way, but came into the very Temple, the children there crying *Hosanna*, it stung the hearts of envious *Pharisees*, for they came to Christ to silence them.

V. 40. *the stones would immediately cry out*] Meaning that they laboured in vain to suppresse his testimony; for God would rather cause the senselesse creatures to testifie for him (as in the rending of the vail of the Temple, in his passion, and of the Rocks, &c. *Mat.* 27. 51.) than that his will should not be done by him: and indeed Christs person, doctrine, and miracles, was so evident, that they could not be concealed.

V. 41. *he beheld the city and wept over it*] In his love to the people of *Israel*, zeal of their salvation, and knowledge of their final destruction at hand; in grief and pity he burst out into tears: *plangit eos qui nesciunt cur plangantur, Gregor. hom.* 39. in *Evang* he bewailed them who knew not why they should be bewailed, who rejoyced when they did evil: all this theweth that he took on him, as our nature, so all our affections without sin: so oft-times the Deity (as it were) rested and clouded it self under the vail of his humanity, when the accomplishment of the work of our redemption required his passion, or compassion. See Heb. 4 15. He was the *Minister* of the circumcision, Rom. 15, 8 sent to the lost sheep of the house of Israel, *Mat.* 15. 24. Seeing therefore how wilfully they perished, for whose salvation principally he was sent; and that the elect city which God had chosen to put his Name there, rejected their Saviour, out of a fatherly and deep compassion, he wept for them who were not sensible of their own misery.

V. 42. *if thou hadst known*] It is a *pathetical* speech, and therefore abrupt: abundance of affectionate thoughts, as it were throwing the heart, like some violent prease of people at a door, hinder each others passage: the sentence may be supplyed with *would God*, or how *happy were it for thee if, &c.* The sum is, I do now present the fulfilling of the promise for thy salvation; but thy destruction is near, because thou wilt not receive it, nor understand that which is so plainly taught thee: thus hath your pride, why say you are wise and holy, b inded you. *Extrema dementia est, improbitatem suam non sentire, & iniquè agentes, non agnoscere peccatum*, it is extream dotage not to be sensible of ones own folly, and sinning, not to acknowledge our iniquity. (*Theodoret in Jer.* 8.) and to be unwilling to learn: for as *Chrysostom de reprehend. ferend.* saith, it is no fault to be ignorant, but to be unwilling to learn.

the things which belong unto thy peace] Which thou now hearest spoken, and seest done by me; all but for thy malice and obstinacy blinding thee should bring thee to beleeve, to be justified, and to have peace with God.

but now are they hid from thine eyes] Through the hardnesse of thy heart and incredulity, see Isa 6. 9 *Mat.* 13. 14, 15. John 12. 4. Jer. 5. 3. when the measures of a peoples iniquity are full, and they shall perish, *providentia ab eo tollitur, ne periturus evadat. Salvian. de gub. l. 6.* providence is taken from them, least they which must perish, should escape.

V. 43. *Thine enemies shall cast a trench*] Which was done by *Vespasian* the *Roman*: (as it was foretold by *Daniel c.* 9.) and the city and temple demolished, by his son *Titus*.

V. 44 *One stone upon another*] *Mat.* 24. 2. *Mark* 13. 2. Luke 21. 6.

of thy visitation] As if he said, in thy visitation, in which God manifested himself in my person, offering thee mercy: see Gen. 50. 24. 25. Exod. 3. 16. chap. 1. 68.

V. 45. *he went into the temple*] Mat. 21. 12. Mark 11. 15. this was not his first going into the temple mentioned, John 2. 14. but another after that.

V. 46. *it is written*] Isa. 56. 7. See Mark 11. 17.

my house is the house of prayer] See chap. 18. 10. Jer. 7. 11. Matth. 21. 13.

V. 47. *taught daily*] Or in the day time: every day after his solemn entrance into Jerusalem, unto the day of his passion: openly contemning the incurable malice of their Priests and Scribes; he taught all day, and at night went out of the city.

V. 48. *Were very attentive*] ἐξεκρέμαντο, that which the Latines expressed by *pendebat ab ore eius*, they depended on his mouth, or attentively harkned unto him, as taken with astonishment at his doctrine, See Mat. 7. 28, 29. John 7, 46. the *Syriac* giveth it, all the people *appensus erat ei, ut audiret eum*, where, *all*, is put for a great or *major part* of them that heard.

CHAP.

CHAP. XX.

Verse 1. *ON one of those dayes*] Which were between his last coming into Jerusalem, and his death. See Mat. 21. 23. Mark 11. 27.

preaching the gospel] The gladsome tydings of mans salvation, then at hand and near the accomplishment in his death and passion.

and the Scribes] γραμματεῖς: *Suidas* interpreteth this by νομικῶν: a Notary, whose office was to write, and recite the written publich acts: but in the New Testament, they were *interpreters* of the Law also: There were of those two sorts. 1. *Laiks* which were called γραμματεῖς τοῦ λαοῦ: Scribes of the people, *Mat* 2. 4. publick Notaries in drawing up Deeds, Contracts, and such like secular writings. To these Psal. 45. 1. alludeth, *My tongue is the pen* (סופר מהיר *sopher mahir.* 70. γραμματέως ὀξυγράφου) *of a swift writer*: out of these possibly the Kings chose some to be Secretaries of state: such were called γραμματεῖς τοῦ βασιλέως, 2 Kings 12. 10. סופר המלך *sopher hammelech.* So, 2 Sam. 20. 25. 2. The other sort were *Ecclesiasticks*: their office was to transcribe, read, and expound the Law of God, and therefore were called διδάσκαλοι τοῦ νόμου. *Epiphan. adv. hæres. lib.* 1. *cap.* Interpreters, and Doctors of the Law. So was *Saphan*, 2 Kings 22. 3. סופר בית יהוה *sopher beth Yehovah*, a Scribe of the house of God. So was also *Ezra*, Ezra 7. 6. חופר מהיר בתורת משה, A ready or a swift Scribe in the Law of *Moses*: These being conversant in Scriptures, were principally Text-men, cleaving to the written word of God, whereas the *Pharisees* were mainly for traditions of the Elders. And it is observable, that the *Scribes* and *Pharisees*, agreeing in one resolution of malicing and calumniating *Christ*, yet much differed in their grounds. See Mat 9. 3. the *Scribes* accused him of blasphemy; but verse 11. the *Pharisees* accused him of eating with Publicans and sinners: So Mark 7. 3. &c. They question him concerning the breach of tradition.

came upon him] Gr. ἐπέστησαν: the same word is used c. 2. 9. though there concerning good, but here for evil. The Syriac giveth it, *there arose up against him*; see Mat. 21. 23. Mark 11. 27. See note on c. 14. 1.

V. 2. *by what authority*] See Mat. 21 23. Mark 11. 28. Gr. ἐν ποίᾳ ἐξουσίᾳ. by what power, &c. here signifieth by, as also Hebr. 1. 1. *he hath spoken unto us* ἐν υἱῷ, *by his Son*, because he cast out the buyers and sellers out of the temple, and also taught the people; they not knowing or acknowledging him to be the Messias; and conceiving that the government of the temple, and matters of Religion were in their power and disposing, question him by what authority he did those things. See 1 Kings 22. 14

V. 3. *I will also ask you, &c.*] See Mat. 21. 24.

V. 4. *the baptism of John, &c.*] By baptism he signifieth the doctrine and whole ministery of *John*, bearing witnesse to *Christ*.

was it from heaven or of men?] That is, of divine, or humane institution? See Acts 5. 38. Christ understanding their intention to be onely that they might calumniate, not that they might learn and beleeve; answereth their question by a question, and that very satisfactory, if they would have understood: for seeing *John* baptist testified concerning Christ, that he was the promised Messias, the Son of God; they ought to have beleeved *John*, whom they beleeved sent of God: and in so doing, they should not have doubted Christs authority to purge his temple, and to preach: withal he taxeth their preverse unbelief, who knowing in their consciences that *Johns* doctrine was from heaven, and that he baptized in the name of Christ, yet would not beleeve his testimony concerning Christ. See John 3. 36.

V. 5. *they reasoned with themselves, &c.*] Mat. 21. 25.

V. 6. *but if we say of men*] Mat. 21. 26 They feared to be stoned by the people as blasphemers; but feared not Gods judgement on their hypocrisie, who withheld the truth in unrighteousnesse: dissembling their knowledge, least their secular gains or reputation should be impeached.

V. 7. *they answered that they could not tell*] Mat. 21. 27. thus doth Gods wisdom *non-plus* mans, and drive it into unrecoverable straits and disadvantages, whence it cannot unwinde it self. See 1 Cor. 3. 19 here was a miserable refuge to lye against their own consciences, before him who is greater than all hearts, and knoweth all thing, 1 John 3.

V. 8. *Neither tell I you*] You dissemble this because you would not confesse your wilful unbelief, and therefore I will not answer you. Mat 21. 27.

V. 9 *a certain man planted a vineyard*] Mat. 21. 33. Mark 12. 1. Isaiah 5. 1. Jer. 2. 21. which is interpreted, Isaiah 5. 7. to be the Jewes: the noble vine which God brought out of Egypt, Psal. 80. 8.

forth to husbandmen] That is, committed it to the care of governours and Priests: It was a long time that they had the managing of his vineyard the Church, even from the people of *Israels* coming into the land of *Canaan*, unto the coming of Christ in the flesh: or as some understand it, unto the final destruction thereof in the demolishing of the temple and city by *Vespasian*, and *Titus*.

V. 10. *sent a servant*] To require in the name of God, fruits worthy amendment of life. See Mat. 21. 34 By servant, he meaneth the *Prophets*; who, though many persons, were but one in office of declaring Gods will for mans salvation, speaking one truth, as being inspired all by one Spirit of God

beat him, and sent him away empty] Mat. 21. 35. the meaning is, they abused, and persecuted the Prophets. See 2 Chron. 36. 16. &c. and sent them away empty, without the fruits which God expected; which fruits are specified, Isa. 5. 7. Gal. 5 22, 23. in general, their salvation, the fruits of preaching: otherwise they have not laboured in vain, their work and reward being with God, Isa. 49. 4.

V. 11. *he sent again, &c.*] See Mat. 21 36.

V. 12. *he sent the third*] By this definite number is meant many Prophets, at several times, and in several ages: for as he ever had a Church, so he never left them destitute of competent teachers, though sometimes for the wickedness of the people, their contempt of the word, and abuse of the Prophets, the word of God became precious, as in a famine thereof. See 1 Sam. 3. 1. Amos 8, 11.

V. 13. *it may be they will reverence him*] This thereth how Gods invincible goodnesse striveth with mans wickedness, the unbelief cannot make void his truth, Rom. 3. 3. God had promised them a Saviour, and now he sent him, to confirm and accomplish the promises *made unto the fathers* Rom. 15. 8. this *Isaac*, it may be, importeth not ignorance of the event, which God foresaw: but as it is usually in parables, he thus accommodateth humane affections to God, that it might more evidently expresse their desperate impiety in raging against Christ, whom God sent into the world to save them.

V. 14. *that the inheritance may be ours*] Mat. 21. 37. This is to shew the vain and impious hope of Jewes crucifying Christ; wherein they thought, that by taking him away, who by his mighty works appeared to be the Son of God, they should keep the holy city, honour of the priesthood and domination over the saints, in their own hands: two things are here remarkable. 1. The blind ambition and avarice of the Priests, who would fain their usurped authority and tyranny over mens consciences might still be upheld, to which rather than their desires should fail of effect, they would make way through the precious blood of the Lord of life. 2. The admirable goodnesse of God which could not be defeated by so matchlesse wickedness of men; all which he well foresaw: but in mans greatest malice, he made his love most clearly shine, turning it to his glory in our redemption and salvation

V. 15. *they cast him out of the vineyard*] Thus did they, when apprehending Christ, they delivered him as a blasphemer and excommuniate person to the power of the Gentiles to be crucified. See Chap. 23. 1, 2. 21 23 John 9. 2, 28

what therefore shall the Lord of the vineyard do to them?] Mat. 21. 40. It is a kind of appeal to their own consciences; as if he had said, Make the case your own, and tell me, what would you do to such tenants? See the like, Isa. 5. 3 &c. Gods judgements are so clear, that the sinners own conscience shall acknowledge their equity, in their own self-condemnation.

God forbid] Mat 21. 41. Christ first extorted this confession from themselves: thy said unto him, *he will miserably destroy those wicked men*, &c. which they said when at first they thought some others, not themselves concerned in this parable: but perceiving that themselves were the wicked men herein performated, they retract their sentence, and say to Jesus, pronouncing the sentence from their own mouth (which this Evangelist, and *Mark* 12. 9. record) μὴ γένοιτο, let it not be, God forbid: the Syriac giveth it, this shall not be, We shall not kill the Son of God, &c.

V. 17. *the stone which the builders, &c.*] Psal 118. 2. Isa 28. 16, Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 7. *Mat.* 21. 42.

head of the corner] *Mat.* 21. 42. The Syr. interpreter hath *principum cornu anguli*, קרנא here used as the Hebrew קרן *keren*, among other significations, importeth an high and eminent place, strength, power, &c. So Christ uniteth two walls together, meeting in one angle of the corner stone, by which is signified, that Christ is the most high and powerful head of the Church of Jewes and Gentiles to be united into one. See John 10. 16. Ephes. 2. 15.

V. 18. *shall fall upon that stone*] They to whom he shall prove a rock of offence through their unbelief, 1 Cor. 1. 23. and thereby also provoke Christ to fall upon them, as a severe Judge of their utter destruction.

V. 19. *against them*] Greek, πρὸς αὐτούς: the Syriac giveth it, *concerning them*: the word is often used as here, for *against*: as they say, εἰς φάρμακα θανάσιμα, against deadly poison; so was this monition of Christ to them, whol some against their self-destructive malice; had they not (by dissuiding the counsel of God against themselves) made that to be against themselves, which otherwise would have been for them, he sure it was against their sin, which had infected and poysoned their souls.

V. 20. *sent forth spies*] Mat. 22. 16. Mark 12. 13. they are named Pharisees and Herodians, a sect instituted by *Herod* the great, who among other errours wherewith they mixed and corrupted

rupted the truth of religion, took *Herod* to be the Messias: Of which opinion, though it have many grave Authors, yet others justly doubt: let those who will be further satisfied herein, read *D. Godwin, Moses & Aaron, lib.* 1 *cap.* 13. *Beza on Matth.* 22. 16. *Isaac Casaubon. Exercit.* 1 *Num.* 5. *ad apparat. Annal. Job. Drus. praeterit. Casaubon. Exercit.* 1 *Num.* 5. *ad apparat. Annal. Job. Drus. praeterit. lib.* 1. *Matth.* 22. 16. *& ad vos. N. T. Herodiani: Hieronym. on Matth.* 22. 16. *Epiphan. haeref. lib.* 1. *cap.* 20. *Tertul. de praescript. cap.* 45.

which should feigne, &c.] Vainly thinking thereby to have deceived CHRIST, who knoweth the secrets of all hearts.

V. 21. *Master we know*] Mat. 22. 16. Mark 12. 14.

truly] Or of a truth.

V. 22. *is it lawful for us*] For us who are the peculiar people of God, who gave us this land according to his promise: thus they and the Herodians (who, as *Hierom* on Mat. 22. 16. faith, stood mainly for payment of tribute to be made to *Cesar*) would have found fomething in Christs answer, whereof they might accuse him to the Romans, to whom they were now become tributary.

V. 23. *he perceived, &c.*] See Mat. 22. 18.

V. 24. *a penny*] Mat. 22. 19. and 18. 28.

V. 25. *Render therefore, &c.*] God commanded to give every man his due, tribute to whom tribute, custom to whom custom is due, Rom. 13. 7. they are deceived who think stealing of customs due to Princes or States is no sin, because a penal statute lieth thereon; if they be taken, to forfeit all: for in the Levitical Law, it was penal to restore fourfold, for him that was found, or convicted of stealing ox or sheep, &c. Exod. 22. 1, &c. yet such stealing was no lesse theft then before God, than now; the moral Law saying, *Thou shalt not steal.*

V. 26. *could not take hold on his words, &c.*] Their purpose being to render him odious unto the people, they hoped by this question to have ensnared him, whatever he should have answered; as if he had said, *It is not lawful*; then they would possibly have cryed; Behold a seditious man, who (like that former Galilean) would imbark us in rebellions against *Cesar*, and so bring the Roman sword upon us; if he had said, it is lawful: they would have murmured among the people that he was a flatterer of *Cesar* endeavouring to confirm the servitude and oppression of Gods people; and in case they could have wrought but an ill opinion of him in the people, they might destroy him without tumult: their chief aim was that they might find some occasion to have given him up to power and authority, to destroy him whom their selves durst not destroy for fear of the people, or the *Romans* who permitted them not the power of judicature in matters capital, or concerning life and death.

V. 27. *came to him certain of the Sadducees*] Mat. 22. 23. Mark 12. 18. The Sadducees, denying the Resurrection, and holding that the soul dyed, were *off-sets of Dositheus the Samaritan*, who rejected the writings of the Prophets: and these Sadducees received onely the five Books of *Moses*: *Hieronym. adv. Luciferian.* and on Mat. 22. *Epiphan. lib.* 1. 14. (who saith, they named themselves Sadducees, ἀπὸ δικαιοσύνης, of righteousnesse, which they professed above others) See *Tertullian de praescript. cap.* 45. *Joseph. Antiq. lib.* 18. *cap.* 2, 3. *Drusius ad voc. N. T. com.* 1. *Godwin. Moses & Aaron lib.* 1. *cap.* 11. The Sadducees held some things with the Samaritans, though they were Jews: here we may note, that they derived a vain scruple out of *Moses* law, that they might tempt Christ: but he knowing that they held none of the Prophets as Canonical, but onely *Moses*, produced no testimony to confute them, but onely out of *Moses* whom they received, *Hierom in Matth.* 22. See v. 37.

V. 28. *Moses wrote*] Deut. 25. 5.

that his brother] Or next kinsmen, if he were a single man; for that law *ad consanguineos & affines extensa fuit*, *Shindl. Pentaglot.* דבם.

V. 29. *Seven brethren*] Or kinsman. See Mat. 22. 25.

V. 33. *Whose wife of them is she*] One absurdity by them received, begat them many: they beleeved no resurrection: thinking, that if they should grant a resurrection, they must hold also that it must be to an estate like unto this present; subject to infirmities and necessities: whereas *Theophylact* saith well, marriage is βοήθεια τῆς θνητῆς, an aid of the mortal, and supplement of that which perisheth in time: where then all are eternal, what needeth marriage? also they possibly thought that if they should have confessed that there were any angels or spirits, subsisting without a body, then they must also have confessed, that separated souls might live; therefore they denyed all: that is, the being of angels and spirits, and the resurrection of the body, and immortality of the soul, which the sober Heathens beleeved. See *Mat.* 22. 29. Christ therefore them the cause of their grosse errour, ignorance of the Scriptures, and power of God to raise the dead.

V. 34. *children of this world*] Men and women here living in this present world: for we must not understand, *children of this world*, here as chap. 16. 8. for men addicted and given over to the care and love of this world, but for all that live in this world: for the children of light do marry as well as others: the sense is, that there shall be a great difference between this present life subject to many necessities, and that which is to come, subject to none: there shall be no more increase of Gods Kingdom, the number of the Elect being accomplished; there all secular relations, and interests shall cease, and be no more.

V. 35. *shall be accounted worthy*] He speaketh principally of the elect, in whom he here instanceth. The wicked indeed shall rise again, but to eternal misery (Dan. 12. 2. Joh. 5. 29.) shame and condemnation, which is not worthy the name of life; and therefore as the Scripture calleth an impious life, death, 1 Tim. 5. 6. So stileth it the unhappy life of the damned, raised from the dead, *the second death*, Rev. 20. 6.

V. 36. *neither can they die any more*] Therefore shall there be no more matrimony for the preservation of mankind.

children of God] By adoption in Christ, with whom they are co-heirs of glory and happinesse, so compleat, that they want nothing. See Rom. 8. 23. 1 John 3. 2.

children of the resurrection] This is a phrase familiar in Scriptures, *children of youth*. Psalm 127. 4. *children of Zion*, Psalm 129. 2. *son of the bow*, that is, *the arrow*, Job 41. 28. *sons of strength*, that is, *strong men*, 2 Sam. 2. 7. 1 Kings 1. 52. Deut. 3. 18. so they said, בן־מות *ben maveth*, *a son of death*, 1 Sam. 20. 31. worthy of death, or designed to death, Psalm 102. 21. So Acts 3. 25. υἱοὶ τῶν προφητῶν, &c. sons of the Prophets: so they said, בן־שנה *ben shana*, *the son of a year*, 1 Sam. 13. 1. for that which was of one years continuance or age: *the son of an hundred years*, Gen. 17. 17. *the son of a night*, Jonah 4. 10. *son of the morning*, Isa. 14. 13. *Sons of God*, Job 38. 7. that is, the Angels, &c.

V. 37. *Moses shewed*] Exod. 3. 6. See on verse 27. See *Mat.* 22. 32. &c. *Mark* 12. 26.

V. 38. *God of the dead*] Of them that live nor at all: for the souls of the Elect live with him in joy and blessednesse, even while their bodies rest in the dust of the earth until the last day.

V. 39. *thou hast well said*] Because he confuted their adversaries the Sadducees.

V. 40. *they durst not ask him*] That is, the Sadducees were so confuted, that they durst not ask him any more captious questions; the Pharisees it seemeth did, *Mat.* 22. 35, 36.

V. 41. *how say they, &c.*] *Mat.* 22. 41. *Mark* 12. 35.

V. 42. *the Lord said*] Psalm 110. 1.

V. 44 *How is he then his Son?*] Christ, as eternal God, was *Davids* Lord; and as man, his son, that is, of his linage, Rom. 1. 3.

V. 45. *in the audience of all, &c.*] Hypocrisie being, as it were the canker at the root of Religion, eating up the life and power thereof: It concerned his disciples and all men, to beware of it: therefore he here did, that which his spirit enjoyneth by Saint *Paul*, 1 Tim. 5. 20. *Those that sin rebuke before all men, that others also may fear.*

V. 46. *beware of the Scribes*] *Mat.* 23. 5. *Mark*, 12. 38. Luke 11. 43.

which desire to walk in long robes] He condemneth not the use of any civil and convenient garments, but the excesse and abuse thereof. The Eastern people did use, and still do use long robes: and the Prophets had a kind of mantle, or proper garment distinguishing them from other men; and it was meet for the teachers so to be clothed, that in their habit there might appear more than vulgar gravity: but the Scribes (as some since) abused this to pride and ostentation: placing Religion chiefly in the outward appearance, wherewith they veiled their detestable impiety.

V. 47. *which devour widows houses*] *Mat.* 23. 14. who under pretence of holinesse, long prayers, and other religious exercises, consume their estates who entertain them: Or by deceiving the trust which friendlesse widows repose in them, whom they took to be so religious. See 2 Tim 3. 5, 6. *Mark* 12. 40.

greater damnation] That is, an heavier weight of Gods judgement; because the sinning under shews of godlinesse, do more caule the holy Name of God to be blasphemed of the wicked (who usually cast all personal sins, upon the very religion professed by those sinners) than they do (who do not so much as pretend to sanctity) when they sin.

CHAP. XXI.

Verse 1. A*Nd saw the rich men*] *Mark* 12, 41.

the treasury] See on verse 4. there were other treasuries about the temple; but this was a chest set at the Eastern door, through which all the people passed in and out, that every man with his own hand, might cast in that, which eit'er was taxed upon him, or he voluntarily offered, or gave unto the poor. See 2 Kings 12. 9. 2 Chron 24. 8. Nehem. 10. 38.

V. 2. *two mites*] *Mark* 12. 42. the least money they had in use among them, which they called χαλκοῦς, Syr. *ollavas*, *ollaves*, or eight part of that which they called δίλεπτα. *Theophylact.* See hereof *Beza major. annot. in Marc.* 12. 42.

V. 3. *more than they all*] More in proportion, considering her estate and theirs: and because God esteemeth not the gift by mans value thereof, but by the givers heart.

V. 4. *The offerings of God*] That is, those things which as freewill offerings were consecrated to God, for the use or service of the temple, and his publick worship: we may take this εἰς τὸν θεὸν, for ἐν τοῖς δώροις, among the gifts: or the treasury and

continent, for the treasure contained therein: that is, their ארון *aron*, mentioned 2 Kings 12. 10. (as the Chaldees called it, and the name was now in use, קרבן *corban*, which *Josephus lib.* 4. *c.* 4. *Antiq.* interpreteth, *the gift of God*) so is it interpreted, Mark 7. 11. κορβᾶν (ὃ ἐστι δῶρον) and Mart. 15. 5. where the Greek hath δῶρον, the Syriack hath קורבנו *curbanni*, *my gift*, or oblation, of the Hebrew קרב *kerab*: *Josephus*, also *lib.* 1. *adv. Ap.* calleth it δῶρον θεοῦ. So here verse 5. such gifts are called ἀναθήματα, gifts consecrated to God and Holy uses: yet by a Synechdoche, this also imported their treasury in which they kept the gifts offered to God, Mat. 27. 6. *it is not lawful to cast it εἰς τὸν κορβανᾶν* which there the Syriack calleth בית קורבנא *beth Curbona*, the house of oblation: for which Mark 12. 41, 43. is set, γαζοφυλάκιον, the treasury of the Temple: So *Suidas* faith, Κορβονᾶς, παρὰ Ἑβραίοις ἱερὸς θησαυρός: the *Corban* with the Jews was the sacred treasury.

V. 5. *and as some spake*] Matt. 24. 1. Mark 13. 1. As some of the Disciples spake in admiration of that beautiful structure.

and gifts] As plate, jewels, or the like precious things dedicated to the use or ornament of the Temple, by the devotion of them who came thither to worship: See on verse 4. the word here used, ἀνάθημα, or ἀνάθεμα, signifieth that which is devoted, or consecrated to God, and it is taken either in the good or evil sense; it cometh of ἀνατίθεμαι which signifieth to hang by or seperate from common use, as Trophies of victories, things dedicated for deliverances or other monuments of thankfulnesse, used oft-times to be by the walls, or on the pillars of Temples; but here the conjecture of *Theophylact*, is very probable, I think (saith he) that they speak *de sculptis & tornatis ut erant Palmæ & Cherubim & Similia*, of the ingraving and polishing, as were in the *Palmes* and *Cherubims* or the like (carved in the beautifull stones of the Temple) πωῦτα γὰρ ἴσως τὰ ἀναθήματα, φησὶν —— for perhaps he calleth these gifts.

V. 6. *which ye behold*] Which ye so much regard and admire: See Mart. 24. 2. Mark 13. 4.

one stone upon another] Chap. 19. 43. God would have Jerusalem the place which he had chosen to put his Name there, and so which he had for a time restrained the publick service, and sacrificing, prefiguring Christ the Saviour to come and suffer there) utterly destroyed, with the temple, in which the Jews so much gloried; after that Christ was come, and had suffered there, and had accomplished the work of our redemption: to give the Jews to know, that now all their ceremonies were ended, he being come and having finished all things which they prefigured; and that they ought no more to stick in the now dead and antiquated letter of that Levitical law; circumcision, sacrifices, &c. but to come to Christ the end of the law to every beleever. And because God well know, how unwillingly they would part from their rites, in which they had been instructed hitherto; and wherein they esteem ed themselves more more excellent and holy than any nation in the world, to joyn the faith of Christ, and therein to be equalled with the Gentiles whom they despised; therefore God (who as *Chrysostome adver. Jud. orat.* 1. faith) every where present, and filling every place, yet reduced τὴν μὲν λατρείαν, εἰς ὀυτὸς τὸς ἅ ὀυτὸς τὸν τόπον, τὸν δὲ ἅ τόπον εἰς καιρὸν, τὸν δὲ καιρὸν εἰς ἀιῶνα: his worship to sacrifices, sacrifices to a certain manner, that manner to a certain time, and that time to one city; and again overthrew that city, to declare the utter determination & abolition of that law and ceremonies, which were tyed to that place, and which were no where in the whole world to be used but there.

V. 7. *When shall these things be?*] Mat. 24. 3: by what signe or signes shall we know the time when these sad things shall come upon us?

V. 8. *Take heed that ye be not deceive*] He answered not directly to their question, but that which was more necessitty. Bids them look to themselves, that they be seduced. Mat. 24. 4, 5. Mark 13. 5, 6.

the time draweth near] That seducers shall go out into the world. See 1 John 2. 18.

go ye not therefore after them] That is, adhere not to them: beleeve them not, neither hearken to their doctrine, left you cast your selves into tentation, and God give you over to strong delusions, to beleeve lies, and perish. See Deut. 13. 3. 8. Jer. 23. 16, 17. Jer. 27. 9. Mat. 24. 5, 11, 23, 24, 26.

V. 9. *When ye shall hear of wars*] Mat. 24. 6. when the Jews had preferred the murderous *Barabas*, (John 18. 40. Acts 3. 14.) before the Lord of life and peace; divine justice followed them, continually, so that they were almost never free from seditious tumults, insurrections, and wars, until they had brought (as themselves had imprecated) the blood of Jesus upon their own, and childrens heads in the final destruction of their temple and city.

V. 10. *Nation against nation*] Mat. 24. 7.

V. 11. *earthquakes*] Mat. 24. 7.

V. 12. *They shall lay*] Mat. 24. 9 Mark 13. 6. before these things, the Jewes and others shall lay violent hands on you, persecute and imprison you that they may fill up their measure of sinne, and provoke the heavy wrath of God to fall upon them,

for my Names sake] For the profession of your faith in me.

V. 13. *for a testimony*] When you shall certainly know the truth of that which I tell you before-hand, that you may thence be assured of the victory, and eternall reward; as also of the destruction of your enemies, Philip. 1. 28. 2 Thes. 1. 5.

V. 14. *Settle it therefore in your hearts*] Mat. 10. 19. Mark 13. 11. Keep that fixed in your hearts and memories; which I have promised you (that is to assist you, as you have need, with extraordinary wisdom, to answer) that when you have experience thereof, it may comfort you, in assurance of my assistance in all other tryalls.

V. 15. *For I will give you a mouth*] See Acts 6. 10. I will give you wisdome, and readinesse of speech, to answer for your selves appositely and prudently, boldnesse and courage, which all your enemies shall admire, but not be able to resist. See Acts 4. 8, 13. See Exod. 4. 10, 11, 12, &c.

shall not be able to gain-say] Which is not so to be understood as if their enemies impudency and spirit of contradiction, should not break out against them; but because the truth which they should speak should be so evident, that it should have manifest victory over their enemies fallhood, who will never vvant endeavour, but ever shall want successe. See Acts 4. 13. Acts 6. 10. Acts 7. 48 Acts 26. 24. &c.

V. 16. *by your parents*] Mat. 10. 21. Such a curfed influence hath Satan on persecuters, that he causeth them to violate and break the strongest bands of natnre, and to precipitate parents against their own children, brother against brother.

V. 17. *hated of all*] Mat. 10. 22. Subverfion of kingdomes beginneth vvith persecution of good men. Here, all, is put for very many, or the greatest part, in respect whereof the rest seem as nothing, no considerable party, or such as dare shew themselves: such a fad appearance of a Church was there in Israel, when Eliah cryed---I only am left, and they seek my life to take it avvay--- 1 Kings 19. 14.

V. 18. *There shall not an hair*] Mat. 10. 30. 1 Sam. 14. 45. 2 Sa. 14. 11. Acts 27. 34. He expresseth this great care and providence over his, that we knowing how God loveth us, may love him again, and cleave to him by faith of a pure heart; *cui ad beatitudinem fides est via, &c. Fulgent. de incarn. &c.* whose way to blessednesse is faith.

V. 19. *in your patience possesse*] Live joyfully even under the crosse, assured of your peace with God, who will not suffer you to be cryed above that he will make you able. Rom. 5. 3. 1 Thes. 1. 6. 2 Cor. 1. 5. 1 Cor. 10. 13. It is patience faith *Cyrian de bono pat. quemvis Deo commendat & servat*, which both commendeth to, and keepeth us in God: which temperateth anger, bridleth the tongue, governeth the minde, and preserveth peace, &c. It is, faith *Gregor. hom.* 35. *radix omnium custosque virtutum*, the root and keeper of all vertue: anger is a short madnesse, μάκρα θυμὸς, a great and dangerous beast, faith *Theophylact in Luc.* 18. neither is he to be esteemed of less fortitude, *qui violentam & in semetipso inclusam feram superat iracundiam, &c.* vvho overcometh that violent and vipsnut beast in himself. *anger*, than he that conquereth a lion *vid Lactant. l.* 1. *c.* 9. the same defineth patience, *malorum quæ aut inferuntur, aut accidunt, cum æquanimitate perlatio. l.* 1. *c.* 23. patience is a bearing of those injures vvhich are offered, or do happen, vvith a quiet moderation of minde: vve must therefore take heed, faith *August. ep.* 5. *ad Marcellin*: that we lose not our patience, which is of more worth (or is to be esteemed of more value) *quam omne quod potest etiam invito inimicus auferre*, then all that which an enemy can take away from a man against his will.

V. 20. *Ierusalem compassed*] Matthevv 24. 15. Marke 13. 14.

V. 21. *Then let them which are*] As soon as they perceive the approaches of the enemy to beleaguer them, let them flee.

to the mountains] Judea was bounded *northward* with *Libanus* or *Libanon*, that high and famous hill of *Phœnicea*: on the south with the mountains of *Idumea*, and *Arabia Petræa*. See *Plin. l.* 6. *c.* 8. and *Hieron. de Loc. Ad.* A. now as he foretelleth their dangers not to terrifie but admonith them for their better security against the common enemy, and calamity; so doth he point out the safest places for them to retreat to; and so the Church of the faithful then at Jerusalem, were admonished by a divine revelation, a voyce crying out to them from the inward parts of the temple, *transmigremus ex hi sedibus*: let us go hence: *Ierom. l.* 2. *ep.* 8. out of *Josephus*; and they went thence to *Pella*, a city of Manasse beyond Jordan; the rest perished in great multitudes. See *Joseph de bel. Jud. l.* 1. 17.

in the midst of it] In the midst of it, that is Ierusalem or Iudea.

V. 22. *for these be the dayes of vengeance*] Which he faith, to shew them that nothing of all this should come by chance, but by the divine providence of God, thus punishing the Iewes obstinacy, who would take no warnings, but would needs contrary to this admonition, flock to Ierusalem from other nations (where they

they lived more secure) at the feast of Passeover, where they were shut up, with the rest to destruction, by sword, pestilence and famine, *Joseph. q. Jud. 7. c. 17.*

V. 23. *in those dayes*] When Jerusalem shall be besieged by the Romans. *See Joseph. de bel. Iudd. 7. c. 12.*

V. 24. *untill the times*] In which God will permit the Gentiles to oppress the Jews: and untill the fulness of the Gentiles be called to Christ and come in: before the recalling of the Jewes, Rom. 11. 25, 26. Dan. 9. 27.

V. 25. *signes in the Sunne*] Matt. 24. 29. Mark 13. 24. 2 Peter 3. 10. 12.

V. 26. *hearts failing them*] ἀπο-ψυχόντων ready to breath out their souls: so *Suidas* out of *Thucidides l. 1.* and so *Sophocles Ajac.* saith ἀπο-ψύχ-ειν βίον; to breath out life: the Syriac Interpreter, *tremor extinctos animos.*

powers of Heaven] The very fabrick of the Heavens shall be shaken, and the whole World melt with heat, 2 Pet. 3. 10. this he speaketh of the last day.

V. 27. *coming in a cloud*] Matt 24. 30. Acts 1. 9. 11. Rev. 1. 7. So shall they see him in his Majesty, whom they would not hear in his humility. *Gregor. h. m. 1. in Evang.*

V. 28. *then looke up*] This is spoken for the faithfull that shall remain to the coming of Christ; that they should not then be discouraged, but looke up for the promise of Christ, eternall Redemption, from all oppression and evill. See Romans 8. 22, 23. those who with good hope expect something at hand, use to look up.

lift up your head] *Gregor. q. f.* interpreteth it by *exhilarate corda*, cheer up your hearts: lift up your mindes unto the joyes of your Heavenly countrey; then rejoyce, because now you shall presently finde, and be eternally united to your redeemer.

V. 29. *Behold the fig-tree*] Matt. 24. 32 Mark 13. 28.

V. 31. *When yee see these things*] Matt. 24. 33.

V. 32. *shall not passe away*] Matt. 24. 34. For those things which he spake concerning the destruction of Jerusalem, came to passe about fourty years after.

V. 33. *Heaven and earth shall passe*] Matt. 5. 18. Matt. 24. 35. Mark 13 31.

V. 34. *Take heed to your selves*] He exhorteth them to vigilancy by the certainty of dangers to come, and the uncertainty of the time when they shall come: now because surfetting, drunkennesse and cares, doe commonly so oppresse the drowzy soul, that it cannot look up to the things which concern the life to come; he admonisheth them to beware of these. *Hesychius* said well, ξηνὴ μέθη σοφή, the dry soul is wise: *Syncy. de insomn.* Drunkennesse maketh one worse than a fool. See on chap. 1. 15.

V. 35. *as a snare shall it come*] Eccles. 9. 12. As a snare taketh the bird or beast, when they think nothing of danger; so shall that day steal upon a secure World; while they are feeding or sporting. See 1 Thes. 5. 3. therefore our fears should be to us, *frequentior iræ precones. Greg. hom. 1.*

V. 36. *Pray always*] Pray without giving over: he meaneth not without intermission. See chap. 18.

and to stand] Meaning so to stand in judgement, as they that are justified by Christ: which the secure wicked shall not doe. See Psalm 1. 5. Ephes. 6. 13.

V. 37. *in the day time he was teaching*] See chap. 19. 47.

abode in the mountain] To spend the night in prayer. See Matt. 14. 23. Mark 6. 46. thus joyned he preaching and praying, who was sent to instruct and reconcile men unto God; which he the more diligently performed, knowing that his departure from the World, now drew near.

V. 38. *all the people came early*] So Chapter, 19. 48. all the people, that is, the greater part were attentive to hear him: The diligence and early rising, and attention of this people, in hearing the Gospel, shall rise in judgement against those who lazily come to hear, and as drowzily and carelessly attend unto them.

CHAP. XXII.

Verse 1. NOw the *feast of*] Matthew 26. 2. Mark 14. 10. John 13. 2. 27.

unleavened bread] At the Passeover yearly to be observed, they were to have no leaven in their habitations, Exod. 12. 7, &c. the moral whereof, See 1 Cor. 5. 7, 8.

which is called the Passeover] *Gre.* πάσχα. *Syr.* פסחא *pesceho* or *pascha*. Hebr. פסח *pesah*. *Jerom* sometimes readeth it *Phase*. Some reade φάσιν and πασχά. So *Greg. Nazianz. orat. 42. Epiphan. adv. hæres. l. 2. so. 1. &c.* It represented Israels passage out of Egypt *κυριολεκτῶς*, historically, mystically, our coming out of the house of this bondage, unto our promised rest. *Gregor. Nazian. q. f.* See Exod. 12. 27. and the *Angels* passing over the *Israelites* houses marked with the blood of the *Lamb*, and smiting the first-born of the Egyptians. By a metonymy, it signifieth the sacrifice, or *Lamb* to be killed and offered in remembrance of that deliverance, Exod. 12. 21. also it importeth that feast or day on which the *Lamb* was to be killed: the fourteenth day of the first moneth, 2 Chronicles, 35. 1. Exodus, 12. 6. or it signifieth the ceremony action, feasts, and eight dayes solemnity appointed by God: to this feast once a year, all the Males were to come and appeare before the Lord. Exodus, 23. 17. In the place which he should chuse; Deuteronomy 16. 16. *See H. Casaubon. Exercit. 16. n. 28. Ioh. Drusius ad v. c. N. Testam. 1. Pascha: Godwin, Moses and Aaron. l. 3. c. 4. c. 7.*

V. 2. *how they might kill him*] The cause of this their solicitous counsell is hereto annexed: they would destroy Christ, but feared the people, least they should rescue him: or fall on them, who assaulted him, who did so many admirable works of power and mercy among them: therefore they consulted what probable faule they might pretend against him: so that although they would take him away, more like theeves and murderers, than Judges; yet would they have some shew of Justice to colour their wickednesse.

V. 3. *Then entred Satan*] Matthew 26. 14. God taking from him his common Graces, the Devil tooke possession of him. (See 1 Samuel 16. 14. Matthew 12. 45.) the Evangelist sheweth how the Priests obtained their desire against Christ: Satan tempted *Judas*, to serve their malice; by observing *Judas* covetous minde, he suggested hope of gain, if he would betray his Master. *See* John 13. 2.

surnamed Iscariot] He nameth him thus, to difference him from others of that name, *Iudas*. See John 14. 2. See on John 6. 71.

V. 4. *He went his way, &c.*] See on Matt. 26. 14.

and Captains] Or Rulers of the Temple. See Acts 4. 1. these had the charge of guarding the Temple, verse 52.

V. 5. *and they were glad*] So sweet is revenge where the Devil ruleth: so welcome is any thing to such, which compleyeth with their own mischievous desires and designes: probably they thought it some advantage to their cause, that one of Christs own Disciples and Domesticks, appeared on their party against him: therefore how ever they might think of the Traytor, as *Augustus Cæsar*, or *Aurelianus* are said to have done in such cases, yet they were glad of the treason.

V. 6. *in the absence of the multitude*] or without tumult: See note on Matthew, 26. 16. ἄτερ ὄχλου without tumult, in the absence of the multitude: ὄχλος signifying either; as comparing this place with Mat. 13. 36. Mat. 21. 8. John 7. 49, Luke 6. 17. Acts 6. 7. will make it appeare. The prefent sense is, when the people which were wont to follow him were away, left there should be any tumult or uproare about him, which might bring them in danger of the Roman governours displeasure, or violence of the people, the chief Priests had hereof cautioned, and *Iudas* was impious, diligently careful to comply with them herein: therefore he fitted the time when Jesus in the silent night, was out of the city with his disciples in the garden.

V. 7. *then came*] Mat. 26. 17. Mark 14. 12. according to the law; the 14. day of the first moneth, from that evening that solemnity was to begin: the Syriack giveth it, in which *the custome was to kill, &c.*

V. 8. *he sent Peter and John*] Mat. 26. 18. two disciples most familiar with their Lord: he sent not *Iudas*, though he were the steward; Christ well forefaw what he had designed: not a supper, but destruction for Christ.

V. 10. *bearing a pitcher*] Mark 14. 13. κομιζων ὑδατος, a pitcher of water, either for purification or some other domestick use. Some give it *lagenam* a bottel, but more improperly; the Syr. word גרבא here used signifieth either; it signifieth also *hydream*, a water-pot.

V. 11. *where is the guest-chamber?*] Where we may eat the Passeover. See Mark 14. 15.

V. 12. *a large upper room*] See Mark 14. 15. the word ἀνάγαιον her used, signifieth, as *Suidas* interpreter giveth it, *cœnaculum in superiore domus parte situm*: a room in the upper part of an house, where they used to eat: so called in the Greek of its distance from the earth; so the Syriack עליתא *halitho* which coming of עלה *hala ascendit, &c.* signifieth a room into which they ascended by many steps: such rooms they had, as for ordinary entertainment of strangers, so specially for the feast of Passeover.

V. 13. *and found it as he had said*] Both the signes and marks told them by Christ, whereby they might know the place, and be assured of the successe: all which was extraordinary in respect of the dangerous and active malice of the *Scribes* and *Pharisees*, against any that should entertain Christ, or so much as confesse him. Job. 9. 22. also in regard that it was near the feast, that their rooms were generally taken up before hand, by reason of so great a confluence of people, then coming up from all parts of Iudea and other Nations: the consideration of all this, gave them to know that his providence ruled all; that they might not be dejected at any thing which they should see come to pass contrary to their expectation in his passion.

V. 14. *And when the houre, &c.*] Matt. 26. 20. Mark 14. 17. which was the evening, Exod. 12. 6.

he sate down Κατέκλινεν *accubuit*, as the Syriac readeth; κατὰ τύπον after the manner of those Countreyes. See on Chapter, 7. 36.

V. 15. *with*

V. 15. *with desire have I desired*] ἐπιθυμίᾳ ἐπεθύμησα: It is an Hebrew manner of speech, to signifie his earnest and longing desire of the accomplishment and fulfilling the vvill of his Father for mans redemption, vvhich he knevv should presently follovv that Passeover.

te eat this Passeover with you] He desired before his death to expresse his matchlesse love to them, to give them an example of humility, and to ordain the Seal of the Nevv Testament, the Sacrament of the *Lords Supper*, the pledge of their Spiritual Communion vvith him: and by them to commend it to the Church as a remembrance of his Passion untill his return to judgement: vvhich vvas then necessary to be done, vvhen the Passeover being accomplished in his death, vvas chence vvith all the Legall Ceremonies to be abolished.

V. 16. *untill it be fulfilled*] Untill that vvhich novv is presented in the figure, be really exhibited in the oblation of my self, once for all to take avvay the sin of the vvorld, John 1. 29. and untill my rising again to immortality, the first degree of my exaltation, and Spiritual Kingdome of Glory; of vvhich verse 18. Matth. 26. 29.

V. 17. *he tooke the cup*] This first mentioning the taking of the cup, appertaineth to the celebration of the Passeover, and not unto that vvhich is mentioned, verse 20. This vvas the cup of thanksgiving, vvhich they used also in other their Peace-offerings; vvherein they took up the cup of Wine in their hands, and blessed God, to vvich the Apostle alludeth, 1 Cor. 10. 16. calling the cup in the *Lords Supper* used, *The cup of Blessing*; properly, for the *Lords Supper*, is the *Eucharist*, and *Sacrament of Thanksgiving*: So *Christ tooke the Cup, and gave thanks, &c.* Matt. 26. 27.

V. 18. *I will not drinke*] Matth 26. 29 Mark 14. 25.

V. 19. *and he tooke bread*] Matthevv 26. 26. Mark 14. 22. 1 Cor. 11. 23.

this is my Body] That is, the Sacramentall sign of my body; for instituting a nevv *Sacrament*, he speaketh after a Sacramentall manner, vvherein the things signified are spoken for the sign; as verse 7. the Passeover must be killed, that is, the Paschal Lamb, the remembrance or sign of the destroying *Angels* passing over, and sparing the Israelites, Exod. 12. 12, &c. so he calleth the Cup, the Nevv Testament, or Covenant in his Blood; that is, the sign or remembrance of his blood-shedding.

V. 20. *which is shed for you*] Understand this after the manner of the Prophets speaking, in vvhich, things to come use to be pronounced *sub enunciatione præteriti, Fulgent; object. Ar.* under a Declaration of that vvhich is past.

V. 21. *Behold the hand of, &c.*] Matt. 26. 21. Psalm 41. 9. Mark 14. 18. John 13. 21. as if he had said, behold, or consider a horrid and impious thing, although I am about presently to suffer death for you; though I leave you in this now instituted Sacrament, the Symboles and pledges of my dearest love to mankind (John 3. 16.) for a remembrance of my death, until my comming again to judgement, to be observed in the Church; yet the hand which betrayeth me, is with me at this Table; and while he eateth with me of my bread, he is meditating how to betray me to death.

with me at the Table] That is, *Judas* who will presently betray me, now at Table with me.

V. 22. *was determined*] By God in his eternal Counsel, Acts 4. 28. Revel. 13. 8. God determined not sin, but he determined the salvation of man by Christ his being betraid, and being crucified: so draweth he good out of evil; so gave he Christ into the hands and power of sinners, that he satisfiing Gods Justice for us, we might be saved: so God used that to good, which impious men designed to evil, and acted most sinfully: observe the several ends here proposed. Judas betrayed Christ for gain, the Devil put it into Judas heart to to do, in hope to take him away who destroyed his works: the Priests were instigated hereto by their malice and envy, because their honour and gains were impeached by Christs preaching and miracles; Pilate gave sentence to please the people; the people cried, Crucifie him, to ingratiate with their Rulers; the Souldiers acted as the Priests, *Jewes and Devils moved them*; but God, out of his unspeakable love and mercy, permitting these voluntary agents every one herein to act as he would, bringeth all to his determinate will and counsel for mans salvation, which none of the actors either knew, or would: nor is it the least admirable effect of Gods providence that some of them who were to be saved by the death of Christ, should be actors in, and promoters and carriers on of the same, which is evident, Acts 2. 36. 37, 38, &c.

V. 23. *to enquire among themselves*] John 13. 22. they looked one upon another, doubting of whom he spake; probably enquiring among themselves, whether any of their company knew any thing concerning any plot against their Master.

V. 24. *there was also strife*] Matt. 20. 24. the occasion of contention about superiority is set down; whether it revived again on this occasion: or that this Evangelist relating the same thing, followeth not the same order of the story, it skilleth not much: the same controversie was on foot at other times among them, Matt. 18. 1. it was a dangerous symptome of a great remainder of the old man in them: see 1 Cor. 3. 3. which ought to be a document of caution and humility unto us; considering men otherwise so excellent, had yet such faylings: as also of confidence, that God will not cast us off for our infirmities, who tolerated so much in them, whom he made lights of the world.

V. 25. *he said unto them*] Matt. 20. 25. Mark 10. 42.

called benefactors] Job 12. 21. εὐεργέτας the Hebrewes called their Nobles נדיבים *nedibim* liberall, Beneficent, Psalm 113. 8. Psalm 47. 10. from נדב *nadab, he gave willingly, or liberally*. So was *Ptolomie King of Egypt* stiled εὐεργέτης from his beneficence to the Cities of Greece, which being at first given to Princes and great Lords, for their personall Vertue; at last it became common to Princes and Lords, as *Augustus*, and other titles, whether in their persons they were such or not: the meaning of Christ here is, that he would not have the Ministers of the Gospel affect any high and ambitious titles of domination.

V. 26. *is greatest among you*] In gifts, authority, or other qualities: meaning that such must carry themselves without pride, arrogance, ambition, violence, oppression, and contempt of others; and with that humility and moderation, which would become the meanest in the Church: not that he appointed equality of ministers, for he appointed orders in the Church, which cannot be without the relations of inferiour and superiour, onely he prohibiteth Tyranny and domineering, Romans 12. 8. 1 Cor. 12. 28. 1 Timothy 5. 17. Hebr. 13. 17. 24. 1 Pet. 5. 3.

V. 27. *Whether is greater*] By another argument he teacheth them, that they are not called to rule, and domineer, but to serve: as if he said, might justly challenge dominion: yet have I taken on me the form of a servant, who am Lord over all; I came to serve, not to be served: how much lesse ought you to dream of dominion, and worldly greatnels?

V. 28. *Ye are they which continued, &c.*] Matt. 19. 8. He declareth that they who had shared with him in his suffering, should also communicate with him in glory.

in my temptations] In my persecutions and troubles, Hebr. 2. 18. and 4. 15. James 1. 12. You who constantly adhered to me, neither feandaled at, nor separating from me for my Doctrine, as those, John 6. 67. You, who neither for fear or favour of men were ashamed to confesse me, as many of the chief Rulers did, John 12. 42. you who have been constant to me in all those injuries, persecutions and tribulations, which I have suffered, Matt. 19. expresseth this by —— *ye that have followed me in the regeneration*, which here is called tentations: Indeed God, among mere men, correcteth his sons, and exercisieth their patience by sundry trials and tentations, that being tried, and persevering to doe his will in all these trials, they might know that of themselves, which God foreknew concerning their constancy: so tried he *Abraham*, Gen. 22. 1. with that grivous precept; and these tentations must try the whole Church, which must through many such enter into the Kingdome of God, Acts 14. 22. which began in Christ her head, *who was in all points tempted like as we are, yet without sin*, Heb. 4. 5.

V. 29. *I appoint unto you a Kingdome*] As if he said: your present contention is vain: you are appointed to an Heavenly Kingdome: onely learne patience of me: and be contented to go to that joy (as I shall do) by the way of temporall afflictions: shake off this dream of secular greatnesse and life up your minds to Eternall blessednesse: here we must serve, that we may reign there.

V. 30. *That ye may eat and drinke*] Matt 19. 28. from his last supper, he deriveth this manner of speaking to signifie the effect the end, life eternal, by their participating of him: this he speaks, *in metaphora* —— *Theophylact*, by a metaphor taken from these who have the honour to sit at Table, with kings; as if he had said, you shall be highly honoured.

sit on thrones] Matt. 19. 28. the meaning is, that you may partake with me in glory and happinesse: Now if this condition remain for you, why do you contend for a miserable and momentary primacy in this world?

V. 31. *Simon Simon*] This ingemination and doubling of his name, is to stir him up to a serious attention, and to him doth Christ addresse his speech, before the rest, though all of them were concerned; first, because he foresaw that *Peter* (being more fervent and confident than the rest, and so more exposed to Satans charges) would more grievously fall, than his fellow Disciples: secondly, because afterward he should excel them also in a singular example of constancy: or as *Chrysostom* (on John 17. 12.) thinketh, because he had high thoughts, as trusting to some merit of his more fervent love to Christ.

Satan hath desired, &c.] as if he said, I have indeed told you of a Kingdome, which I intend you: but be ye not secure, who have a fierce and subtile adversary to encounter with: ye are the good Wheat; for many tryals must you look, to cleanse you that ye may not be cast away with the unhappy chaffe to unquenchable fire, and Matt. 3. 12. and thou *Simon Peter*, Satan hath desired to overthrow thee, but he shall onely cleanse and refine thee, by humbling thee in the knowledge of thy infirmity.

sift you as wheat] this σινιάσαι *Suidas* interpreteth by σεῖσαι, κοσκινῆσαι, διαῤῥῆξαι, καὶ πυρῶσαι: that is to shake to and again, as in a sive: to trouble, terrifie and discompose as the tumultuous waters in a storme; here is the malice of Satan principally ayming at the ruine of the best, he pasteth by wicked

men, as his own slaves and vassals of whom he is already sure: *eos quæsit dejicere quos videt stare. Cyprian. lib. 3. ep. 1.* He is ambitious to cast them down whom he seeth standing. See Isaiah 30. 28. Amos 9. 9.

V. 32. *I have prayed for thee*] not for *Peter* onely doth Christ mediate, but for all the faithful, John 17. 20. and therefore he will not suffer us to be tempted above that we are able: whosoever therefore faileth not in tribulation, *ab illo se non dubitet adjuvari. Prosper. con. Collat.* let him not doubt but Christ solicitesh for him and helpeth him; so admirable is Gods patience *quâ contemptus parcit* —— he spareth even being contemned, never can he want mercy, *quando hominé & indulgentiâ consulit, & flagello.* Seeing he provideth for man, both in indulgence, and the rod. *ib. Prosp. sent.*

V. 33. *I am ready to go with thee, &c.*] *Peter* ignorant of his own infirmity, is thus confident; but having learned by experience that the best meaning man easily falleth into the most grievous sin, if God take away his sustaining hand, he afterward answered more modestly, *Lord, thou knowest all things, thou knowest that I love thee,* John 21. it is a very hard matter to excel in any gifts and not to be too confident thereof; which is the cause why God usually humbleth those by some great trials whom he furnisheth with gifts extraordinary, as *Paul* also acknowledgeth, 2 Cor. 12. 7.

V. 34. *And he said*] Matthew, 26. 34. Mark 14. 30. John 13. 38.

V. 35. *He said unto them*] Matth. 10. 9. Luke 10. 4.

sent you without purse] He compareth his absence from the Disciples before his passion, with that which followed after his passion; noting the variation of the times; as if he had said, the instruction which I gave you for the execution of your first Commission (Matt. 10. 9. 10.) was but temporal, and for that time onely observable: at that time though you take no viands with you, you wanted nothing, for I did extraordinarily provide for you: by enclining their hearts to whom I sent you, to supply you with all necessaries: I then complied with the weakness of children, instancing my miraculous providence: now the time requireth that you be armed to encounter many difficulties, like men, to give example of succeeding Ministers, who are not alwayes to expect or depend on miracles for their supplies in things temporal: and this which he saith concerning a purse or sword v. 36. is to intimate their necessities and dangers imminent, which he speaking of, allayeth their unseasonable ambition: as if he said, you contend about superiority; but you must all undergo many necessities and dangers; thus he warneth and armeth them against imminent afflictions; specially, with spiritual arms, wherewith external means are not to be neglected.

V. 37. *Must yet be accomplished in me*] that is, I who am your Lord am now to suffer for the redemption of man, according as it was foretold by the Prophets.

he was reckoned among the transgressours] Isaiah 53. 12. Mark 15. 28. So they apprehended him as a malefactour with swords and staves, and they crucified him among thieves.

the things concerning me] that is, which the Prophets have written, or the Law prefigured concerning him.

have an end] all is, and shortly shall be fulfilled, for the accomplishment of your redemption, so that is should be an Argument of your confidence, not of fear and dejection. (See Matt. 27. 38. Mark 15. 28.) seeing that Christ doth indeed fulfil all that was foretold of him: thus Christ confirmeth the authority of Scriptures, the scope whereof is to bring us to Christ, eternal life and true happiness, John 17. 3.

V. 38. *Here are two swords*] this said they, not understanding of what armour he spake.

it is enough] thereby teaching them that he spake not of a bodily armour, for which, against a world of enemies, many thousand swords had been too few.

V. 39. *And he came out*] Matth. 26. 36. Mark 14. 32. John 18. 1. He went away out of the house, in wich he had eaten the Passover, toward the garden where he was to begin his Passion.

as he was wont] unto *Gethsemane*, Matthew 26. 36. Mark 14. 32. which is a Village at the foot of the mount of *Olives* (*Jerom. de loc. Hebraic.*) whereto he was wont to resort with his Disciples, John 18. 2.

V. 40. *And when he was*] Matt. 26. 41. Mark 14. 38.

pray that ye enter not into temptation] as if he said, if you are not solicitous for me now entring into my sad Passion: yet be careful for your selves: you also are in present danger of being surprized with a fearfull temptation, (of which, verse 31. See 1 Peter, 5. 8.) to enter into temptation, here importeth to be overcome thereof: we being not able of our selves to resist, are to beg assistance and deliverance at Gods hands in vigilant and incentive prayer.

V. 41. *He was withdrawn from them*] the word ἀπεσπάσθη here used, signifieth he was pulled or drawn away: it is of σπάω *trahio, or evello*: the *Syriac* interpreteth it by פרק *perach*, which among other significations, *is separare, segregare, se secedere*, and thence פריח *parich. remotus, absens, distans.* He withdrew himself a small distance from his Disciples, that he might pray alone: possibly as men in bitterness of spirit, and anguish of mind, use to turn away, or withdraw from company. (See Gen. 43. 30. Gen. 42. 24.) to give their passion freer vent: so Christ having taken him all our infirmities with our sin, being now to wrestle with this heavie agony and deep sence of his fathers anger against sinners, in whose place he now stood, withdrew a little from his Disciples, lest he should have hazarded their yet weak faith, by their too near sense and apprehension of his bitter sorrows.

V. 42. *Remove this cup from me*] this is an *Hebraisme* כוס *cos*, by a metaphor signified that condition which was prepared, and imminent, whether good or evil. See Psalm 11. 6. Isai. 51. 17. Lam. 4. 21. Matt. 26. 21. Psal. 64. 8. Psalm 16. 5. and 73. 10. Ezekiel 23. 33. Zach. 12. 2.

not my will, but thine be done] as God, he was of the same will with the Father and holy Spirit: but as he was man subject to all our infirmities (sin onely excepted) so was he of another, yet not contrary will, because by the unmeasured grace which he had received in his Divine unction, John 3 34.) he subjected that humane will (naturally desiring to preserve the humanity) unto the will of the Father, even unto death; teaching us this Precept, chap. 11. 2. by his own present example, and as *Bernard*, faith, *de quæ. mod. orandi: Deo magis committere, quàm temere aliquid quod nos desinire*, to commit our desires and necessities to God, rather than rashly determine any thing of our selves, we may and do often erre in petitioning, God cannot err in giving: we know not what to pray as we ought, Rom 8. but God knoweth what is best to bestow on us: what is good for the sick, the Physitian better knoweth than the Patient himself.

V. 41. *Strengthning him*] Not by communication of any vertue; but by presenting his Humanity the certain assurance of his speedy victory and glory, while the Deity, as it were hid his light and comfortable presence.

V. 44. *In an agony*] That is, a vehement conflict in his soul, though the deepest sense of of his fathers wrath against sinners, for whom he now stood as a surety and Redeemer, 2 Corinthians, 5. 21.

prayed more earnestly] more fervently, for he wrestled not onely with the terrours of death as other mere men are wont to do (for then many Martyrs might have seemed more constant and resolute than he) but with the terrible justice of God powring out his anger on sinnes, than which nothing more dreadful can be thought of; for he bare the burden of all our sins, Isai. 53. 4. 5. 6. and what ever punishments were thereto due; this conflict therefore, and passion of Christ is the sum of our consolation: he having therein fully overcome death and Hell for us, and the fear and horrour thereof: so that all this lessened not his Majesty; but encreased our assurance of reconciliation with God and salvation with Christ risen from the dead, Gods justice, which we have provoked, being fully satisfied by the inestimable merit of Christs passion.

great drops of blood] θρόμβοι αἵματος, clottered, or congealed blood: *Dioscor. l. 3. c. 44.* θρόμβος αἵματος ἢ ἄλκαλος, it dissolveth congealed blood. *So Suidas* θρόμβοι εἰσὶν ——πηγνύμενοι congealed salt, the *Syr.* giveth it, *droppings down of blood* that is in greater and grosser drops distilling.

V. 45. *Sleeping for sorrow*] it seemeth they were stupified with an heavy grief, for that which he had told them: otherwise, forrow and care are usually sleepless: mark how little truth there is in frail flesh and blood; they who had boldly promised, (and doubtlesse meant no lesse) to goe to prison & death for Christ, could not so much as watch with him one houre in so grievous an affliction, for which he was to suffer.

V. 46. *Rise and pray*] Matt. 26. 41. See v. 40. as if he said, it is now no sit season to sleep in the midst of these imminent and now ——instant dangers, arise and watch in earnest prayer, that ye fall not into temptation, but that God may be pleased to hear and deliver you.

V. 47. *Behold a multitude*] Matt. 26. 47. Mark 14. 43. John 18. 3. Matt. 26. 47. a great multitude, armed with swords and staves, John 18. 3. *faith, a band of men and officers, &c.*

to kiss him] which was their manner of friendly salvation, Luke 7. 45. Judas had given them that sign by which they should apprehend Jesus, Mat. 26. 48.

V. 48. *Betrayest thou the Son of man with a kisse*] doest thou clothe thy treason with shews of love? Judas would after such evident detection, yet vail his treason; therefore he would not act it openly: possibly he might fear, left otherwise he might escape their hands, as he had sometimes done: therefore he maketh semblance of love and friendship: but Christ discovereth his vain hypocrisie, under which they could not have taken him, had he not offered himself to that passion whereby he was to redeem man.

V. 49. *shall we smite with the sword*] it seemeth they were confident of extraordinary assistance, who durst draw two swords against a multitude; but understood not that Christs kingdom was spiritual, not secular; and so not to be defended with arms and violence, but with spiritual armour, 2 Cor. 10 4 Eph. 6. 13, 14. &c.

V. 50. *One of them smote*] Matt. 26. 51. Mark 14. 47. this was Peter, John 18. 10. who out of zeal to defend his Master, stayed not to expect Christs answer, but presently strooke. See Matthew, 26. 51.

the

the servant of the high Priest] This was Malcus John 18. 10.

V. 51. *Suffer ye thus far*] Meaning that they might take him, and do what God had appointed. Mat. 26. 52. Christ biddeth him put up his sword, intimating that neither *Peter*, nor any other private person or persons might take up the sword, to defend the cause of Christ. 1. Because the *jus gladii* belongeth not to any private person, but to publick authority. Rom. 13. 4. much lesse to the Minister. Secondly, because they who smite with the sword, shall perish with the sword. Mat. 26. 52. Thirdly, because Gods will must be done in our sufferings, John 18. 11. Lastly, God can, and ever will as he knoweth best, defend his own cause: he hath legions of Angels at command. Mat. 26. 53.

V. 52. *Captains of the Temple*] See verse 4. they that commanded the guard of the Temple. See on John 18. 12. Acts 4. 1.

V. 53. *But this is your hour*] The time wherein God hath permitted you to rage against me; and wherein the Devil the Prince of darkness, endeavoureth by you to destroy me, who am the light of the world.

V. 54. *Then took they him*] Matthew 26. 57. Mark 14. 66. John 18. 12. then when he who offered himself a sacrifice for our redemption permitted them so to do: so blinde were they that they were nothing moved by the sense of that power of Jesus, which in their approach cast them to the ground, John 18. 6. nor his present healing Malcus ear, to consider either his mercy to save, or divine power to destroy, and, if he pleased, to frustrate all their power and endeavours against him.

V. 55. *When they had kindled a fire*] Mat. 26. 69. Mark 14. 66. John 18. 18. in the midst of the hall, that they might sit or stand about it, & warm themselves who were to attend their masters coming out.

V. 56. *A certain maid*] Mat. 26. 69. Mark 14. 66, 67. John 18. 17. See verse 60.

V. 57. *Woman I know him not*] So dangerous a temptation is carnal fear: it was an undoubted effect of love that *Peter* followed Christ into that danger, as also of a violent perturbation of minde by fear, that he denied him: they that truly love God (by the grace of God) are yet of themselves infirm; because, yet, but partly flesh. Here were three immediate causes of *Peters* falling. 1. Too much confidence in himself. 2. The company of Christs enemies, with whom it is very difficult, not to fall: because he seemeth to correct their errour, who dissenteth from their practice. 3. The wisdom of flesh, here suggesting to himself, what he once spake to Christ speaking of this his passion. Mat. 16. 22. Ἵλεώς σοι, *regard, or favour thy self.*

V. 58. *Man, I am not*] Once fallen, he could not presently recover: the falls of a sinner take away the present sense of sin, and affect the mind with such a stupor, that therein it cannot understand the evil done: so easie is it for the best to fall, so hard to rise again.

V. 59. *About the space of an hour after, another*] Satan (who never vvanteth variety of imployers,) doubleth his charges, and violently followeth his mischievous advantages upon those whom he casteth down: it should enforce the Apostles admonition. 1 Cor. 10. 12. *Wherefore let him that thinketh he standeth, take heed left he fall.*

V. 60. *Peter said, man, I know not what thou sayest*] Here seemeth much difficulty (which hath vvrested some learned pens into very dangerous inconveniences) in the reconciliation of the seeming differences between the Evangelists, relating the same story of Christs convention before the High-Priest, and *Peters* denial, but with some different circumstances: as for example.

1. The three first Evangelists relate all as acted before *Caiphas*, to whom Christ was led. Mat. 26. 57.

2. That *Peter followed him thither.* Mat. 26. 58. and warmed himself there, Mark 14. 54. Luke 22. 55.

3. That they stroke Christ in *Caiphas* presence. Mark 14. 65. Mat. 26. 64. and here v. 63.

4. That two maids accused *Peter.* Mat. 26. 69. 71. Mark 14. 66, 69. but here verse 58. another man said: which was the second charge.

5. That John 18. 24. saying, *Annas* had sent him bound to *Caiphas*; yet he saith v. 25. *Simon Peter* stood and warmed himself: and then upon a second charge denied Christ, and upon a third v. 26, 27. that he denied a third time.

For the reconciliation of these seeming difficulties, we must know. 1. That all the word of God is infallibly true, and such as there cannot be any errour or falshood in it. 2. That one of the Evangelists recieveth some things, which another, or all the rest omitted. So that, all that which they or any of them wrote, is certainly true, though neither any one, nor all of them wrote all that which was true. See John 20. 3. and 21. 25. for instance: John wrote concerning Christs being carried to *Annas first*, (John 18. 13.) who was father-in-law to *Caiphas* (which *Caiphas* was High Priest, that is suffragan to *Annas* the High Priest. (See on John 18. 13. the same year.) this, the other three Evangelists omit: but relate the main actions, without this circumstance. 3. They also relate *Peters* following of Christ into the High Priests hall: Mark and this Evangelist, speak of warming himself; but omit the place, *Annas hall*, which John mentioneth: also John speaketh of his standing and warming himself; which circumstance appertaineth to that part of the story which was acted in *Annas hall*, except we shall say that *Malcus* charge was against him standing by a second mentioned fire in *Caiphas hall* also: there being the same reason for a fire in that place as well as the other. 4. That John saith Christ was stricken in *Annas* house John 18. 22. but the rest relate it as done in *Caiphas hall*: either those Evangelists observe not the circumstances and order of the story (omitting, that he was first carried to *Annas*, which John relateth (contented to historize the things themselves: or else, which is possible, they did twice strike Jesus: so John saweth the occasion was, their ill taking the manner of his answering the High Priest *Annas*, John 18. 22. but the other Evangelists relate to the matter of his answer (Mat. 26. 64, &c. Mark 14. 62. &c.) as the end of their smiting him, and the occasion subordinate thereto: that is, their blind-folding him, and bidding him prophesie who stroke him: because the people esteemed him a Prophet. 5. That Matthew and Mark say *two maides* accused *Peter*, the first, and second time, but Luke 22. 58. it is said, that first a maid, and then a man charged him: both are true; and John 18. 25. it is clearly reconciled, where mentioning the second charge he saith, *ἄλλος, they had*; that is the maid, and a man at least, it may be with some others also; so *Matthew* and *Mark*, mention the woman in the second charge: and this Evangelist mentioneth the man; but *John* signifieth both, if not divers others. 6 That after *John* said *Annas sent him bound to Caiphas*) he recordeth the second denial, it maketh not that this second denial was at *Caiphas* (the surrogates) house: for who knoweth not the many *anticipations* in sacred histories; wherein that is not first set down, which was first acted; as so, that is not always to be understood, to be first in time, which is first set down in the series of a story: understand therefore the two first denials to have been at *Annas* house, and the last at *Caiphas* house, whence he went out and wept bitterly; for between the two first; and the last denial, verse 59. it evidently appeareth, that there was about an hours space: and this last denial was occasioned by *Malchus* (vvhose ear *Peter* had cut off) his charge: which the other Evangelists omit, as also their carrying him to *Annas*; and his sending him bound to *Caiphas*; which John recordeth, John 18. 13.

the Cock crew] *Peter* could not take warning by the word and prednotition of Christ himself: but hearing the cock crow, he came to himself and remembred: that stayed him not from sin; this occasioned his repentance: in the first, Christ left him to himself; the sense and sad expetience of his own disability to resist a temptation: in the second, he minded him of the signal whereof he foretold him. The most powerful means cannot awake the sinner, untill Gods remembring spirit make them effectual; the least shall, where he so doth.

V. 61. *Then the Lord turned back and looked on Peter*] He looked back as *Theophylaill* faith, ἀνεβλέψαν with a benigne aspect: then *Peter* remembred; forgetting Christs words he fell; but recalling them to mind, he repented.

before the cock crow] Mat. 26. 34. John 13. 38.

V. 62. *went out and wept bitterly*] This was the effect of his sight, detestation of his sin, and grief that he had so offended a gracious God: we read that he wept, we read not that he satisfied: God accepteth the sole merit of Christ for a full satisfaction for our sins, but yet he justly requireth our repentance, that his mercy may have place: repentance is the key to the kingdom of grace. See Mat 3. 2. Mat 4 17. Such is Gods mercy and patience (as *Prosper* fore-cited faith) *quia parcit contemptus, parcit etiam negantes*; where in being contemned, yea being denied, he spareth, and forgives.

V. 63. *mocked him*] Mat. 26. 67. Mark 14. 65 John 18. 22. מלגיץ whereof the word here used is, properly signifieth, to jest childishly; or foolishly; or that which the Hebrews expresse by קלס *kalas*. which in its first signification importing, *to praise*, by an *antiphrasis* signifieth, in *Hitpael, derisit, subsannavit*, he jeered, which is a scoffing by seeming to admire, praise or approve him whom he derideth: or by some disgraceful term, as 2 Kings 2. 23. so: חלל *halal*, among other significations, importeth a doing or saying something in scorn and contempt: so saith *Theophylaill*; ὃ δὲ ποιοῦσιν ἐμπαίζοντες καὶ ἐξευδοκιμοῦντες καὶ ἐνεύφημοῦντες, the Lord of the Prophets, is mocked as a false Prophet; or an impostor.

V. 64. *prophesie, who is it that smote thee*] With these scoffing blasphemies they insult; because the people honoured him as a Prophet.

V. 65. *blasphemously spake they, &c.*] See on verse 70. possibly some saying that he was a glutton, wine-drinker, and friend of publicans and sinners, as chap. 7. 35. others that he had formerly cast out devills by *Beelzebub*, (chap 11. 15.) why now failed him, so that he could non deliver himself from punishment, now they had apprehended him: another, that he was no Prophet who would not foresee his own dangers, and deliver himself from them; that he had but deceived foolish people, &c. Satan was witty to invent blaspemous suggestions, and they malicious to apprehend and utter them; all which Jesus heard, and patiently endured in his sufferings for our sins.

V. 66. *as soon as it was day*] Mat. 27. 1. Mark 15. 1 John 18. 28. so industrious is malice, Satan will not let the wicked, his servants, sleep when any mischief is to be done, but sits heavy on their

eyes

eyes at Church, or when they should rise to go to it, for fear they might be moved to faith and repentance, and so he should loose them, and their service.

into their counsell] Their consistory, or *Sanhedrim*; which fate about matters of religion. Mat. 5. 22. Mat. 26. 3. thus would they colour their malice with shews of justice and legall proceeding.

V. 67 *art thou the Christ?*] The expected Messias, promised by the Prophets; the King of Israel, as they disciples believe? thus they hypocritically and captiously ask, not with any intent to believe the truth; but to find something whereof to accuse, and condemn him as an enemy of *Cæsar*, or blasphemer of God.

If I tell you, you will not believe] You, who would not believe for so many miracles as you have seen me do, will not believe my words; unbelievers are sometimes importunate to hear the word, which shall serve onely to condemn their disobedience and unbelief. See Jer. 42. 1, 3. Jer. 43. 2. and 44. 16.

V. 68. *you will not answer me*] See chap. 20. 3, 4. 7. 17. 44. you will not be instructed, being resolved, not to put my cause on truth; and evincing reason, but violence.

we let me go] You are already resolved to destroy me.

V. 69. *Hereafter shall the Son of man*] Mat. 26. 64. Mark 14. 62 at his second coming, he whom you now judge and condemn as a malefactour, shall judge you; though you destroy this life, he shall live again in heavenly Majesty and glory.

at the right hand] In the power and glory of his heavenly kingdom. Hebr. 1. 3. and 8. 1.

V. 70. *Art thou then the Son of God*] As if in blasphemous scorn they said; *thou* Carpenters son; *thou* friend of Publicans and sinners: *thou* prophaner of sabbaths: *thou* the Son of God? See verse 65.

ye say that I am] That is, I am. Mark 14 62. or, you say the truth, for I am so.

V. 71. *What need we any further, &c.*] The Syriack readeth, *what need we* (חוב) *again*; as the Hebr. עוד *hod* importeth, *any addition*, or a second time; for they had in the night sought for witnesse against him, but found none: for *many bare false witnesse against him but their witnesse agreed not together*. Mark 14. 55, 56. as if they said, we had before, and have enough against him now; for he professeth himself the Son of God: The wicked think the very profession of the truth of Christ evidence enough to condemn the professours thereof.

CHAP. XXIII.

Verse 1. *And the whole multitude*] Mat. 27. 2. Mark 15. 1. 1 John 18. 28. when they supposed they had enough now to perswade *Pilate* to condemn him to death, which themselves, had great will, but no power to do, in prosecution of their malicious desire to destroy him; the multitude of those that were in the councell, and the attendants thereon (the Priests, Elders, Scribes, &c.) none would be absent.

unto Pilate] The Romans deputy, and chief governour of that province; who had power of judicature in matters capitall, which the Romans permitted not the Jews.

V. 2. *perverting the nation*] See Acts 17. 7. by new pernicious doctrines seducing the people, perswading them against the divine law, and institutions of God by Moses.

forbidding to give tribute to Cæsar] This was a false calumny, as appeareth, Mat. 17. 27. & 22. 21. (as was the former) and here chap. 20. 25. but this they said, that they might engage *Pilate* the Roman deputy, in their impious quarrell. See Isaiah 53. 2. John 6. 15.

Christ a King] *Gr.* an annointed King; Syriack that he was the King Messias, they took that for granted (which was most untrue) that the Messias should have an external and secular kingdom, glorious for wealth, armies and victories: and that under him they should be delivered from all other powers, or jurisdictions; by this complaint to *Pilate*, they laboured to intimate, that the interest of Cæsar was highly concerned, by Jesus pressing himself to be a king, and the Messias, or by any of the Jews believing the same.

V. 3. *Pilate asked him*] Mat. 27. 11, Mark 15. 2. John 18. 33.

art thou the King of the Jewes?] He asked him not whether he perverted the nation, or forbad men to pay tribute to *Cæsar*: it is likely that he being a vigilant deputy, had his intelligence and information concerning Christ: the rather for that the Herodians went with the Pharisees to catch him in this point. See Mat. 22 16. &c. who, if he had denyed the right of *Cæsar*, would quickly have informed against him: nor doth he mention the third cavil, as suspecting him of competition for his deputy-ship; because he knew him to be poor, unatmed, and a contemner of secular honours; but to satisfie the impious Jews, left by any malicious complaint to *Cæsar*, they should have beporten him trouble.

thou sayest it] See on John 18 37. have no need to affirm it, seeing thou sayest it; thou answerest thy self for me.

V. 4. *Then said Pilate*] After he had examined him in the Pretory he given the Jews there attending, this answer at the door; I find no fault in him worthy of death, as you suggest.

V. 5. *they were more fierce*] They grew more violent: as the Syriack hath it, *they cryed out upon him*: thinking by violence to prevail, seeing by right and equity they could not.

beginning from Galilee] They mention Galilee, partly to minde him of the sedition there formerly bred: and partly to intimate that *Herod* might finde some dangerous advantage against him, in case he should not hearken to their information concerning the maintenance of *Cæsars* right.

V. 6. *a Galilean*] That is, a native, or an inhabitant of Galilee, and so of *Herods* jurisdiction.

V. 7. *he sent him to Herod*] As to acquit himself of him; so to ingratiate with *Herod*: this was *Herod Antipas*; the murderer of *John Baptist*. Chap. 3. 19, 20. *Herod* the great his son. Mat. 2.

was at Jerusalem at that time] In those dayes of the Passover, *Herod* was at Jerusalem, at the feast. See Exod. 23. 17.

V. 8. *he had heard many things of him*] See on Mat. 14. 1.

hoped to have seen some miracle] He rejoyced that *Pilate* so much honoured him, as to send him one that had done so many admirable works: as also in hope to satisfie his own curiosity, in seeing some miracle done: so do impious men abuse the holy power of God, as if it were some scenical spectacle, ordained for admiration, and pastime.

V. 9. *he answered him nothing*] He knew *Herod* asked not with any intent to be converted; but for his curiosity, which Christ would not satisfie.

V. 10 *accused him*] Wickednesse is ever jealous: they fearing left Christ might satisfie and ingratiate with *Herod*, and so escape their fury who had resolved to destroy him: they repeat to *Herod* those things whereof they had accused him before *Pilate*: the more admirable was Jesus present silence, verse 9. who neither by the presence of so great a Prince, nor the importunate malice of his enemies, was moved to answer any thing.

V. 11. *a gorgeous robe*] Rich and honourable clothes, which they put on him in scorn. *Gr.* λαμπρὸν ἐσθῆτα *zecburitho*, *skarlet* κατακόκκινον. Mat. 27 28. *a skarlet robe*. So Hebr. 9. 19. *skarlet wool*; all this in derision, because Jesus would not satisfie *Herods* vain desires, in shewing some signe; had he found him guilty, he would otherways have proceeded against him; this injury they did him, because the Jews accused him of affecting a kingdome.

V. 12. *Pilate and Herod were made friends*] It seemeth their former contest was about jurisdiction. See chap. 13. 1. which *Pilate* in this instance salving, ambitious *Herod* was satisfied: cured friendship and unhappy peace is that, which is made to the injury of Christ: nor was this blasphemous scoffing of *Herod* long unrevenged; as *Josephus* writeth *Antiq. Jud. l.* 18. c. 9. being accused to *Caius Cæsar*, he was by him put out of his kingdom, or *Tetrarchie*, and his goods given to *Agrippa*; himself condemned to perpetual banishment into *Lions in France* (some say into *Spain*) he died with grief.

V. 13. *called together the chief Priests*] Their *Sanhedrin* or great council.

V. 14. *no fault in this man*] This heathens justifying Christ, condemned the Jews malice against him.

V. 16. *I will therefore chastise him, &c.*] Mat. 27. 26. Mark 15. 15. John 19. 1. Offences not capital, the Roman presidents used so to punish with stripes, or scourging: this *Pilate* would have done to appease the Jews rage: he had not learned, that we may not do evil, that good may come thereof. Rom. 3. 8. much lesse may we do evil to avoyd evil: he ought to have defended the innocent, and to have delivered him: but once declining from justice, he fell to that impious compliance with the Jews malice, which was against justice, and the testimony of his own conscience.

V. 17. *for of neeessity*] Of custom granted them by the Romans. See Mat. 27. 15. Mark 15. 6. John 18. 39.

V. 18. *they cryed out all*] That is, the generality: Israel the now peculiar people of God, rageth and thirsteth for the holy blood of Christ; *Pilate* the heathen abhorreth such cruel injustice. See 1. How easily an holy people may be misled, or degenerate, 2. What trust there is in fickle multitudes, who so quickly can change their *Hosanna's* to *Jerucifige's*. 3. Whether enraged malice will carry men, making professours of truth do that which sober heathens loath and are ashamed of?

V. 19. *for a certain sedition, &c.*] See on Mat. 27. 16.

V. 20. *willing to release Jesus*] See on Mat. 27. 17.

V. 21. *but they cryed saying crucifie him*] The vehemency of their impious desires, causeth them to double their cryes, to make the voyce seem the stronger: thus wicked men use to second their sins with greater and greater wickednesse.

V. 22. *the third time*] Peter, for fear denied Christ three times, and yet repented; *Pilate* three times justified Christ, and yet for popular favour condemned him: it may teach us, neither to despair if we repent, nor to presume though we have begun well.

V. 23. *the ev Priests prevailed*] These voyces overswayed *Pilates* conscience. Some Greek copies have not ἡ ἀφωνίας ---- but the best generally have, the Syr. have it, *& ingens erat vox eorum, & summotum facerdotum*, noting a danger of, and propensity to some uproare, if they were not satisfied with the blood of Jesus.

V. 24. *Pilate*

V. 24. *Pilate gave sentence*] Or consented: neither according to law, conscience, nor custome, but to please the people: possibly he thought to avoyd an insurrection hereby, but this injustice followed him: for about seven years after, being banished to *Lyons*, and reduced to miserable straits, he slew himself.

V. 25. *Jesus to their will*] That is, to crucifie and do what they would with him. See Mat. 27. 26.

V. 26. *as they led him away*] Mat. 27. 32. Mark 15. 21. out of the city to *Calvary*. See Hebr. 13. 12.

they laid hold upon Simon a Syrenian] That is, the souldiers took him to carry the crosse of Christ: there are many *Simons* mentioned in the Gospel; *Simon Peter*. Mat. 10. 2. *Simon the Canaanite*. Mat. 13. 4. *Simon the leper*. Mat. 26. 6. *Simon father of Judas Iscariot*. John 13. 2. *Simon the tanner*. Acts 9. 43. *Simon Zelotes* Acts 1. 13. *Simon Magus*. Acts 8. 9. *Simon Niger*. Acts 13. 1. *Simon of Cyrene*; there were two cities of this name, one in Lybia. Acts 2. 10. the other in Assyria, called קיר *Kir*. 2 Kings 16. 9. Amos 9. 7. that is, as *Hierom* there interpreteth *Cyrene*. See *Plin. l.* 5. *c.* 5. *Strabo. l.* 17. *Ammian. Marcellin. l.* 22. *hist. de Passor. aforip. Augustino*. Here *Simon* the Cyrenian; that is, Σίμων Κυρήνης *Suidas*. *Simon* a man of Cyrene, father of *Alexander* and *Rufus*. Mark 15. 21. Christ first bare his crosse, but as they went between the *Pretorie* and *Calvary*, they met with this *Simon* coming out of the countrey. Mark 15. 21. and they compelled him to bear the crosse of Jesus. *Hierom* on Mat. 27. 32. Christ being wearied with watching, stripes, and so long attendance on the varieties of judges, was not able any further to bear such a weight, as being man subject to all infirmities, without sin, to suffer for mans redemption; therefore the next seeming-strong man they meet, they command him to carry it for him: so he first set up the trophe of his crosse, and then delivered it to the Martyrs to erect it, said *Ambrosf. in Luc. l.* 10. this came to the lot of *Simon* father of *Alexander* and *Rufus* (which were either Christs disciples, or men well known of them; for of such he seemeth to speak.) Such was the unbridled liberty of the Roman souldiers, under whose command the Jewes then there; which their intestine seditions brought upon them by the quarrels of ambitious *Aristobulus* and *Hircanus*, calling in forreign forces to aid them: So that they who would, according to Gods ordinance maintain the sweet bond of mutual peace, nor obey their superiours, now suffered the grievous insolencies of strangers, ruling over them, in an arbitrary way: the like dissention in the republikes of Greece and Rome, have found the like event: wee have smarted for the same fault, God grant we do not again.

V. 27. *and of women which bewayled him*] A great multitude followed him: some to insult, some of those of whom the Pharisees spake, John 7. 45. among them many women, some who believed in him: and because they are usually more compassionate, them Christ admonisheth to weep for themselves, for the imminent destruction which would be most grievous to them.

V. 28. *daughters of Jerusalem*] Women of Jerusalem; it is an Hebraisme. Frequent in Scripture. See 2 Kings 19. 21. Isa. 37. 22. Lam. 2. 13. 15. Mich. 4. 8. &c.

weep not for me, but weep for your selves] He refateth in this prohibition, as to the supream cause of his present passion (Gods counsell and his compliance thereto) so also to the end thereof, Gods glory; his exaltation to Gods right hand, and mans salvation hereby accomplished: in his admonition he poineeth at the fad calamity in their siege by the sword, pestilence, and famine, so grievous, that mothers should eat their own dear children.

V. 29. *The dayes are coming*] In the destruction of Jerusalem by the Roman. You now insulting over my afflictions, think your selves safe and well, because your governors have their will to destroy me, but alas a terrible revenge followeth, and is now at hand.

blessed are the barren] He further describeth the bitter sorrow of that tender sex in publick calamities, more afflicted with their helpless childrens sufferings, than their own.

V. 30. *then they shall begin, &c.*] See Isaiah 2. 19. Hos. 10. 8. Rev. 6. 16. that is, then they shall too late say; in their fear and inevitable calamity.

fall on us] He expresseth the passion of men in extream agonies, wishing rather to dye speedily, than to live in the lingring misery of famine: or desiring rather any ways to hide themselves, than to be exposed to publick ruine.

V. 31. *For if they do these things, &c.*] He compareth himself to a green tree, lesse combustible and apt to take fire? and the Jews to a dry tree: as if he said; if so severe be the fire of Gods judgement, and the rage of men permitted to execute the same on me, who have no sinne, and matter of punishment in my self, but onely as I stand in the place of sinners: what shall become of those vessels of wrath. (Rom. 9. 22.) the Jews who have in them such abundant matter of condemnation? in this the more, because they now crucifie their Saviour and Lord of life. See Isaiah 5. 24. and 33 11. & 47. 14. Obad. 1. 18. Mal. 4. 1. the sum of this proverbial manner of speaking is, if judgment be so heavy on me, in whom they can find no fault, what shall they suffer who are the smell of Gods wrath? 1 Pet. 4. 17.

V. 32. *and there were also*] Mat. 27. 38. Isaiah 53. 12.

two other malefactours] Two other men which were malefactours; so that not only on the crosse; which *Mark* noteth, chap. 15. 28. but also in his leading out, was fulfilled that which Jesus foretold, chap. 22. 37. out of Isaiah 53. 12. and he was reckoned among the transgressours.

V. 33. *is called Calvarie*] Or the place of a skull, Mat. 27. 33 Mark 15. 22 John 19 17. See note there, and *Drus. ad voc. N.T.*

there they crucified him] It was then in use the most ignominious death. See Hebr. 2.

V. 34. *Father forgive them*] Acts 7. 60. Acts 3. 17. Being now in such intense torments, so pursued in death, with the implacable malice of his undeserved enemies, before he provided for his weeping Mother (John 19. 26, 27.) he prayeth for his enemies: there is no temporal thing of so great importance as saving of souls: Christ taught us to love our enemies, not onely by precept, Mat. 5. 44. but here, by his most admirable example thus began he on the Crosse, to shew himself not only a Redeemer by his bloodshed, but also a Mediatour by his intercession, the effect of this prayer appeared, Acts 2. 36. in *Peters* Sermon (addressed to them who had crucified the Lord of life) and the conversion of his auditors added to the Church that day. See also Acts 4. 4. Acts 6. 7. So that by the mercy of God, they who in their ignorance impiously shed the blood of Jesus, in the mystery, through faith, drank the same to their salvation.

V. 35. *derided him*] See on ch. 16. 14. This was an addition of sorrow to his passion, that all sorts of Jews despised him, insulting over him: all this was that our sin (who fell by *Adams* ambition) might thus be expiated, by the bitter ignominy of Christs passion.

the chosen of God] This is an *epithete* and title of the *Messias*. See Isaiah 42. 1.

V. 36. *offering him vinegar*] Mixed with Myrrhe and Gall. See on John 19. 29. herein was fulfilled that which was spoken. Psal. 69. 21.

V. 37. *if thou be the king of the Jewes*] That is, the *Messias* whom the Jewes expected to deliver them: this also they insultingly speak, implyedly charging him with vain ambition and usurpation of regality, and name of a King; being (as they thought) not able to deliver himself from the power of the Romans,

V. 38. *a superscription*] See on Mat. 27. 37. a title, or cause of his death, *Augustine epist.* 8, So Mark 15. 26. and Mat. 27. 37. to make the spectators believe that he was therefore condemned and crucified, because he affected the kingdom of *Israel*. *Pilate* finding no fault in him, set down this in place of an accusation, which yet the Jewes (suspecting it, might reflect on their reputation) quarrelled at, John 19. 21.

Greek, and Latine, and Hebrew] That the thing which concerned all Nations, might thereby be divulged to all. To the East by the *Hebrew*, to the South by the *Greek*, to the West by the *Latine*: This was necessary in regard of the present confluence of people to the feast at *Jerusalem*, from all Nations, John 12. 20. There were Proselytes of all Nations, and Jewes of the dispersion among the Gentiles, who (though born of jewish parents) yet spake the tongue of that people among whom they had been born and bred. See Acts 2. 8.

V. 39. *were hanged*] Being nailed to the Crosse, as the Roman manner of execution then was.

V. 40. *doest not thou fear God*] Doth not the punishment thou suffersest, cause thee to fear God, whose hand hath thus overtaken thee? It is a desperate condition in the bitter effects of sin, not to be sensible of the cause thereof. However the prosperous securely and inconsiderately contemn the judgements of God, yet doest not thou now under the heavy burden thereof, fear an intolerable accession thereto, whom neither present torments, nor bitter death, under whose arests thou art, any thing amendeth? it was a great addition to *Asa's* sin, that in his disease he sought not unto the Lord ---- 2 Chron. 26. 12.

V. 41. *but this man hath done nothing amisse*] *Greg. hom.* 22. *in Evang.* he suffered without sinne, that which we suffer for, and with sin.

V. 42. *Lord remember me*] When thou comest into thy glory, receive me to mercy as one of thine. Remember not my sin (so Psal. 25. 7.) but accomplish thy mercy which thou hast now begun to shew me in my conversion. Remember me when thou comest into that state of blessednesse which thou hast purchased, unto which thou art going from the Crosse, that I may follow thee into that blessednesse: here was a rare and excellent faith apprehending the merit of Christ for his salvation: he believeth him to be the Saviour, whom men condemned as a malefactour, whom the tormenters crucified, the impious Jewes derided, now dying, to mans sense, forsaken of God; in this doleful state and posture he believed him to be the holy Son of God, able to save in death, the disciples forsook him, *Peter* forswear all acquaintance with him; but this poor convert acknowledged him dying to be the Lord of life: true faith hath peircing eyes, seeing the glory and kingdom of Christ through the dark ignominy of the Crosse,

V. 43. *to*

V. 43. *To day thou shalt be with me, &c.*] This day thou shalt be with me in Heaven. See 2 Cor. 12. 2,4. Rev. 2. 7. By the Garden of Paradise where *Adam* was placed in his state of innocencyis signified here (as elsewhere) the state of eternal beleſſednesse.

V. 44. *about the sixth hour*] See on Mat. 27. 45. Mark 15. 33, about noon. His passion began about nine of the clock in the morning, which was their hour of prayer, and the ordinary hour of the morningSacrifice dayly offered; and ended at the ninth hour, that is about three of the clock in the afternoon: at the time of the evening Sacrifice, Mark 15. 25, 33. and this was the time for the Paſſeover. By this time of the day God foreſhewed the ſufferings of Christ in times evening (the laſt dayes. Hebr. 1. 2. 1 Pet. 1. 19, 20.) about the ſame time of the day when the Paſchal Lamb uſually died. See Exod. 12. 6. בין הערבים *between the two evenings*, that is as the 70. give it πρὸς ἑσπέραν, towards the evening, in the afternoon, before Sun-ſetting. All the forenoon was counted morning, and all the afternoon evening: ſo their later evening began at Sun-ſetting. Joſh. 10. 26, 27,

over all the earth] Or land,

V. 45. *the vail of the temple was rent*] Syr. *the face of the port of the temple*. Gr. καταπέτασμα τοῦ ναοῦ, the *hanging*, which divided (as ſome think) the Holy of Holies, from the holy place: as others, with *Jerome*, the holy place into which the Priests went to officiate, from the outward Court: it is uncertain which was rent now. See *Il. Casaubon exerc. 16. N. 127. Ith. Ituf. prat. l. 1. in* Mat. 27. 51. In this relation *Luke* preposſeſſeth that part of the ſtory, which ſhould hath fallen with Christs giving up the ghoſt, Mat. 27. 50. omitting ſome things which the other Evangeliſts recite. See *Aug. de conſ. Evang. l. 3. c. 19.*

V. 46. *into thy hands I commend, &c.*] Pſal. 31. 5. now holy Father, that I have performed thy will in all things for the redemption of thine elect, it remaineth onely that I commend my ſoul to thy bleſſed keeping, and ſo dye, the Hebrew word אמניך *Emunecha* in the Pſalm ſignifieth (as doth alſo the Greek παραθήκαις, by the 70. and ſo here uſed) ſo to commend as a thing ſafely depoſited. 1 Pet 4. 19 Luke 12. 48. 2 Tim. 2. 2. to teach us confidence in our deaths, when we commend our ſoules into the merciful hands of God, we but depoſit them in the hand cuſtody of a faithful ſequeſtration, who will in the time appointed faithfully reſtore them again, and we ſhall riſe to life eternal.

he gave up the ghoſt] Mat. 27. 50. He died, It appeareth that this his bitter paſſion on the Croſs laſted full ſix houres. For Mark 15. 25. it is expreſſely ſaid----it was the third hour, and they crucified him (the third according to the Jewiſh account; who began their day at Sun-riſing (our ſix of the clock) ſo their third hour anſwered to our nine in the morning, the uſual time of their morning ſacrifice, at which hour Chriſt (thereby prefigured) began to be crucified, and Mark 15. 34, 37 it appeareth that about the ninth hour he died, that anſwered to our three of the clock in the afternoon when the evening ſacrifice was killed: ſo that ſix houres (to wit from nine in the morning to three in the after-noon) he was on the croſſe in torment.

V. 47. *when the centurion* Mat. 27. 54 the Roman Captain, who commanded the ſouldiers who crucified Chriſt.

he glorified God] Convinced in conſcience by that he ſaw, he confeſſed the truth. See Mat 27. 54. See John 7. 17. confeſſing the truth in ſuch caſe is to glorifie God,

V. 48. *ſmote their breaſts*] Chap. 18. 13. As being touch'e at heart for that which they and the reſt had done, in giving their voyces to crucifie Chriſt.

V. 49. *all his acquaintance*] All who were preſent.

ſtood afar off) For fear of the Jewiſh fury, they durſt not appear near him: So was that fulfilled in him, which was written, Pſal. 88. 18.

V. 50. *a man named Joſeph*] Mat. 37. 57. of *Arimathea*, to diſtinguiſh him from others named *Joſeph*, Acts 1. 13. Mat. 1. 18. &c. Some think *Arimathea*, the ſame which is called *Ramah* in mount *Ephraim*, where *Samuel* dwelt, about 20. miles diſtant from *Jeruſalem*, 1 Sam. 1. 1. &c. *Jerom. de loc. Hebraic* calleth it *Armatha Sophim, Unde fuit Joſeph qui in Evangeliis, ab Arimathi eſſe ſcribitur*; whence *Joſeph* was, who in the Goſpels is called *Io ſeph of Arimathea. Matthew* calleth him a rich man, and *Mark* 15. 43. an honourable Counſellour. This Evangeliſt, to Counſellour, addeth the beſt *epithets*, *good and juſt*. All to ſhew how he had the eaſier access to *Pilate*, and the more ready favour to take down the body of Jeſus; which probably a poor obſcure man could not have obtained; he was a Diſciple of Chriſt, John 19. 38.

V. 51. *waited for the kingdom of God*] He looked for the Redeemer, the *Meſſias*, and his kingdom.

V. 52. *begged the body, &c.*] Mat. 27. 58. See Mark 15. 43.

V. 53. *never man before was layed*] Thus Gods providence diſpoſed it; leſt, had he been buried in ſome old Sepulchre, the unbelieving Jewes ſhould have faid after his reſurrection, that it was ſome other riſen from the dead, and not Chriſt. *Ter. in Mat.* 27, Or that he was raiſed again by the vertue of ſome other there interred, as 2 Kings 13. 21.

V. 54. *that day was the preparation, &c.*] Wherein they prepared all neceſſaries for the feaſt, which on the Sabbath they might not do, of which it is here ſaid σαββατου ἐπιφωσκε, that is, did then begin, or drew on; about Sun-ſet, for they began the day at even, the word ἐπιφώσκω properly ſignifieth *illucesco*, to dawn or wax light, as at break of the day, Mat. 28. 1. but here the word is catachreſtically put for *incipiebat*, begun; for their Sabbath began with darkneſs.

V. 55. *and beheld the ſepulchre*] Mat. 27. 61.

V. 56. *according to the commandement*] Which forbad them to do any ſervile work on the Sabbath dayes.

CHAP. XXIV.

Verſe 1. *Upon the firſt day of the week*.] Mat. 28. 1. Mark 16. 1. John 20. 1. which was the firſt day after the firſt Sabbath of the feaſt, which is the Lords day; 1 Cor. 16. 2. Rev 1. 10.

very early in the morning] Mat. 28. 1. Gr. *the deep of the morning*, Mark 16. 2. ſaith λίαν πρωΐ, *very early*, while the Sun was riſing, though not very near the *horizon* (for John 20. 1. it was yet dark) but riſing toward it, as in the dawing and day-break; probably it was dark when they began to ſet out, and much more light before they came to the Sepulchre

they came to the ſepulchre] That is, the women which came with Chriſt from *Galilee*, chap. 23. 55. *Mary Magdalen, Joanna*, and the other *Mary* (verſe 10. and chap. 8. 2. Mat. 28.) that is *Mary* the mother of *James* and *Joſes*, alſo the mother of *Zebedees* children, with many other women, Mat. 27. 55, 56.

V. 2. *ſtone rolled away*] See Mat. 27. 60, 66. concerning which it ſeemeth Mark 16. 3. they were very ſolicitous, for it was very great, and ſo the rowling it away was beyond their ſtength.

V. 3. *entred in*] Into the Sepulchre, which was hewed out of a rock, like ſome vault for arched room, or they entered within the encloſement of the ſepulchre, and ſtooping down looked into it. John 20. 5.

V. 4. *two men ſtood*] That is, two Angels, in the form and habit of men. See Acts 1. 19. Gen. 18. 2. Gen. 19. 5.

in ſhining garments] Of an extraordinary and heavenly luſtre. The word ἀστραπτω, ſignifieth to lighten, *Vatablus* interpreteth here by *inſtar fulguris relucentibus*. *Beza*: *Veſtibus fulguratibus*; ſhining like lightning.

V. 5. *bowed down their faces*] As we uſe in aſtonihment and feare.

they ſaid] The Angels faid this unto them.

the living] Him, (that is Chriſt) who liveth.

V. 6. *he is not here*] The humanity of Chriſt is definite, and his body circumſcribed, & therefore cannot be in more places at once,

remember how he ſpake unto you] Chriſt had foretold them of his death and reſurrection, Mat. 17. 22. Mark 9. 31. John 9. 22. And theſe women were among the Diſciples, but underſtood not, or forgat what they had heard concerning theſe things; now the Angels mind them hereof, that conſidering that nothing had befalne Chriſt but that which his ſelf had foretold them, they might beleeve that he was riſen from the dead.

V. 7. *Son of man muſt be delivered, &c.*] Mat. 17. 22.

and be crucified] Mat. 17. 23.

V. 8. *they remembred his words*] That is, theſe words which Chriſt ſpake to them in *Galilee*. Mat. 17. 22.

V. 9. *and told all theſe things*] Mat. 28. 8.

V. 10. *Joanna and Mary*] Chap. 8. 3. Μαρία Ἰακώβου, Mother, or Wife of *James*, as *Druſius* thinketh. See on Mat. 10. 3.

V. 11. *ſeemed to them as idle talke*] Gr. ἐφάνη τὰ ῥήματα, *coram, in conſpectu eorum*, as Luke 1. 6. So the Syriack קדמוהי *in oculis eorum*----*before them*: it is an Hebrew phraſe importing, *to them*, or their underſtanding: that is to the Apoſtles, and others which heard theſe things ἀδολεσχία, *nuga, inepitia*, vain rumours, or womens tales: *Theophylact* interpreteth λῆρον, to dote; Syr. שטוא *ſtoniotho, deliramenta*: of the Hebr. שנה *ſhana*, the Syr. שטא, *mentatus fuit mente, inſanivit*, See 1 Sam. 21. 13. Prov. 24. 21. ſo John 10. 20. for which the Gr. have μαίνεται----*he is mad*: the Syr. readeth משטא שנא *nimeſtno ſheno, & inſaniendo inſanit, he altogether mad*. Thus ſeemed the womans relation to the Apoſtles, *velut agri inſomnia*, as feverish dreams: ſuppoſing them either deluded by ſome appariition, or ſome fantacies begotten of their over fears: note here, how ſlowly the ſeeds of faith take in the thoughts of fleſh and blood: we eaſily beleeve fables, but hardly truth, however taught or teſtified.

V. 12. *then aroſe Peter*] John 20. 6. Though *Peter* had, out of much infirmity denied Chriſt, yet he returned to his old love and zeal to him again: ſuch is their condition who ſin not of malice, but infirmity: *John* ran with *Peter* to the ſepulchre, John 20. 3, 4. where they diligently examine all circumſtances, they ran with fervent deſire of ſatisfying themſelves concerning the report, but with unequall ſtrength: *John* out-ran *Peter*, but *Peter* firſt entred the ſepulchre.

V. 13. *and behold two of them went*] Mark 16. 12. Two Diſciples, one is mentioned ver. 9. not among the eleven, but as comprehended under thoſe words of the ſame text, τοῖς ἑνδεκα----to the reſt, of the diſciples (for the eleven, are before expreſſely mentioned) and named *Cleopas*, v. 18. whoſe wife ſtood by the Croſs, John 19. 25. Who the other was, is uncertain. *Theoph.* ſaith ſome ſay it was *Luke. Epiphanius*

nius l. 1. hereſ. 23. 6. ſaith, Chriſt appeared to *Nathanael* and *Cleopas*. It is ſo uncertain who it was, becauſe he is not named.

called Emaus] *Jerom. de loc. Hebr.* ſaith it was the place where *Cleopas* dwelt: It was a little old Town which the *Romans* afterward called *Nicopolis*. See *Jerom. Tom. 1. Epitaph. Paul.* The Evangeliſt ſeemeth not to recite it for any excellency of the place, but for the certainty of the Hiſtory.

about threeſcore furlongs] About ſeven miles and an half.

V. 14. *talked together*] As it commonly cometh to paſſe when ſom: extraordinary accident amuſeth them.

which had happened] Concerning Chriſt, his death and reſurrection reported by the women, and poſſibly many other things concerning the ſame, which had ſo filled their hearts with ſorrow, and poſſeſſed their minds with a ſtraſtuant deſire of knowing what theſe things would at laſt come to, that they could hardly intend to think or ſpeak of any thing elſe: probably they lamented the Jews unworthy uſage of him whom they loved and honoured, as principally their loſſe of a Maſter ſo incomparably excellent.

V. 15. *while they communed*] Filled with grief they eaſe their mindes, by talking of their yet ſuppoſed dead Maſter: nor could the barbarous ingratitude of the Jews towards Chriſt, and his ſufferings; neither the admirable works which they had ſeen him do, eaſily fall out of their mindes: now therefore he evidently fulfilleth that promiſe, Mat. 18. 20. then in a bodily preſence, which he now doth by a ſpiritual; like a Traveller by the way he joyneth with them in company.

V. 16. *but their eyes were holden*] So hindred by the power and providence of God, that they could not know him. See John 20. 14. and 21. 4. in which ſenſe the Syriac ſaith, their eyes were ſhut: So *Mary Magdalen* ſaw him in the Garden but knew him not. So were theſe mens eyes held, not, that they ſaw no form, but that they miſtook the true. For though Chriſt had now a glorified body, freed from all human neceſſities; yet was and is it a true body; which he really ſhewed to the witneſſes thereto appointed: his ſtate of glory gave immortality, it took not away nature.

V. 17. *and are ſo ſad*] σκυθρωποί, ſower countenanced, as Mat. 6. 16. So men uſe to look in ſorrow.

V. 18. *named Cleophas*] See on verſe 13. This ſeemeth to be none of the Apoſtles: for verſe 33. theſe men came the ſame hour to *Jeruſalem* and *found the eleven gathered together*, and them that were with them: neither could the other here mentioned, be *Luke*, as may appear, if we conſider the preface of the Acts of the Apoſtles.

art thou onely a ſtranger] The things they talked of were ſo publick, that it ſeemed ſtrange to them, that any man near Jeruſalem could be ignorant thereof.

V. 19. *mighty in word and deed*] Powerful in divine Doctrine and miracles. See Acts 7. 22.

before God] Approved for ſuch of God, and the conſciences of all good men. See Luke 2. 52.

V. 20. *chief prieſts and rulers*] For they did that evil; who ſet on others to do it; the people cryed *crucifie him*, but *per Sacerdotum perſuaſionem*. *Bernard. de duob. diſcip. &c.* by the perſwaſion of the Priests: so true is that of *Gregory Nazianzen orat. 1.* ὁ δῆμος ὅτιν ῥᾴστον, ὡς τὰ χαυνόδοξα κακοῦν: there is nothing ſo eaſie as to be made wicked, though no body lead or teach us.

V. 21. *but we truſted*] We hoped: they yet underſtood not what was the deliverance which Chriſt purchaſed for the elect, but looked for ſome worldly kingdom, and therein deliverance from the power of the *Romans*.

V. 22. *women of our company*] Of Chriſts diſciples. See v. 1.

made us aſtoniſhed] This ſeeteth out their ſlownesse to beleeve: ſo far were they from any compact in the matter of the Goſpel which they preached to the World; that after many inſtructions by Chriſt concerning his riſing again the third day, and the event it ſelf ſeemed frightening the truth thereof, their ſelves were very hardly brought to beleeve it.

V. 23. *found not his body, &c.*] See verſe 3, 4.

V. 24. *certain of them which*] *Peter* and *John*, this was ſufficient confirmation of the Womens teſtimony, ſo that their unbelief was ſtrange, conſidering that they had the Word of Chriſt to forewarn them, the Womens, the two Diſciples, and the Angels teſtimony to aſſure them of the ſame: no wonder that Chriſt reproved their incredulity and hardneſſe of heart, Mark 16. 14.

V. 25. *O fools and ſlow of heart*] ὦ ἄνοητοι: Syriac, *O mindleſſe men*: it is indeed the greateſt fooliſhneſſe, rather to beleeve our own reaſon than Gods Oracles. Chriſt hitherto ſpake to them in the perſon of a ſtranger; that ſeeming to ſpeak in another mans cauſe, he might the better perſwade them; and that they being not onely *Iſraelites*, but alſo Chriſts Diſciples, might be aſhamed of their unbelief; in that a ſeeming ſtranger not onely beleeved, but was able to convince their unbelief, by evident teſtimonies of the Prophets.

V. 26. *ought not Chriſt*] See 1 Pet. 1. 11. Chriſt, knowing their thoughts, cureth their unbelief, by that which they took for a ground thereof: they thought he could not riſe again, neither be the *Meſſias* promiſed by the Prophets, who ſuffered an ignominious death, by their hands whom (if he were the *Meſſias*) he came to ſave. Chriſt will therefore ſhew them out of the Prophets, that Chriſt the true *Meſſias*, promiſed by the Prophets, ought to ſuffer thoſe very things, which alſo were foretold by the Prophets: and that they ought not to look ſo much on the Jews malice and injuſtice, as on Gods decree, who had ſo appointed it for mans redemption, and foretold it for our confirmation. This (*ought not*) relateth to the predictions concerning it: as if he had ſaid; Did not the Prophets foretel it? muſt not their words be true? See on Matth 26. 54.

and to enter into his glory] This he ſaith to comfort their drooping mindes, who ſaid, verſe 21. *we truſted that it had been he.*

V. 27. *and beginning at Moſes*] He began to interpret that which was written of Chriſt by *Moſes*; and that which the law prefigured concerning him: as alſo the writings of the ſucceeding Prophets. See verſe 44.

V. 28. *nigh unto the village*] That is, unto *Emaus*.

he made as though] He ſeemed to them prepared and reſolved to go: Gre. προσποιεῖτο; *præſe ferebat*; either going forward, or by ſome geſture of taking leave of them: this did Jeſus, not to deceive, but to give them an occaſion of inviting him to ſtay with them, that he might opportunly manifeſt himſelf unto them.

V. 29. *they conſtrained him*] They over-intreated him by their importunity, they compelled him by entreaty, not by violence; for they urged that it was neer night: probably, as *Jerom* ſaith, *Cleophas* entertained him at his own houſe, whom he found ſo expert in the Prophets; his heart burning in him with muſing who this ſhould be, who ſo admirably diſcourſed of theſe things.

V. 30. *and bleſſed it*] According to the cuſtom of the Jewes, among whom the Maſter of the family, or chief man of the company, gave thanks, or prayed; and then diſtributed the bread, or carved to all the company. See Matth. 14. 19. It is probable that Chriſt uſed ſome accuſtomed form of thankfulneſſe, or elſe ſome other action or geſture, by which theſe men knew him again, verſe 35.

V. 31. *vaniſhed out of their ſight*] Or ceaſed to be ſeen of them; by a miraculous and unuſual manner they loſt ſight of him.

V. 32. *did not our hearts burn*] Were we not inwardly moved, as by a divine fervour of Gods Spirit? it intimateth a ſoveraign power and authority in the words of Chriſt. See Mat. 7. 29. John 7. 47. Pſal. 45. 2. Pſal. 39. 4. This ſheweth that they were terrified and thoughtful, as v. 37, 38. in which the ſudden recourſe of the vital ſpirits to their fountain the heart, uſe (as it were by thronging it) to make it hot and throbbing with extraordinary pulſes.

V. 33. *and they roſe up the ſame hour*] Conſidering the ſorrow into which the Diſciples were now plunged, they thought long to comfort them, by aſſuring them that Chriſt was riſen from the dead: therefore leaving their own preſent affairs and reſt, they intend that which was far more neceſſary: ſuch was their joy, and deſire to communicate the ſame to others: All private intereſt muſt give place to Gods honour, and the comfort and ſalvation of ſouls. Nor may we therein defer that until to morrow which can be done to day.

V. 34. *ſaying, the Lord is riſen indeed*] It muſt needs be late at night, when theſe two came back after ſupper from *Emaus* to *Jeruſalem* to the diſciples; yet they found them together conferring about the paſſion and reſurrection of Chriſt: and they who came to bring comfort to them, found it of them: thus God rewarded their mutual care to confirm each other: they tel how Chriſt was riſen and appeared to *Cephas*: ſee 1 Cor. 15. 4 that which we read, Mark 16. 13. *neither believed they them*, is to be underſtood diſtributively; as if he ſaid, ſome (as *Thomas*, John 20. 25.) beleeved not yet: but ſome of them beleeved.

V. 35. *what things were done in the way*] Though yet they were not fully ſettled, yet they conferred teſtimonies; ſo confirming each other: ſuch hath its infancy and growth.

V. 36. *as they thus ſpake*] Mark 16. 14. John 20 19.

peace be unto you] It was an uſual manner of ſalutation with them: as we uſe to ſay, *God ſave you* as Chap. 10. 5.

V. 37. *but they were terrified*] Though they now confidently beleeved his reſurrection, yet the ſuddennesſe of his appearing ſtartled them: poſſibly they might think it rather preſented unto them in a viſion; than that Jeſus himſelf, lately crucified, was now ſtanding alive by them: ſo hard is it to beleeve diviſe and certain truths; ſo timerous is unbelief (See Levit 26. 36.) Faith giveth courage or confidence in greateſt dangers (Pſalm 23. 4. Pſalm 46. 3.) but unbelief cauſeth fear, where no fear is. See Mat. 14. 25.

V. 38. *why do thoughts ariſe?*] That is, perplexities, and doubts concerning ſome deluſion.

V. 39. *handle me, &c.*] See John 20. 20 he admitreth the teſtimony of their own ſenſes to aſſure them it was no viſion, or ſpirit; but a true and real body riſen from the dead which they now ſaw: what ever is eſſential to a true body glorified, is yet in Chriſts body: *Fulgentius de fide orthod ad Donat.* ſaith well; If any ſhall ſo preach the truth of the Deity in Chriſt, *ut ejus veram carnem negare contendat, non eſt Chriſtianus catholicus, ſed Hæreticus*,

tica, &c. as that he should strive to deny the truth of his flesh, or that his flesh is true flesh, he is not a Catholick Christian, but an Heretical Manichee: and *Augustine ep.* 146. *Consentio; ego proinde Domini corpus ita in cœlo esse credo, ut erat in terra quando ascendit in cœlum, &c.* I therefore believe that the body of our Lord is in heaven, so as it was on earth, when he ascended into heaven: for he said to his disciples, *See my hands and my feet, handle me and see, &c.* and again a little after he saith, therefore that flesh was then a spiritual body, yet was it not a spirit, but a body: See 1 Cor. 15. 44. if a true body obvious to sense, then circumscribed (it could not else be seen and felt) and so not carnally in the Sacrament under the species of bread and wine.

V. 40. *he shewed them his hands and his feet*] With the prints of the nails wherewith he was fastned to the crosse. See John 20. 27. he that with a touch healed *Malchus* ear, could as easily have healed and taken away both wounds and skars; but he who rose again for us, would for our sakes yet bear these remainds of the crosse for a time; that he might assure us, that it was he, who was indeed the first fruits of the dead: we may not think he retaineth these still; if while yet he bare mortal flesh and blood, his face shined like the sun in his brightenesse, and his clothes were white as the light; what is he now in his Divine glory? as he would eat before his disciples (who had no need of meat) to testifie his resurrection; so would he yet bear these skars: by all this, the Spirit working thereon, he fitted them with great power to testifie unto the world the resurrection of the Lord Jesus, Acts 4. 33.

V. 41. *have ye any meat?*] See John 21. 5. To which place of the History, these words here recorded by St. *Luke* (who for brevity sake omitted many things, which happened between this appearing of Christ, and that at the sea of *Tiberias*, Joh. 21. 1. &c.) appertain.

V. 42. *a piece of a broiled fish*] John 21. 9, 13.

V. 43. *and did eat before them*] Not that he was now subject to human necessities, but onely for the greater confirmation of his disciples faith.

V. 44. *these are the words*] As if he had said, this is that which I told you concerning my death, burial, resurrection, &c. and what ever else was foretold of me: therefore this should not seem any strange or new thing unto you.

V. 45. *Then opened he their understanding*] As Acts 16. 14. by his holy Spirit giving them understanding: the word of God shineth as a true light, yet as the cloudy pillar was darknesse to the Egyptians; so is this to carnal and corrupted minds: It is spiritually discerned, 1 Cor. 2. until the Holy Ghoft open the understanding, it cannot apprehend: so much need is there of the Apostles rule, *Let him become a fool, that he may be wise*, 1 Cor. 3. 18. there is no worse cloud to obscure the light of the Spirit, than confidence in our own wisdom. See 2 Cor. 4. 3, 4. Psal. 119. 18. 1 Cor. 3. 7.

V. 46. *thus it is written*] Isa. 53. 7. Ps. 22. 16. Ps. 16 10. Jonah 2. 10. Hos. 6. 2. It seemeth he cited these, or some of these, and the like places of Scripture, concerning Christs sufferings; as for example --- *he is brought as a lambe to the slaughter, &c.* they pierced *my hands and my feet, &c.* by which he evidently proved, that in all his passion nothing befel him, but that which the Spirit of God had foretold by the Prophets should come to passe: which much taketh off from the scandal of the crosse, when it appeareth that all came to passe by the determinate counsel of God; and serveth to the confirmation and certain evidence of the truth of Christ, seeing that all that the law prefigured in the *Messias*, and whatsoever any prophesie foretold concerning him, were truly and really fulfilled in *Jesus Christ*, the son of the *Virgin Mary*.

thus it behooved] That is, *necessitate consequentia*, because Gods counsel had so appointed to accomplish mans redemption, by the death and resurrection of Christ.

V. 47. *should be preached in his name*] By his commission and authority; as concerning preaching of the word: and by his grace and holy Spirit, as concerning the effect thereof in remission of sins. He began to preach repentance and remission of sins, Mat. 4. 17. and after his resurrection commissionated his Apostles and fuccessours in the Ministery to do the same. See 2 Cor. 5. 20. Acts 2. 38. Acts 10. 42, 43. or *his name, &c.* that is, by his merit and mediation remission of sins is to all that believe in him.

among all nations] Psalm 22. 27. Psalm 2. 8 Isaiah 49. 6. Michah. 4. 2. Isaiah 60. 1. See Chap. 2. 32. So he gave them commission to do, Mat. 28 19. Mark 16. 15.

V. 48. *ye are witnesses*] Ye have been witnesses of that which hitherto passed: and you shall be my witnesses hereof unto all nations (Acts 1. 8.) concerning my doctrine, miracles, death, resurrection, and ascension into Heaven.

V. 49. *the promise of my Father*] He saith ἀποστέλλω, I do send, for, I will send, as the Syriac giveth it; because he would shortly send: he calleth it the promise, of his Father, because God promised it by him: the promise, that is, the gifts and graces of the holy Ghost promised them. See John 14. 6. and 15. 26. Isa. 44. 3. Ezek. 36. 26. Joel 2. 28.

but tarry ye] You who are now fearful, stay at Jerusalem expecting the fulfilling of this promise to confirm and assure you: thus will he have them stay, till they are compleatly armed.

endued with power] Until ye be furnished with the gifts of tongues and healing; as also with enlarged hearts, enabling you to perform the great work to which I have assigned you: and also the spirit of divine and undoubted fortitude.

V. 50. *and he led them out as far as, &c.*] Understand this leading out to be on the fortieth day after his resurrection; for so long he was seen of them. Bethany was near Jerusalem, on the Mount of Olives, Mark 11. 1. Acts 1. 12. Christ being to ascend into heaven, leadeth his disciples hither, out of Jerusalem, lest being seen, there might arise new troubles: and because he reserved the knowledge thereof to certain witnesses thereto fore-ordained.

and blessed them] Like a father before his departure, praying for his children, and blessing them. See Gen. 27. 4. and 48 9. and 49. 1, 2. That he lift up his hands was a fit gesture for prayer. See Exodus 17. 11. and 19. 11. as it were expressing whence they expected the blessing, 1 Tim. 2. 8. which seemeth a very dictate of nature, teaching men that heaven is the Throne of God; καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν, and that he dwelleth in the highest habitations; so also another, *duplices tendens ad sydera palmas.*

V. 51. *and it came to passe*] Mark 16. 19. Acts 1. 9. We may not here, with some, understand that this came to passe suddenly, before he had finished the blessing: this ἐν τῷ εὐλογεῖν is used also for *postquam, &c.* after that; as Luke 14. 1. ἐν τῷ ἐλθεῖν is put for μετὰ τὸ ἐλθεῖν --- after he came; So Mark 16. 19. interpreteth this, ἐν, by μετὰ τὸ λαλῆσαι αὐτοῖς --- *after the Lord had spoken unto them*: the Syriac here giveth, ὅτι τῷ εὐλογεῖν, by רבו *cum benediceret*, that is, *postquam benedixerat*; for such is the value of that particle with an infinitive, *importat significationem temporis præteriti. Sibindl. Pent.*

V. 52. *and they worshipped him*] They fixed their eyes upon him, as far as they could see him, until the cloud took him out of their sight, and the Angels admonished them to look no longer after him with bodily eyes, Acts 1. 9. &c. which when they understood, they adored him in spirit, and confession of him their Lord and Saviour, to whom all power in heaven and earth is given.

V. 53. *were continually*] That is daily; for otherwise we cannot understand that, Acts 1. 13, 14. concerning their abode in an upper room, then, that they daily met there, and had constant and frequent assemblies there: So here we must understand this, διὰ παντός, *continually*, that is frequently, or daily.

Amen] This word importeth the consummation and certainty of all that which the Evangelist hath written. See on Mat. 28. 20. Mark 16. 20. and on John 3. 11.

ANNOT.

ANNOTATIONS

On the Gospel according to

S. JOHN.

The Argument.

THe holy Penmen appointed by God to write the Gospel of Jesus Christ, *were some Apostles, as* Matthew *and* John; *and some Apostolical men their Disciples, as* Mark *and* Luke.

John *was one of those whom Christ named* Boanerges, *Sons of Thunder*; James *his brother, and son of* Zebedeus (Mark 3. 17.) *His calling is recorded*, Matth. 4. 21. *He was the beloved Disciple, usually present at Christs chief miracles; as, on* Tabor (Matth. 17. 1.) *in raising* Iairus *daughter from the dead* (Mark 5. 37.) *and so in his Passion in the Garden, and under the Crosse while he suffered, where Christ commended his mother to his care. He lived longest of the Apostles. In* Domitian *time, he was banished into the Isle* Pathmos, *where he wrote the* Revelation: *After which, under* Nerva, *he was recalled to* Ephesus, (*being aged about* 97. *years, which was the one hundreth year of our Lord*) *where he wrote this Gospel, some say, at the entreaty of the Christians of* Asia, *for the Refutation of* Ebion, Cerinthus, *and others, who blasphemously denied the Deity of Christ: Having therefore read the other three Evangelists, recording principally those things which concerned the Humanity and Miracles of Christ; that which they omitted concerning his Deity and Doctrine, this high-flying Eagle discovereth; his main end being to shew, that Christ is indeed the very Son of God, God manifested in the Flesh, coequal, coeternal, consubstantial with the Father; and that we believing in him, may have eternal life,* John 20. 31. *which he layeth down by three main Arguments: First, from the effects; as before his Incarnation, in the Creation of the World; after his Incarnation by his Miracles. Secondly, from the testimony of men* (Moses, *the Prophets*; John Baptist, *and the Apostles*) *and of God the Father and the Holy Ghost, evidently declaring him such. Thirdly, from his Doctrine peculiar to the* Messias, *speaking with power, as he that had the word of eternal life; not as the Scribes and Pharises, as* Matthew *noted*, Matth. 7.

First therefore, he sheweth that Christ is very God, as very man: as also, how he was manifested, what Disciples he first had, and what beginning of miracles, unto his first ascension to Ierusalem, Chap. 1. 2.

Secondly, how, about the first Passeover there mentioned, he, entred on his publick Ministery, casting the buyers and sellers out of the Temple; instructed Nicodemus *concerning Regeneration; returned into* Galilee; *discoursed with the* Samaritan *at* Iacobs *Well, about true worship.*

Thirdly, How at the Feast he went again to Ierusalem, *and healed the Lame man at* Bethesda, Chap. 5.

Fourthly, How at another Passeover he fed 5000. *Walked on the sea, and taught concerning the Bread of Life, at which many were offended*, Chap. 6.

Fifthly, How, he went up to the Feast of Tabernacles, and taught in the Temple, Chap. 7. *He, dismissed the Adultresse, by touching the Conscience of her accusers*, Chap. 8. *Heaileth the blinde*, Chap. 9. *Discoursed of the good Shepherd*, Chap. 10. *Raised* Lazarus, Chap. 11. *Returned into the city with great Acclamations of the people*, Chap. 12. *Washes his Disciples feet: Admonished concerning* Iudas *treason*, *And* Peters *denyal*, Chap. 13. *Taught and comforted his Disciples*, Chap. 14. 15, 16. *Prayed to his Father*, Chap. 17. *Suffered*, Chap. 18. *and* 19.

Lastly, How he rose again from the dead, and appeared to many, Chap. 20, 21.

CHAP. I.

IN the beginning] 1 John 1. 1. ἐν ἀρχῇ, that is, ἀπ' ἀρχῆς from before the beginning of any creature[a]: *quod in principio erat, nunquam non erat, Fulgentius ad Thrasimund.* that which was in the beginning was ever. So *Chrysostom hom.* 2. saith *in the beginning was*, is nothing else, but εἰ ἀεί, &c. *ever to be*, from eternity, in the beginning, not temporal, determinate, or to be measured by time; but indeterminate, eternal, and before all time, Colos. 1. 17. ἡ ἀρχὴ ἐν ἀρχῇ ἦν ὁ λόγος, *Greg. Nazianzen. orat.* 35. the word was the beginning, in the beginning: the meaning is, *the Word*, that is the Son of God, had not beginning with the creatures, but was before their beginning from eternity

was] Not made when the creatures were, but before any of them were, *he was*. This ἦν is, as much as ὑφέστατο. *he was in being* Being is most proper to God; who is יהוה; that name is of יהוה *Haia. fuit, extitit*: it signifieth God, *qui fuit, est, & erit.* See *Avenar.* in יהוה. The Greeks expresse it by ὁ ὤν *who is*, or *truly subsisteth*: by whom all things were made, in whom they have their being. See Revelations 1. 4. See *V. Shindler. Pentaglot.* in יהוה. See Exodus 3. 14. The 70 there have, ὁ ὤν, the *being* or *existence*, as *Suidas* giveth it, ὑπάρχων, it is properly spoken ἀπ' ἐξοχὴν, of God, and is as much as ἀΐδιος --- *eternal*: for he is his own eternal being; so is none of the creatures, they have being of and in him, Acts 17. 28. and had beginning in time from him.

the word] The promised *Messias* of whom God spake before to all the Fathers (it is usual with the Hebrews to put דבר *dabar*: for, a word, or work, and thing, as Gen. 24. 50 where the 70. have τὸ πρόσταγμα, see Deut. 19. 3. 1 Kings 6. 19. and 12 24. Psal. 18. 2. &c.) and he is the same who is the onely Interpreter of the Father, verse 18. by whom God revealed his will to the Prophets, Hebr. 1. 1. See *Jer. Pa. lin. ep.* 2. *l.* 2. this is, *verbum substantiale, non prolativum. As Fulgent. ad Thrasymun. l.* 1. expresseth a substantial or subsisting word, &c.

was with God] Coeternal, consubstantial, coequal with the Father, *Æqualis vera divinitate*, equal in his true Divinity, lesse in his true Humanity. *Fulgent. de fide orthod. Donat.* See Prov. 8. 22. 1 Cor. 1. 24.

and the word was God] Christ is eternal God, *Deus Patris, ὁμοούσιος*, and *συναΐδιος*, consubstantial and coeternal with the Father. See the *Nicen Creed. Athanas. Tom* 1. *ad Jovian. ep. de fide.* Christ the Son of God did not then begin to be, when he was manifested in the flesh; but was God from all eternity, made flesh in the last times. *Primam quippe nativitatem filii, nullatenus præcessit æternitas patris: cujus tamen secunda nativitas præcessit temporalis nativitatis matris*: For the eternity of the Father did not at all precede the first nativity of the Son; whose second nativity yet the temporal nativity of his Mother preceded. *Fulgentius* ep. 1. *de fi. orth. ad Donat.*

V. 2. *the same was*, &c.] Genesis 1. 1. God of the same substance with the Father, God of Gods; not by multiplication of the *Essence*, but by unity of the Deity: For as *Greg. Nazianzen* saith, *Tout. 37* The Father was *that true light*, &c, and the Son was *that true light*, &c, and the Holy Ghost was *that true light*, οὗτος, οὗτος, οὗτος, οὐκ ἄλλος, ἀλλ' ἕν φῶς, ἕν φῶς; οὐκ ἄλλο φῶς, ἕν φῶς. Here *he* is a *was*, and *was*, and *was*, and yet but one *was*, or being; *light*, and *light*, and *light*, yet but one light, one God. So that the Word was in the beginning with God, οὐκ μὲν ἀρχὴ τοῦ πατρὸς ποτε, as *Athanas. Tom. 1. ad Serap.* expresseth it, as the stream to (or in respect of) the Fountain.

V. 3. *all things were made by him*] See Col. 1. 16. Hebr. 1. 2, 3. This declareth the Deity of Christ, for none can create, but God only. So is he equal with the Father because all things were made by him; and lesse than the Father (in respect of his Humanity) in that he was *made of a woman*, &c. Gal. 4. 4. all things subsisting were made by him: yet no sin was made by him, because that is no substance or nature; but the corruption of nature, as *Prosper* theweth, *Epist.* See Genesis 1. and 2. He onely is the true God: false gods made not Heaven and Earth, Jer. 10. 11. The creatures can make something of a precexistent matter; but to create, which is to make something of nothing, οὐκ ἐξ ὄντων, 2 Maccab. 7. 28. or rather as the 70. read it, ἐξ οὐκ ὄντων, of that which had no being before, this is peculiar to God; this neither Men nor Angels can do: Hence there is proved the Deity of Christ.

V. 4. *in him*] In Christ the eternal Word; before he created the World: or ἐν is put for διὰ; so it shews the cause of the creatures life *effectricem*, and *conservatricem*; effecting and preserving. Hebr. 1. 2, 3. Acts 17. 25, 28.

was the light of men] The fountain of reason and understanding to Men made to God's own Image: he speaks not here of Angels, but of Men; not of the Jews onely, but of all sorts of Men, as *Chrysostom* notes.

V. 5. *and the light*] Christ, who illuminateth by the Holy Ghost, ὁ γεγενὸς ἐξ ἐν αὐτῷ φωτίζων, *Athanas. ad Serap.* it is Christ who enlightneth in (or by) him. And as the Sun is not lessened, or made more dim, by giving his light to multitudes; so neither is Christ after he created the World, and these numberlesse creatures, ἀνωμοίωτος, μᾶλλον δὲ ὑπερλαμπόμενος, καὶ οὐκ ἀπαυγάζων τῇ πολλῇ, *Chrysost. hom. 4. in Joh.* 1. He remaineth indeficient, perfect, neither diminished, nor languid by that great work.

shineth in darknesse] In mans mind (after the fall, full of darknesse, Rom. 1. 21. Such is carnal wisdom, Rom. 8. 7. and in the world, as that is a clear *speculum* of Gods wisdom, Rom 1. 20.

comprehended it not] Understood it not, 1 Cor. 2. 14. neither acknowledged Christ, as v. 10. to know things appertaining to the kingdom of Heaven, non *dat natura, sed gratia*, nature giveth not, but grace. saith *Fulgentius ad Theod. ep.* 6. See 1 Cor. 2. 14.

V. 6. *there was a man*] Mat. 3. 1. Luke 1. 57, 80. and 3. 2. One truly man, though so excellent, as that Christ testified. Mat. 11. 11. *among them that are born of women, there hath not risen a greater than John the Baptist.* Christ so being man, that, *later in eo Deus. Aug.* there was lent before him, a great man, by whose testimony he might be known to be more than man, concerning whom he testified.

sent from God] Therefore (Mal. 3. 1) he is called מלאך *malach*, 70. ἄγγελόν μου, my Angel, which signifies, a Messenger or Ambassador of Christ (Mark 1. 2, 3.) to prepare his way, by manifesting him to *Israel*. See Luke 3. 2. God assigned him to his Offices, and sanctified him thereto from the womb. Luke 1. 15. and by his wo d which came to the Wilderness, Luke 3. 2.

whose name was John] Luke 1. 13. 60. 63. Syriac יוחנן *Johannan*; which name (saith *Theophylact*) is interpreted Θεοῦ χάρις, *the grace of God*; Hebr. יוחנן or יוחן *Jochanan* or *Johhanan* (See *V. Shindl. pent. in* יוחן) Gr. Ἰωάννης, thence our name *John*.

V. 7. *witnesse of the light*] Christ the light; witnessing, and declaring preaching, and testifying to Israel, that this Jesus Son of the Patriarch *Abraham*, and King *David*, was their promised and expected *Messias*.

through him] That is, *Johns* testimony and ministery: not because he wanted mans testimony, as *Chrysost* notes, *hom.* 5 but that man might believe: It was onely for our sakes that he became man, and subjected himself to the testimony of man.

V. 8. *he was not that light*] *John* Baptist was not Christ, that increated light, which the Jews once supposed, Luke 3. 15, 16.

V. 9. *that was*] Christ was the eternal light, before *John* testified of him.

the true light] αὐτοφῶς, Light it self, Original light; which properly deserved the name of light, a light by nature; not onely by participation, as the creature hath light. the light promised to enlighten the *Gentiles*, which *late in darknesse*, Mat. 4. 15. Isa. 42. 6. Isa. 49. 6. Luke 2. 32. Act. 13. 47.

that cometh into the world] Which is born: he speaketh of the common benefit of reason and understanding: no man is born without this light; though Infants have little or no use of reason, yet have they a reasonable soul, apt to understand, though by reason of the infirmity of body, they little do.

V. 10. *the world was made by him*] As verse 3. Hebr. 11. 3. who is the eternal word, and wisdom of God. See Prov. 8. 22. &c.

knew him not] Gods wisdom, power, and glory shined in all the creatures yet they knew him not, nor glorified him as God. See Psalm 19. 1. Rom. 1. 23. of his manifestation in the flesh he speaketh, verse 11. They of whom the World was not worthy (Hebr. 11. 38.) knew him, but they who love the world, know not the Maker thereof. The worldly man acknowledgeth him not; though he know as much, as shall serve to convince his conscience: Sure he catteth the wicked multitude, ignorant and blind sinners, the world, as *Chrysost* m noteth: the Saints before his Incarnation, knew him, and expected salvation by him.

V. 11. *he came unto his own*] To *Israel* his own peculiar people: though he were in the world before (for he made, and by the same power, still sustaineth and continueth all the courses of nature in all the creatures, Heb. 1. 2, 3. John 5. 17.) yet he seemed not to be present τῷ μόνῳ γνωριζόμενα, for that he was not yet known; or manifested, *chrysost hom.* 7. He came to his own land, Psal. 33 12. and 78. 71. and 79. 1. &c. which he chose of all the world, for the people by whom, and the place in which he would be worshipped: so as being of the seed of *Abraham*, the land of *Canaan* was his own countrey; and as the son of *David*, *Jerusalem* was his: to these he came, not because he had need of them; but because they had need of him their promised Saviour and Redeemer, yet so foolish was this ingrateful people, that they would not receive him.

received him not] Acknowledged him not for their *Messias*.

V. 12. *but as many as received him*] By true faith and obedience: which (saith *Fulgentius ad Monim. de prad. l.* 1) because the evil will of man could not deserve, *non est ejus causa, nisi sola Dei voluntas bona*; there is none other cause thereof than the good will of God (See Phil. 2. 13.) who, though he would have all men good, yet compelleth he no man: but perswadeth and draweth as *Chrysostom* noteth: making men willing of unwilling, by his preventing grace.

power to, &c.] His dignity, right, or priviledge, 1 John 3. 1. adoption of sons, Gal. 4. 5. to be counted worthy of the kingdom of God, 2 Thes. 1. 5.

on his name] In Christ, our Mediatour and Saviour.

V. 13. *the will of the flesh*] That corrupt nature of man which is contrary to the Spirit: not by any natural course. See Gal. 5. 17.

but of God] Of God, the Fountain of regeneration and free grace.

V. 14. *the word was made flesh*] Mat. 1. 26. The word, the Son, not the Father, nor the holy Ghost, became Man, not by confusion of natures, but by uniting the Divine and human natures in one person of Christ, God and Man. Thus would the eternal Word become flesh, *Quando, quod fecerat, fallus, opus suum dignatus est separare. Fulgentius de myst. mediator. ad Thrasym. l.* 1. When being made, such as himself made, he vouchsafed to (become man for the) repair (of man) his own work. He became flesh, that is, man of a reasonable soul and human body; for so the Hebrews by בשר *basar*, flesh (as the Greeks by σαρξ) understand the whole man, consisting of body and soul, Gen 6. 12. Job 12. 10. Isa. 40. 5. Rom. 3. 20. &c. he became man, *non mutando quod erat, sed assumendo quod non erat. August. Psalcent. ep.* 174. Not by changing the Godhead, but by assuming the Man-hood. So he became man as still remaining God: the God-head became not a Man-hood; nor the Humanity, a Deity: he was *made flesh*; that is, made himself, or assumed flesh in which, *manifestaretur sensitus hominum. Aug. de trin. l.* 5. c. 11. He might be manifested to the senses of men: the *Nicene* Synod excellently determined it, ὁ σωσὼν ἡμᾶς τὸ πνεῦμα καὶ μεταποιήσας εἰς ἑαυτὸν ἡμᾶς ἀνθρωπόν, καὶ σῶμα φορέσας, οὐδὲ ἀπέστη τοῦ ἰδίου φύσει. (*Athanas. Tom. 1. Synod. Nicen. contr. Ar. decret.*) the meaning is: We receiving the Spirit of God, do not thereby lose our own beings we receiving the Spirit of God, do not thereby lose our own beings: so the Lord Jesus, becoming Man for our sakes, and bearing an human body, doth notwithstanding still remain God unchangable. His taking on him the form of a servant, was not any lessening of his Deity; because (saith *Fulgentius de incarn. & gr. Dom. c.* 2.) *hoc habet, semper esse quod est*: he hath ever the same being. Be comforted ye sons of God in the sorrows of transitory flesh and blood: we now decay, and must see corruption; but who can fear the resurrection of

of this now corruptible flesh? who can but seriously consider that Christ, God eternal, became flesh, to redeem this body (as well as soul) of ours? *Quid futurus est homo, propter quem Deus factus est homo? Prosper. sent. ex Aug.* 310. what shall man once be, for whom God became Man? and again, the Deity of the eternal Word, coequal with God the Father, became partaker of our mortality, that we might be made partakers of his holy Spirit. And as *Chrysostome* saith, *hom.* 10. the beloved Son of God, became the Son of Man, that he might make the sons of Men the sons of God.

and dwelt among us] ἐσκήνωσεν, It signifieth a dwelling in Tents, or Tabernacles: a short time he was bodily present with men, until his ascension: *quasi habuit inter nos tabernaculum. Budæus* as if he had a Tabernacle among us.

beheld his glory] The manifestation of his divine Majesty, not only in his transfiguration, Mat. 17. 2. 2 Pet. 1. 19. but also in many works, which shewed his power and glory, John 2. 11. and 11. 4.

as the only begotten] *As*, signifieth not here *similitude*, but *identity*, the very truth: such glory as became the Son of God, and was a certain testimony of his Deity. *Fulgentius objectt. Ar. discut.* noteth the difference between *unigenitus*, the onely begotten, and *primogenitus*, the first begotten: in that Divine and Incomprehensible generation, in which before all times he is God of God, he is the onely begotten, the Son by Nature: but in this generation wherein he became flesh, he is the first-born of every creature, or the first-born among many brethren, Rom. 8. 29. that is, of those whom he vouchsafed, through faith, to adopt his brethren.

full of grace] See Colos. 1. 19. and 2. 9. As if he said, he did indeed visibly converse, as man with man among us, but with that fulness of grace and truth, which never before appeared in any of the sons of men. By *grace*, understand all the essential properties of the Godhead, power, wisdom, righteousnesse, goodnesse, mercy, truth, &c. which were in the Son, by that eternal and incomprehensible generation, wherein the Father communicated his essence unto him. And *we saw his glory*, in many effects of his Deity, miracles, transfiguration, resurrection, ascension, and mission of the Holy Ghost, enabling us with gifts of tongues, and knowledge of the truth to preach the Gospel, and to confirm the same with miracles.

V. 15. *cried*] Freely and publickly, as verse 23. not in a corner, nor privately, or before few that heard, but freely, boldly, and publikely: he alludeth to Isa. 43. 1. Isa 58. 1.

cometh after me] As one baptized of me: before whom I am sent to prepare his way.

for he was before me] More excellent than I: before me, as the Lord is before his servant: incomparably better than I: for when *John* preached these things, Christ was not much known by great works done, as afterwards: and the people enclined to think that *John* was *Christ*, Luke 3. 15.

V. 16. *of his fulnesse*] Colos. 1. 19. Christ is the Fountain of grace, then fully opened, and flowing out, when he came and shewed himself to the World, Zach. 13. 1. John 4. 14. and 7. 38. 39. Of whose fulnesse all we who believe, have received the gifts of grace and sanctification, every one according to the measure of the gift of Christ, Ephes. 4. 7. Ephes. 2. 8.

grace for grace] Or grace upon grace: abundance of grace, and increases of graces one by another according to which Christ saith, to him that hath it shall be given, and he shall abound, Mat. 13. 13. A following grace, after a right use of the grace received: so the Gospel is the power of God to *salvation* to every one that believeth, Rom. 1. 16. God giveth all, both the planting and increase; the talent and the right use thereof: and so in giving more and more grace, he doth but crown his own gifts: as when he giveth knowledge, and an heart to live thereafter; adding thereto, constancy, perseverance, patience, more lively hope of salvation by Christ, &c. here is an accumulation and giving of grace upon grace, and one grace by meditation of another, yet all is but his own gift to us, and work in us, who worketh all according to the good pleasure of his will, Ephes. 1. 5, 9. Phil. 2. 13. On the contrary part also it is very considerable (which the learned *Isaac Casaubon, Exercit.* 15. 3. observeth) that God in his just judgement punisheth wilful ignorance, with necessity of not knowing his will to salvation (see 2 Thes. 2. 10, 11. Rom. 1. 21. &c.) to which he citeth the saying of a *Rabbin, in Pirke Anoth. c.* 4 *Merces præcepti est præceptum, & merces transgressionis est transgressio*; the meaning is, that God rewardeth the keepers of his laws, by giving them grace every day more and more carefully to keep them; and (justly punishing sin by sin) he giveth over the neglecters and transgressors of his law to more and more negligence and therein to final destruction. *Fulgentius de pred. ad Monim l.* 1. understands by *grace for grace*, the grace of eternal glorification, for the grace of undue justification; so as the grace of justification, by an undeserved benefit putteth away all evill merit, and confirmeth the good by a continual assistance, &c. And it is therefore not unjustly called grace, because God not onely rewardeth his own gifts with gifts, but also because there this grace of divine retribution so much abounderh, that it incomparably and unspeakably exceedeth all merit of mans will and work, though good, and given of God. That all is of free-grace, the same expresseth, *de incarn. & gra.* &c. saying, a man willingly hath faith, *Sed deus, qui idem donat, ipse humanis mentes dirigit voluntatem*: but God who giveth faith (Eph. 2. 8.) his self changeth and directeth the will of man, so, that he may believe and obey the Gospel.

V. 17. *by Moses*] By the ministery of *Moses*, Gal. 3. 19.

but grace and truth] That is, the exhibition of those things which were promised and prefigured in the law: so he opposeth the law, to grace and truth; and because the moral law did but shew the disease, Rom. 7. 7. which Christ onely healeth; and the ceremonial law onely shadowed out that which Christ performed for us: so as *Prosper* saith; the law was given, that grace might be sought for: grace was given that the law might be fulfilled, &c. so grace and truth are by Christ, for as much as, by the sacrifice of his death-prefigured in the legal sacrifices, he satisfied the justice of God, for the sins of the elect, obtained favour and peace with God for them, and regenerateth them with his Spirit. For *grace* is it, by which God rendreth, *malis bona*, good to evil, (who as *Prosper* saith, *de vocat. Gent. l.* 1. c. 8. *Opus suum, opere suo reparat*, repaireth his own work, with his own work) whereby he freely preventeth the evil to make him just, and followeth the just (with supplies of grace) that he may not (again) become wicked: he preventeth him that is fallen, that he may rise again, and followeth him whom he hath raised, that he may not fall away: *preventi, donans hominis bonam voluntatem: subsequitur bene volentem, operando in illo boni operis facultatem, Fulgentius de prædest. l.* 1 he preventeth, by giving man a good will: he followeth him willing well, by working in him ability to do the good work.

V. 18. *No man hath seen God*] 1 John 4. 12. 1 Tim. 6. 16. That is the effence of God: See hereof *Augustine ep.* 6. we do not (said *Minicus felix ollav.* answering an Heathen Idolater) shew our God, whom we adore, neither do we see him: yea, hence we believe him to be God, because *eum sentire possumus, videre non possumus*: we perceive him present when he thundereth, raiseth storms, restoreth calms, in all his works, but see him with mortal eyes we cannot, who is more pure than any sense can apprehend. The eyes say, if he be not coloured, *per nos non intravit*: he hath not passed in by us: the ears say, if he made no noise, he passed not in by us, &c. *Augustine tom. 9. Soliloq. c.* 31. *Lo he goeth by me, and I see him not*, Job 9. 11. Wouldest thou see God with carnal eyes when as yet thou canst not see thine own soul, by which thou livest, speakest, (and feest?) The Winde bloweth, thou hearest the sound, and feelest the violence thereof, yet canst not see it; how much lesse canst thou in this dark house of clay, see the incomprehensible being of God. When he appeared to *Abraham, Moses*, or the Prophets, he did comply with their present infirmity, shewing them his presence, by such an appearance as they could apprehend. We see him now in his works, we know and believe in him through Christ: For as *Fulgentius* saith well, *Objectt. Ar. discut.* True faith is not ignorant, of that it believeth, though as yet it cannot see, that which it hopeth and believeth: we shall more clearly see him in the life to come, 1 John 3. 2.

the bosom] Most dear, united in nature, as I acquainted with all his secrets, See chap. 13. 22. 23. he is one with the father, John 10. 30. therefore they have one omnificence, one will, which no creature could have known, except he had revealed it by Christ his eternal word: this word, *bosom*, is accommodated to our capacity, and taken from our common use of speaking, who say a bosom-friend, when we meane one who know eth, and is acquainted with all our desires, designes, and counsels.

declared him] Gave us the knowledge of God, otherwise unsearchable.

V. 19. *who art thou*] For they do dred whether he were not the Christ, Luke 3. 15 they not so much enquired of his name, or family, which probably was sufficiently known; he being the son of *Zacharie* the *Priest*, as of his office, and authority, so (as he did) to preach, baptise and gather disciples and followers? they were not ignorant that in the time of Messias, the people should be baptized for remission of sin, according as it is written, Ezek. 36. 25. *then will I sprinkle clean water upon you, and you shall be clean*, &c. now this, as the prophesies concerning *John Baptist*, Isa. 40. 3. Mal. 3 1. Mal. 4. 5. the admirable things concerning *Johns* nativity; the enquiry of the wise men for Christ the late born king of the Jews, notoriously troubling *Herod* and *Jerusalem*, about thirty years then last past; the immane and barbarous murder of so many infants by *Herod*, the extraordinary austerity and course of *Johns* life, and common expectation of the people with all these forecited things, comparing the times for the coming of the Messias, concluded that either *John* was the Messias, or his forerunner, who would tell them some news of his approach, and manifesting himself to Israel, therefore the governers of the Church sent to him to enquire.

V. 20. *he confessed*] Plainly and openly as Acts 13 25.

V. 21. *art thou Elias*? They understood that literally which is spoken, Mal. 4. 5 which Christ interpreteth of *John* Baptist, Mat. 17. 14. And the Angel plainly told his father *Zacharias*, Luke 1. 17. that he should go before the face of Christ in the spirit and power

power of *Elias*, *Non in anima ejus, nec in carne*, *Tertul. de anim. c.* 35. *fine.* Neither in his soul, nor flesh, but in that excellency of Spirit which the Lord would give him, as he gave of the Spirit of Moses to the seventy elders, Num. 11. 16. 17. 25, John here denyeth that he is Elias in their sense.

are thou that Prophet? Or a Prophet; spoken of Deut. 18. 15. they expected some notable Prophet, verse 25. John 7. 40. 41. & 6. 14. whereas Moses spake of a succession of Prophets, such as God would raise them, until the coming of Christ, the head of all Prophets.

V. 22. *That we may give an answer to them*] To the *Sanhedrin*, or great Council; whose authority th.y tacitly allege, that they might receive from him some satisfactory answer, to carry back with them.

what sayest thou of thy self?] Seeing thou art not as we supposed thee; declare thy self; whom professest thou thy self to be?

V. 23. *I am the voice*] Isaiah 40. 3. Matth. 3. 3. Luke 3. 4. one whole office is to lift up his voice, and cry in the ears of deaf sinners.

in the wilderness] See Luke 3. 2.

make strait] εὐθυνατε make plain: Isaiah, in the letter spake of their marvellous deliverance under *Cyrus*, which was a type of our spiritual deliverance by Christ, as if he had said, though the obstructions and difficulties hindring Israels returne from *Babylon* to *Jerusalem*, be such as may make it seem impossible for them ever to passe through them, yet the almighty power and providence of God should so bring it to passe, as if so be the way of it self, rough and impervious, should have been evened by scavengers or harbingers of Princes, to go that way, so that they should safely, quietly and easily overcome their voiage. See Isai. 41. 18. 19. and 43. 19, 20. Ezra 1. 3, 4, 5, 6. and 7. 7. 28. and 8. 21. 23, 31. &c. and so shall it be in the return of *Israel* to God by Christ, and that was the thing which *John* was to proclaime. See on Isaiah 40. 3, 4.

V. 24. *The Pharisees*] A most strict sect of the Jews, Acts 26. 5. See on Luke 14. 1. and men of chief authority among the Jews, by dignity, Priests and Levites, bysect Pharisees; no wonder that they so peremptorily interrogated *John* concerning his baptizing, which, (out of their opinion of singular knowledge, and authority) seemed to them unlawful, because they commanded it not, who for matters Ecclesiastical had the primacie and chief authority in Israel.

V. 25. *why baptizest thou?*] By what authority? or, who gave thee authority, to institute a new Sacrament, that indeed belongeth to God alone, of whose covenants the sacraments are seals.

V. 26. *I baptize with water*] Unto amendment of life, Matth. 3. 11. that you may repent, Acts 19. 4. but Christ giveth the inward effect, who is the authour of baptisme, whereof John was but a Minister.

V. 27. *He it is who coming after me*] Mat. 3. 11. See Acts 19. 4. this ὁ ὀπισω μου, *after me*, relateth to that which *Zachary* said, Luke 1. 76 *Thou shalt go before the face of the Lord, to prepare his way*, the meaning is, he that followeth my outward baptism with the inward effect thereof: not baptizing with water onely, as I, who am but a servant; but with the holy Ghost, nor only exhorting men to repent, and leave their sins; but giving repentance, forgiving and washing away all their sins, See verse 15.

V. 28. *Bethabara*] Judges 7. 24. it was a passage into *Canaan*, and as well a type, as place of baptisme, the entrance into the Church of Christ, and the eternall rest which remaineth for us, Heb. 4. 9.

V. 29. *Behold*] John sheweth and pointeth out Christ present; herein he was more than a Prophet, the Prophets foretold of Christs coming after many years, but *John* had the honour to point him out then present, when he proclaimed him.

the Lamb of God] Alluding to the *Paschal Lamb*: in Christ is the substance of all legall sacrifices to take away sins; which he did, suffering for them as man, and remitting them as God, he was the lamb metaphorically, in respect of his meekneſſe and patience, See Isa. 53. 7. and also as he was a sacrifice for our sins, ὁ ἀμνὸς τοῦ θεοῦ: sent of God, and accepted of God: the article hath much emphasis, to expresse his dignity and to distinguish him as from the typical lamb, and other legal sacrifices, so also to shew his relation to all that the law prefigured, or the Prophets foretold concerning him, as if he said, this is he, to whom all these point.

which taketh away the sin, &c.] ὁ αἴρων, who taketh away, as Luke 6. 29. 30. or who beareth: the *Syriac* interpreter giveth it, *ille qui tollit*, &c. it was not possible that the blood of bulls and goats should take away sinnes, Hebr. 10. 4. this onely is he who doth it, he taketh them away continually; for though he suffered but once, yet the vertue thereof floweth as a continuall fountain to cleanse us from our sinnes, though not altogether, *ut non sint*, (for yet we are partly flesh and partly Spirit) yet *ut non imputentur*, that they shall be no more imputed: he comforted you penitent sinners who can at last repent; no length of time can prejudicate Gods mercy: no repentance (if true and serious) can be too late with God, in whose sight, all things both past and future, are present: if the continuance of sins could have overcome the mercy of God; Christ would not have come in the last age of the world to take away the sins thereof. *Fulgent. venant. ep.* 7. he taketh them quite away, *tia ut non sint, quorum memor non erit. Ambrosi. l.* 5. *ep.* 18. so that (in effect) they are not, which he will no more remember.

sin of the world] The root (original sin) and the branch, the actual, which is mortified, in them by the spirit, who in baptisme put on Christ, the new man, and put off the old man, crucified dead, and buried: See hereof, Rom. 6. & 7. where he mentioneth σῶμα τῆς ἁμαρτίας, the body of sin, τῆς ἁμαρτίας sin; because he treateth not there, of remission of sins, as it is one part of justification, but concerning sanctification in us begun: which remission and sanctification, though they are never divided in the subject (for whosoever God justifieth by faith in Christ, them he doth also certainly sanctifie by his holy spirit living in them) yet may they in reason be distinguished: here then understand, a taking away of all sin, and all the works of the devil: he faith of the world; that we may know that the benefit of redemption appertaineth not unto the Jews onely; but to all believers, of any time, place, or age of the world, since the beginning to this present: therefore is he faid to be the lamb of God, slain from the foundation of the world, Rev. 13. 8. See 1 Pet. 1. 2. 20. Rom 3. 29. 30. John 17. 20.

V 30. *this is he of whom*, &c.] He whom ye now see present: though he appear in the form of a servant, is incomparably more excellent than I.

V. 31. *I knew him not*] He knew him not by sight, but by revelation, till he came to be baptized, then he began to know him; first by an inward revelation; secondly by an external signe given him, verse 33. it was Gods all-disposing providence that *John* should live in the desert far from any commerce, or acquaintance with Christ, untill the time that he was to be manifested unto Israel, least his testimony concerning Christ should fall under any suspition of compact, by reason of kindred, or any former acquaintance.

V. 32. *John bare record saying*] Mat. 3. 16. Mark 1. 10. Christ was testified to be the Son of God, by the visible descention of the spirit; the fathers voice from heaven; and Johns witnesse on earth: see also 1 John 5. 7.

I saw the spirit descending] Mark saith he saw *the heavens opened, and the Spirit like a dove descending*, which some think was by a spirituall vision onely; as Ezek. 1. 1. the Prophet saw the heavens open: others take this to have been a visible opening; so that John and the multitude present might perceive that it was no humane, but some divine businesse in agitation; the holy Ghost is God invisible, 1 Tim. 1. 17. Heb. 11. 27. and every where present, Psalm 139. 6. &c. Therefore can never be seen with any mortal eye; nor ascend or descend; he cannot change place, who filleth all places, and is comprehended of none: but the invisible, and incomprehensible God, for the comfort and confirmation of his elect, manifested his presence in a visible shape: So, descended he in the form of a dove, not in the forme of an Eagle, vulture, or bird of prey: as, to intimate his goodnesse; so, to teach us of what spirit we ought to be, in harmlesse conversation. See Mat. 10. 16. Jam. 3. 17. See *Tertul. de bapt. c.* 8.

V. 33. *Upon whom thou shalt see the Spirit*, &c.] Upon what man thou shalt see the Spirit descending in a visible from, &c. he is the Christ: by this signe God revealed him to John, for he was otherwise not distinguishable from other ordinary men, being as we in all things, sin excepted, Hebr. 4. 15. having made himself of no reputation, and taken upon him the forme of a servant, and being found in fashion as a man, &c. Phil. 2. 7, 8.

with the holy ghost] Who giveth the effect of baptisme, sanctification and cleansing from our sinnes, See Matthew 3. 11.

V. 34. *That this is the son of God*] ὁ υἱὸς, *That Son of God: Chrysostom* and *Cyril* note the emphasis of this article, *that Son of God*: the onely Son by nature (not by adoption, as are the Saints, 1 John 3. 1, 2.) the very *Messias* promised by the Prophets, and expected by the faithful: this is he; look not for any other: there is not salvation in any other name, Acts 4. 12.

V. 35. *John stood*] In *Bethabara* where he used to baptize.

two of his disciples] He had many hearers; but some more intimate; whom he also privately instructed and prepared for the school of Christ, he nameth here onely two in whom the effects of Johns present testimony concerning Christ, more evidently appeared and wrought; possibly more might also hear the same.

V. 36. *Looking on Jesus*] Intentively, and doubtlesse with singular comfort, as knowing him to be the Lord and Saviour of his elect, concerning whom himself was appointed of God, to testify, and whose way he was to prepare, by his preaching and baptizing.

behold the Lamb of God] This is but a short sermon of John, but the sum of all that he had to say, whose office was to declare Christ now exhibited: and this he repeates to awake the attention of his drowzie hearers, who before did not much heed what he faid; so use

faithfull Ministers to repeat fundamentals of Religion until their auditors mark and understand them, and make some good use thereof.

V. 37. *Two disciples heard him speak*] John gathered not disciples for himself, but Christ: these two are mentioned, who heard and considered what John said: they probably heard the same the day before; but we read of no effect then, now we find how they move towards Christ. God hath his times to call; and his word like seed, (though on good ground) doth not presently spring up in all hearers; in due time it shall in all the faithfull.

V. 38. *What seek ye*] This he faith, not doubting, but affording them occasion of conference; though indeed it much skilleth what they seek, who pretend to come to Christ. See 1 Cor. 10. 33. 2 Cor. 2. 17. 2 Pet. 1. 3. Phil. 2. 21. some seek honours, some riches, some other things of this life; Mat 8. 19. John 6. 26. Phil. 2. 21. few seek Christ for Christ's sake.

said unto him Rabbi] This was a title which they used to give great and eminent men; but now it was commonly given to all teachers: he was called רבי *rabbi*, who by imposition of hands was declared *a wiseman*. *Syriac* רבן *rabban*, and John 20. 16. רבוני in some editions for the *Greek* ῥαββουνί, See *Jub. Drus. prater. lib.* 4. in John. 20. 16. and *ad v. N. T. Rabbi. Caninius. de locis N. T. Martin. Trostius. Varia lection.* in John 20. 16. the Evangelist interpreteth there, as here by διδάσκαλε, *master or teacher*: it is of the *Hebr.* root רבב *rabab*, great, thence רב *rab excellens*, or *peritus in aliquâ arte, Magister, Doctor*: here we may conceive that though they yet understood not, that Christ was the only teacher of his Church, yet moved with *Johns* testimony concerning him, they esteemed him as a prophet and doctour, which was the first step of their hearing him.

where dwellest thou] Or *abidest thou*? where lodgest thou? dwelling at Nazareth, it seemeth he was a stranger there where John was baptizing, and where he now saw, and pointed at him, if any now enquire the like of him, let him come and see in his word and ordinance: every river, if thou follow it home, will bring thee to finde the sea, whence it came: so every part of the Gospel will lead thee (as the Star the wise men, Mat. 2.) to Christ.

V. 39. *Come and see*] Thus Christ readily entertaineth them who seek him in truth; he putteth none of them off (See chap. 6. 37.) yea, he intimateth all that labour under the heavy burden of their sins, *Mat.* 11. 28.

about the tenth hour] That was two hours before night: the day they divided into 12. hours, which in the summer, they made proportionably the longer; in the winter, the shorter: but so little before night, they consider not the importunity, but in desire to hear Christ, they presently follow him: formal Gospellers (like *Felix*, Acts 24. 25.) use to dismisse the word, and preachers thereof, unto their *convenient season*; which they will seldom finde; but to those who indeed hunger and thirst for righteousnesse, no time is unseasonable to learn.

V. 40. *Simon Peters brother*] The Evangelist here nameth him Peter, by way of anticipation, for he was not yet so named. See verse 42.

V. 41. *The Messias*, &c.] *The anointed*. So the *Hebr.* משיח *Mashiach*, of משח *Mashach unxit oleo*, now because Kings, Priests, and Prophets, were anointed with sacred oyl, the confection whereof might not be imitated to any other use, therefore Christ in whom all these offices met, was by an *eminente* called the משיח *Messiah*, Dan. 9. 26. so often in the New Testament Μεσσίας is put for, and interpreted Christ: χριστὸς: the anointed, or Christ, yet was he not anointed as they in the type with material oyl, but with the holy Ghost, Acts 10. 38. and that *above his fellows*, Psalm 45. 7. See chap. 3. 34 Colos. 2. 9. thus the *Chaldee* often interprets prophesies concerning him. Genes. 49. 10. *until* שילה *Shilo come Targ.* משיחא.

V. 42. *And he brought him to Jesus*] You must understand this of Andrew and Peters first coming to Christ, after which they returned to their fishing again; their calling to the Apostleship, when they left their nets and followed Christ as Apostles, was afterwards, and is recorded, Mat. 4. 18. &c. Luke 5. 10, 11.

a stone] Or Peter, Simon of Jonah (*Augustin. in Ioh.* readeth, thou art *Simon filius Iohannis*: so *Ierom. de scriptor. eccle. and Fulgent. l.* 3. *ad Trasimund*, whence *John. Drusius l.* 4 *praterit.* gathered, that the father of *Simon Peter* was called יונה or יוחנן and contradictedly יונא and not יונה *Ionah*, a dove, thou shalt be called Κηφᾶς which is πέτρος, that is, Peter, a proper name; or πέτρος an appellative, which is a stone; the *Syriac* hath כאפא *cipho*, a stone from כיף Job 39. 6. Ier. 4. 29. See *Io. Drus. ad vet. N. T. com. prior.* Thou art Peter (faid our Saviour, Mat. 16. 18.) and on this rock will I build my Church: not on the person, but on the confession of Peter saying, thou art Christ, *the Son of the living God*: for (as *Isidor de etymol. l.* 7. faith) Christ was the rock on which foundation, even Peter also was built. See Ephes. 2. 20. to which sense *Gregor. l.* 3. *ep.* 33. faith, *vitam vestram in Petram ecclesiæ, hoc est in confessione beati Petri solidate*, ground your lives on the rock of the Church, that is, on the confession of blessed Peter: in Christ all the faithful are λίθοι ζῶντες, living rocks or stones, 1 Pet. 2. 5. this name Christ giveth Peter, intimating his firm constancy in the truth.

V. 43. *Follow me*] Be my disciple: and he presently followed him: so powerful is his word: he but said at first *let us make man*, Gen. 1. 26. and he was made, and here, *but follow me*, and he (as others after) left his former calling, and followed Christ: prophane *Porphyry* and the apostata *Iulian* scoffed hereat, not knowing the power of Christs calling; nor believing that the dead shall once hear his voice, and come out of their graves, John 5. 28, 29. nor do wicked hearers feel the power of his word calling them to repentance and newneſſe of life; because they are deaf adders and belong not to Christ, chap. 8. 47. 2 Cor. 4. 3. 4: here it comfort on two firm ground's, first (as *chrysostom hom.* 17. noteth) God prevenceth our wills with his grace: our sanctification and salvation, beginneth not of, or from our selves, when, or how could we ever hope to be saved; if that work must not otherwise be accomplished than by our own ability and goodneſſe? Secondly, though this work, in relation to mans strength, be as impossible, as for a mortal man to climbe up into heaven yet faith God our Saviour, how easie is it? why should I despair of his saving me, who can as easily repaire me, as he made me? if he but say follow me, I shall follow him into eternal happinesse: shall I doubt that he who hath suffered the most bitter death for me, will not so much as speak the word to save me?

V. 44. *Philip was of Bethsaida*] A town neer unto the lake of *Genesareth*, to which Philip the *Tetrarch*, *Herods* brother, *Herodias* husband, gave the honour of City, and called it by a new name, *Iulia. Ioseph. orig. Iud. l.* 18. 6. 3. to this very place our Saviour denounced so great woes. Mat. 11. 21. that from so impious a place he vouchsafeth to call out some to be chief Apostles, it declareth the admirable mercy of God taking some as brands out of the fire; as jewels out of the dirt.

V. 45. *Jesus findeth Nathaniel*] He was of *Cana* in Galilee, John 21. 2. all good is diffusive of it self, specially the truth of the Gospel, which as a living water, or swift stream cannot be dammed up: if we are effectually called to Christ, we shall not rest untill we have called others to the same communion.

Moses in the law] Gen. 49. 10. Deut. 18. 18. See John 5. 46. *Moses* in his five books; by whose ministery the ceremonial law was given, which by many representations prefigured him. See Heb. 10. 1. Luke 24. 27.

prophets did write] Isa. 4. 2. & 7. 14. Jerem. 23. 5. and 33. 14. Ezek. 34. 23. & 37. 24, 25.) Dan. 9. 24. Mic. 5. 2. Zach. 6. 12. & 13. 1. Mal. 3. 1. &c. hence appears the admirable consent of the Old and New Testament, represented (as *Gregor. hom.* 25. *in Evang.* well noteth) by the two *Cherubims*, Exod. 25. 17, 18, 19, 20. covering the *propitiatory* with wings stretched out, touching each other, both looking towards Christ our propitiation, 1 John 2. 2. and with contiguous sense reaching one another.

the Son of Joseph] As men supposed. Luke 3. 23. but indeed he was, as God ἀμάτωρ without Mother; as man ἀπάτωρ without Father. *Gr. Nazianzen. orat.* 38. as Hebrews 7. 3.

V. 46. *Can there any good thing come out of Nazareth*] He had a prejudicate opinion of the place, either because he considered the prophesie. Micha 5. 2. which faith that Christ should be born at *Bethlehem*: so the Pharisees reasoned, John 7. 41, 42. or as they faid (John 7. 52.) to *Nicodemus*, *search and look, for out of Galilee arise th no prophet*: The place maketh neither good nor bad: the earth is the Lords; who is no accepter of persons, Acts 10. 34, 35.

Come and see] Be not withheld from Christ by other mens prejudicate opinion; but try. Philip could not, or would not contend with him; but appealed to his own further experience, as if he had faid, doe but come to him and you will see, that some good may come from thence,

V. 47. *No guile*] A man of sincere and simple integrity, which maketh the difference between the true and feigned Israelites.

V. 48. *wast under the fig-tree*] Christ seeth us where ere we are, and when we think not of him: *ipse timendus est in publico, ipse in secreto; Augustin. de verb Dom. in John. Ser.* 46. he is to be feared in publick, he is to be feared in secret.

V. 49. *Thou art the Son of God*] Christs word begate this faith, which brake out into a confession, of more than he heard of Philip; he called him the Son of Joseph, but Nathaniel, acknowledged him the Son of God.

King of Israel] He knew not yet the extent of Christs kingdom, Psalm 2. 8. Revel. 17. 14. therefore according to his measure he confesseth.

V. 50. *believest thou?*] This question is in effect a vehement asseveration, and as it were an admiration at his excellent faith.

thou shalt see greater things] Which shall more evidently manifest me to thee, and cause thee to believe and know that I am the son of God, and Saviour of the world,

V. 51. *Verily, verily*] This repetition intimateth the certainty of his affection; concerning the word ἀμὴν here used, see the marginall note of the learned *Tremelius* on this place.

heaven open] The kingdom of heaven opened to men in Christ: which their sin and ignorance shut up.

and the angels of God] He alludeth to *Jacobs ladder*. Gen. 28.12. See Colos. 1. 20. Ephes. 1. 19. Psal. 34. 7. Heb. 1. 14. and he signifieth his divine power, which should be seen i the ministry of the angels to him the head of the Church, and the elect his body, the sum is; they who were enemies, are reconciled to us in Christ, and we are made fellow Citizens with them Eph 2.19. and they our guardians, Psalm 34. 7. Hebr. 1. 14. all this is the advantage of true believers.

CHAP. II.

Verse 1. CAna] Cana the lesser, as *Jerom* saith: of which was *Nathaniel*, John 21. and *Simon*, Mat. 10.4.

Galilee] The lower near the lake of Tiberias; called Galilee of the Gentiles. Isa. 9. 1. Mat 4 13, 15.

the mother of Jesus] It seemeth *Joseph* was dead before Christ began to preach: *See Epiphan. heref.* 78.

V. 2. *both Jesus was called*] Invited as friends: Jesus came not into the world to abolish humane societies, and civil customs; but to sanctifie them with his holy presence: for as in him the right to the creatures (lost in *Adam*) was restored, so would he shew, and by example teach men the right use of them: sometimes in a more plentiful (but sober) manner, as in feasts and festivities. See Deut. 16. 14.

V. 3. *when they wanted wine*] Greek ὑστέρησαντος, although the word ὑστέρεω, properly signify, *sum posterior, sum inferior, tardius venio*, yet by a *metonimie* it is used for *careo, desitio, desum*, Mark 10. 21. It seemeth these married couple were of a slender estate, and some of their guests unexpected: the main thing considerable is, Gods providence, disposing this want (as often he doth with his) to his own glory; as it is of *Lazarus* death: chap. 11. 4. and the blinde man's want of sight, chap. 9. 3.

his mother said unto him, they have no wine] Why she thus spake is uncertain; Christ having yet done no miracle, to give her confidence that he could supply the want: possibly some other things spoken, not here recorded, gave the occasion: or that the, who long before had laid up in her heart, those things which were spoken of him (Luke 2. 51.) marked also what *John Baptist* testified of him; as also what the Angel *Gabriel* told her: and it is more than probable, that in these many years, wherein Christ lived with her, she had often conferred with him, concerning the great work of redemption by him to be accomplished: and if there were here any place for conjecture, why may not we conceive it probable, that he might acquaint her with his gathering disciples, preaching and manyfesting himself to Israel, by signes and mighty works? and that this declaration had the force of a petition, as had that of *Mary* and *Martha*, John 11.3. Lord, behold he whom thou loveſt is ſick: and his anſwer ſeemeth to make for this; for when he faith, *mine hour is not yet come*, he ſeemeth not ſo much to deny a ſupply, as to blame the unſeaſonableneſſe of the motion for it.

V. 4. *woman what have I*, &c.] Though he were incomparably greater, as being God, yet being the Son of *Mary*, as man, he ſpake not any other wiſe, than became the reverence due to a parent: but becauſe he was not her Son in that nature, by which he would do the miracle he inhibiteth prescribing God; and therein recalleth her from all reſpects of motherhood, ſo far as they hindered the conſideration of Gods power and glory, in the following miracle. *See* Luke 2. 49. Mat. 12. 48. Hebr. מה לו ולך *ma li vulach*. 2 Kings 3. 13. *what have I to do with thee?*

mine hour is not yet come] The fit time appointed by God, which is, when it ſhall beſt ſerve for his honour, the time that I ſhould ſhew my ſelf by ſignes and miracles unto the world, *certis momentis peraguntur res Dei*, therefore he here intimateth, that it was neither impotency, nor incogitancy to ſupply, the preſent want which cauſed him to delay, but becauſe he would teach us to expect Gods appointed time, and to know *that it is not for us to know the times and ſeaſons which the father hath put in his own power*, Acts 1. 7. Chriſt knew it was not oppertune to ſupply them with wine, by a divine and extraordinary power manifeſted, until the want thereof was manifeſtly known to the whole company, that all might be witneſſes of the miracle, and thereby be moved to believe in him, that they might be ſaved.

V. 5, *whatſoever he faith unto you*] It is probable that ſhe had an expectation of ſome extraordinary ſupply, becauſe ſhe prepared the ſervants to obey him in order to the ſame.

V. 6. *ſix waterpots of ſtone*] Wherewith they uſed often to waſh and purifie themſelves. See Mark 7. 3. waters were very ſcarce in Paleſtine. fountains being there but rare, as *Chryſoſt.* noteth, *hom.* 21. therefore the Jews kept ſuch veſſels of water filled by them. The Heretick *Hebion* would have brought into the Chriſtian Church, this cuſtome of the Jews, before long to be antiquated.

containing two or three firkins a piece.] Meaſures which the Syriac gives רבעין *rebbin*, of the Heb. רבע *rebah a quartal, continet quadrantal oblavam partem cadi, ſive modii. Tremel. Gr.* μετρητὰς δύο. Some conjecture that theſe ſix contained about half a tunne, each veſſel being about half a terſe: ſo that Chriſt gave a bountiful ſupply, which ſet off the excellency of the miracle.

V. 7. *fill the water-pots with water*] He told not, fill the wine caſk, but thoſe water-pots there ſtanding; into which they uſed not to put any wine: neither doth he bid them fill ſome other, the like pots (that might have admitted ſome jealouſie of a compaſſ) but thoſe out of which they had now drawn water for their uſe; all this, for the clear evidence of the miracle. See 1 Kings 18. 44.

filled them up to the brim] Though theſe waiters knew not what Chriſt meant to do, yet thus the providence of God directed it, leſt any ſhould object, or conceive that ſome one might happily be afterward ſecretly conveighed into the ſame veſſels, and ſo deceive the gueſts, with an appearance of a falſe miracle.

V. 8. *governour of the feaſt*] The ſteward, or ruler of the feaſt, as, Gunef. 43. 16. among them it ſeems his office was onely to order the feaſt, not as a maſter of the family, but as a ſteward, for that time and occaſion, to diſpoſe of the meate, order the diſhes ſet on the tables, ſee they were ſupplied with wine and all neceſſaries which were gueſts; to appoint the waiters to take away again &c.

V. 9. *water that was made wine*] Water converted into wine; by which he ſhewed himſelf the God and Lord of nature; here doing that in an inſtant, which he doth every year in the vine, by turning water and the moiſture of the earth, by ſlow and inſenſible degrees, into the juice of the mature grape whence the wine is preſſed: he could here without their miniſtry, as eaſily have turned the air in the pots into water, as the water into wine; but he would ſo do this miracle, that all preſent might be certain witneſſes thereof.

V. 10. *well drunk*] That is, liberally, as Gen. 43. 34. for the word שכר *ſhachar* with the Hebrews anſwering to the Greek word μεθύειν, is not always to expreſſe intemperance, as Gen 9. 21. 2 Sam. 11. 13, but ſometimes to ſignifie, onely a liberal uſe of wine without exceſſe, as here, and in the foreaited place, Gen. 43. 34. See on Luke 1.15.

V. 11. *This beginning of miracles*] Chriſt adorned this wedding with his preſence and firſt miracle, among thoſe innumerable miracles which Chriſt wrought in the dayes of his fleſh, whereof many are recorded by the Evangeliſts, this of his turning water into wine at the wedding in *Cana* of *Galilee*, was the firſt.

and manifeſted] He wrought this miracle ſo evidently, that his divine power appeared therein.

diſciples believed on him] For the end of miracles, is to bring us by faith to Chriſt: whereas lying miracles carrying men away from Chriſt into ſuperſtition, are Satans deluſions. 2 Theſ. 2. 9, 10, 11.

V. 12. *Capernaum*] A rich city on the ſea coaſt, in the borders of Zabulon and Nephtali, where Chriſt dwelt when he left Nazareth, Mat. 4. 13.

and his brethren] That is, his kinſmen, whom the Hebrews called brethren. Gen. 13. 8. & 14. 14. Mat. 13. 55.

V. 13 *Jews Paſſover was at hand*] See Exod. 12. 2, & 13. 3. & 23. 14, 15. and the morall thereof.

V. 14. *and found*] Chriſt appointed to purge the temple; Mal. 3. 1, 2, 3. ſo preſently repaireth thereto: this was the firſt Paſſeover after Chriſts baptiſm; and therefore this is not the ſame hiſtory which is recorded, Mat. 21. 12. Mark 11. 15. Luke 19. 45. that was when his paſſion drew near.

in the temple] In the outward court of the temple.

ſold oxen] Thy ſhe dwelt far from Jeruſalem, were by the law, to make their offerings into money, and to furniſh themſelves there, Deut. 14. 25. but not in the temple, which was the houſe of God, or the houſe of prayer.

changers of money ſitting] To ſit all ſtangers with exchange of moneys there currant; to buy ſacrifices.

V. 15. *of ſmal cords*] Probably, thoſe which bound the oxen and ſheep, brought to the altar to be offered (as it is written, Pſalm 118, 27. *bind the ſacrifice with cords, even unto the hornes of the altar*) which done, probably they were caſt by; ſo Chriſt might take up ſome of theſe, of which he made a ſcourge to drive out the ſheep and oxen, that they might not buy and ſell in the temple.

V. 16, *make not my fathers houſe an houſe of*, &c.] He blameth not the ſale of ſheep and oxen and doves (the law allowed that) but that they ſold them within the court of the temple; and ſo made it an houſe of merchandize: that he condemneth: because Chriſt thinks it, it was not lawful ſo much as to bear a burden, that through it, it was not lawful ſo much as to bear a burden, Mark 11. 16. If Chriſt thus purged his temple from elſewhere lawfull merchandize and prophanation, when yet he well knew it ſhould ſhortly after be utterly demoliſhed; if he would not have them buy and ſell there, thoſe things without which they could not ſhew forth his death according to his own law; thoſe things which then ſerve him according to his own law; thoſe things which then ſerve him according to his own law; for the ſervice of doubtleſſe many bought with a ſincere purpoſe for the ſervice of God; with what ſcorpions will he at laſt revenge the prophanations of those houſes of prayer, which have been ſo ſhamefully abuſed among us?

V. 17. *The zeal of thy houſe*] Pſal. 69. 9. Zeal is here taken for the heat of indignation conceived at any thing unworthily done or attempted, againſt thoſe we love: as also 2 Cor. 7. 11. ſometimes it importeth fervent affection; as Col. 4. 13. Sometimes good intention, though without knowledge or right level. Rom. 10. 2. Phil. 3. 6. Sometimes envy, chap. 7. 9. & 13. 45. & 17 5. Sometimes for emulation, Gal. 5. 20 So *Clement Romanus ep. ad. Cor. p. 6.* 7. ſaith ζῆλος καὶ φθόνος zeal and envy (that is, anger and envy) were the cauſe of *Cains* killing his brother, no ſuch zeal had Chriſt, who had no ſin; but an holy zeal to the ſervice and honour of God his Father.

eaten me up] As it were a ſecret fire feeding on my thoughts, ſo that it will not ſuffer me to be mindful of my ſelf: as Pſal. 102. 4. & 119. 139.

V. 18. *What thou doſt theſe things*] Whereby it may appear, that thou haſt divine authority, to do and ſay ſuch extraordinary things.

V. 19. *deſtroy this temple*] See Mat. 26. 6. 61. If you deſtroy, or when you deſtroy: thus he ſheweth his divine preſcience, foretelling of his paſſion: theſe things he ſpake, not plainly, becauſe he knew they would not have believed, the diſciples could not yet, how much leſſe the vulgar?

V. 20. *Fourty and ſix years was this temple in building*] This was not the temple built by *Solomon*. 1 King 6. 37. 2 Chron 3. 1. that was deſtroyed by the Caldeans. 2 Chron, 36. 19. but the ſecond temple built after their return from Babylon. Ezra 4. So much hindred, that it was fourty ſix years in hand. See hereof *Iſ. Casaubon exercit* 13. N. 38.

V. 21 *of the temple of his body*] That is, his humane body, the temple of the Godhead. Coloſ. 2. 9.

V. 22. *his diſciples remembred* &c.] For then he opened their underſtanding, that they might know what he had ſaid and done, Luke 24. 45. Thus Gods word (which Chriſt compared to ſeed ſowed. Matth 13.) ſometimes lyeth long (as under frozen clods) not appearing, but as dead and loſt; yet in Gods good time it is quickned, and brought to memory again, and the uſe and fruits thereof ſhew an admirable life of the holy Ghoſt working thereon.

V. 23 *many believed in his name*] With a temporall faith, ſuch as uſually is theirs, who depend on miracles: it was no ſound or juſtifying faith; which Chriſt would not truſt.

V. 24. *did not commit himſelf unto them*] He truſted them not; neither with the ſecret myſteries of his doctrine, as *Chryſoſtom, Auguſtine*, and *Theophylact* conceive; nor with his own ſacred perſon: he did not ſecurely converſe with them, nor did he truſt himſelf with them, as he did with his diſciples, and well known friends, for he knew from the beginning, how they would at laſt betray him, and deliver him into the hands of ſinners to be crucified; which though he willingly permited in the appointed time, yet having many things, as to his manifeſtation to *Iſrael*, to perform and accompliſh, he declined and avoided as importune untill that time was come, and all things in their time and order, duely and really finiſhed.

he knew all men] What they had in the ſecret of their heart; what they had been, were and would be. Mat. 13. 18. & 7. 71.

V. 25. *needed not that any*] Chriſt being the ſearcher of all hearts, hath no need that any ſhould enform him concerning man.

CHAP. III.

Verse 1. PHariſees] See on chap. 1. 24.

a ruler of the Jews] Either one of their *Sanhedrin* or great councel; or one of the rulers of their ſynagogue, the former ſenſe, from chap. 7. 45, 50. appeareth moſt probable.

V. 2. *by night*] For fear of the Jews, John 19. 38. See chap. 9. 22.

Rabbi] Maſter, or teacher. See on chap. 1. 38.

come from God] Divinely, and extraordinarily ſent to teach us.

V. 3. *born again*] Or, *from above*, regenerated by the holy Ghoſt, crucifying the old man; mortifying and aboliſhing the carnall affections, and renewing a man to holineſſe of life, that is to ſay, the whole man, body and ſoul: for as the whole man from his naturall birth is corrupted, ſo muſt the whole man in his regeneration be renewed, 1 Theſ. 5. 23. though that renovation, be not ſo compleated, in this mortal life, but that there are in the beſt men, ſome remains of the old Adam. See Gal. 5. 17. Rom. 7. 24. yet, ſuch is the mercy of God toward his, that whatſoever ſinners were before their regeneration, yet therein all is cleanſed, and ſo waſhed away, that, it ſhall not be imputed to them to condemnation See 1 Cor. 6. 11. this regeneration may be diſcerned by the fruits and effects thereof. See Gal. 5. 19, 20.——22. 23. firſt then here note, that the moſt noble birth, or of the moſt holy parents, without new birth, availeth nothing toward ſalvation; no not for them, who could truely ſay. we be *Abrahams ſeed*, John 8 33. Mat. 3. 9. See 1 Cor. 1. 26. Secondly, ſeeing regeneration is of the whole man, content not thy ſelf when thou findeſt in thee a mortification of ſome evill affections, which poſſibly are but changed for others as bad, as luſt of youth for malice or avarice of Age, &c neither will *Agrippa's*——*half perſwaded to be a Chriſtian*, Acts 26. 28. do thee any good; God will not accept any parcell——ſanctity; every part and faculty of man needeth repaire. Thirdly, it muſt incite us to pray, and uſe Gods ordinance for the evidence of our new birth, without which we cannot ſee, nor enter into Gods kingdom: Gods word is the immortal ſeed, 1 Pet. 1. 23. 25. the ſincere milk, by which if we grow, (1 Pet. 2. 1.) our regeneration will appear; for which, we muſt lay aſide *all malice, and all guile, hypocriſies, envies, and evill ſpeakings.*

ſee the kingdom of God] That is, enter into it, as verſe 5. or underſtand the myſteries of eternall life, and Gods kingdom, of grace here, and glory in the world to come. See 1 Cor. 2. 14. 1 Cor. 15, 50.

V. 4. *How can a man*] To examine ſpiritual myſteries by carnal reaſon, is a main let to the underſtanding thereof.

V. 5. *of water*] Of baptiſm the ſacrament of regeneration, which is the ordinary way into the Church and kingdom of God; though his grace be not tied to external means: and it is the contempt, not the privation of the ſacrament which condemneth. See Tit. 3. 5.

ſpirit] Which giveth the inward effect of baptiſm.

kingdom of God] Of grace here, and glory in the life to come. See on verſe 6.

V. 6. *borne of the fleſh*] The corrupted nature of man, (oppoſite to regeneration) concerning which the Apoſtle ſaith, *it cannot inherit the kingdom of God*, 1 Cor. 15. 50. the whole ſenſe is; no man can know the myſteries of the kingdom of grace, without a regenerate minde; and therefore no man can be ſaved without regeneration and renovation of the whole man: we are born aliants to the kingdom of God, (Epheſ. 2. 1. &c. 12. 13.) and mere enemie; (Rom. 5. 10.) untill we are born again of water and the holy Ghoſt; hence is it, that the Apoſtle requireth, *a new man*, a new *creature*, 1 Cor. 5. 7. 2 Cor. 5. 17. Gal. 6. 15. Epheſ. 4. 24. Col. 3. 10. the unregenerate man perceiveth not the things of the ſpirit of God, neither can he, becauſe *they are ſpiritually diſcerned*, 1 Cor. 2. 14. the carnal man ſaith *Theophylact* (in Luke 14.) ἐπειδὴ οὐκ πιστεύων, he believeth nothing ſupernatural: now as the creature can be but once properly created; a man can be but once born; ſo neither can he be more than once regenerate: *quemodo enim uterus non poteſt repeti, ſic nec baptiſmus iterari*, ſaith *Proſper*.

is fleſh] Is carnal, ſubject to ſin and death: underſtand herewith, the wiſdom, will and affection of the natural man. See Rom. 7. 14. &c. & 8. 7. why of holy parents, carnal ſons are born. *See Auguſt. To. 7. part. 2. de nuptiis & concup. c.* 18. of the neceſſity of regeneration. *See Proſcontra. Collator. c.* 18.

is ſpirit] Is ſpiritual: ſubject to the ſpirit, ſanctifying man, and ſtilling him ſpiritual; notwithſtanding the remainds of ſin ſtriving againſt the ſpirit, and thoſe works of the fleſh, like the wilde fruits growing on the ſuckers of the ſtock, on which the adopted branches are engrafted, bearing fruits of regeneration.

V. 7. *born again*] Or *from above*.

V. 8. *wind bloweth where it liſteth*] That which the Hebrews call רוח *ruach* (with them a πολύσημον) the Greeks expreſſe by the word πνεῦμα, ſignifying amongſt other things winde, or a blaſt of winde: ſo *Ariſtot. de mundo. Thacid.* l. 4. and other authors uſe it: in ſcripture it often ſignifieth the holy Ghoſt; the meaning here is; as the power of God is perceived in the winde moving the air, though we cannot ſee it; ſo is it in the changing and renewing of us, though the manner be hid from us: *where it liſteth*: ſignifieth, without any restraint by the power of man: this manner of ſpeaking is taken from creatures, voluntary moving themſelves, as they ſay, *libero ac vago impetu*.

V. 9. *How can theſe things be?* Chriſt had preached this point unto him, that except a man be regenerate, he cannot ſee the kingdom of God; and *Nicodemus* is now an example of the ſame: being ſo great an example of the ſame: being ſo great and learned a Scholar, yet being not regenerate, he could not underſtand the very rudiments of that kingdom.

V. 10. *and knowneſt not theſe things*] Theſe words are quick and reprehenſory: as if he ſaid, it is a foul ſhame for a profeſſed teacher of Iſrael; to be ignorant in the very fundamentals of religion; the more ſeeing this point is layed down in many places of Scripture, Jer. 31. 19. Ezek. 11. 12. & 36. 26. Pſal 51. 10. circumciſion ſignified it: it is the end of all the law, purity of heart, and ſanctimony of life; it is that which puts difference between ſinful worldlings, and the holy ſons of God. Now, the otherwiſe learned *Nicodemus* knew not theſe things, becauſe they are no otherwiſe than ſpiritually diſcerned, 1 Cor 2. 14.

V. 11. *Verily, verily*] אמן, אמן, the word is from the Hebrew אמן *aman, verax, verus, fidelis*. and אמן *amen*, as much as, ſo be it; they uſed it as a ratification of their prayers, Jer. 11 5. and deſiring the fulfilling thereof; ſo Deut. 27. 15. *all the people ſhall ſay* אמן *amen*. 70. γένοιτο, *let it come to paſſe, or be*; ſometimes it was doubled to the more vehement confirmation or alleviation, as Numb. 5. 22. *the woman ſhall ſay* אמן אמן *amen, amen*; hence in the Primitive Church after prayers, and ſome other recitations in their aſſemblies, the people anſwered, *Amen*, 1 Cor. 14. 16.

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how shall he say, τὸ Ἀμὴν See Revel. 1. 7. ναὶ ἀμὴν, *yea, so be it*. And to our Saviour often vsed it doubled, for a vehement asseveration; as if he said, *faithfully, truely, or assuredly* it is so.

we speak that we do know] In that Christ saith οἴδαμεν, *we know*, &c. the cause and sence is, I and all the Prophets (which spake by my spirit, and of me) well know what we speak and teach; thus joyneth he with their ministery; whence appeareth their errour, who would have the authority of scriptures to depend on the Church: that were to subject the truth of Christ to the examination and approbation of men.

that we have seen] This is to express the certainty of the Gospel: because, with us the sense of seeing is most certain; we use to say we have seen a thing, when we will affirm a certainty of knowledge.

ye receive not our witnesse] That is, few of you receive it. So chap. 1. 11. his own received him not; that is, few of them received: it hath been the misery of all times: *Lord, who received our report?* Isaiah 53. 1. let us not think the worse of truth, because it hath few sincere followers; mans unbelief cannot make void the truth of God. Rom. 3. 3. let them take heed, who out of opinion of new light, contemn the old invariable truth of Christ; who will be teachers of the law, and yet understand not *what they speak, neither whereof they affirm*, 1 Tim. 1. 7. It is but just with God to send them, to their damnation, strong *delusions, that they shall believe lies*, who receive not the *love of the truth*, that they might be saved, 2 Thes. 2. 10, 11. read it in *Ahabs* example, 1 Kings 22. 29. &c.

V. 12. *earthly things*] Natural things, as concerning the winde: or in a plain and common manner, as he delivered his heavenly doctrine: for it is most true which *Chrisostom* noteth, *hom.* 26. in regard of his hearers weaknesse, he attemperateth to them.

V. 13. *came down from heaven*] By assumption of the humane nature, chap. 1 14.

the Son of man] Christ, God and man: Son of man is often put for man, Psal. 8. 4. Isa. 51. 12.

which is in heaven] Not because the humane substance of Christ was diffused to an ubiquity, but because one and the same Son of God, and Son of man, very God of his father, and truely man by the assumption of our flesh and blood, though according to his true humanity, *localiter tunc esset in terra*, he was then locally on earth; yet according to his deity, which cannot be contained in place, he filled heaven and earth; and was then in heaven, in respect thereof, whose properties are attributed to the person of Christ, consisting of those two united natures; hereof, See *Iudgent. de person. Christi ad Thrasimund. l. 2.*

V. 14. *as Moses lifted up the serpent*] Numb. 21. 6. As the brazen serpent lifted up, had the true form of a serpent, but not the venome; so had Christ the true form and nature, but not the sin of man: that serpent was a signe of grace, and a remedy against evill, that all who were stung with fiery serpents, might see him, and be healed; so was Christ lifted upon the crosse, chap. 12 32. and is now lifted up in the word and sacraments (Isa. 49. 22. Gal. 3. 1.) that the faithful may look into heaven after him, and be healed: this he did not openly speak, but remitted his hearers to the old type, as *Chrysstom* noted. *Hom.* 26. to shew the admirable consent between the Old and New Testament; and to intimate, that he went not unwillingly to his passion: also to help the faith of the weak: if any doubt, how can they who believe in Jesus crucified, be saved? let him consider how he that but looked on the similitude of a Serpent, was healed; how much more shall they, who with true faith look upon Jesus, the life, through the vaile of his crucified flesh? there the Serpent stung, and the serpent healed; here death (whose sting is sinne, 1 Corinth. 15.) in the first Adam, destroyed: here the death of the second Adam Christ saved and gave us life.

V. 15. *whosoever believeth on him*] Whosoever, without respect of persons (Acts 10. 34. 35.) believeth that Jesus Christ, the true Messias, and Saviour of the elect, died for our sinnes and rose again for our justification Rom 4. 25.) and in assurance of the truth of Gods promises promised in the Gospel, apprehendeth his particular interest and propriety therein, as chap. 20. 28.

V. 16. *For God so loved*, &c.] In this verse Christ sheweth these four concurrent causes of our redemption and salvation. 1. The principal, first, impulsive; the love of God, which can have no cause but it it self. 2. The material, or price of our redemption; *his only begotten Son*. 3. the instrumental faith in Christ; *that whosoever believeth in him*. 4. the final; *eternal life*.

the world] That is, mankind, for Christ speaketh not here of that common love of God, whereby he willeth the good of conservation to the creatures; so he loveth all the creatures; but of his special love, whereby he willeth man should be saved by Christ, and he is truely said to love the world, because they whom he loveth to eternal life, are in the world, a part of the world, and gathered by his word, and holy Spirit into the body of the Church, out of all ages and parts of the world, God loved all that he made: he loveth not sinne, which is neither in him, nor of him; he loved a sinning world (for when we were enemies, he reconciled us, Rom. 5. 10.) but not the sins of the world: if we speak of Gods peculiar love which is to eternal life; we must understand the elect onely, as opposed to that part thereof, concerning which it is said; *the whole world lieth in wickednesse*, 1 John 5. 19. and, *I pray not for the world*, chap. 17. 9. Christ prayed for those whom he loved to salvation; that is, for the elect onely, I *pray for them*, I pray not for the world, for the elect are in the world, not of the world (c. 17. 16.) that is, of that party which lieth in sin and unbelief, to two sorts of men are intimated, *sub uno mundi nomine*; under this one name *world* (saith *Prosper*) *sicut enim dicitur mundus in impiis, ita dicitur mundus in sanctis*: the wicked are called the world, and here the saints are called the *world which God loveth*, God loveth us, such as we shall be by his gift, *non quales sumus nostro merito. Augustin. de C. D. l. 17. c. 4.* not such as we are by our deficit; he loved, *quod fecerat & elegerat in filio*, saith the same. *tr.* 110. in John 17. that which he had made, and chosen in his Son, out of whom he loveth no man to eternal life: a Prince may be truely said to love his subjects, specially then, when he punisheth the perverse, rebellious, and seditious among them, and a Physician his patient, specially when he most endeavoureth to correct the corrupt and malignant humours which disaffect him: so neither can it prejudicate the love of God that he cutteth of and condemneth reprobates, when with severe corrections; he fetcheth in, amendeth, and saveth those whom he loved and elected from eternity; thus then, the creatour, and Lord of lords, loved the world; that is wretched mankinde dispersed, upon the face of the earth, without difference or nation, dignity, sex, or age: all the world with his common love, (of which all have some taste) the elect only, according to the effect thereof, his purpose of saving them in Christ. See more concerning the acceptation of the word (world) *Augustin. To. 7. contr. Iul. Pelag. l. 6. c. 1.*

V. 17. *For God sent not*] Ch. 12. 47. God gave, and sent his Son by his incarnation: he confirmeth that which he said, *should not perish*, verse 16. by declaring the end of his present coming into the world.

to condemn the world] Christs coming condemneth not, but unbelief and contempt of Christ, chap. 9. 39. & 12. 47. he came not now to judge (that shal be at his second coming) but to propose terms of peace, and mercy; that they might believe and be saved.

that all the world through him, &c.] Not only Jews, but Gentiles also, as many as should believe in him.

V. 18. *Is condemned already*] By the ancient sentence, Gen. 3. 19. & 2. 17. Gal. 3. 10. which must needs stand, except it be reversed by Christ apprehended by faith; so is the believer absolved and pardoned; but the unbeliever (by nature the child of wrath, dead in trespasses and sinnes, Ephes. 2. 1.) standeth already condemned, as *Chrysostom* saith, κρίν ὢν τῷ πεφυκέναι τέκνον, ἀλλὰ τῇ ἀπιστίᾳ if not actually and declaratively, yet in the (universal) sentence, on Adam; and in respect of his own actuall sinnes; for whosoever sinneth, is guilty before God, and so under punishment.

in the name of, &c.] That is, in Christ. See chap. 1. 12. in the name of, &c. here importeth, in Christ, named and being so preached and declared to be the Son of God; he that believeth not in sacred Name, cannot be saved, there is no other name given under heaven, whereby we must be saved, Acts 4. 12. and indeed he that believeth not in Christ, *hath made him a lyar, because he believeth not the record that God gave of his Son*, 1 John 5. 10. Mat. 3. 17. 2 Pet. 1. 17, 18. Mat. 17. 5.

the only begotten] All the Saints are Gods children by adoption in Christ; but he is the only begotten Son, by nature. See on chap 1. 14.

V. 19. *The condemnation*] The cause of condemnation.

their deeds were evil] Mans wickednesse is the cause of his rejecting the Gospel of Christ, (which as a light discovereth it, and convinceth sinners) and his neglecting and hating the same either in the word of truth, or ministery thereof: So Ahab, sold unto sinne, hated *Michaiah*, 1 Kings 22. and incestuous *Herodias John Baptist*.

V. 10. *Hateth the light*] This is a proverbiall speech, which Christ accommodateth to his present purpose which was to shew the immediate cause of the Jews unbelief, rejection of the Gospel, and their not coming to Christ, the light, which was their sinne and incorrigible wickednesse, sin would be concealed in darknesse, and incorrigible wickednesse, sin would be concealed in darknesse, it abhorreth nothing more than the light which discovereth its deformity, which is such as cannot hurt, except it be loved, nor possibly be loved, if clearly seen. *Ahab* took *Eliah* for his enemy, 1 Kings 21. 20. because he discovered and reproved his sinne: still truth begets us enemies, the word of God to the wicked, is as a true glasse to the ugly; you offer an odious affront if you shew them.

reproved] Or *discovered*, the sinners own conscience reproveth him, and therefore loveth the darknesse, that not only others might not see his sins, (in which he is resolved to live) but that his self might not know them, that he might more securely enjoy the pleasures thereof for a season.

V. 21. *Doth the truth*] That doth sincerely and holily.

wrought in God] As they do, who set God only before their eyes, and

and follow the rule of his word: *the autem in Deo facimus, quod Deo in nobis facienti, datur nobis ut faciamus. Fulgent. de prad. ad Monim. l. 1.* and we do this in God; which, God working in us, giveth us ability to do.

V. 22. *The land of Judea*] Into the territories of Judea: from Jerusalem into the villages, and places neer.

and baptized] By his disciples Ministry. See chap. 4. 2.

V. 23. *baptizing in Enon*] A town in the tribe of *Manasse*, neer Jordan (there was another of this name neer *Damascus*, Ezek. 47. 17.) and neer *Scythop.* in on the other side of Jordan (See *Ij. Casaubon Exercit.* 13. *N.* 43.) and *Salim*. See *Jerom. de loc. Hebr. a fine.*

V. 24. *John was not yet cast into prison*] See Mat. 14. 3. &c. Mark 6. 17. &c. Luke 3. 19.

V. 25. *And the Jews*] *Chrysostom* readeth μετὰ Ἰουδαίου---with a Jew: so the *Syriac*, *with a certain Jew*, very likely that the controversie began with one, and after grew more generall? so are national quarrels oftimes kindled, by one or some few, which afterward are, from small sparks, fomented and blown up into masterless flames.

about purifying] How they might be purified before God, which the washings under the law did, and baptisme now doth represent.

V. 26. *was with thee beyond Jordan*] They were affected with perverse zeal and emulation, fearing that their masters credit should be impaired by Christ.

to whom thou bearest witnesse] Chap. 1. 7, 34. they come with this complaint, that all the people now ran after him whom their master baptized; as fearing an eclipse of their masters honour, by his interposition, to whom (it seemed to them) their master had lent his light.

V. 17. *A man can receive nothing*] Or, *take unto himself*; nothing, no gift: no man ought to usurpe a ministry, which God hath not given him, Heb. 5. 4. as the *Syriac interpreter* hath it, *ex voluntate sui ipsius*, of his own will; or at his own pleasure, nor can he fit for it, except God give the ability, 2 Cor. 3. 6.

V. 28. *I am not the Christ*] Chap. 1. 20. See Luke 3. 15, 16. and John 1. 20. &c.

V. 29. *is fulfilled*] In that he heard the voice of Christ the bridegroom speaking to his spouse the Church: it is as if he said, now my work is done; my office fulfilled; whereof I rejoyce. I have done my part and rejoyce in the desired effect.

V. 30. *He must encrease*] I come to prepare his way, and to manifest himself to Israel: the confluence of people to hear and follow him is the end of my proclaiming him, and testifying concerning him, he must be exalted: and all the people shal follow him, I must be obscured; as a star at the rising of the sun.

V. 31. *Is earthly*] Nothing but man, meer dregges in comparison with Christ.

and speaketh of the earth] Savoureth not the things of God, but of men: as Mat. 16. 23. his doctrine is grounded on earthly or carnal principles: such are we all by nature, and cannot receive, or apprehend the things of the Spirit of God, 1 Cor. 2. 14. untill we are illuminated by the Spirit of adoption and regeneration.

V. 32. *No man receiveth his testimony*] That is, as *Chrysostom*, interpreteth ἀκριβῶς, very few believe in Christ, concerning whom John bare witnesse, that he is the *Son* of God, if he had simply meant, none; why should he have added, *he that receiveth his testimony hath sealed*, &c. verse 33. and how should we think that the Disciples and others were not herein concerned? but this he saith, to shew his disciples, why they, and the other Jews yet believed not, because Christ was heavenly and they earthly.

V. 33. *He that hath received his testimony*] That is, Μαρτυρήσας ἀληθῆ: *Theophylall*, the doctrine of the gospel.

hath set to his seal] See Rom. 3. 4. *Theophylall* interpreteth it by ἐδίωξεν, and ἐδόξασεν he hath demonstrated, and confirmed, that God is true; he hath so professed it, as if he had set to his seal for a more certain confirmation of his writing, or that which is given under his hand.

V. 34. *He whom God hath sent*] God herein sent his Son, as the Sun sendeth out his rayes to the earth; in that they are not his meission divided from their fountain; *ita de spiritu spiritus, & de deo deus*, saith *Tertullian Apol. cap.* 21. so is he Spirit of Spirit, and God of God, that there is but one truth, as one God, so that he who believeth him that is sent of God believeth God; as on the contrary, he that believes not in him that is sent, believeth not God who sent him. See Luke 10. 16.

speaketh the words of God] This sheweth a reason why they should believe him, because he speaketh onely the words of God; which is the onely ground of faith in which there can be no falshood; opinion may be on probabilities; but faith is on certainties, because they are revealed by God, who cannot deceive. See Tit. 1. 2.

not the spirit by measure] But an unmeasurable fulnesse, Colos. 1. 19. & 2. 9. he meaneth by Spirit, the gifts and graces of the Holy Ghost: to every one of us is given grace *according to the measure of the gift of Christ*: Ephes. 4. 7. but his powerful working is, as *Chrysostom* speaks, ἀμέτρητος, *unmeasurable*: for he hath τὸ πνεῦμα ἀπαρχὴν, and ὑποστατικὸν, *the whole spirit, substantially*: the Prophets and Apostles had, and the faithful *Ministers have a measure*; but Christ, the fulnesse whence all receive grace and truth; hath it above all measure, See Rom. 12. 6. Ephes. 4. 7. &c.

V. 35. *The father loveth the son*] Matth. 11. 27. 10. Matth. 3. 17. Mat. 15. 5. 2. Pet. 1. 17. the father loveth the son, with an incomprehensible love, infinitely; his love not being an accident in him, but the essence of him, 1 John. 4. 8.

all things into his hand] That is, hath given the rule and power over all things in heaven and earth, to him. See *Mat.* 28. 18.

V. 36. *He that beleiveth*, &c.] Hab. 2. 4. 1 John 5. 10.

hath everlasting life] The Syriac interpreter hath it, *est ei vita, quæ est in æternum*, it seemeth indeed to expresse a present and indefeasable interest and possession; not onely apprehensible by hope, but even now in being to present sense, for as much as the elect regenerate do now feel the power of the life of Christ in them, and the dayly motions of his spirit working the decay and death of sin, and enabling to some comfortable measure of sanctification. See Gal. 2. 20. they by experience know, how Christ is made of God, their wisdom, righteousnes, sanctification and redemption, 1 Cor. 1. 30 wherein his kingdom is established in them; that is, the kingdom of grace and life eternal, the kingdom of life and glory begun here on earth to be perfected in heaven.

shall not see life] Shall not enjoy; no nor so much as lay an eye upon it. See verse 3. & chap. 8. 24. he shall neither be sensible of the life of grace here, nor of the life of glory in the world to come; the Syriac interpreter giveth it, *qui non acquiescit filio*: he that resteth not, or dependeth not on the Son, in faith for his justification: but seeketh righteousnesse by the works of the law, &c. he shall not be saved.

but the wrath of God abideth on him] For none but those only who are justified by faith in Christ have peace toward God, Rom. 5. 1. out of Christ there can be no reconciliation, by the wrath of God; he means the whole curse of the law, and whatsoever it threatneth impenitent sinners. *Salvian* expresseth it well, *de Gub. Dei. l. 1. ira est autem divinitatis, pena peccati*: Gods anger is the punishment of sin, and as *Fulgentius. de incarn. & grat. Iesu Christi ejus, nostra iniquitatis est merium*, his anger is the delert of our iniquity, he saith not Gods anger shall come, but it abideth: all are born children of wrath. Eph. 2. 1. because in sin: but this is done away in our regeneration, wherein we are reconciled to God in Christ only. See Acts 4. 12. Rom. 5. 1. but it abideth on the impenitent, and unbelievers, because they are not reconciled to God by faith in Christ.

CHAP. IIII.

Verse 1. WHen therefore the Lord knew] When Jesus knew; that is, Jesus knowing what the Phaisees heard, and consulted, how they might destroy him, which was the usual refuse of their consultation concerning him, and his actions which they with an impious deligence observed, that they might have something whereby to calumniate and accuse him.

V. 2. *Iesus himself baptized not*] he baptized inwardly by the Holy Ghost giving the effect of the outward baptisme here spoken of: and as *Optatus l.* 5. saith, he baptized indeed; but by the Apostles hands, *quibus leges baptismatis dederat*, to whom he gave the laws (or rites) of baptisme; so *Tertul. de bapt. c.* 21. *semper dicitur fieri quod per eum praeministratur*, he is ever said to do a thing, for whose service it is done.

V. 3. *he left the Iews*] to avoid their rage: that mean must be held in our ministery, neither to be discouraged by causeleslie fear, nor rashly to provoke, or expose our selves to enemies.

V. 4. *He must needs go*] It was his way from Judea to Galilee, and lay between them.

V. 5. *A city of Samaria*] See on Luke 17. 11. *Herod, in honour of Augustus Cæsar*, called it *Sebaste*, according to the *Greek, Iero. To. 1. Epitaph. Paul.* Christ thus leaving the proud and malicious *Pharisees*, opened the treasures of grace and mercy to the despised *Samaritans*.

Sychar] *Sichem*, or *Shekem*. Gen. 33. 18. שכם *sheechem* 70. Συχέμ. See Gen. 48. 22. Josh. 24. 32. some think it called since, *Neapolis, Naples*, or *Naploza*. See *Ij. Casaubon exer.* 13.

that Iacob gave] Gen. 33. 19. & 48, 22. See Gen. 50. 24. Josh. 24 32.

V. 6. *Sate thus on the well*] Weary as he was; or, because he was weary, for he travelled with his disciples on foot; & in the form of a servant, which for our sake he had assumed, would have experience of all our infirmities without sin, therefore he hungred thirsted, was weary, &c.

the sixth hour] About noon: in the heat of the day.

V. 7. *give me to drink*] Thus he that is rich and Lord of all, became poor for us, that he might make us rich, 2 Cor. 8. 9. we had lost all right and interest in the creatures, so that we could not so much as (in our own right) take a cup of cold water, but as usurpers: untill Christ restored us that interest and right in the creatures: which we forfeited by our attainder in *Adam*: and thus he asketh, who giveth to all creatures. Psalm 104. 27. as to refresh himself in his wearinesse and thirst;

so

so specially to give occasion of discourse, for her salvation and many others.

V. 8. *Into the city*] *Sychar*, verse 5. that they might there be accommodated with meat, or other necessaries which they wanted.

V. 9. *For the Jews have no dealing*, &c.] The *Samaritans* claimed kindred of the Jews in their prosperity, but in their publique afflictions, would never acknowledge them *Joseph. Antiq. lud. l.* 11. c. 8. See also *l.* 9. c. *ult.* the Jews esteemed them wicked and prophane, likewise the Samaritans, thought themselves polluted, if they touched a Jew. See 2 Kings 17. 26. &c. they mutually hated and despised each other; hence was that blasphemous calumny against Christ, whom the Jews called *Samaritan*, &c. John 8. 48.

V. 10. *gift of God*] That excellent gift specified, chap. 3. 16. or chap. 7. 38, 39. or himself sent to converse here, or the opportunity of salvation hereby offered her.

living water] The graces of the holy Spirit, which shall never fail. See c. 7. 39. Jer. 2. 13. Joel 3. 18. Zach. 13. 1. *Cyril* understand each here, the love of God, and the *quickning gifts of the Spirit*, so *Theophylact*, τὴν χάριν τὴν ἀμὴν πνεῦμα & *the grace of the holy Spirit*, which saileth not, but bringeth to eternal life.

V. 11. *Nothing to draw with*] And the Jews and Samaritans held it a pollution, to use the vessels of each other: this it seemeth, she spake, as despising and contradicting that which he said.

V. 12. *Art thou greater*, &c.] As if she had said; whom makest thou thy self? *Jacob* that great *Patriarch* was content with this water, for himself and his family; what better water speak you of?

than our father Jacob?] Thus these mixed and degenerate people bragged. (See 2 Kings 17. 24.) thus hypocrites ever boast of their fathers and ancestors. See c. 8.

V. 13. *whosoever drinketh of this*, &c.] As if he said, hence you may gather whether I am greater than Jacob or not, if you understand the difference between that mystical and spiritual water which shall nourish to eternity (which Jacob could not give) and this which Jacob gave his sons, which can onely quench a present thirst, but not free you from a future.

V. 14. *The water that I shall give him*] The grace and spirit of regeneration, of which v. 10. & c. 7. 38, 39.

shall never thirst] It shal so refresh the weary soul, that all desire of good shall be satisfied, in the presence of God: see Psal. 39. 8, 9. Isa. 49. 10.

V. 15. *Give me this water*] It is likely that she perceived that he spake of spiritual water, but under the notion of a Jew, the was disposed to slight all that he spake: so hard it is to believe their word, of whose authority we are not well persuaded; probably she spake this *ironically*, this also is a an example of that which Christ said, c. 3. 3, *except a man be born again, he cannot see the kingdom of God.*

V. 16. *Go, call thy husband*] Christ having a while patiently born with her perverse answers, will now smite her conscience with the sense of her sin, and his Divine Majesty before whom she deported her self so securely and audaciously: so are over-confident sinners to be wounded that they may be healed, the knew that she lived in sinne, yet her conscience could not awake, until a divine hand seemed to touch the wounds thereof: So 2 Sam. 12. 13. here also the tender mercy of Christ is to be observed: he said not, go thou adulteresse, and call thy partner in sin, thy pretended husband, that you may hear your dooms, (as 1 Cor. 6. 9, 10.) but he mildedly stileth him husband, whom he knew to be an adulterer, that she might neither presume any longer to contest with the searcher of hearts, nor despair of his mercy, whose lenity in reproving, spake him merciful to cure and amend, not busie, or malicious to finde fault, or accuse.

V. 17. *I have no husband*] Thus securely dallieth she in so great an interest as her own salvation; it is hard for sinners (not onely asleep, but) dead in sinnes and transgressions, to awake at the first call of God and to acknowledge his voice therein: she supposing that she talked with meer man, thought with her womanish artificies to elude him, denying her matrimony, and dissembling her adultery; but no captions or fallacies can deceive God.

thou hast said well] Christ telleth her plainly of her faults (who could not before understand what he said) in mentioning the fifth man, whom she now had in place of an husband, but truely an adulterer.

V. 19. *I perceive that thou art a Prophet*] The mentioning of her sin, smiteth her with a greater reverence of Christ, as of a Prophet, who could know those errours of her former life.

V. 20. *in this mount ain*] Mount Garizim, near Shekem. Jud. 9. 7. in which *Sanaballat*, by *Alexander* of Macedon his leave, built them a temple. *Joseph antiq.* l. 11. c. 8. See *Isi. Casaubon exer.* 13.

Jerusalem is the place, &c.] See Deut. 12. 5, 6. 1 Kings 8. 29. 2 Kings 21. 4. 1 Kings 14. 21. thus would the divert the discourse concerning her sin and shame, by embarking in a national controversie, which had long been handed between the Jews and Samaritans.

V. 21. *nor at Jerusalem*] The publike worship of God shall be no more restrained to that place, which was appointed thereto for a time, to exercise their faith in expectation of Christ in whom alone we can appear acceptable to God. See Mal. 1. 11. 1 Tim. 2. 8. Ephes. 2. 14, 15.

V. 22. *Ye worship ye know not what*] See 2 Kings 17. 29 &c. this Christ seemeth to speak that he might check her insolency: as if he had said; you make comparisons with the Israel of God, who worship you know not what: what skilleth it, where they worship, who are ignorant both of the object and manner of the true worship? devotion born of ignorance, and blinde obedience, are strangers in the kingdom of God, *the father of lights*. James 1. 17. our Saviour saith, *John* 17. 3. *this is life eternall, that they might know thee, the onely true God, and Jesus Christ whom thou hast sent*; it is true concerning the heavenly *Jerusalem*, which was said of the sort of *Sion*, 2 Sam. 5. 8. *the blinde and the lame shall not come into the house*; the ignorant, who know not Christ, the true light, John 1. 9. and such as hait between God and Baal, 1 Kings 18. 21. therefore as God began his work of creation Gen. 1. 3. with a, *let there be light*, so beginneth he the admirable work of our regeneration, by his spirit of illumination, calling us out of darknesse, into his marvelous light, 1 Pet. 2. 9. See Rom. 10. 14, 15. 17.

for salvation is of the Jews] He seemeth to allude to Isa. 2. 3. the meaning is, that the doctrine of saving health, is that which the Prophets have taught.

V. 23. *in spirit and in truth*] Spirit is here set in opposition to ceremonies, which are called carnal, Hebr. 7. 16 which prefigured that which Christ performed: he requireth now (saith *Euthymius*) *non corporaliter, sed spiritualiter immolantes*, those that sacrifice not bodily, but spiritually; remission of sinnes being accomplished in Christs one oblation of himself once offered, there remaineth no more sacrifice for the sins of the living of the dead. See Hebr. 10. 18. there remaineth still spiritual sacrifice of prayer and praises by us to be offered, 1 Pet. 2. 5. Revel. 8. 4. but no more bodily, proper or externall sacrifice: he will be worshipped now, not in the figure (as under the lavv) but in the truth prefigured: and herein he secretly taxeth the Samaritans blinde errour, for that they held no certainty from Gods word, neither was their pretended zeal and devotion according to truth and knowledge, both which are fundamentall to the acts of religion. See Mat. 8. 20. and in this comparison, Christ sheweth the preeminence of the Jewish religion, grounded then on Gods infallible word, and the vanity of the Samaritan superstition and will-worship, built on traditions, and opinions of men, which are ever uncertain: for ignorance of the truth, as *Lactantius* well noteth, maketh *interim, labentemque sententiam*, an uncertain, and slippery affection: willworship is no religious act; neither are good intentions enough; we must be certain of Gods revealed will, to direct us in his worship, otherwise we cannot do it in faith.

V. 24. *God is a spirit*] c. Cor. 3. 17 these words shew the reason of that the last spake concerning spiritual adoration: God requireth adoration in spirit and truth, because his self is a spirit, and truth: God is an incorporeal substance, invisible, incomprehensible, and he is the *veritas prima, the light, in whom is no darknesse*. 1 John 1. 5. therefore he requireth such adoration as agreeth with his own nature: he commanded bodily worship to Israel in the ceremonial law, which was to be as a schoolmaster, to bring them to Christ, whom the ceremonies thereof prefigured, Gal. 3. 24. —— *untill the time appointed of the father*, Gal. 4. 2. and he confined them to Jerusalem, and the temple there; but now in the fulnesse of time, Christ sheweth that his worship should no longer be confined to Jerusalem, then all things therein prefigured Christ, and the work of mans redemption by him to be wrought, should be accomplished; the Jews therefore, though the peculiar people of God, and in their sacrifices, doing those bodily things, which God for a time commanded them to do, except they, by the spiritual eye of faith, looked to Christ the end of the law, neither worshipped God aright, neither were by those legal rights cleansed from their sinnes, *for it is not possible that the blood of bulls and goats, should take away sinnes*, Hebrews 10. 4. they therefore who to this day adhere to the antiquated ceremonies of the law, not believing in Christ, who did indeed come in the fulnesse of time, and fulfil all things concerning mans redemption therein prefigured, cleave to a killing letter and misinterpretation of condemnation.

must worship him in spirit] This sheweth wherein Gods service principally consisteth; excluding the Jewish antiquated ceremonies, principally consisteth; excluding the Jewish antiquated ceremonies, but not that bodily worship which is requisite, either for our acknowledgement of God before men, order in his publick worship, or the stirring up our own affections in private.

V. 25. *which is called Christ*] These words (omitted by the Syriac) seem to be the Evangelists interpretation of the name Messias: and though the Samaritan religion was very impure, confused, and mingled with sundry errours, yet held they this principle concerning the coming of the Messias: so manifest was this light that it shined to them that sate in darknesse, the very heathens, the Samaritans out of *Moses* writings. Deu. 18. 18 the impious *Balaam*. Num. 24. 17. and the devil his self acknowledged some sense thereof: is probable that this woman understanding by the speech of Christ, that some extraordinary change of the Church, and Ecclesiastical state was

was nigh, presently thought of the Messias; the rather, because the marks of his coming, specially the departure of the scepter from *Judah* appeared to the world: in her referring the certainty of all things in religious worship to the Magistery of Christ, preferring him before *Moses* and all the Prophets, she is a good president, where we may learn in him to look for all the treasures of wisdom and knowledge, Colos. 2. 3. and to hear him Mat. 17. 5.

V. 26. *I am he*] When the Jews prefled him, saying, *how long doest thou make us doubt* (or hold us in suspense?) *if thou be the Christ, tell us plainly*, chap. 10. 24. He answered not so positively; but here he manifesteth himself: he that saw all hearts, knew that the Jews asked not to beleeve and be saved, but captiously, and to find some calumny against him; and that this present hearer should convert, and be a means of the conversion of many others, when she should know who it was that talked with her. Christ is never wanting, where he knoweth the revelation of himself will profit to salvation, chap. 6. 64. where his Gospel is hid, it is hid to them that perish, 2 Cor. 4. 4.

V. 27. *Upon this*] Even as he spake these words:

came his disciples] From Sychar, verse 5, 8. into which they went to buy meat: thus long by Gods providence they were absent, but so soon as he had declared himself to be Christ, they came; left out of zeal, not yet well informed, they might (as sometimes they endeavoured, Mat. 19. 13, 14. Mark 10. 13. &c.) hinder a work of mercy.

V. 28. *left her water pot*] Having a taste of those waters of life of which Christ spake, the quickly forgat her thirst and secular necessity, which brought her out to *Jacobs* Well; and hasted into the city, to draw others to Christ: when our affections are indeed taken up to things above (Col. 3. 1. &c.) our worldly cares in a great measure, fall off like *Eliahs* mantle when he was taken up to heaven. 2 Kings 2. 13. See Psal. 69. 9 and 10. 4. Mat. 17. 4. Mat. 4. 20, 22. Mat. 16. 27. Job 23. 12. Psalm 19. 10. and 119. 127.

V. 29. *Come see a man*] Such is the excellency of heavenly treasures (ever most diffusive of themselves) if one find them, there is no rest until he communicate the same to others: if one find any secular treasure, he will carefully conceal it; because the more communicate therein, the less must every sharer have: but the more by thee are brought to Christ, the more thou hast of that divine riches. She saith not, *go out and see a man*, &c. but *come and see*: the seed of this knowledge cannot lie dead in our hearts. See Psalm 116. 10. 2 Cor. 4. 13. It is like the widows oyl, 2 Kings 4. 5, 6. encreased by pouring out: they have but a doubtful share in Christ, who pretending to send others to him, will not go themselves: nor doth the take upon her to define, or teach; the onely leadeth them to hear Christ, contented to perswade them to see what she had found.

all things that ever I did] My great and many sins: that is, *multa quæ erant occulta, Euthymius*: many things which were so reserved, that I am confident, he could have told me all; thus she seemeth, not to spare her own reputation, that she might thereby bring others to Christ. See 1 Tim. 1. 15. Acts 22. 3. 1 Cor. 15. 9. Gal. 1. 13.

V. 30. *went out of the city*] Out of Sychar, verse 5. It was by the instinct of Gods Spirit, that they came, therefore the vility of the reporter hindred them not: we ought not to have the Gospel in respect of persons, nor so much to regard, who speaketh, as what is spoken: they have little affection to beleeve in Christ, who are so intent to the messengers personal failings, that they thereby chiefly value their message: these do not object her former sins, or infamy, because they were willing by any means to be led to Christ: a contrary mind was in those who said to the man that had been blind, John 9. 34. *thou art altogether born in sin, and dost thou teach us?*

V. 31. *Master eat*] Of these things which we have bought. This they said because Christ (subject to human infirmities and necessities for the time assumed) was weary with his journey ver. 6. and it was now about noone: therefore they out of their care for their Master, pray him to refresh himself with such viands as they had bought for him and themselves.

V. 32. *I have meat to eat that ye know not of*] That which I most desire; or more hunger for than meat; to wit, that I may do the will of God, in saving sinners. See Job 23. 12. because he would make his disciples teachers of the word; he thus teacheth them by his own example, to have a greater care of others salvation, than of their own bodily necessities; and of the kingdom of God, than of all worldly emoluments: he saith not, I do not hunger; but *I have meat*, &c. thus would he erect their thoughts, and make them attentive to that great work, which they were presently to see in the conversion of the Samaritans: thus would he teach all, rightly to order their desires: first for Gods Kingdom, and then for things necessary to this present life: this one thing duely observed; would both open the windows of heaven to power us out blessings, and supplies of all necessaries, and make our store a blessing, which without this one method so often proveth a meer curse and occasion of damnation to many.

V. 33. *hath any man brought him ought*, &c.] They could understand nothing but concerning bodily food: so hard is it to raise the thoughts above carnal reason. See also Mat. 16. 7. Joh. 11. 11.

V. 34. *to do the will of him*] That is, to prosecute the calling of the Samaritans to the knowledge of the Gospel, and to salvation. See c. 6. 40. which he desired more than bodily food: a document is here to the Ministers, of diligence, and fervency, in the execution of their charge; and also of consolation to us all; Christ who then so much zealed the salvation of Samaritans then to be called, hath not lesse care for us whom he hath called.

V. 35. *Yet four moneths*] עוד ארבעה חדשים, The Syriac interpreteth, *post quatuor menses*; after four moneths: it is an Hebrew manner of expression; as Jonah 3. 4. עוד ארבעים יום *hod arbahim jom*; yet fourty dayes, *Aquila. Symmachus*, &c. τεσσαράκοντα, fourty dayes. *See Augustin. de C. D. l.* 18. c. 44.

white already to harvest] Mat. 9. 37. The spiritual harvest is now ripe, as Luke 10. 2. therefore as the ripe corn cannot bear delay (without the owners great losse) but must be gathered in, so must the Jews and Gentiles now ready for Gods kingdom: by *regions white to the harvest*, he meaneth, (as *Chrysostom, Theophylact, Euthymius*, &c. interpret) τὸ πλῆθος τῶν σαμαριτῶν Σαμαριτῶν, the multitude of the Samaritans coming to him; and their chearful minds, ready to beleeve: *Cyril* more generally and better understandeth, those who being prepared by the voice of the Prophets, were to be instructed in the faith of Christ: we may not unaptly say of them as *Ambros. l.* 10. *ep.* 8. faith of *Eliah*; *Propheta Domini agnoscebant corvi, quem non agnoscebant Judæi, pascebant corvi, quem genus illud persequebatur*: the ravens acknowledged the Prophet of the Lord, whom the Jews acknowledged not: the ravens fed him whom this generation persecuted.

V. 36. *that reapeth, receiveth wages*] The doctrine of the Prophets, is compared to sowing, and the Ministry of the Gospel, to gathering of ripe fruits; in either, the faithful servant shall have his reward.

V. 38. *other men laboured*] Meaning the Prophets, and *John Baptist*. See on verse 36. *Moses*, the *Fathers*, *Prophets*, and *Teachers*, have laboured very much in teaching and instructing this stiff-necked and obstinate people, drawing them from Idolatry unto the true service of the Lord, expounding the law, declaring the promises of God, concerning their expected *Messias* and *Saviour*, &c. now the Jews being hereby prepared toward salvation, the Apostles were sent to perfect the work, by gathering beleevers to Christ, which by the power of the Holy Spirit, they admirably performed after *Christs* ascension, as Acts 2. 41. when there were added to the *Church* of *Christ* in one day, about 3000. souls. Here *Christ* seemeth to propose two arguments, or motives to their ministration. First, the examples of the foregoing Prophets who sowed the seed of the Gospel. Secondly, the utility and greater facility of the work: all know that it is more easie to reape, than to prepare the earth and sow, and that the profit accrewing to the husbandman is in the harvest.

V. 39. *many of the Samaritans*, &c.] This was a *preludium* to the calling of the Gentiles; as were, the coming of the Wise men to seek Christ, and the Centurion, &c. Mat. 8. 5. howbeit the fulnesse of the time for their general calling, being not yet come, he gave in charge to his disciples, not to go into the cities of the Samaritans, &c. Mat. 10. 5. for he was a Minister of the circumcision, Rom. 15. 8. sent specially to the lost sheep of the house of Israel. Mat. 15. 24. therefore he would not yet give the Jews matter of offence.

V. 40. *besought him that he would tarry*] They who have any true and real sense of their interest in that which the Gospel proposeth to them cannot but love and desire their company and presence who preach the same: therefore the Samaritans, hearing the gracious words of Christ himself, desired to entertain him: *Paul* desired to die, that he might be with him, Phil. 1. 23.

V. 41. *more believed*] For faith is by hearing Rom. 10. 17. which, whoever planteth and waereth, God giveth, 1 Cor. 3. 7. For Christ spent those two dayes, (verse 40.) teaching them the mysteries of salvation by Christ to be now shortly after to be divulged not to the Jews onely, but also to the Samaritans and all other nations of the world for the remission of their sins, comfort, and salvation: and it is very probable, which some conjecture, that in that time he resolved them concerning their national question, about the place of true worship; and on that occasion he might teach them many things concerning the Law, Temple, Worship of God, and the Messias; opening the Ceremonies of the Law typifying him, and the Oracles of the Prophets, foretelling those things which were to be accomplished by him: and no wonder if many beleeved on him who preached with that divine evidence and fulnesse of the Holy Spirit, which not onely founded in their cares; but converted their hearts, and begat faith and obedience in them.

V. 42 *not because of thy saying*] λαλιὰν; Commonly importing talkativeness: *Suidas* interpreteth it ῥηματολογία; which *Budæus* expresseth by the oratorical fluentnesse of tongue in those who are more studious to please than to profit: as *Sedias* instanceth in *Arcesilaus, fatis in loquendi liber*; as the Hebrews aptly expressed it by איש דברים *ish deberim, a man of words*; that is, *eloquent*, as Exod. 4. 10. Sa Cant. 4. 3. מדברך *midbarech* thy speech

is pleasant: where the 70. give it by the word here used, ἡ λαλία σου thy speech, &c. God, complying with our infirmities, hath many ways and means to bring us to beleeve: he will provoke the Jews by emulation of the Gentiles. Rom. 11. 11. others, by the honest and harmlesse conversation of professours. 1 Pet. 3. 1. Some by the ordinary means, preaching of the word and administration of the Sacraments: some by the authority and credit of the Church; whereas, who, or whatsoever the occasion be, the word of God is the ground on whose certain authority we rest, and for which we beleeve: as here, at the womans report, they beleeved. and came forth: but all that served onely to bring them to Christ: so faith *Augustin. Tract. 15. in Joh.* Christ is prea hed to those who are without, and yet not Christians; by Christian friends, *tanquam illa muliere, hic est, Ecclesiâ, nunciante*, as it were that woman, that is, the Church, declaring, one might well say of himself, *I had not believed the Gospel, except I had believed the Church*: because the voice of the Church (as this woman the Samaritan.) first moved him to come to Christ: not that he finally built his faith on the authority of men, much lesse preferred it before the authority of Gods Word; but because he acknowledgeth the means (the Ministry of man) by which God brought him to beleeve his divine Word, which onely is infallible: as a man that up in some dark *Labyrinth*; being thence led out by some obscure lamp carried before him, to the clear and open sun, might truly say, I had not come to the light of the sun, except I had followed this lamp; yet could it not be thence concluded, that now in the sun-shine, he must still trust to the light of the lamp, or that the suns light should depend on the dimme light thereof; human reason looketh on immediate means and occasions as a cause *sine quâ non*; between which, and the suprem cause, in a clear view, it discerneth a vast distance; we honour the authority of the Church, and the Ministry of men, but put much difference between the authority of these, and God, on whose infallible truth our faith is grounded.

Saviour of the world] Christ having preached to them, that the salvation which he brought, was Universal without respect of persons; they apprehended their right and interest therein, and so conclude, that he brought conditions of peace to them, who were indeed far off from the covenants of grace, Ephes. 2. 17. their admirable improvement of two dayes hearing; to the apprehension of this sum of the Gospel, must needs rise in judgement and condemn, not only the Jews two years fruitlesse hearing Christ, but also our many years hearing the same word without fruits of faith and repentance.

V. 43. *departed thence*] From Sychar in Samaria; he would not now stay long there, for the infirm Jews sakes, his course being not finished in Judea.

V. 44. *Jesus himself testified*] The Evangelist rendreth the reason why Jesus went not into his own countrey Nazareth; they honoured him not as they ought. See Luke 4. 24. Mark 6. 4.

V. 45. *the Galileans received him*] The proud Jews despised this people, chap. 7. 52. so did they the Samaritans, yet both Samaritans and Galileans received Christ, when the Jews rejected him and his doctrine; many times they, whom arrogant hypocrites despise, as impious and unconsiderable, more happily receive Christ, and the Gospel, than proud boasters.

V. 46. *made the water wine*] Chap. 2. 1. &c.

a certain noble man] A *courtier*, or *ruler* of *Herods* house, or some principal officer, counsellour or chieftain; the Syriac stileth him עבד מלכא *habed malco, a servant of the king*, a President or Viceroy; so the Interpreter of the Syriac hath it, *gerens vices regis*. (See *Ist. Casaubon. Exer. c. 13. N. 55.*) for though *Herod Antipas* was but a *Tetrarch* and no King, yet doubtlesse he was by his friends and followers vulgarly stiled King, and so the Evangelists themselves accordingly call him, Mark 6. 14. &c.

V. 47. *when he heard*] Having heard of the fame of Jesus healing all diseases; and hearing also where he now was; he addressed himself to him for help for his son.

V. 48. *ye will not believe*] Yet he beleeved, otherwise he would not have come to him for help; but he beleeved not aright in him, who thought he could not help. except he were bodily present; had he been well informed, he would have beleeved him to be God every where present. *Greg. hom. 18. in Evang.*

V. 49. *come down ere my child die*] This sheweth the weakneſse of his faith relying so much on the bodily presence of christ, as if his son could no otherwise be cured: here were two infirmities of his faith discovered. First, in that he thought that Jesus could not heal his son except he were bodily present: He came not to the excellency of the *Centurions* faith, Mat. 8. 8. --- *speak the word onely, and my servant shall be healed.* --- The second infirmity appeared in that he thought *Jesus* would come too late, if he came not before the child died; he believed not so much as *Martha* professed --- *I know that even now, whatsoever thou wilt ask of God, God will give it thee*, Joh 11. 22. yet Christ shewed mercy to the weak.

V. 50 *the man believed*] The man specified, verse 46. so that here Christ at once cured two; the child of the fever, and the father of unbelief; the man departed, relying on Christs power and mercy.

V. 51. *as he was now going down*] In the way between Cana and Capernaum: which stood upon the lake or sea of Galilee, on the banck of the river Jordan, in the borders of Zabulon and Neptalim.

his servants met him] Being ambitious to comfort their Master with speed, by bringing him the welcome news of his sons recovery, it is probable, that contending among themselves who should be the messenger, more came to meet him, where one could as easily have brought the tidings.

V. 52. *then enquired he of them the hour*] Desiring further confirmation of that which he so much wished; and comparing the time and hour in which Christ said, *thy son liveth*, verse 50. with the servants report of the childes recovery, he found that Jesus not onely declared that which was then done in his bodily absence, (which a Prophet might possibly have done) but that Jesus had cured his son.

seventh hour the fever left him] At one of the clock in the afternoon; for their day was divided into twelve hours, John 11. 9. and began at sun-rising; whence they computed their first hour of the artificial day, so that their seventh hour must fall with our one of the after-noon.

V. 53. *and his whole house*] The Master finding his sonne recovered, by the word of Christ, bodily absent, beleeved the divine power of Christ; and relating the whole passage of the business to all that were in his family, they also beleeved with him.

V. 54. *This is again the second miracle*] The second which he did in Galilee, in Judea he had done many. Thus will Christ confirm that which he hath begun; and so precious are the souls of a few beleevers in his sight; we read here but of one house gained to the faith; yet he (who foresaw all events to come) for that ones sake, came again to visit what he had planted; he hath regard and care to save one *Noah* in a perishing world, one *Lot* in five cities, Gen. 18. 32. he expresseth it in two parables, Luke 15.

CHAP. V.

Verse 1. AFter this] Levit. 23. 2. Deut. 16. After that he had cured the noble mans son, chap 4. 50. But it seemeth that this was not immediately after that. there having been other intervenient things which the other Evangelists relate, and this omitteth.

was a feast of the Jews] *Chrysost. Cyril. Euthym. Theophylact, Lyranus, Bonaventure Fab. Stapulensis. M. Calvin, W. Musculus*, and others think it was Pentecost. *Irenæus l. 2. c. 39. Rupertus, Oecolampadius, Beza, Rollok. Drusgensis, Scaliger, de emendat. temp. Petavius, Chemnitius harm. Evang.* &c. Understand it was the Feast of Passover; one thing is most probable, that he came up to the feast, as to satisfie the Law on that behalf, so also that in that usual confluence of people, he might find the better opportunity, to divulge the Gospel, concerning their several feasts. See Levit. 22. Numb. 29. Deut. 16.

V. 2. *by the sheep market*] Or gate, ἐπὶ τῇ προβατικῇ, the first translation understandeth ἐν ἀγορᾷ, in the market, because there was near, a sheep-market, or beast-market, as Mat. 20. 3. to accommodate sacrifices, who might there buy; the second translation understand πύλῃ, gate: for, faith an Author, by it the beasts to be offered in sacrifice, were brought in, Nehem. 3. 1. and 12. 39. we read שער הצאן *shaar hatzon*. 70. τῆς πυλῶνος τῆς προβατικῆς: the sheep-gate. So *Junius* and *Tremelius* give it, *portam gregis*: this gate was to the southward of the city, in that part of the valley which looketh toward the front of the Temple, and city of David. *Adricomius Jerusalem. n. 70.* calleth it, *forum pecuarium*.

Bethesda] *Syr.* בית חסדא *beth chesda*, the house of beneficence, or bounty: for, God there bountifully exercised his power in curing all diseases of his people.

having five porches] The word στοὰ here used, hath divers significations; *Suidas* expresseth it by πανδοκεῖον (a barn or granary where corn or fruits were laid up) διὰ τὸ πεπῆχθαι ἐνταῦ --- because it was a long room (So *Clem. Alexandr. Paed.* l. 2. faith ὅτι οὐκ ἔστι πανδοκεῖον ὁ ἀνθρώπινον) the Latines commonly give it, *porticus*, which we call *porches*, gallaries, or walkes, to shelter from violent heat or rain: it seemed they had made such about this pool, to shelter sick and lame men, repairing to that place, and watching for the moving of the water, which being sudden, and at no fixed time, they could not have been able to attend, had they had no cover to defend them from the weather, and place to rest in.

V. 3. *blind, halt, withered*] The Evangelist mentioneth some, to declare that they were no easie or common cures there wrought, but even of the greatest and most desperate maladies.

V. 4. *an Angel went down at a certain season*] Not in any visible shape, but by the sudden moving of the water, and the admirable effect following in the present cure of him that first went into the water after that motion, it appeared to be the extraordinary work of God, who as he hath made his Angels ministring spirits for the good of his, so doth he powerfully work by them, in extraordinary dispensations.

at a certain season] There are divers conjectures concerning this

this season; but when, and how often he descended, we have no certainty.

whosoever then first, &c.] God could have cured all at once in a moment, but in his wisdom he instanceth his presence, power, and mercy, in a few, and at certain times, that all may depend on his providence, and patiently expect him, in respect both of the time and manner of their relief, here are sundry things considerable in these cures. 1. That all diseases, how old, great, or desperate soever, were here cured. 2. That, in a moment, or very quickly. 3. That but on: at once was healed, of so many who expected Gods mercy therein, one only attained health, and all the rest, to their no small grief were unhelped. 4. That he onely was helped who first stepped in, or was put in; after the moving of the water, as if that one, took up all the healing vertue. 5. That the same water could not always heal, but at certain times, when it had been troubled, as a wrought sea, or from the bottom to the top: for so the word, ἐπίεσις, importeth, as ἐπίεσις δὲ πόντου. *Hom. Od. ε. 6.* that no other moving, but that of an Angel descending from heaven, made those waters healing: all was to teach us to cast our cares on the Lord, to depend on his providence, who can help with ordinary means, without them, and contrary to them. See 2 Kings 5. 10 and 2. 20. Exodus 14. 22. and 16. 15, 35. Judg. 3. 11. and 15. 15, 19. 2 Kings 4. Mark 8. 23. Joh 9. 6.

V. 5. *had an infirmity thirty and eight years*] Christ chose out this man, whose condition and disease might seem most incurable, by reason of the long continuance thereof, and he most unlikely to have benefit of the water, who neither was able to move himself, neither had any man to carry him into the pool in due season, this was, as to set off Gods goodnesse in the eminency of the miracle; so in this pattern of patience, to teach us the *Prophets rule, though it tarry, wait for it, because it will surely come, &c.* Hab. 2. 3. (God often delayeth that which he will certainly give at last) also to make the afflicted seriously consider their faults for which God punisheth them; see Lam. 3. 39, 40, 41. by a divine disposal it cometh to passe, that, *prolixiora vitia egritudo prolixior exurat. Greg. hom. 19. in Evang.* long sicknesse burneth out long vices. God delayeth to help, to exercise the faith and patience of the afflicted, to kindle their zeal to prayer, to render his mercies more dear and remarkable; see John 9. 1, 2 1. John 11. 39. Mat. 9. 20. Luke 13. 11.

V. 6. *wilt thou be healed?*] There seemeth no doubt but that he (who had with thirty eight years patience endured) would gladly be healed: but this Christ said, to make both him and the spectators the more attentive to that which he was now about to do: thus he preventeth us with his mercy, see Isa. 65. 24. this indeed is proper to the Almighty and true God, *inexorata beneficia prebere Christo, &c. Arnob. adv. Gent. l. 3.* to give unbegged benefits, to the weary and infirm: which when he doth in matters spiritual, he maketh us willing to receive who freely giveth of his own good will, so that there, as *Synesius de insomn.* faith καθαιρῶν τὸ μέγιστον κάκον ἡ εὔνοιαν, the greatest part of the cleansing, is the will, to be clean which God worketh in us: *of his good pleasure* (Phil. 2. 13.) by his preventing grace.

V. 7. *I have no man, &c.*] So unchariteable was that Jewish Nation become; they thought all Religion consisted in sacrificing, but held not charity, the ground and sum of the Law: in so great a city, so much pretending to Religion, no man, in so long time, shewed so much mercy to this poor man, as to help him into the water: no wonder that Christ sent the learned Doctors to learn that necessary lesson, *I will have mercy, not sacrifice* (Mat. 9. 13. 1 Sam. 15. 22.) that is, mercy rather than sacrifice.

V. 8. *take up thy bed*] For the evidence and manifestation of the cure: So Mark 2. 11. Mat. 9. 6. This he faith, that passing through the multitude with his bed on his back, whom many of them probably might know so many years to have there lien helpless, lame, and not able to move himself for help, the evidence of the miracle might appear.

V. 9. *immediately the man was made whole*] Though he had been so many years lame, Christ presently healed him, in the same hour, as the interpreter of the Syriac giveth it: and this also clearseth the miracle from all ground of calumny, and suspition of compact, that this man now cured was lame some years before Christ was born: compare verse 5. with Luke 3. 23.

was the sabbath] This also made the miracle more notorious; because all that saw him carrying his bed on the *Sabbath*, on which none among the *Jewes*, used to bear any burden, would take special notice of the person and fact; had it been on any other day, few would have noted it, or said any thing to it: but now every one that saw him carrying, blaming him for doing that which they judged unlawful, and he excusing it by the command of him that cured him, the fame of the cure grew more publick.

V. 10. *the Jewes therefore said*] They pretend religion, to overthrow the ground and fundamentals thereof, faith in Christ, and charity to men. (See 1 Tim. 1 5. 1 Cor. 13. 2, 3.) because Christ healed on the Sabbath, whereas indeed that shewes, that works of mercy are works of the Sabbath made for man. The *Jewes* of whom he speaketh here, it seemeth were those by whom he passed carrying his bed to his house,

it is not lawful for thee to carry thy bed] Jer. 17. 22. it was not lawful to carry, except that carrying had been within the compass of sanctifying the Sabbath, as was the advancement of Gods glory, a work of mercy and necessity, in which Christ shewed it lawful.

V. 11. *He that made me whole*] He replyeth not concerning works of the Sabbath, but citeth the authority of him, who had divine power to cure him: take heed of rash censure; and consider not onely the letter, but also the intent of the law; which is faith and charity. See on verse 10. 1 Tim. 1. 5.

V. 12. *What man is that?*] They would not acknowledge Gods hand in this work, but enquire after a man by them pretended to oppose the express commandment of God concerning the Sabbath; as if they said, do but name that man and what ever he be, he shall not go unpunished, thus were they prepostorously zealous, and superstitiously religious, not considering the sense, but the letter of the Law.

V. 13. *Conveyed himself away*] This sheweth the reason why the man that was healed was ignorant who had healed him and had not enquired concerning the Author of so admirable a blessing on him bestowed: the unexpected sense of perfect health, and strength suddenly recovered, might possibly take up all his thoughts in admiration; and while he was rising and taking up his bed as he was commanded, Jesus went away through the present multitude.

a multitude being] Or *from the multitude that was*] The *Syriac* giveth it, *ha: bid himself in the multitude*: Which might easily be, seeing there were many of sundry statures there; and in multitudes it is not easy to discern one from another: the word here used is ἐξένευσεν which properly signifieth, to swim out; the multitude is often compared to fluctuant waters Revelations 17. 2. 15.

V. 14. *Sin no more*] He thus warneth to shew him the cause of his infirmity, and the right use of health, which is, admonishment of the former sinful life: thus good Physitians not onely cure, but prescribe for the avoidance of a more dangerous relapse: God delighteth not in our sorrows but therefore smiteth us with infirmity, that he might not condemn us with the perishing world; and certainly worse must needs befal them, who will not be warned by lighter corrections, either in this life, or that to come. That which *Christ* faith here, *Sin no more lest a worse thing come unto thee*, must not be understood of a simple and absolute intermination of a more greivous affliction to come upon him if he sinned any more at all; for *there is no man that sinneth not*, 1 Kings 8. 46. but in the Apostles sense, Rom. 6. 12. *Let not sin reign therefore in your mortal bodies, that you should obey it in the lust thereof.* See also c. 8. 11. 2 Pet. 2. 20, 21.

V. 15. *told the Jewes, that it was Jesus*] They asked him, who it was, verse 12. now being informed (probably by enquiring of his Disciples) he telleth them: shewing them that divine and admirable Physician, if possibly they also might want him for themselves or friends.

V. 16. *therefore did the Jewes persecute Jesus*] For it is the property of hypocrites, under pretence of zeal for Religion, to execute their private malice, which was the true cause why they persecuted *Christ*; truth ever stimulates it to envy and revenge, but their pretence was zeal to the Law of God, which they would have the people believe that he violated, who healed on the *Sabbath day*: they persecuted him in calumnies, blasphemous speeches, destractions, and also designing his death; as appeareth verse 18. See Gal. 4. 29. Gen. 21. 9.

V. 17. *my Father worketh hitherto*] My Father is beneficent in preserving you all on this very Sabbath: and my works are his, and so, no violation of the Sabbath: I work by the same power, which not onely at the beginning created, and still preserveth all the creatures (Heb. 1. 3, 3.) but also healed this man, and so, as *Hil. de trin. l. 7.* faith well, *in eo ergo quod operatur filius, opus patris est*: therefore the work of the Father is in that which the Son worketh; they have one power and work. God in the beginning rested the seventh day, which he sanctified: he ceased then (faith *Aug. Consent. ep. 146. 9. 2. ab ipsis naturis condendis --- non ab earum administratione*) from creating natures or new species but not from his administration, and preservation of those kindes which he then created, for as the same faith, *l. 12 de C. D. c. 17. novit quiescens agere, & agens quiescere*, he knoweth how to work resting, and to rest working; who doth all things without labour, and lassitude, onely by his word.

V. 18. *because he had broken the Sabbath*] This relateth to the Jewes sense: he had not broken the Sabbath, for he came not to destroy, but to fulfil the Law, Mat. 5. 17. but they thought he had broken it.

that God was his Father] This was proper and peculiar to him, as a father by nature, not adoption.

making himself equal with God] They understood not that he was God of God, coequal, consubstantial and coeternal with the Father.

V. 19. *Nothing of himself*] Or, as distinct from the Fathers work: seeing, as they are one God, so have they one will and one working: for, faith *Fulgentius de fide ortbod.* in that nature of the

Trinity,

Trinity *sic totum unum est, ut nihil ibi possit separari vel dividi* -- so is all one; that there nothing can be separated or divided: so is all equall, that nothing greater or lesse can there be found.

what things soever he doth, these also doth the son likewise] Whatsoever the Father doth, the Son doth; because they are on God, have one will, power, and working. So *Nazianzen. orat.* 36 well interpreteth, this ὅσ᾽ ἂν ἄδοιμι ποιεῖ *doth the son likewise*; ὃ κατὰ τὴν τῶν γενομένων ἀμοιβαίαν, ἀλλὰ κατὰ τὴν τῆς ἐξουσίας ὁμοπραγίαν --- not for the similitude of those things they do but in respect of the same power and authority of both, the son doth not imitate, but co-operate; he worketh not the like, but the same work which the Father doth.

V. 20. *Sheweth him all things*] By a divine and unspeakable communication. The Father worketh so, as that the Son who is one with him, c. 10. 30. 1 John 5. 7. not onely seeth or knoweth what the Father doth; but also co-operateth in all that he doth: and the Father worketh by him.

greater works than these] That is, he will yet do more admirable works than these which ye have already seen; works which shall more evidently set forth his glory, and declare his divine power working by me.

V. 21. *Quickneth whom he will*] ζωοποιεῖ, *maketh alive*, or giveth life; understand here by life, righteousnesse, all the gifts of the Holy Ghost, and all things belonging to our salvation, with all the parts and degrees thereof; he findeth us all dead in sins, Ephes 2. 1. therefore in the work of our Salvation he must needs begin from our first resurrection to the life of grace: and these words, *raiseth up*, and *quickneth*; shew that he both raised up, and delivereth from sin and also sanctifieth us by the same spirit (See Rom. 8. 10, 11.) which he doth, (as all other acts of mercy, or, *ad extra*) with the Father: therefore also when he would raise *Lazarus* he prayed, and gave thanks to his Father c. 11. 41. that we might know, that they joyntly wrought in the same work.

V. 22. *The Father judgeth no man*] Chap. 8. 15. He saith, *I judge no man*: that is, in point of civel judicature: or, I alone judge no man: and indeed he came not then into the World to judge, but to preach the gladsome tidings of salvation: so the Father judgeth not alone, because he judgeth by the Son, Acts 17. 31. Rom. 2. 16. the word (judgeth) here, as verse 27, 30. signifying full power to rule in Heaven and Earth: as Mat. 11. 27. and 28. 18. He saith the Father judgeth no man, as they imagined, who separated him from the Son; by whom as he created all, so ruleth he, and judgeth he all: so he saith he came not to do his own will, but the will of his Father. See verse 30. and c. 6. 38. c. 7. 16. not simply, but in their sense who would divide the Father and the Son, so he often times speaketh. See chap. 9. 3.

V. 23. *Honour the Son*] In the unity of the Godhead; neither of them can be truly worshipped without the other, as the following words expressely shew.

V. 24. *but is passed from death unto life*] That is, shall as certainly, as if it were already done.

V. 25. *the dead shall hear the voice*] In the first, or spiritual resurrection. See Rev. 20. 6. and compare therewith, Ephes. 2. 1. 1 Tim. 5. 6.

and they that hear shall live] They that believe, and obey the voice of Christ, shall live eternally.

V. 26. *So hath he given to the Son*] He rendreth a reason of that he said: the dead shall hear the voice of the Son of God, and live: because God the Father, who is the eternal Fountain of Life, communicateth his whole Essence to the Son: so that, as he is the eternal Word and Wisdom of God, He hath all things of himself: but as he is the Son of man, He hath received all things of the Father, as, authority and power to execute judgement; which understand principally of the last general Judgement, as that, c. 3. 17. God sent not his Son into the World, to condemn the World, &c. that is, not now in his state of humility.

V. 27. *To executes judgement*] Supream power, to govern and administer all things

because he is the Son of man] Not onely as he is God, but also as he is man; that all men may see their Judge, Rev. 1. 7.

V. 28. *All that are in the graves*] That is, all the dead, in Sea and Land: This he saith to shew that he will not onely raise the believers to the life of grace here, but also to the life of glory in the world to come: and though the obstinate sinners would not hear his voice, preaching conditions of mercy and salvation to them now; yet shall they against their wills, hear his voice and feel his power raising them from the dead, and summoning them to judgement.

V. 29. *They that have done good*] See Mat. 25. 46. wherein they shall be rewarded according to, not for their works; life eternal is Gods free gift, not mans merit. See Rom. 6. 23.

V. 30. *as I hear, I judge*] As I know my Fathers judgement; as before verse 19. he useth the word, *Seeing*. so now he useth this of *hearing*; which signifieth his receiving wisdom, ability to judge, and his whole nature (as God) of the Father; as man he receiveth it of the Deity, the *Father*, *Son*, and *Holy Ghost*.

because I seek not mine own will] Either in judging, or doing: I do my Fathers will in all, and therefore i my judgement just, because according to the will of my Father: men in judging too often do their own wills, not Gods; and therefore erre: but he that judgeth according to the will of God, shall pass all will of God, is just.

V. 31. *if I bear witnesse of my self*] Chap. 8. 14. If I only testified, ye might distrust; but now, God, the onely sufficient witnesse of himself, testifieth of me.

V. 32. *There is another*] That is, God the Father, as c. 7. 18. he acknowledgeth me his onely Son in whom he is well pleased, Mat. 3. 17. & 17. so that I arrogate nothing to my self, which God my Father doth not avow.

V. 33. *ye sent unto John*] He presseth them with Johns testimony, which they durst not deny: and with their own judgement, who sent unto him to be resolved concerning Christ; why should you send to him except you would stand to his testimony? he gave witnesse to the truth, which ye condemn as falshood.

V. 34. *receive not testimony from man*] I ground not on mans witnesse: man can no more prove Gods truth, than a lamp can shew us the sun.

V. 35. *he was a burning and a shining lamp*] He was not that light of lights mentioned, c. 1. 8. but one bearing witnesse of him: he was an eminent light, ardent in the zeal of faith and piety: so that the unbelieving Jews were wilfully darkened, and voluntarily erred in their inconstancy, wherein they never liked any long, were they never so admirable lights, in sincerity of zeal, and truth of doctrine.

for a season to rejoyce] Until you distasted his testimony concerning me.

V. 36. *I have greater witnesse*] See Mat. 3. 17. Mat. 17. 5. 1 John 5 7. He saith, greater, not truer, both were true; but the works which Christ did, more evidently concluded that he was the Son of God, and are so said to testifie of him, as the Heavens are said to declare the glory of God, Psalm 19. 1. See John 10. 25.

V. 37. *Hath born witnesse of me*] Mat. 3. 17. 2 Pet. 1. 17.

nor seen his shape] See on c. 1. 18. Deut. 4 12.

V. 38. *ye have not his word abiding in you*] They had the true word of God (as many now have) in their Closets, but not in their hearts: they neither understood the meaning thereof, nor did they fet their hearts to obey it, see c. 8 19, 37. they who receive not Christ, are no true disciples of Moses and the Prophets.

V. 39. *search the Scriptures*] Or, ye do search, as Acts 17. 11. he proveth himself to be the Messias. 1. By the Pathers testimony. 2. By John Baptists witnesse. 3. By his works 4. Now by the Scriptures, the word ἐρευνᾶτε, may be either the indicative, and so translated, *ye do search*, or the imperative, and so it is to be given, *search ye*, the first sense implyeth a just reproof of their preposterous diligence: as if he said, you do indeed read and search the Scriptures, rightly thinking that the doctrine of Salvation is thence to be drawn: yet you obstinately dis-believe him of whom the Scripture witnesseth, that there is salvation in none other: and here, that which *Hil. l. 7. de trin.* faith is very considerable: it cannot (saith he) be denied, that from misunderstanding, the controversie concerning faith arose, *dum quod legitur sensui potius contatur, quàm lectioni sensus obtemperat*: while that which is read is rather fitted to the sense (of the reader) than (his) sense subjected to that he readeth: and again (*contr. Constant.*) he saith there is none of the Hereticks which doth not feigne, or falsly pretend that he preacheth according to Scriptures; even those things in which he blasphemeth: they all speak Scriptures, without their sense, and pretend faith, without faith; *Scripturæ enim non in legendo sunt, sed in intelligendo*: for the Scriptures are not in reading (or the letter) but in understanding (that is, inward sense and true meaning) and again; *optimus enim lector est, qui dilorum intelligentiam expellet ex dillis poinis quàm imponat, & retulerit magis quem attulerit; neque cogat id videri dillis contineri, quod ante lectionem præsumpserit intelligendum, &c.* for he is the best reader, who rather expesteth the meaning of the sayings from the words, than impeseth it (on them) and rather carrieth away from, than bringeth sense (to that he readeth) and who forceth not the words to seem to carry that sense, which before his reading, he presumed must be understood; therefore when the speech shall be concerning God, let us yeild God the knowledge of himself, and attend his words with holy reverence: for he is a competent witnesse of himself, who is not (cannot be) known, except he reveal himself. The second sense importeth an exhortation to search the Scripture, not superficially, but as *Euthymius* after *Chrysost.* faith, he commandeth them to dig deep that they may find: ὃν τῶν Ἁδῶν κείμενον, those things which are in the depth; for it is not in the *superficies*, ἀλλ᾽ ἀσπερ τὶς θησαυρὸς ἐν πολλῷ τῷ Ἁδῶν κατέκειτο: but as a treasure hid in great depth

ye think ye have eternal life] He saith not, ye have, *but ye think, ye have*: teaching that they (as now too many) deceived themselves, in opinion that hearing, or reading the word was sufficient without faith and obedience thereto: See Rom. 2. 13. Hebr. 4. 2.

V. 40. *he

V. 40. *he will not come to me*] The meaning is, that they labour in vain in reading the Scriptures, who make it not their principal aym, to finde Christ therein: and that it was their malice which hindred them from receiving the benefit of eternal life offered them in the Gospel; in saying *ye will not come*, he taxeth their contumacy as the chief cause of their ignorance and blindnesse; opinion of having in themselves sufficient sanctity to save them, is a dangerous obstruction; they who think themselves healthy, seek not to the Physician.

V. 41. *I receive not honour from men*] That is, not humane applause, (had I been ambitious thereof, I would never have taken on me the form of a servant) Christ is greater, than that opinion or judgement of men can either take from, or adde to his glory: to an infinite, nothing can be added, nothing can be taken from it.

V. 42. *ye have not the love of God in you*] As if he faid, I well know why ye come not to me, because ye have no true love of God in you: you may blasphemously pretend other causes of your not believing in me, you may impose upon an ignorant vulgar; but I know you: he taketh the love of God here, for the ground of all true religion and sanctity, the summe of the law. Deut. 6. 5. God seeth the hypocrisie of those, who have God, truth, and godlinelle in their tongues, but devilish malice, pride and vain glory in their hearts.

V. 43. *If another shall come*] If a false Prophet should come, you would be too apt to receive him: so did they in *Trajans* time follow their *Barcocheba*, whom almost all the Jewes took for their Messias: this impostor caused great effusion of blood between the Jewes and Romans: but when they perceived the mischief he had led them into, the Jewes called their *Barchocheba* (which signifieth, *the son of a star*) *barchoziba*, that is, *the son of a lie*. See *Pet. Galatin. de arcan. Cathol. verit. Jo. Drusi, praterit. l. 4. in Jth. 5. 43. and ib. ad. v. N. T. par. ult. Joh. 5. 43.*

V. 44. *how can ye beleeve*] That is, ye cannot beleeve, because of your ambition, which is contrary to the love and honour of God. It is impossible that you should beleeve in me the son of God and only Saviour of the elect now under the form of a servant, so long as the height of your ambition is only to external pomp, secular glory, and applause of men, which yet mutually give each other, whereof you find nothing in me, nor desired of me.

which receive honour one of another] Which love the praise of men more than the praise of God. c. 12. 43. one flattering another with the characters of just, wise, and godly: desirous onely to please men, and to seem holy to them, that they may speak well of them, not valuing the judgment or praise of God, See Rom. 2. 29. 1 Cor. 4. 5.

V. 45. *there is one that accuseth you*] *Moses*, or the law (in the works whereof ye trust to be justified) shall condemn you, who continue not in every thing written therein, neither beleeve in Christ of whom he testified.

Moses in whom ye trust] They boasted that they were *Moses* disciples, and opposed him to Christ (chap. 9. 28. 29) he telleth them that the law given them by the Ministery of *Moses*, will accuse and condemn them.

V. 46. *If ye had believed Moses*] He sheweth why *Moses* should accuse and condemn them; because they beleeved him not; so dangerous is it to pretend to that which ye will not obey, nor believe.

he wrote of me] Gen. 3. 15. Deut. 18. 15. Gen. 49. 10. Num. 24. 17. &c. indeed the whole scope of the ceremonial law was to prefigure Christ to come, suffer for our redemption, and cleanse us from all our sins: for he is the end of the law to every beleever: see the whole ayme of the Epistle to the Hebrews, and Acts 7. 2. &c. Luke 24. 27.

V. 47. *how shall ye beleeve in me?*] That is, seeing you pretend highly to reverence *Moses*, and yet beleeve him not any further than you finde in his writings compliance with your own opinions; how should you beleeve in my words of which you have no such esteem? This veil yet laid over their heart; in reading the scriptures, shall be taken away, when the fulnesse of the Gentiles is come in. See 2 Cor. 3. 16. Rom. 11. 25.

CHAP. VI.

Verse 1. THe *sea of Tiberas*] The lake of Genezareth: Tiberias, Bethsaida and Capernaum, were on this side the lake, in respect of Galilee: but it is here said, that he passe over, because he crossed some creeks running up into the land, or some bayes, that he might go the nearer way: See on Luke 5. 1. and on John 21. 1.

V. 2. *because they saw his miracles*] This was the cause why they followed him into the desarts: seeing his admirable power; healing all diseases, they conceived that he was some great Prophet sent of God: hence was that zeal to attend him so, as that they neither minded their want of meat, or lodging in the desart: which must rise in judgement and condemn our carelessenesse towards Gods word, from which the least let useth to detain or distract us, though we are not to follow Christ now into the desart mountains; his word is near us. Rom. 10. 8.

V. 3. *went up into a mountain*] Probably for the same reason which is expressed, Mark 6 31. that they might rest a while. A mountain in the desart of Bethsaida. Luke 9. 10.

V. 4. *and the Passover*] Levit. 23. 5. Deut. 16. 1. See chap. 2. 13. this must be the third Passover after Christs baptism, if that feast mentioned, chap. 5. 1. was the Passover.

V. 5 *lift up his eyes and saw a great multitude*] Thus he undertaketh the care for them, who for his sake neglect themselves. See Mat. 14 15, 16, 18, 19, &c.

faith unto Philip] He spake to *Philip*, because it seemeth he spake the sence of his fellow disciples: we may not conceive that Christ thus spake, as soon as he saw this multitude: for the other Evangelists shew that he first taught them many things concerning the kingdom of God, and healed those who were infirm, by which time it was almost night; then took he care to feed and dismisse them. See Mark 6. 37. Luke 9. 13.

V. 6. *This he said to prove him*] Not that Jesus knew not before hand, what *Philip* would answer, but, as Gen. 22. 1. God tempted; or tryed *Abraham*, to make *Abraham* know his own faith and obedience; so here to make *Philip* know his faith, whether (seeing in the ordinary way of nature there were no means) he would have recourse to Christs omnipotency; of which he had seen so much experience? and to shew him the defects thereof in the following miracle.

V. 7. *two hundred peny worth*] As if he faid, neither know we where timely to buy so much for them before night, neither is that a little money in our cash.

V. 9. *there is a lad here which, &c.*] He had said first unto them, how many loaves have ye? go and see, Mark 6. 38. which when *Andrew* had enformed himself of, in the name of the rest, he faith, *there is a lad, &c. five loaves*, that is, to fell: for it is probable that their own store, after their repast in the mountain, was very slender: this setteth off the strict truth of the miracle of feeding so many, so fully, when there was neither in the disciples keeping, nor among the multitude, any more, than so incompetent a store for them all.

what are they among so many] Neither did he yet think of any more than humane and ordinary supplyes. He knew not that Christ would by his divine power encrease this small store to a sufficiency to feed this great multitude, and therefore answereth; as relating to second causes, by whose proportions, it was no competent food for 5000. men. We here very much live and are guided by sense, and therefore usually determine and judge, according to the principles thereof, and so, not so constantly rely on the omniporent providence of God, as indeed we ought; when *Elijah*, 1 King. 17. 10, &c. faid to the widow at *Zarephath*, *bring me I pray thee a morsell of bread in thy hand*; the had ready to say, *as the Lord thy God liveth, I have not a cake, but an handfull of meal in a barrell, and a little oyle in a cruse: and behold I am gathering two sticks, that* ——— *we may eat it and dye*, ——— Experience made her better understand the power of Gods providence.

V. 10. *make the men sit down*] When these loaves and fishes were brought him; he doth not here reprove their unbelief, but confirm their faith by the miracle done. He would have them thus sit down on rowes, as Mark 6. 39. 40, that the disciples might the more readily distribute to every one a portion; and that the number appearing, the miracle might be more evident unto them all then present; See Luke 9. 14.

So the men sate down] ἀνέπεσον, *they fell or lay down*; as their manner was to eat: they were uncertain of the event; but yet readily obeyed his word: such readinesse was also in the waiters at the Canaa wedding, to fill the water-pots with water when they vvanted wine. Chap. 2. 7. this is a triall of faith, when God commandeth men to do that, whereof for present they apprehend neither event, nor reason: mans reason vvould have said to this multitude, high you away left you be famished here, by a little more delay; but sitting down here as he commanded, vvhere there appeared no probability of supply, they found abundance to suffice them all: thus vvill he teach us not to rely on our own vvisdomes, but to depend on his providence and vvord, vvho never fruitfrateth the hopes of his. See Mat. 14. 21.

V. 11. *when he fifes had given thanks*] That is, as the Syriack hath it, ואברך *where, and blessed it*: So also Mat. 26. 26. Luke 9. 16.

he distributed] By the Ministery of the disciples, to every one as much as fully satisfied them to a perfect refection: vvhich is added to set out the truth and excellence of the miracle, those victuals being not sparingly, but fully and freely given to every one present.

V. 12. *gather up the fragments*] This he commanded, as for the evidence of the miracle; so also that none of Gods blessings might be lost vvherein vvould have appeared a contempt or undervaluing of them: to teach us an holy frugality in the use of Gods creatures: of vvhich vve are but stevvards, and must once give account; and that vve must rely on Gods providence, vvho can make the least measure sufficient.

V. 13. *filled twelve baskets*] So vvonderfully had he encreased the small store. See also 1 King. 17. 15, 16. and 2 King. 4. Mat. 14. 20.

V. 14. *this is of a truth that Prophet*] ὁ ἐρχόμενος, the Prophet which was to come; that is, whole coming we have hitherto expected: or as the Syriack interpreter hath it, *qui venit in mundum*, who is now come into the world: this is the Messias promised by God, Deut. 18. 15. such is the vulgar, more sensible of bodily and temporal benefits (which they expected in Christ) than spiritual and eternal: we read not that they thus acknowledge him in his most divine and unparaleld preaching to them the mystery of eternal life: but when he feeds their bellies, then they cry, *this is that Prophet*.

V. 15. *to make him a king*] This also shewes how much they regarded their bellies, more than their soules: when he gave them the best spiritual food they offered him no such honour, but because he thus fed them, they would proclaim him the king Messias; under whom they dreamed of health, wealth, fulnesse, victory, protection and all secular blessings. So much lived they to carnal sense; to few understood the true end of Christs coming into the world, which was that he might suffer for us, and redeem us from the power of Satan, death and hell.

into a mountain himself alone] Where he used to pray: his kingdom is spiritual, not of this world; therefore offended at their pervetse service, who would thus honour him, he withdrew himselfe from them.

V. 16. *when even was now come*] Mat. 14. 23. and that now having sent his disciples aboard before him, he might the more conveniently dismisse the multitude, and withdraw himself into the mountain.

V. 17. *went over the sea*] That is, some creek or arm thereof, as verse 1. Mark 6. 45. he bade them go before to Bethsaida, while he sent the people away (because Bethsaida was in their way as they went toward Capernaum) while he was dismissing them, it seemeth they were conspiring to make him king, and therefore he went from them into the mountain alone

V. 18. *and the sea arose*] Swelled, as the Syriack hath it; was rough and high running.

V. 19. *about five and twenty or thirty furlongs*] Above three miles from thence; so little way had they made from the evening to the fourth watch of the night. See Mat. 14. 25.

V. 20. *It is I, be not afraid.*] They were troubled for his absence, and terrified with his presence, when they thought they had seen some ghost walking on the water; therefore he discovereth himself to them: thus are the faithful secure and full of comfort in the presence and protection of Christ; at whose voyce the wicked tremble, and are cast down: Chap. 18. 6.

V. 21. *they willingly received him*] Though they were afraid of him at first, when they knew him not, yet hearing his voyce, they were glad of his saving presence, and received him into the ship, Mat. 14. 32. Mark 6. 51. *John* sheweth another part of the miracle by them omitted, that is, the sudden arrival of the ship, which before Christ came aboard, with all their art and labour, rowing, and what ever they could do made so little way. See verse 19. So Christ not only comforteth in word, but also in reall deliverance of his.

V. 22. *which stood on the other side*] Which lodged thereabouts, and supposed that Jesus had been there still, where the miracle was done.

but that his disciples were gone away alone] That is, by themselves without Jesus with them: it is doubtful with which of the two, the disciples (as in this our translation) or with the noun collective, the multitude. this verb ἀνῴχετο, *went away*, is to be construed: the latter seemeth probable, and the sence may be, when the multitude saw that the disciples onely took shipping, and that Jesus *went not with them*, they, that is, the multitude, went away or departed,

V. 23. *they also took shipping*] That is, in some of those which came from Tiberias, so the Syriack hath it, *they went into these ships*: we read of no storm in their passage, but onely upon the disciples ship: God exerciseth the greatest gifts with the greatest tryals. It bare a type of the world sailing before the winde with a fair gale, while they that are Christs feel the storms and wrestling winds of afflictions, the more to confirm them in their deliverance.

V. 25. *when camest thou hither?*] Seeing we have waited on thee, and marked that there was none other ship here, save that in which thy disciples went over before thee; when, and how couldst thou come over sea? *Theophylacts* conjecture is probable; they might possibly suspect, that he went on foot to the other side miraculously.

V. 26. *but because ye did eat*] He answereth not to their question, but knowing their thoughts, reproveth them, for that they valued not his doctrine, or confirmation thereof by miracles, so that they might beleeve and be saved, but cared principally for their bellies; the fault that our carnal gospellers are commonly guilty of: they think they do excellently seek Christ, when yet their chief aym and care is to finde ease, peace, wealth, credit, or some temporal blessings in their practise, or profession of the gospel: thus would the covetous Jewes have impropriated Christ himself into secular use; so unworthy a value set they upon that inestimable mercy of God in giving them his onely begotten Son, as if he had onely given them some secular, and soon-perishing blessing in him, and not eternal life and salvation: so hard a matter is it to cast off the importunate cares and desires of flesh and blood, that we may affect, and receive the unvaluable mercy of God for our salvation in Christ, *Vix quæritur Jesus propter Jesum*, said *Augustine* on this place; rarely is Jesus sought for his own sake: but indeed, then the heart is right to God, *quando propter Deum quæritur Deus, Prosper sent.* when God is sought for his own sake: and how great should our happinesse be in heaven, if we did not vwith profane *Esau*, undervalue it for temporal supplies? See on Mat. 6.2. and Mat. 5. 12. Seek in Christ first the kingdom of God and his righteousnesse, and be confident, he that for thy salvation assumed a reasonable soul and humane body, that he might suffer such things therein for thy redemption, will not lose thee again by leaving thee destitute of temporal necessaries. See Rom. 8. 32. by this examine whether thou seek God for love of God, or out of self-love: doest thou patiently bear afflictions, in regard that God thereby teeth thee? doest thou love and depend on God as well smiting thee, as giving temporal blessings unto thee? but if thou be impatient, or desperate in thy sufferings, as 2 Kings 6.33. Job 2. 9. thy seeking God hath been for thine own sake.

V. 27. *Labour not for the meat which perisheth*] Or work not, and not forbidding labour for things necessary to this life. See Gen 2. 15. Gen. 3. 19. Gen. 9. 20. 2 Thes. 3. 10. Ephes. 4. 28. but preferring the care for things eternal, as Mat. 6. 33. So Mat. 9. 13. he excludeth not sacrifice, but preferreth mercy.

that meat which endureth unto life everlasting] That is, those things which are appointed by God to refresh and sustain their souls to eternity.

for him hath] Mat. 3. 17. He sheweth why we must seek that food which perisheth not but endureth to everlasting life, in Christ only, there's no other name given under heaven, the Father hath affigned him only unto this office, him only hath he commissionated hereto, by many signes and wonders, as it were under his own signet deputing him to that great office.

God the Father sealed] Or allowed and confirmed to the office of our redemption: a simile derived from them who give commissions under hand and seal.

V. 28. *the works of God*] 'pleasing to God, or which he requireth, that we may thereby find that meat thou speakest of, remaining to eternity. Some new works they dreamed of, that they might find that Lord of eternal life: Christ spoke not of any works more than in the general; but they thought of something which they had not yet learned in the law, which must be done by them, that they might gain it, therefore they speak to this sense; we are ready and most willing to learn, if thou pleaseest to teach us herein.

V. 29. *This is the work of God*] 1 John 3. 23. his commandment and will: as also his work and gift, Ephes. 2. 8. that which God requireth of you, that ye should beleeve in me: which God requireth of you, that ye should beleeve in me: having spoken of works and life eternal; lest they should imagine it could be merited or gained by the works of the Law without Christ (for if so, Christ had died without cause or in vain, Galat. 2. 21.) he recalleth them to faith in him, wherein only is eternal life.

V. 30. *What signe shewest thou*] This one thing manifested how little they profited by the miracles they saw: admiring his works, and thence being persuaded that he was the Messias, insomuch as they would have made him their King, yet now they require a signe, as if he had done nothing among them: *Chrysostome* here noteth their stupidity, who having present signes, yet aske a signe: so inconsistent are the desires and votes of the giddy vulgar: because Christ would not comply with their fancies, and become such as they dreamed their Messias should be (but on the contrary reproved their sensuality and spiritual blindnesse) they contest as with one no further to be heard or followed: as if they had said, What sheweest thou, that we should thereby be persuaded to forsake *Moses* Law, in which vve and our fathers have been brought up; to follovv thee, and cast our selves and the hope of our salvation on thee? if Christ vvill not answer their desires, he shall no longer be a Master for them.

V. 31. *Our fathers did eat Manna*] Exodus 16. 15. Numbers 11. 7. As if they said, under *Moses* conduct vvhom vve yet follovv, our fathers vvere fed fourty yeares in the vvilderness: what greater work doest thou, that vve may cleave to thee? *he gave them bread from heaven*] Wisdome 16. 20. So is the Manna called, Psalm. 78. 24. דגן שמים *dagan shamaim*, the corne of heaven. So *Jerome* after the Hebrew, *triticum cœli*: the 70. give it ἄρτον οὐρανοῦ, the bread of heaven; so it is called לחם אבירים *lechem abbirim*, 70. ἄρτον ἀγγέλων, the bread of Angels. Hebr. the bread of the mighty or the strong, So *Jerom* after the Hebrew, *panem fortium*, not that the Angels do eat, but because (say some) God by their ministery fed Israel therewith. Some understand אלהים, *elohim*, as if it were the *bread of the mighty God*; or as others, the bread of Princes and Potentates, the most excellent bread. See *V. Sbindler.* in אלה *Jerom* understandeth Christ

Christ (of whom the Manna was a type) *ex hoc enim pane cœli* (saith he) *sancti reficiuntur & angeli*; with this bread of heaven saints and angels are refreshed and fed; this ἄρτον ἐκ τῆς ὀργῆς, understand as *ferax è silvis* (i.e.) *silvestris*. So *Job. Drus*). *prater. lib. 4.* because it distilled from the clouds, not that it was heavenly bread nourishing to eternal life; that Christ denieth, affirming himself onely to be that bread. So 1 Cor. 10.

V. 32. *Moses gave you not that bread*] *Moses* gave not your fathers, so much as that perishing bread the Manna, which was for a temporal use, but God gave it; and he now giveth you in me the bread of life.

the true bread from heaven] That which being apprehended by faith shall nourish you to eternal life; here this ἀληθινόν, is put in opposition to the type which their fathers did eat in the wildernesse, in the tipe true; to typifie, as the thing figured, so the figure; for that Manna was a figure of Christ, that same ἄρτος ζωῆς, *life-giving bread* (*Nazianzen orat.* 35.) truely but spiritually and mystically to feed our soules to eternal life.

V. 33. *He which cometh down from Heaven*] That is Christ v. 35.

V. 34. *evermore give us this bread*] Either they spake *ironically*, and scoffingly, as the *Samaritan*, chap. 4. 15. So Mat. 27. 42. or they herein discover, that their minds were all on their bellies.

V. 35. *cometh unto me*] By true faith. See verse 36. this same ὁ ἐρχόμενος πρὸς ἐμὲ, *cometh unto me*, importeth an accession to (as of them that give their names to Christ by Baptisme) and a communion with, and participation of Christ, as they have who truly believe in him,

shall never hunger] See chap. 4. 24. in these termes, *shall never hunger ---shall never thirst*, he sheweth them the vast difference between the manna and Christ: that satisfied the eaters for a little time, but this, for ever; that nourished, and sustained the mortall body for a short season, as verse 49. but this, shall sustein to all eternity.

V. 36. *ye also have seen me and beleeve not*] He noteth their voluntary blindnesse (as Mat. 13. 13, 14, 15.) who sufficiently seeing the admirable effects of his divine power, yet would not beleeve in him: the curse was upon them which was threatned, Isaiah 6. 9. So, *auribus apertis, surdi erant*, *Augustin*. they were deaf with open ears.

V. 37. *all that the Father giveth me*] All whom he elected, shall believe in Christ, and obey the Gospel, and so not perish. He prepossesseth an objection which some might have made: behold we here present have heard and followed thee; why appeareth not this effect, of beleeving in thee in all of us? he first intimated that some of the multitude already did, and others afterward should beleeve, and therein have a blessed refreshing rest, and peace of conscience in Christ (Rom 5. 1, &c.) Secondly, he derived the matter unto the fountain, Gods free election to faith in, and salvation by Christ. See Rom. 8. 29, 30

V. 38. *I came down from heaven*] The deity could not descend by changing place, because he comprehendeth all, and can be comprehended of none; neither came his humane body from heaven, but was truly of the seed of *Abraham*, (See Hebr 2. 16.) but he is faid to come down from heaven, in respect of his incarnation, wherein the deity united to the humanity, makes one person of Christ, God and man.

V. 39. *This is the Fathers will, &c.*] Because they understood not, what he meant by that will of God, for which he came from heaven, he expresseth it here, to be, that he should save all th. Elect.

V. 40. *and beleeveth on him*] He here sheweth the meanes of salvation, faith; as Ephes. 2. 8. and who are they to whom the Father hath given him; those only that beleeve in him: here look for thy calling and election. See Rom. 8. 30. 2 Pet. 1. 10. 2 Cor. 1. 22. Ephes. 1. 13.

V. 41. *murmured at him*] Because they understood the words of Christ carnally; when he killed their bellies, they had him in the opinion of their long expected Messias, they would have then made him their king: but when he telleth them the truth, and teacheth them divine and heavenly things, they murmur and start back: observe here the seed and beginning of their fearful apostacie and falling from Christ; it was murmuring at the truth through unbelief: it is commonly so still.

V. 42. *Is not this Jesus the son of Joseph?*] See Mat. 13. 55. Luke 4. 22. because they expected a magnificent and externally glorious Messias: they were offended at Christ in the forme of a servant, and man of sorrows, though so coming to save them: and probably they understood him, as if he had laid, that he was not born in this world among men, but came down as an Angel from heaven; they knew not that he was truly God, as truly man: so perverse is carnal reasons that which should have been an argument of gratitude, (that he vouchsafed to make himself of no reputation, to honour them with the the title of the sons of God) they make the ground of their impious contempt of him.

V. 43. *murmur not among your selves*] As if he had said, my words contain no matter of scandall; the fault is in your selves, who can neither beleeve nor understand them; because God hath justly given you up to spiritual blindnesse and unbeleef, for your pride and obstinacie.

V. 44. *No man can come to me*] No man can understand and beleeve these things, except God teach, enlighten, and give him faith; no man can know God, *nisi Deo docente*; that is, *sine Deo non cognosci Deum. Irenæus l. 4. c. 14.*

except the Father, &c.] As if he faid, no marvell that ye beleeve not; your bellies, not my Father, drew you hither; *to come to Christ*, is here, to believe on him, and to depend on him; as verse 35. by *drawing*, he meaneth illuminating; and training mens hearts to faith and obedience; which God doth by the holy spirit inwardly, working in his word and ordinance, as verse 45. so true is that of *Prosper, quod dare Deo, veniatur ad Deum, de vocat. Gent. l. 1. c. 24.* God leading us, we come to God: here then is left no place for pride or contempt of others; for as the same well faith *q. 5. c. 25. tales fuerunt, qui sunt attracti, quales hi, qui in suâ duritie sunt refisti*; they who are drawn (to Christ by the Father;) were such as these who are left in their hardnesse of heare.

V. 45. *it is written*] Isaiah 54. 13. Jer. 31. 34. left they should think (as perverse men are ever apt to do) that all must needs be new doctrine which they understood not, he sheweth what he had affirmed out of the Prophets; and withall, the reason why the perverse hearers came not to him; because the spirit of God taught them not, neither moved their hearts to faith and obedience.

V. 46. *not that any man hath seen the Father*] Meaning, you may not look for a call from heaven, or vision of God, by whom you should be admonished to beleeve in me; he calleth by me, & by his spirit: thus speaketh he to a carnal people, lest they should mistake him, as in the reft they did. See 1 Cor. 2. 10 Mat. 11. 27. John 1. 18.

V. 47. *hath everlasting life*] He thus speaketh in respect of the certainty of Gods election, and the seals thereof in our regeneration: they have eternal life here begun, to be accomplished in the world to come.

V. 48. *I am the bread of life*] In the participation whereof onely, is eternal life, and salvation.

V. 49. *and are dead*] Because it is the shadow, or figure, but Christ the substance, which can nourish to eternal life.

V. 50 *this is the bread*] Meaning himself; of whom he speaketh here in the third person comparing himself with the *Manna*; the *Manna* could not save any of the eaters thereof from death: but Christ only saveth us from death eternal, the second death damnation.

V. 51. *the living bread*] Which lives and gives life to the world. That is, all the elect; see for the better understanding hereof, and of that which followeth *Augustin. Tr. 3 de doctr. Christian. l. 3. c. 5, 10, 16 ---where he faith, Si---flagitium aut facinus videtur jubere*, if (the Scripture) seemeth to command some impious or wicked act, ---it is the e a figurative speech, *Except, faith he, ye eat the flesh of the son of man, and drink his blood, ye have no life in you: it seemeth to command an impious and wicked act, therefore it is a figure, commanding, or teaching us to communicate of the passion of the Lord, and sweetly and profitably to lay up in memory, that his flesh was crucified and wounded for us.*

If any man eat of this bread] If any man beleeve in Christ: for as *Augustin* faith *tract. 26 in Joh. credere enim in eum, est manducare panem vivum*: for to beleeve, is to eat the living bread; and again faith the same *qui manducat intus, non foris, qui manducat in corde, non qui premit dente*: he that eateth within, not without, he that eateth with (or in) his heart, not he that crusheth it with his teeth.

V. 52. *how can this man give us, &c.*] They understood that carnally, which he spake in a spiritual sense.

V. 53, *except ye eat the flesh*] Except ye spiritually apprehend Christ by faith. See on verse 51.

V. 54. *whoso eateth my flesh*] By faith: for properly, and carnally, we cannot eat living bread, and such is Christ, verse 51. nor could that bread which came down from heaven, be that flesh of Christ carnally to be eaten; but whole Christ, God and man (See on verse 38.) the bread of life spiritually to be received.

V. 55. *is meat indeed*] Or truly, but spiritually: for that which is spiritually so, is truly so.

V. 56, *dwelleth in me*] This sheweth it to be meant of a mystical and spiritual eating; because to eat his flesh, is to dwell in him; and that as bodies are sustained with meat and drink, so are our souls nourished with the body and blood of Christ.

V. 57. *he that eateth me*] That beleeveth in me. See on verse 51. and 56 and on verse 54.

even he shall live by me] For though faith (by which the just shall live) looketh strait on the flesh of Christ crucified, yet it well knoweth that the power of the merit saving us, dependeth on the dignity of the person crucified, who is truly God and man; therefore Acts 20. 28 the Apostle faith concerning the Church, that God had purchased it with his own blood: so 1 John 1. 7. the blood of Jesus Christ his Son cleanseth us from all sin. So 1 Cor. 2. 8. they would not have *crucified the Lord of glory*.

V. 58. *which came down from heaven*] As verse 50. See on verse 38.

not as your Fathers did eat Manna] It shall not be with him that feedeth on me by faith, as with your fathers in the wildernesse, when they had eaten Manna, they yet died; but he that beleeveth in me shall be saved, to eternal life,

V. 59. *in the synagogue*] Openly in the Church or place where the Jewes weekly assembled for the publick worship of God.

V. 60. *This is a hard saying*] σκληρὸς, troublesome, or irksome to be heard; because they took Christs words in a literal sense, hard to be understood, faith *Chrysostom*, hom. 46.

who can hear it] Who can endure to hear it? who would not be offended at it? to eat the flesh and drink the blood of man, is unnaturall and therefore the more stupid they to take those words literally; mark here the wretched effects of carelesse hearing and misunderstanding the word of God.

V. 61. *doth this offend you*] Probably he spake this to them after he came out of the Synagogue, and heard their murmurings, and censuring his Sermon.

V. 62. *What and if*] Chap. 3. 13.

ascend up where he was before] Are you troubled that I attribute such vertue to the eating my flesh? that I affirm it to be the bread of life which came from heaven? you shall see me shortly put off this assumed state of humiliation, and be exalted above the heavens. See Rom. 1. 4. chap. 3. 13. Ephes. 4. 9. they thought he would give them his body, carnally to eat, but he affirmed (faith *Augustin*) *se ascensurum in cœlum, utique integrum*: that he would ascend into heaven, and that entire: then should they know how he giveth his body, *quia gratia ejus non consumitur morsibus*: and that his grace is not eaten by bits: that they should see the Son of man ascend: understand it of the witnesses thereto appointed: possibly some of them who now murmured might be some of them: these words, *where he was before*: understand according to his deity: that the Son of man should be seen ascending where he was before: understand by considering the usuall communication of properties, whereby that which is proper to either nature, is attributed to the whole person of Christ: so it is true: Christ suffered, his humanity did: his deity could not: So the Son of man ascended where he was before: his deity was in heaven before, but his humanity then first arrived in heaven, when after his resurrection he ascended up into glory.

V. 63. *it is the spirit that quickeneth*] You must understand these things spiritually, not carnally, for they are spirituall, (as *Chrysostom* interpreteth) and the spirit united to the humane nature, giveth life.

the flesh profiteth nothing] That is (faith *Augustine*) *sola caro*: the flesh only, as the Apostle faith, knowledge puffeth up, that is, *sola, sine charitate*, if it be alone without charity.

V. 64. *some of you that believe not*] he faith not, who understand not these things; but he telleth them the cause of their misunderstanding, which was unbelief: he taxeth not all; lest if any present were curable; they might otherwise have been cast down to despair.

for Jesus knew] This the Evangelist inserteth, lest any should think that Christ rashly censured them of unbelief: many hypocritically followed him, which though men knew not, Christ well knew.

and who should betray him] Who would betray him, as if he said, he did not only know all things past and present, but also all things to come.

V. 65. *therefore I said unto you*] He repeateth what he said, (verse 44.) with application to the unbelievers: as if he said: therefore are you offended through unbelief, because my Father hath not given you faith to believe in me to your salvation: you are joyned in bodily presence, but not in spirit, not in faith.

V. 66. *from that time*] ἐκ τότε, the Syriack hath it; from that word; for those things which they could not understand concerning eating his flesh, and drinking his blood; many who had giving eating his flesh, and drinking his blood; many who had gone with me, turned to him deserted him: thus was the Prophecie fulfilled, which foretold that he should be a rock of offence, Isaiah 8. 14. See 2 Tim. 2. 15. 1 John 2. 19. 1 Cor 11. 19. no wonder If many are scandaled at our doctrine, and separate from our ministery; they that were not elected, were offended and separated from Christ.

V. 67. *Will ye also go away*] Which he said not that he was ignorant of the future (for he knew all from the beginning, ver. 64.) but to occasion a clearer confession of *Peter* in the name of the rest, and to propose his, as an example of constancy: also to admonish them not to joyn themselves with Apostates and Separatists, which none shall do that are grounded in Christ: and not to follow multitudes to evill and forsaking of Christ. It may teach us not to be offended, when many fall away, who seemed heretofore very zealous followers of Christ, and professours of truth: for as multitudes can give no patronage to sinners; so neither shall the paucity of believers hurt the faithful: they only who continue to the end shall be saved; that is, they only to whom God giveth perseverance; for (as *Augustine* saith, *Tom. 7. responf. ad art. fal.* 8.) *It is the will of God, that one should continue in a good will, who also before he be forsaken, forsaketh no man, and converteth many to him, who had forsaken him*: he saith, *will ye also?* it is in our power to fall, but not to rise again: that we do not fall away, it is only Gods mercy preserving us; and *Prosper* saith well, *de unanim. Gent. lib 2. cap. 12. Ideo liberum esse discedere, ut non discessisse sit præmium*, therefore it is free to depart, that it may be a reward not to have departed.

V. 68. *the words of eternall life*] The Gospel teaching us all the mysteries of eternal life and salvation, which if we believe and obey, we shall have eternal life through the merits of Jesus Christ, whom the gospel declareth unto us. See c. 3. 16. Rom. 1. 16. &c.

V. 69. *and believe*] See Mat. 16. 16. See c. 1. 14. 1 John 1. 1.

V. 70. *Have not I chosen you, &c.*] We must understand the one party to be chosen *per misericordiam*, and the other *per judicium*, as *Augustine* saith, *de cor. & gra. cap. 7.* 26, 7. those he chose to preach, and obtain his kingdome; but this to shed his blood.

is a devill] A malicious wicked man, an informer, a traitour, possessed and put on by the evill spirit: this he foretelleth, that they might not be scandaled, when they should see his end.

V. 71. *Judas Iscariot*] Ἰσκαριώτης. Hebr. איש קריות *ish Kiriioth*; *Jeroms* first conjecture is probable, *Iscariotes, vel à vico, aut urbe in quâ ortus est, &c.* (wherein *Chrysostome hom. 33. in Mat.* agreeth with him) *Cairioth* is a town in the tribe of Judah, Josh. 15. 25. some therefore will have him so called, as if it were said, *Judas* a man of *Cairioth*. Some derive the name from that which signifieth defection, for a reward.

CHAP. VII.

Verse 1. WAlked in Galilee] Went about from place to place, to preach the gospel, and to heal the sick for confirmation thereof.

V. 2. *feast of tabernacles*] Levit. 23. 34, 42, 43. in this feast, they were to dwell seven dayes in Booths and tents, in remembrance of their dwelling in tents in the wilderness, Exod. 23. 16. it is called חג האסף *chag haasiph*, *the feast of gathering fruits*, and חג הסכות *chag hassuccoth*, *the feast of coverings or tabernacles*, 70. ἑορτὴ σκηνῶν; σκηνοπηγία: *Chrysostome* reckoneth it five moneths after the Passover; but Levit. 23. 34. *ib.* verse 5. it appeareth fix.

V. 3. *that thy disciples*] That is, those whom thou wouldest have to follow thee: for his disciples who novv did follow him, had seen his miracles: this they layed probably in derision: for in the fifth verse it appeareth that they believed not in him: faith is not by any carnall prerogative, but a special gift of God, chapter 1. 13

V. 4. *shew thy self to the world*] Go up to the feast, and do thy miracles in such great confluences of people, that thereby thy fame may be spread abroad to all other nations also.

V. 5. *Neither did his brethren believe*] His kindred. See on verse 3.

V. 6. *My time is not yet come*] My opportunity is not yet. So verse 8. for the word here used is, καιρὸς, that is, *opportunitas temporis, or tempus constitutum* (as Luke 20 10. Rom. 5. 6.) that is, as *Theophylact* interpreteth, ὁ τῆς σωφῶν εἰς θεωρίαν, of my death and passion, before which he carefully avoyded the malicious violence of the Jewes, that he might perform all those things which concerned our redemption, confirmation of our faith, and salvation; but when the appointed time was come, he went before his disciples toward Jerusalem, where he well saw, and foretold that he must suffer, as willingly offering himself to death, in order to his fathers will, and our salvation.

V. 7. *The world cannot hate you*] That is, the unregenerate do not hate you, because you are of them; the world loveth her own: the Priests and Pharisees do not persecute you, because you communicate with them in their unbelief, they embrace you as their obedient children: me they hate, because I reprove their sins. So dangerous a vice is pride, it can abide no reproof: so impossible is it to have peace with the world, except we will share with them in their wickednesse; and impossible it is to preach the truth sincerely, without the malice of impious men, whose sins we must reprove. The Jewes pretended that they were angry with Christ, only because he profaned the Sabbath, &c. but the truth was, it was because he discovered, and spake against their sin and hypocrisie for he profaned not the Sabbath.

V. 8. *Go ye up unto this feast*] This saith he, justly leaving them to themselves, vvhich novv believe not him. See Psalm 81. 12.

I go not up yet] Ἐγὼ οὔπω ἀναβαίνω, *I do not yet go up*: See the reason verse 6. my opportunity is not yet come; I do not go up with you, who believe not in me.

for my time, &c.] Chap. 8. 20. and verse 6.

V. 9. *He abode still in Galilee*] He stayed awhile after they were gone up to the feast, untill he knevv it fit time.

V. 10. *but when his brethren were gone up*] The Galileans vvere vvont to go up to those solemnities, by kindreds, and companies of neighbours, Luke 2. 44. Christ vvould not novv go up so publickly; but when he knew that the malice of the Jews was something more allayed, then he went up privately with his Disciples, and some few followers.

V. 11. *the Jews sought him*] That is, the people who had formerly heard him, seen his miracles, or heard of him; and possibly the high Priests and Rulers of the Jewes, who were the main stickers against Christ, these studying by all means to destroy him, layed out, and enquired for him, being confident they should have him at the feast: God appointed these solemn festivities, as for thankfull remembrance of his mercies shewed them; so also for occasions of their publick rejoycing therein, and the maintenance of love, charity and unity among them; but they herein took occasion to lay wait for blood, and to persecute their Saviour: such is the impious perverseness of men; the devil is never more constantly served, than on the Lords day.

V. 12. *much murmuring*] γογγυσμὸς, whispering, or secret talking concerning him, muttering, some maliciously blaspheming him; some praying and defending his parts, but secretly, for fear of their malicious Rulers and high Priests.

V. 13. *for fear of the Jews*] No man spake well openly, for fear of the Rulers and Priest. See Chap. 9. 22. nor possibly durst they speak evill freely and publickly, for fear of the people.

V. 14. *about the midst of the feast*] About the fourth day of this feast, verse 2. now was his time to preach the Gospel: what he now preached the Evangelist recordeth not: it was some divine learning, and to the admiration of the Audiours, as appeareth, verse 15.

V. 15. *How knoweth this man letters*] That is, πῶς οἶδε γράμματα, the Holy Scriptures, as 2 Tim. 3. 15. they would not in their unbelief acknowledge him to be the Messias of whom the Prophet Isaiah 11. 2, 3. said, *the spirit of the Lord shall rest upon him, the spirit of wisedome and understanding, the spirit of knowledge, &c. and shall make him of quick understanding in the fear of the Lord.* Which the Apostle also teacheth, Colos. 2. 3. They admiring the Doctrine, and knowing that he had it not by ordinary and usual means, should have concluded that it was divine, and immediately from God, and so have acknowledged the evidence of the Spirit therein: but so miserable a blindnesse doth unbelief bring with it, that all (the most indisputable) Arguments, are there retorted and perverted, to the destruction of the wicked. See Acts 2. 17. Mark 6. 3. Mat. 13. 55 neither is here any patronage for those who neglect or despise learning. See 1 Tim. 4. 13. 15, 16. Titus 1. 5, 9.

V. 16. *My doctrine is not mine*] He speaketh, as he is man: I learned it not of man, but of God: and here accommodateth his answer to the Iewes opinion of him, who thought him to be mere man; but it was the truth and doctrine of of God; for there is but one truth of God the Father, Son, and Holy Ghost, which Christ God and man preached: this ἐμὴ ἔστι, *this is not in me*, is thus to be understood: I invent no new thing, I speak the eternall truth of God whose messenger I am, the onely mediatour between God and man, (1 Tim. 1. 5.) I speak the Doctrine and word of him, who sent me to speak.

V. 17. *If any man will do his Will*] He secretly toucheth the cause of their misunderstanding his doctrine, that is their want of the true fear of God, and obedience to him. (See c. 14. 15, 16, 17, 21. 23.) take away your doubting anger, envy and vain hatred towards me, καὶ οὐδὲν τὸ κοινὸν ὁμμᾶς nothing shall let you to know this, that my words are the words of God. *Chrysostom.*

whether I speak of my self] See Chap. 14. 24. the meaning is, if any man truely fear God, and will indeed set his heart to believe and obey him, he shall be satisfied; and clearly resolved, of the Divine truth of the Gospel: it must be a found and well affected palate which must judge of tasts, the sick and disaffected cannot: the precepts of righteousnesse are bitter to evill livers. *Lactantius, l. 1. c. 19. c. 16. ita se natura habet ut amara sit virtus*: it cometh naturally to paste that truth is bitter; that is to the wicked. See 1 Cor. 2. here Christ intimat teth that the Iews were incompetent Iudges of his Doctrine, because their malice and wickednesse had blinded them

V. 18. *he speaketh of himself*] He who teacheth his own inventions, affecteth praise of men.

V. 19. *did not Moses*] Exod. 24. 3 he answereth their objection concerning healing on the Sabbath, by their own practice in that they circumcised on the Sabbath, v. 22. 23.

why go ye about to kill me?] c. 5. 18. this speech he addressed to the Priests and governours, watching their opportunity, and taking counsel how to destroy him, as a profaner of the Sabbath; this interrogation is very emphatical; as if he had said, how unjust are you who would kill me as a violater of Gods Law, profaner of the Sabbath? Supposie that were so, that all work on the Sabbath, were profanation of the Sabbath: how unjustly do you condemne that in me which your selves beth doe, and allow for good? you circumcise on the Sabbath, when the eighth day, on which circumcision was to be administred, fell on the Sabbath day: is not circumcision more near to the nature of a servile work, than without any more labour to cure by speaking the word? must (in your sense) a precepe of the moral law give place to a ceremonial? must Gods Law give place that *Moses* law may be fulfilled by your circumcising an infant, and may not the ground and summe of the law, charity and showing mercy, be practised on the Sabbath?

V. 20. *thou hast a Devil*] This seemeth a common manner of speaking among the Jewes, when they would expresse a man furiously distracted, or dangerously erring, which they blasphemously apply to Christ.

V. 21. *and ye all marvel*] Because I did it on the Sabbath day, θαυμάζετε, πεφόβηται, *chrysostome*, ye clamour and are troubled.

22. *Moses therefore, &c.*] Levit. 12. 3. but indeed *Moses* did not first preferibe the Law of circumcision, he received and prescribed therein onely that which God commanded *Abraham* and his posterity to do in their generations, untill Christ the end of the law to every believer, should come. See Gal. 5. 2, *&c.*

but of the fathers] Gen. 17. 10. *Abraham, Isaac, and Iacob*, and the fathers before *Moses*.

V. 23. *that the law of Moses should not be broken*] or *without breaking the Law of Moses*. The Law given by the Ministery of *Moses*.

V. 24. *judge not, &c.*] Deut. 1. 16. Judge me not according to any outward appearance to be meer man; but consider the Divine Power in my works, which ye calumniate: he calleth that righteous judgement which is without respect of persons, according to truth and equity, in which the Iews in these their rash and blasphemous censures, vehemently erred; supposing that all was right which they did, however erroneous; and all evil and censurable, which Christ did, who neither did nor could erre any thing: their ground being, because they, the high Priests, Scribes and Pharisees were in prime authority and honour among men, and Christ in his state of humiliation and form of a servant, seemed to them but a mere, despicable, poor man: so they valued not the truth, and equity of things, and how agreeable they were to Gods law, but of what authority and dignity the speakers or actors were, with men.

V. 25. *then said some*] They wondered that the authority of the Rulers could not yet prevail against him, but yet acknowledged the power of God therein, that they could not with all their power silence him.

V. 26. *do the Rulers know indeed, &c.*] Doe our High Priests and Elders certainly know that he is the promised *Messias*, and therefore suffer him thus publickly and freely to control and reprove them? if not how easily might they take him; so might it seem to men, who considered not herewith the coercive power of God limiting their fury, untill the appointed time, that Iesus was to suffer for our redemption.

V. 27. *no man knoweth*] This tradition seemed to have beginning from some misunderstood Prophecies, as Isaiah 53. 8.

V. 28. *whom ye know not*] He upbraideth their confidence of knowing him, seeing they know not his father, nor his unspeakable generation: you know of what humane Parents, of what family as man, *I am*. but you know not him that sent me to be a *Minister of the Circumcision for the truth of God, to confirm the promises made unto the fathers*. Rom. 15. 8.

V. 29. *but I know him*] As if he said, you think you know me and my Father, but you are deceived, not knowing that *I* am coequal and coeternal with God the Father; and that I took not this honor of being a Mediator and Saviour; but that in the fulnesse of time, by my incarnation, came I into this world, appointed thereto by God. See Heb. 5. 4, 5. and c. 1. 1. 8. Mat. 11. 27.

V. 30. *but no man laid hand on him*] Because the issues of life and death, with the time and manner, are onely in Gods hand: see how their malicious fury is bridled, as *Chrysostome* faid, ὁρᾶτε πῶς ἀοράτως, invisibly, by a secret and unseen hand of Divine providence: so God still protecteth his, restraining the precipitate malice of the enemy.

V. 31. *many of the people believed*] Though many were hardened in their obstinate unbelief, yet the Word of God was not without good effect with others, whose hearts he had opened. It is one and the same Sunne, which giveth light to found eyes, but blindeth the infirme; one and the same truth preached, hardneth and more blindeth some hearers, and causeth others to believe and obey to salvation, *Nazianzen, Orat. 17.* It seemeth by their speech, that Christ wrought many miracles among the people, which the Evangelist mentioneth not.

more miracles] This Evangelist speaketh not of many besides, (the turning of Water into Wine, chap. 2. the discovery of the *Samaritans* sins, chap. 4. and the healing the Rulers Son: curing the paralytical, chap. 5, feeding 5000. with five loaves; &c. Johns his walking on the Sea) therefore probably many more are omitted. See chap. 20

V. 32. *the Pharisees and chief priests sent officers*] These desiring to appear the chief zelots, most opposed Christ, enrying the peoples good opinion of him, and conceiving their own honour eclipsed thereby; this vexing them, they break out into open violence, the usual armour of Hypocrites, where they cannot prevail with arguments: thus is authority (appointed to defend truth) abused to impious tyranny, See Acts 22, 24.

V. 33 *yet a little while*] Till the appointed time, I shall preach and do my fathers will, whether ye will or no.

V. 34. *ye shall seek me*] chap. 13 33. In your extream calamities shortly to come upon you, ye shall with me with you again; but I shall return to him that sent me, and be secure from your malicious inquisition.

V. 35. *among the Gentiles*] Or *Greeks*. Will he go teach the *Jewes* who are scattered here and there, among the *Gentiles*? or possibly they might here mean the *Gentiles* in general; for so they sometimes called all nations, which were not of the race of the *Jewes*. See Rom. 1. 16. Rom. 2. 9, 10. & 3. 9. & 10. 12. &c.

V. 36. *what manner of saying is this*] What meaneth he hereby? such a *quare* was among the Disciples, c. 16, 17, 18. only that there was a desire to be entormed of the truth, wherein Christ satisfied,

satisfied them: but here is a captious agitation of Christs words, without any serious care to understand their scope and meaning, therefore Christ here leaveth them in suspence.

V. 37. *In the last day, that great day, &c.*] Wherein they were to have a solemn assembly, and to abstain from all servile works, Se Levit. 23. 36. the choice of this time imported, the end of those Ceremonies was to bring men to Christ; and now being to depart home, he thus gave them to carry with them ἱερὸν ἐφόδιον σωτηρίας *viaticum salvationis, as Chrysostome* notech.

Jesus stood and cried ἔκραξε: He spake with a loud voice, that the multitude might hear him, and to shew his authority and liberty of speaking to the people. The occasion of this speech concerning water, might possibly be that which some write; that the Jews went on this day with great solemnity, to draw water out of the Fountain of *Siloam*, at the foot of Mount *Sion*, and to bring it to the Altar, singing out that of Isaiah, 12. 3. *With joy shall ye draw water out of the Wells of Salvation, &c.* By this and many other traditions, they having perverted the Law (which commanded a spiritual rejoycing) into superstitious clamours, Christ cried out, to recal them from earthly to Heavenly waters.

V. 38. *he that believeth*] He cheteth not here any particular place of Scripture; but this may be gathered out of Scriptures, where mention is made of the effusion of the gifts of the Holy Ghost, as Joel 2. 28 Isaiah 44. 3, and 55. 1. 11. So Acts 2. 18. is interpreted: therefore the Syriac Interpreter giveth it, *as the Scriptures have said.*

V. 39. *this spake he of the Spirit*] The Evangelist interpreteth the words of Jesus, taken out of —— Joel 2. 28. Isaiah 44. 3.

the holy Ghost] The visible graces of Gods Spirit, spoken of by the foreseeing Prophets, which did accordingly flourish in the Church after the ascension of Christ. These several gifts were all the effects of one and the same spirit (Eph. 4. 4, 7. &c.) and therefore were usually called *the holy Ghost*, Acts 2. 4 and 4. 8. 31. and 6. 3. 5. and 7. 55. and 8. 15. 18 and 10. 44, 47 and 11. 15, and 19. 2, &c. as there is but one kind of water distilling on the herbs in rain, which in the effects thereof admirably varieth in the production of fruits, plants and flowers, it shewing it self (as *Cyril. cat.* 16. expresseth it) λευκὸν μὲν ἐν κρίνῳ, κιόκορον δὲ ἐν ῥόδῳ, *white in Lily, but red in the Rose*: so is there but one Holy Ghost working varieties of gifts in men, for the edification of the Church.

V. 40. *this is the Prophet*, Deuteronomie, 18. 15, &c. See Cap 1. 21.

V. 41. *but some said, shall Christ come out of Galilee*] Such is the condition of truth, it ever meeteth with some oppofers: had not their envy blinded them, they might have found that Christ was born at *Bethlehem*, and of the linage of *David*: the wicked are quick-sighted to finde out Arguments from perverted and misunderstood Scriptures to strengthen their unbelief; but slow and dull to learn the truth, this is Satans malice, and mens unhappy weakness to turn that to destruction which God in mercy gave for comfort and salvation.

V. 42. *hath not the Scripture said*] Mat. 2. 5. Mic. 5. 2. See also Psalm 132. 11. had not malice and envy blinded them, they might easily have been satisfied in this scruple: had they but enquired with a minde to believe; doubtless Jesus would not have concealed it from them: had they but called to mind, the wise men from the East, their enquiry, *Herode* rage against the poore infants; *John Baptists* testimony, *&c.* these or any of these might have satisfied them; but how little a thing will make them stumble, who are ready and willing to fall?

V. 43 *so there was a division*] Σχίσμα, a schism, or division, or rent, *Augustine tom. 7. contr. Cresson. Gram. l. 2. c. 6* intimateth that a Schism is, *Recens congregationis, ex aliqua sententiarum diversitate dissentio*, a new or late sprung-up dissention of the Congregation or Church, out of some diversity of opinions. An Heresie he saith is, *Schisma inveteratum*, an old Schism

because of him] No wonder if there be Schisms now among us, seeing, in the sacred presence of Christ, and when his selfe preached the most infallible Truth of the Gospel, there were Schismes, and Divisions. See Matthew, 10. 5. the Cause is in the secret corruption of mens Hearts, not in the Gospell of Peace.

V. 44. *but no man laid hands on him*] See v 30. Superstition is ever cruel, but Gods providence over-ruleth all.

V. 45. *why have ye not brought him*] These greedy Wolves were so impatient, that they are angry with their Messengers, returning without him, not hearing or regarding why they tooke him not.

V. 46. *never man spake, &c.*] They admired the grace in his lips, Psal 45. 2. So Matt. 7. 28, 29. but malice makes men so blinde and stupid, that they cannot be sensible of any the most excellent graces in those they hate. See 1 Kings 22. 8. 1 John 3. 12. It is natural to judge them evil whom we hate: but such is the power of God, they who went with purpose to take him, were taken with his excellency, their malice being turned to love and admiration, and they made proclaymers of his Divine Excellency. See 1. Sam. 19. 20.

V. 47. *are ye also deceived*] Blinded with envy, they would not admit that Jesus could preach any thing worthy of admiration, therefore they conclude that they were beguild by his fair speeches: pride ever thinks it cannot erre, and that rather all the world is dark, than it self blind.

V. 48. *have any of, &c.*] Thus they alledge mans authority against Gods: supposing that the chair of Rulers and Pharisees had infallibility entailed on it.

V. 49. *are cursed*] It was their high ambition which made them conceive all men bound to follow them, though to destruction, and a proud opinion of themselves and their authority, caused them to despise and curse all others dissenting from their impiety and unbelief, it is a dangerous Paradox which *Card. Bellarmine* holdeth *de Roman. pontif. lib. 4. cap. 5. Si antem Papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, & virtutes malas* —— but if the Pope should erre by commanding vices, or forbidding vertues, the Church were bound to believe that vices were good, and vertues evil: and an —— uncharitable presumption of the Council of *Trent*, to seal up their many *Canons* with so many *Anathemas* to them who dissent from their errours. See *Concil. Tridentin. concil. tom. 9. Severin. Bin.* See more on v. 51.

V. 50. *he that came to Jesus by night*] c. 3. 2.

one of them] A Pharisee, and probably one of their *Sanhedrin*, or great Council.

V. 51. *doth our Law judge any man before, &c.*] Doth our Law condemn? See Deut. 17. 8, 10. and 19. 15. their part it was to have instructed the people, not to upbraid their ignorance; and to pray for them and bleese them, not to judge, damn and curse them: *Quid temerarius Dei tribunal ascendis? saith Optatus, l. 2. Who art thou that judgest another mans servant? to his own master he standeth or falleth*, Rom. 14. 4. It was *Constantines* answer to the *Donatists*; *Petitis à me in fecul: judicium, cum ego ipse Christi judicium expectemus*: you desire judgement of me in this world, whereas I my self expect the judgement of Christ — o Rom. 14. 10. *We shall all stand before the judgement seat of Christ.* Those whom God hath set in authority, may and ought to judge of fecular businesses; but of mans finall estate, Christ onely is to judge. That Judge which pronounceth before he hath heard both parties, is unjust, even where he giveth a just sentence; but to condemne any man unheard, is an injustice against which, the Lawes of God and Nature caution; as also to execute any man uncondemned. See *Salvian. de gub. D. lib. 8 fine. Tertul. Apol. cap. 1. Lactant. divin. Instit. l. 5. cap. 7.* see also Acts 25. 16. Possibly *Nicodemus* said this, not onely to dissuade them from such injustice, but also in hope, that if they would but hear Jesus, they should either be converted or convicted. Indeed, as even *Julian* could say in the cause of *Numerius*; who can be innocent if it be enough to accuse. *Ammmian. Marcellin. lib. 18.*

V. 52. *art thou also of Galilee*] By way of reproach and contempt they named *Galilee*, though possibly they knew him to be no *Galilean*.

search and looke] They bid *Nicodemus* go learn, as intimating his ignorance, or reproving his incogitancy.

ariseth no Prophet] They would have no man think Jesus so much as a Prophet; therefore would they prescribe Gods Power by customs. So slender a ground had they, as commonly all Schismaticks and Hereticks have, which is, at least to beg one principle, and to take some falsehood for granted, on which they would build the rest. As here: First, they make no question but that Jesus is a *Galilean*. Secondly, they conclude, that because God never had raised any Prophet thence, therefore, he never would. The first was false, for Jesus was of *Bethlehem*, and the second in their sence not true: for God called thence divers eminent Apostles; and so their superstitions were all false and impious; as that they ought not to follow Christ: that they who did, were ignorant of the Law, and cursed: that they who were in authority, ought to restrain them by Excommunication, or other punishments due to Hereticks, and to persecute Christ, and those that beleeved in him. Thus one absurdity or falsehood granted, many more will follow.

V. 53. *every man went, &c.*] Divided in opinion, and confounded in Counsel, they could effect nothing untill the time by God appointed. See Acts, 28. 29. being at present frustrate of their Hope to apprehend and destroy Christ; in great indignation they dissolved their malignant councell, laying aside, not leaving their blasphemous malice.

CHAP. VIII.

Verse 1. *THe mount of Olives*] An hill near *Jerusalem*, on the East; so called, for the abundance of *Olives* there growing: It was there Christ used to be in the night, Luke 21. 37.

V. 2. *early in the morning*] Here is described the peoples diligence to hear the Word, as Luke 21. 38. as also Christs zeale to preach the fame, that he might instruct and save them, and herein appearath how little he was discouraged in his preaching the truth, by the blasphemous cavils of Scribes and Pharisees: leaving his

his faithful Ministers an example of diligence and constancy in their charge and Ministration: if thou wilt indeed be a servant of Christ, and preach the truth, look for contradiction; but let it not move thee, be thou constant, who knoweth the reward.

all the people] πᾶς, All, that is, many who had formerly heard him teaching in the feast of Tabernacles, c. 7. 14. 37. Some of these came to be edified, and some to cavil.

V. 3. *and the Scribes, &c.*] See on Luke 20. 1. they had power to have censured her in their consistory, unto stripes, though the Romans permitted them not power of judicature in matters capitall, but they brought her to Jesus that they might have whereof to accuse him: See v. 6.

brought unto him a woman taken, &c.] Possibly the man (equally faulty, and lyable to the same punishment, Levit. 20. 10. Deut. 22. 22.) had escaped from them.

V. 4. *this woman, &c.*] They call him Master; now they meant to entangle him, as Matt. 22. 16. whom they used to stile a *Seducer* of the people; and they who were Judges, here act the part of accusers, which is against the course of equity.

V. 5. *now Moses in the Law*] Levit. 20. 10, &c. They could remember and urge the Law against others sin, but could not apply that to themselves which it saith against injustice; to wit, condemning without cause, lawful witness, or hearing the parties accused. Concerning the Law by them here mentioned; we must know, that it was so severe, that evil might be taken away from the Land, and to terrifie the sinners, by making offenders exemplary: See Numbers 25. 11. Sin is not known in impunity: that which they here did, was with purpose to ensnare Christ; they thinking, if he absolved her, he should appear to the people as an adversary to the Law of God, and so not the *Messias*, but an impostor liable to a severe censure: but if he condemned her, he should seem to annul the very purpose of his coming, who professed to save them, and to propose grace and mercy, *Ambrosi. ep. 76.*

V. 6. *that they might have to accuse him*] As a breaker of *Moses* Law. if he acquitted her, as they conceived he would, because he shewed mercy to sinners; and, as they pretended, taught concerning the Sabbath, contrary to *Moses*, they presumed by their conceive! *Dilemma* to have taken him; but how vain is the wisedome of man, against the truth and wisedome of God, may appear in this example, See 1 Cor. 1. 19. 20.

wrote on the ground] Some think he wrote that which he answered, or some more secret thing concerning the consciences of the Informers: but seeing the Scripture speaketh not what he wrote, we must not curiously enquire. Saint *Ambrose lib 9. epist. 76.* saith, he wrote on the ground with his finger, who wrote the Law on the Tables of stone. For the rest we may say with *Augustine, epist. 121. cap. 15. Init. Est ergo in nobis, quædam, ut ita dicam, docta ignorantia*: There is therefore in us, that I may so speak, a kinde of learned ignorance: and as *Jerome, Melius est aliquid nescire securè, quam cum periculo discere*: tis better to be securely ignorant of some thing, than to learn it with danger.

V. 7. *he that is without sin*] See Deut. 17. 7. As if he had said, he is justly to be condemned; but you that accuse others looke home, examine your own consciences whether you are not guilty of the like, or as great sins. *Quomodo enim ferat alieni ultorem, qui proprii criminis defensorem? —— Nonne se magis ipse condemnat, qui in alio damnat, quod ipse committit? Ambrose qu. 5.* How could you endure a revenger of anothers faults, and a defender of his own? —— Doth not he more condemn himself, who condemneth that in another, which he committeth himself? The Jewes urged him again and again (while he seemed to slight their information) confident in his forbearance to answer, that they had now caught him in an unavoydable difficulty what ever he answered: Christ therefore replyed with due respect to the Law, maintaining the equity thereof: so answering, that they could not calumniate him for absolving the sinner, nor object against his Doctrine of Grace and Mercy, freely justifying sinners; thus retorting the calumny, and striking the sleepy consciences of the malepert accusers, who vainly insulted, as if others vices were their vertues: teaching all who will be accusers of their brethren to begin at home; for a *Gregory Nazianzen*, faid, *epist. 16. Cæsario fratri*? how shall they reprove others sin, who have not αὐθ' ἑαυτοῖς πάθος, that, is, confidence in their own innocency: but as the most ravenous and hurtfull birds, are commonly most quick-sighted; so are the most wicked most ready and skilfull to finde out others faults: the eye seeth not it self, nor any thing which is too near it; so neither see we our own faults, except set at some distance and in another person: so *David* saw his fault in the person of the rich oppressour; till then he could not in himself, 2 Sam. 12. See on Matt. 7. 5.

V. 8. *again he stooped down*] Thereby giving them with their convicted consciences, opportunity to bethink themselves, and to steal away, that they might not at present be further detected and shamed: possibly, they might, in that he wrote in the dust, reade some discovery of their sinne and shame, which they would not for the World should come to light, and knowledge of the people, of whose applause and good opinion they were extreamly ambitious! sure it is, Christ knew all that they had done, could in a few Characters write enough to shame them, and that they were so fowly guilty that they were glad to be gone, for fear of further discovery as may be gathered, from v. 9.

V. 9. *being convicted by their own conscience*] Hearing such an unexpected answer, and out of Hope to accomplish their designe upon him, their consciences accusing them, and fearing to confess themselves sinners (lest their reputation with the people should thereby be impaired) or to bring their pretended innocency to the test before him, who as they might well suspect, might know and detect their secret failings: they chose rather to take the opportunity of his stooping down, to go away; though in that recesse, indeed confessing his impregnable wisedome, and their owne guiltinesse.

beginning at the eldest] Either (saith *Ambrose lib. 7. ep. 58.*) because they who had lived longest, had more sins; or because they being more prudent, first apprehended the force of the sentence. That which *Theodoret.* saith (*in Jer. 17. 1.*) is true: there is nothing more powerfull than the conscience.

Jesus was left alone] That is, in respect of all those accusers; not simply alone; for these things were acted before his Disciples, and a great multitude of People: Therefore, it is said, *and the woman standing in the midst*, ἐν μέσῳ, must relate to a company.

V. 10. *and saw none but the woman*] None belonging to that cause: no accuser, nor officer attending her.

where are those thine accusers] Not being ignorant of their departure, but making manifest to all present, that he absolved her not contrary to the law, seeing the informers and witnesses deserted the cause.

V. 11. *She said, no man, Lord*] She answereth to the second quære, not weighing the first, seeing her accusers were gone: she knew, that condemnation ought not to goe before conviction.

neither do I condemne thee] *Neither will I condemne thee, Ambrose* readeth, *lib. 7. ep. 58.* others read with us, οὐδὲ ἐγὼ σε κατακρίνω, *neither doe I condemne.* I will not use lesse clemency than they: See Chapter, 3. 17. this he said, not to dissolve the Law, but to shew mercy, and to call to repentance: and for that he would not take upon him to be a Temporall Iudge, as Luke 12. 14. as if he said, I leave the Magistrate his right of judicature? and seeing they condemne thee not, neither do I, who came to pardon sinnes, and save sinners: he saith not, no man ought to condemne thee (that had been to pervert Justice, to condemne the Law, and to justifie the wicked, for certainly there are many sins in adultery,) but he saith, *hath no man condemned thee*? He so sheweth mercy, as not thereby to abolish political order: and here is a sweet motive to repentance, that we may fly to his Mercy, from whose Justice we cannot fly. *Fulgent. ad Venan. ep. 7.*

go and sinne no more] This said he, that he might shew them, *se homini peperciffe, &c. (Augustin. Macedon. ep. 54.)* that he spared man, but was not pleased with mans sinne: this is true repentance, not onely to lament, but to forsake our sinne: the end why God sheweth Mercy, is that we may serve him more Holily. See Rom. 6. 4. Luke 1. 75. and this was here the greatest and most absolute condemnation of this womans sin: For where the guilty is put to death, rather the person is executed than the sinne: but where the sinner leaveth his sin, there is a discharge of the person whom Christ came to save, and a killing of sins which he came to condemn in the flesh. Rom. 8. 3.

V. 12. *I am the light of the world*] Chapter, 1. 4, 5, and 9. 5.

V. 13, *thy record is not true*] ἀληθὴς is here taken for authentick or worthy to be credited; that which the Hebrewes call נאמן *neeman*, the Syriack שריורא *shariro*, (that is, *firmum, validum*) of שרר *sharar*.

V. 14. *though I bear record*] Chap. 5. 31. he admitteth the antecedent, but rejecteth the consequent: the sense being: I do indeed for their sakes who shall believe in me and be saved, declare and manifest my self unto them, which is to testifie of my self; but it thence followes not that my testimony is not true, or ought not, (as in cases betwixt man and man, and humane interests) be taken for such. Gods word, which ye hear of me is infallibly true, and so to be taken, if all men in the world should depose to the contrary,

yet my record is true] Because God is the only sufficient witnesse concerning himself. See 1 John 5. 6, 7, 9.

V. 15. *ye judge after the flesh*] According to outward appearance, Chap. 7. 24.

I judge no man] That is, I do not now judge; I now am come to teach and propose conditions of mercy and salvation to penitent sinners: or I judge not rashly, as you do.

V. 16. *for I am not alone*] He doth not plainly and expressly affirm his Godhead (that was yet vayled under the infirmity of the flesh) but mentioneth his Father, whose Deity they acknowledged, to intimate the power he had to judge, who yet spared them, and instructed them how to avoid the judgement to come: he was not alone, the Father and the Holy Ghost were with him, *nunquam enim potest à se Trinitas separari. Ambros. in Luc. lib. 2. cap.* 3. for the Holy Trinity can never be divided from it self. See *Fulgent. de fide orth. ad Donat.* See 1 John 5. 7.

V. 17. is

V. 17. *it is also written in your Law*] Deut. 17. 6. See Matt. 18. 16. ἐν τῷ νόμῳ τῷ ὑμετέρῳ, in your Law; understand, as if he said, that very Law which God gave your fathers, and which you have received from their hands, in which you glory.

the testimony of two men is true] That is, so taken in Law, not that it is always so. See 1 Kings 21. 13. Matt. 26. 60. Act. 6. 11. but this he saith by way of concession: and by this secret antithesis he sheweth, how unjust they were who professed the Law, according to which they took that for granted, which two men witnessed, but would not believe what God the Father and himself testified.

V. 18. I *am one that bear witness*, &c.] He declareth that which he before said, *I am not alone*, verse 16. as God he testifieth of himself, (the Messias, God and Man) and in the same act, the Father testifieth with him, for they are one God, and their works are undivided. See on verse 16. Christ augueth (as *Lyranus* noteth) from the lesser to the greater: the witnesse of two men, according to *Moses* Law, is sufficient to confirm a truth, therefore much more sufficient is the witness of two persons of the Holy Trinity; men may deceive and lye, but God cannot: he might here also have cited the same testimony of the Holy Ghost; but that doctrine was not yet opportune, and seasonable for them.

V. 19. *ye should have known my Father also*] For they are one God. See cap. 10. 30.

V. 20. *These words spake Jesus*] See on Luke 21. 4. in their treasury their offerings were kept, Mark 12. 41. this shews his undauntted constancy in the presence of his enemies, and heat of their malice: no man yet meddled with him, because the providence of God limited all things to the appointed times, therefore they were yet restrained to teach us constancy and confidence in the truth. The Devil himself cannot reach beyond the length of his chain, (Rev. 20. 1, &c.) or hurt the least of Gods children, more than, or before he permitteth) who will make all things work for good to them that love him. Rom. 8. 28.

V. 21. *To shall seek me*] See Chap. 7. 34.

V. 22. *Whither I go*] See Chap. 7. 35.

V. 23. *ye are from beneath*] He sheweth here the cause of their blindnesse and unbelief: ye are earthly and carnall, therefore apprehend you not the Heavenly things which I teach you, no man is an apt Disciple of Christ, whom Gods Spirit doth not make fo: hence is the rarity of faith in the world.

I am not of this world] He denieth not his humane nativity, of the seed of *Abraham*; but he denieth that he hath any communion with sin, and the corruptions of flesh and blood: in which sence he saith, the Apostles were not of this world, Chap. 15. 9. and 17. 16. though not free from sin by nature (Ephes. 2. 3.) but by grace and regeneration; not absolutely (as Christ) but comparatively, and in respect of their justification by the merit of Christ. See Galat. 1. 4 Phil. 3. 20.

V. 24 *I said therefore unto you*, &c.] These words relate to the precedent declaration; the meaning is, the world perisheth in sin and unbelief (1 Cor. 11. 32.) if you are of this world, and come not to me by faith for your justification, you must needs perish in your sins.

that I am he, &c.] That I am the Messias and sole Saviour of the World: this sheweth that there is salvation to none, but those who constantly hope for, and expect in Christ, whatsoever the Prophets have foretold concerning the Messias.

ye shall die in your sins] For there is salvation in none other, Acts 4 12. He onely taketh away the sins of the World, Chap. 1. 29. He onely justificth sinners by suffering for them, paying the full price of their redemption, and making their peace with God. (See Romanes 3. 24. and 5. 24. and 5. 3. and 8. 1, 2.) therefore, if your sinnes be not done away in Christ, you shall in them dy eternally.

V. 25. *even the same that I said*] The Sonne of God, and Saviour of the World, as I taught you from the beginning.

V. 26. *I have many things to to say, and to judge of you*] As if he had said, I could detect, and object against you many things, but because I see my word is to you, but as the Sun-beams to the clay, more hardning you, I forbear now; yet my Father, who sent me to testifie the truth to you, will once appear true in all that he hath threatned unbelievers, and will vindicate his Word against all impious deniers of the same. See 2 Tim. 2. 13. It may be a comfort to all that constantly adhere to the truth of Gods Word; though the world and generality of men oppose or contemn it, God will be true: as the ascending fumes and vapours may for a time obscure the light of the Sun toward us, they cannot extinguish it, so may emergent Heresies, and oppositions of men veil the truth a while, they shall never finally prevail against it.

V. 27 *they understood not*] He noteth the stupidity of some of the hearers, who could neither understand promises, nor threatnings.

V. 28. *When ye have lift up*] That is, when you have crucified me, your own consciences shall be convicted, that I am the Sonne of God See Matt. 27. 54. Acts 2. 37. Luke 23. 47, 48. which he speaketh concerning those who should afterward repent and believe, for the rest did not, nor to this day doe acknowledge him such, and therefore perish in their sinnes.

V. 29. *The Father hath not left me alone*] That is, the power of the Spirit of God ever assisteth me in my ministry; it is your own fault, if you feel it not in your hearts, active to faith and obedience. 2 Cor. 4 3, 4.

V. 30. *many believed*] The Bee sucketh Honey where the Spider gathereth venome: the Word of Christ falleth like the snow and rain, (Deut. 32. 1, &c. Isaiah 55. 10. Hebrewes, 4. 12, and 6, 7.) which maketh the venemous weeds grow up more rank to the fire, and the wholsom herbs more fruitfull for the owners blessing.

V. 31. *If ye continue in my Word*] It is the end which crowneth all good actions, See Matt. 24. 13. Revel. 2. 10. Colos. 1. 23. it is not enough to begin well, *Non quæruntur in Christianis initia, sed finis: Paulus male cepit, sed bene finivit: Judas laudantur exordia, sed finis proditione damnatur. Jerom. Furia ep. 21.* in Christians, not so much the beginning, as the end is considerable: *Paul* began ill, but ended well: *Judas* beginnings are commended, but his end was damnable for his treason.

V. 32. *the truth shall make you free*] For otherwise, they were slaves to sin and errour: the good man even in servitude is free, but the wicked, *esi regnet, servus est*, though he reigne is but a slave, and that not unto one man, but that which is more grievous to so many masters, as he hath sins. *Prosper. out of Augustine de C. lib. 1. cap.* 18. and then is the will free, when it serveth not vice and sinne: that is the gift of God, which being lost, *nisi à quo potuit dari, non potest reddi*, can be restored by none, but him, who could first give it. *Prosper. ex Aug. de C. D. lib. 14. cap.* 11.

V. 33. *they answered him*] They who were heard to calumniate, who believed not, though they had often been made vassals, and now were by the Romanes, yet they conceived that by right they ought to have been free; and that (however degenerate they were) yet that they had the privileedge of *Abrahams* sonnes: not understanding, that onely regeneration by the Spirit of God could make them free, and the true children of *Abraham*, Romans 2. 29. Luke 19. 9. Matt. 3. 9. Romans 9. 7, 8. Gal. 3. 9. 29.

ye shall be made free] That is, as if we were not so already? thus are we generally secure under the Title of Christians, whereas that sacred Name shall more grievously condemne the wicked: and we may too truly say with *Salvian de gub. D. lib. 6.* O deplorable misery, *quam dissimilis est nunc à seipso populus Christianus, id est, ab eo qui fuit quondam*, How unlike is the Christian people to it self, that is, to such as it was wont to be.

V. 34. *whosoever committeth sinne*] You boast of your freedome: but sin is the greatest servitude (Rom. 6. 16. 20. 2 Pet. 2. 19.) and the custome thereof, the most unhappy tyranny, and the bonds thereof most hard to shake off. Sin reigning, a man hath a freewill (saith *Fulgent. de incarn. & gra. cap.* 19.) but free without God, not free under God, and therefore *pessimè atque servilissimè liberum*, wickedly and servilely free, because not freed by the free gift of God shewing mercy.

V. 35. *the servant abideth not in the house*, &c. This is the punishment and misery of the servants of sin: though they seem for a time to enjoy the privileedge of Gods House, and to insult over, and persecute His children, yet are they not Heirs, but must at last be cast out, as *Ismael* was from *Abrahams* family, Gen. 21. 9. Gal. 4. 30.

V. 36. *if the Son therefore shall make you free*] This he saith, to shew that whereas all men are born servants of sinne, they are freed by grace onely, and the spirit of Adoption, by faith in Christ: and that all other prerogatives are vain: what could the Empire of the world advantage a servant to sin? The most happy freedome, is to be a servant of God, that sinne may not reign in thee. But from this servitude of sin, no man is freed but by the Son of God, *Fulgent. de incarn. &c. cap.* 19. for by him *spiritualiter renascimur. See Augustine ep.* 157. See also the Epistle of the Council of Carthage, *Innocent. ib. ep.* 90.

V. 37. *ye are Abrahams seed*] That is, according to the flesh.

V. 38. *seen with your father*] What your father the Devil teacheth you. See verse 44.

V. 39. *works of Abraham*] You would be Heir to him in faith, and obedience, the works of *Abraham* were Faith and Obedience, and the *fruit of the Spirit* described, Gal. 5. 22. 23. See Rom. 4. 9. &c. Gal. 3. 6. you that glory of your being sons of *Abraham*, believe as he did, for the carnal privileedge will nothing advantage you. See Rom 2. 28. 29.

V. 40. *this did not Abraham*] Your workes are contrary to *Abrahams*; He loved and believed God, you through unbelief persecute the Sonne of God: He obeyed God, you serve the spirit of malice.

V. 4. *the deeds of your Father*] Your works speak you the sons of another father, whom ye imitate.

we have one Father, even God] We worship one God, who chose us to be his people, who often acknowledged us for his children, Exodus, 4. 22.

V. 42. *if*

V. 42. *if God were your Father*] If ye were indeed the sons of God by adoption, you would imitate him in love.

V. 43. *Cannot hear my word*] That is, you will not hear and obey, being filled with malice and prejudicate opinion. See Mat. 13. 14. 15.

V. 44. *ye are of your father the devil*] Not by nature, but by imitation of his malice. See 1 John 3. 8. So *Cyril. Catech.* 7. Satan is the lyars father, ἐκ τῆς φύσεως, ἀλλὰ κατὰ ἀπάτεων, not by nature, but by fraud and deceit.

from the beginning] From the beginning of the world he led men into sin and death, by his lying, Gen. 3. 4, 5.

abode not in the truth] He kept not his first estate, Jude verse 6.

he speaketh of his own] According to his custom and disposition; if ever he speak truth, he borroweth that, to the end that he may deceive the more.

he is a lyar, and the father of it] Lyars are the devils children by imitation: herein they meerly resemble him: none would beleeve him whom they knew to be the devil; neither will they beleive a notorious known lyar: it is madnesse not to know, *quod mendacia non diu fallunt, Cyprian lib. 1. ep.* 3. that lies cannot long deceive; because ere long, none will beleeve him, no not when he telleth the truth.

V. 45. *because I tell you the truth*] Thus he proveth them Satans sons, not Gods, because they hated the truth, nor is there any more evident mark of a reprobate mind, than hatred of truth, and love of lies. See 2 Thess. 2. 10, 11.

V. 46. *Which of you convinceth me of sin?*] This is a secret prepossession of an objection: if they should say, we dis-beleeve not because thou speakest truth, but because thou violatest the Law; He challenges the accusers to shew wherein: they could accuse, and did malicious fy, but who can convince, or prove him to be a transgressour of the Law? This word could sit the mouth of holy Jesus onely, it is too high a challenge for any of the meer sons of men: In Christ onely there was no sin. See Hebr. 7. 26. Such the law of Sacrifices prefigured him. See 1 Pet. 1. 19

V. 47. *He that is of God*] This is a peculiar of those who are of God: who are led by the Spirit of God, and sincerely endeavour to do his will, they will hearken to his word; they will love to hear. See 1 John 4. 6. you beleeve not, becaufe you are not Gods sons, but Satans, who hates and resists the truth. See Act. 13. 48.

V. 48. *Say we not well that thou art a Samaritan*, &c. Thus groweth unbelief and contempt of Gods word into open blasphemy: thus convicted impiety breaks out into railing: they accounted the Samaritanes Apostates, and impious; therefore when they would describe a wicked man, they called him Samaritan.

V. 50 *and judgeth*] And will avenge this blasphemy, wherewith ye dishonour me.

V. 51. *He shall never see death*] Shall not die eternally: It is an Hebrew manner of expression, as also, *to taste of death*, verse 52. Hebr. 11. 5. See Mat. 16. 28. Mark 9. 1. Luke 9. 27.

V. 52. *we know thou hast a devil*] Thus obstinate were they in their malitious blasphemy; and so high an opinion had they of themselves, that they concluded all must be true which they thought, who thought themselves infallible.

V. 53. *Art thou greater than our father Abraham?*] So injurious are they to God and to the Saints, who use their name and memory to Christs dishonour: we can never make more honourable mention of them, than when we stile them the servants of Christ.

V. 54. *if I honour my self*] If I onely speak glorious and great things of my self, as you suppose; but my Father testifieth of me, and honoureth me, by the Prophets, by his voice from Heaven, by many miracles by me done.

Ye say that he is your God] They professed so, (as also many now) but they denied God in their actions; as the Apostle saith, Tit. 1. 16. *they professe that they know God, but in works they deny him*, &c. No complements can take the omniscient God, no disguises deceive him. See Jer. 7. 4, 5. Mat. 7. 21. &c.

V. 55. *ye have not known him*] Therefore is he not your God: ye know him not, who dare so wilfully disobey him: he that saith, *I know him, and keepeth not his commandments, is a lyar, and the truth is not in him*, 1 John 2. 4.

V. 56. *Abraham rejoyced to see my day*] That is, my coming in the flesh, which he saw far off by faith, Heb. 11. 13. (*Prosper* referreth it to the day of his passion, figured in his son, *de promif. & prædict, part 1. cap.* 17.)

V. 57. *Thou art not yet fifty years old*] He was about thirty and three years old. See Luke 3. 23.

V. 58. *Before Abraham was, I am*] I who according to my humanity am not fifty years old; according to my divine nature am eternal, and so before *Abraham*, and all the creatures: the Deity hath neither *past*, nor *future*, *sed semper esse habet, Greg. hom.* 18. *in Evang.* He saith not to *Moses*, I *was*, but I *am hath sent thee*, Exod. 3. 14.

V. 59. *Then took they up stones*, &c.] Such is the fury of blind zeal, and impatient errour, they have no sober ears for truth, but hands quickly armed for slaughter. See Acts 7. 57.

but Jesus hid himself] How, we read not, but certainly Gods power so protected him; because the time of his passion was not yet come. See Luke 4. 30. he could easily have destroyed all his enemies, but *qui pati venerat, exercere judicium nolebat. Greg. in Evang. hom.* 18. He that came to suffer would not now exercise judgement: It may teach us, to decline the fury of our enemies by withdrawing our selves from their presence, if it may be, to reserve our selves to better times and auditors. Certainly Christ stayeth not with the bloody and cruel; though in his absence they have the possession of the external; material Churches.

CHAP. IX.

Verse 1. *Blind from his birth*] Born blind: this setteth out the greatnesse of the miracle: they who are blind by some disease growing in the eye, (any part of that curious fabrick being hurt or disaffected) may possibly find some help by the art and industry of the Physician: but those who are born blind, without eyes, or without the natural frame and disposition thereof, can be cured by none but the Lord of nature: therefore the Evangelist mentioneth this, that we may know that this cure was *non artis, sed potestatis, Ambros. ad Bellit. ep.* 75. *l.* 9. not of art but power.

V. 2. *or his parents*] This they asked, being confident of his omniscience, otherwise they had in vain moved this question; and also knowing that all misery is the effect of sin, (c 5. 14.) and that God often visiteth the Parents sin upon their dear children, see 2 Sam. 12. 14. &c.

V. 3. *Neither hath this man sinned, nor*, &c. Which he saith not ἀπλῶς, simply, for so, both he and his parents had sinned (as *Chrysostom* noteth) but neither this mans sins, nor his parents were a cause why he, rather than all other sinners, was born blind, but that Gods glory might appear in his cure.

V. 4. *While it is day*] While I live here, or while I have opportunity. This is a similitude taken from the common custom and condition of men unto whom God hath appointed the day-time for labour and doing כל מלאכתך Exod. 20. 9. *omne opus tuum.* 70. πᾶσαν τὴν ἐργασίαν σου, *all thy works.* See Psal. 104. 23. the present sense is, which *Theophylact* giveth, ἕως ὁ καιρὸς ἐν ᾧ ἐνεργοῦμεν, while my present life lasteth; which the Apostle, Hebr. 5. 7. calleth ἡμέρας τῆς σαρκὸς αὐτοῦ, *the dayes of his flesh*; that is, while yet he was in this world bearing the assumed frailties of human flesh and blood (for we may not think that being glorified, he hath put off our flesh, and human nature) while he here lived to preach, do miracles to call men to, and confirm them in the faith, and perform all those things, which according to the determinate counsel and will of God, were to be done for the accomplishment of mans salvation; all which because it was limited to certain times and moments thereof; he compareth the season and opportunity of working and doing the same, to a day consisting of certain definite hours.

when no man can work] He calleth the hour of the wicked, and power of darknesse (to which he was in his passion shortly to be subjected) the night, wherein he should not have o portunity of healing, and doing miracles for the confirmation of the Gospel, by his own visible and bodily presence: he did that after his death and resurrection by his disciples and their successours in the primitive Church for a time: the words therefore expresse not an impossibility, but an improbability: *when no man can work*; that is, when it is unseasonable to work: it must teach us, while we have time, to improve it to Gods service; the time is coming on, wherein there shall be no faith, labour, prophesying, nor place for repentance. See Isa. 55. 6. John 12. 35, 36. 1 Cor. 13. 8.

V. 5. *I am the light*] Chap. 1. 9. He is always in the world, and still illuminateth every one that comes into the world: but not now by a visible presence, and external operation, but by his divine and secret power. See c 8. 12.

V. 6 *Spat on the ground*] Christ useth means, to mans reason improbable, that his power might be the better seen in the cure.

anointed the eyes of the blind] Or *spread the clay upon the eyes*, &c. That is, the place where the eyes should naturally have been, or upon those his lightlesse, and disaffected organs of sight: So God according to his omipotent will worketh either by, without, or contrary, to ordinary meanes, and second causes; plaistering whole and found eyes with clay, might, to mans reason, have seemed a meanes rather to hinder, than to give a better sight.

V. 7. *go wash in the pool of Siloam*] *Siloam* was a fountain at the foot of mount Sion. See on Luke 13. 4.

which is by interpretation, sent] *Syr.* שילוחא *Shiluchu*, or *Shilucha*: it is of שלח *shalach, misit emisit*, &c. thence שלח *siloah*, Isai. 8. 6. *the waters* שילוח. 70. Σιλωάμ: see hereof *John Drus. praeterit. l.* 3. *ad* Luke 13. 4. *ib. annot. in N. T.* and *ib. ad* John 9. 7 *ib. pract. l.* 4. John 9. 7. and *ad Voc. N. T. com.* 1. *filoc.* (*Sf. Casaub excer. 15 N.* 27. *Adicom Theater. F. Jerusalem. N.* 200. *Jerom.* in Isai 8 6 *Joseph. de bell. J d l 7. c.* 24. *Plini. l.* 31. *c.* 2. faith, hereof in *Judea view is Sabbatis omnibus*

sicutur

siccatur -- These words of interpretation, are added to signifie that Christ was (as the spiritual rock, 1 Cor. 10. so also) the *Siloah*, *sent of God* to illuminate and save men, to be the fountain of all good to Beleevers: it was not the vertue of this water (wherein doubtlesse many had washed without any extraordinary effect) but his power who was sent of God that gave this man sight: and this have a type of baptism, as *Ambrose* (forecited, verse 1.) noteth which was called of the *Greeks* φωτισμα. *Clem. Alexand. Ped. l. 1. Nazianz. orat.* 40. *Cyril. Cat.* 1. 2 *Chrysost.* on Heb 6. 4. where the Apostle calleth the baptized φωτισθέντας, *enlightened*, as *Ambros.* faith, *refuso lumine*, as if Christ the light touching the blind, infused illumination.

V. 8. *he that sate and begged*] Their law concerning beggars, and provision for the poor, Deuteronomy 15 4. (as in other disordered governments) it seemeth was now not carefully executed. See Act. 3. 2.

V. 9. *I am he*] As impiety is ingenious to conceal and obscure the works of God, so is faith and holy gratitude ingenuous and free to confesse the same to Gods glory: their doubting occasioned this recovered man to proclaim, the work of Christ on him; wherein as *Chrysostom* noteth. ὐκ ἠσχύνθη τῦν αὐτήρας πάρεστιν --- he was not ashamed of his former blindnesse (no nor of his beggery) nor feared he the peoples fury, neither dissembled he the benefit received.

V. 10. *thine eyes opened*] ἀνεῴχθησαν, after the *Hebrew* manner of speaking, the eyes of the blind are said to be shut: and so their eyes are said to be opened, who of blind, are restored to sight: sometimes we read of eyes, held, or opened in another sense, as Gen. 21. 19. Luke 24. 16. so *Hagars* were opened, that she might see that, which before, though present, and seeing, she could not see: and the Disciples eyes were held; not that they might not see, but that they might not at present know Christ.

V. 11. *I went and wasshed*] He relateth the truth simply and as it was acted; shewing the effect of his faith and obedience, the receiving his sight.

V. 12. *I know not*] Whether they asked, as admiring the cure, or to accuse him who had wrought it on the Sabbath, it is not evident though this seemeth most probable: it appeareth that though the cured man had learned his name who cured him, of others (as Mark 10. 47. Matth. 20. 30.) possibly of those who led him away to *Siloam*, yet had he not yet seen Jesus, who likely went away from the place where he cured him, so that he found him not after he returned from the water, seeing.

V. 13. *they brought him to the Pharisees*] Whether to ingratiate with them, or to enform them what admirable things Jesus (whom they persecuted) did, it is not manifest.

V. 14. *It was the Sabbath day*] See on Mat. 12. 2, 5, 8. See chap. 5. 9. &c.

V. 15. *again the Pharisees*] These busie enemies of Christ, intended by this re-examination of the man, to have found some advantage against Christ; but, they did but condemn themselves the more, by how much more apparent their malice made this admirable work of Christ.

V. 16. *because he kepeth not the Sabbath*] See on chap. 5. 9, 10.

V. 17. *A Prophet*] A man of God, of whom he must have such power. Surely he must needs be acknowledged an holy Prophet sent of God which he hath abundantly proved by this his power shewed on me, in doing this divine miracle of restoring sight to me who was born blind; this none but God ever did, or could do.

V. 18. *Until they called his parents*] Hoping that they being over-awed with fear of their power and authority, would rather deny that their son was born blind, than by confessing a known truth, incur their displeasure: but the more they strive to obscure the truth, the more evident they made it: so God turneth the counsels of the wicked against themselves, and taketh the wise in their own craft. See 1 Cor. 1. 19.

V. 19. *who ye say was, &c.*] They will not acknowledge that he was so born, but interrogate the parents in a threatning manner, which in effect was to bid them deny it, as they tendred their favour.

V. 20. *we know this is our son*] We cannot but know and confesse this; they would not for fear deny their son: how wretched is it for fear or favour to to deny our Saviour.

V. 21. *he is of age ask him*] Of age to be a competent witnesse; and he can best enform you hereof, who hath many years endured the misery of blindnesse, and now enjoyeth his sight: it may be the cure was not wrought in their sight, and therefore they more willingly put off the fuller answer to their son.

V. 22. *because they feared the Jews*] That is, the Phariſees and these who were of their consistory, or *Sanhedrin*, because they had already determined to excommunicate, or put any man out of the Synagogue that confessed him to be Christ; and it appeareth that this was published among the common people with severe threatnings, therefore these parents were afraid.

put out of the Synagogue] That is, cast out of the Church as a notorious and contumacious malefactour, profane, and wicked Heretick; which casting out, we call excommunication. See Matth. 18. 17. 1 Cor. 5. 2, 5. 1 Tim. 1. 20. this sheweth, as the abuse of excommunication among them, so the use thereof in all ages.

V. 24. *give God praise*] Tell truth, that God may be glorified. See Josh. 7. 19. as if they had said, remember, that thou speakest in Gods presence: thus (as hypocrites use) they pretended the honour of God, to colour their own implacable malice against Christ.

we know] They would have them in blind obedience to their authority, rest on their judgement (though it were against Christ himself) and beleeve that they could not erre.

this man is a sinner] By this they blasphemously meant, a notoriously impious man.

V. 25. *I know that whereas I was blind, I now see*] He said before he is a Prophet, but perceiving the Phariſees so eager against Christ, refusing to speak of the person, he affirmeth the admirable work done.

V. 26. *They said to him again*] In these many re-examinations, they would have found him forgetful of what he had said, that by crossing his own testimony, he might have made it void: so extream diligent is Satan, to overthrow, or obscure the truth.

V. 27. *ye did not hear*] Ye believed it not. *Gre.* ὐκ ἠκούσατε, *ye heard not*, ye regarded not, you gave no credit to my testimony; why do you desire often to hear that which ye will not beleeve, be it never so evident.

will ye also be his disciples?] As if he had said; do you by these re-examinations desire to know more of him that you beleeve in him and follow him as his disciples, as I, and all that are enlightened by God, find just cause to do? if so, I shall willingly answer again and again; if not, let it suffice that I have already clearly related the whole truth of this matter unto you.

V. 28. *we are Moses Disciples*] Thus they boasted, but were indeed wicked hypocrites: on false principles they set their false superstructions: they took it for granted, that he could not be a disciple of *Moses*; that is, obey the Law of God given by the ministry of *Moses*, who beleeved in, or was a disciple of Christ: whereas the truth is, that they which were the true disciples of *Moses*, did come to, and beleeve in Christ, the end of the Law, which was a Schoolmaster to bring them to him, Gal. 3. 24. therefore he told them, c. 5. 46. *had ye believed Moses, ye would have believed me: for he wrote of me.*

V. 29. *whence he is*] They knew his parents, but doubted of his authority, whether God sent him to us or not: we know not what commission, power, or authority he hath to preach and do these things. We are certain that God spake to, and wrought by *Moses*, whom we follow, this man we know not whence he is: much differently said *Nicodemus*, c. 3. 2. *Rabbi*. we know that *thou art a teacher come from God; for no man can do these miracles that thou doſt, except God be with him.*

V. 30. *herein is a marvellous thing*] He might well admire their ignorance, seeing opening the eyes of the blind, was a foretold sign and mark of the Messias, Isa. 35. 4, 5. so Mat. 11. 5. Luke 7. 20. &c. which they knowing that he now had done, and never man before had or could do, yet they could not (by reason of their malice which blinded them) understand and beleeve that he was the promised Messias, so many ages before described and marked out by God, by his opening the eyes of the blind, &c. See Mat. 11. 5.

V. 31. *God heareth not sinners*] Psal. 66. 18 Which may not be understood simply and universally: for God sometimes heareth in judgement, as he sometimes denyeth in mercy, by this argument he would overthrow their blasphemous censures of Christ: God will not hear the prayers of such wicked men as you mentioned, see Isa. 1. 11. Rom. 8. 15. Psal. 50. 16. Jam. 5. 16. therefore he cannot be wicked who obtaineth power of God to do such things. See c. 3. 2.

but if any man, &c.] 1 John 3. 22.

V. 32. *since the world began*] As if he said, that which cometh to passe by nature, is commonly, or usually so, that which by art, often; but that which is done against the course of nature, above the power of art, and so rarely, must needs be by the immediate hand of God: and so consequently Christ is of God.

V. 33. *he could do nothing*] None of these extraordinary good things.

V. 34. *altogether born in sins*] They meant, a wicked rude *idiot*, as if he had by his affliction been marked for a notorious sinner; or a cursed man, as c. 7. 39.

Cast him out] Or *excommunicated* him. See v. 22.

V. 35. *when he had found him*] They that are excommunicate for confessing Christ aright, are thereby brought nearer to Christ: but they who are justly excommunicate, are thereby delivered to Satan, 1 Cor. 5. 5. 1 Tim. 1. 20. which is a terrible punishment.

doſt thou believe?] This he saith, ὐκ ἀγνοῶν, saith *Chrysostom hom.* 58. not being ignorant, but being willing to manifest himself unto him, that he might beleeve and be saved.

V. 36. *who is he Lord, &c.*] Not yet knowing Jesus by sight, yet affectionately desiring to know him who had done him so great a favour: not ashamed of his ignorance, he prayeth to be enformed that he might believe.

V. 37. *Is it he that talketh with thee*] He saith not, I am he; but it is he, as in a third person, intimating that the Deity of the Son of God was veiled in that form of infirm man which he saw: happy man who had his bodily eyes opened to see the Son of God in the flesh, but incomparably more happy in that his souls eyes were enlightened to apprehend and know him by faith to salvation; Christ who gave the first, now followeth him with this new and greater beneficence. So do Gods mercies increase upon the elect.

V. 38. *worshipped him*] Fell down and worshipped him: so the Syriac Interpreter hath it.

V. 39 *for judgement I am come*] Meaning, the Phariſees arrogate all jurisdiction to themselves, as if they onely saw all things; but I shall judge, or executue authority far otherwise: for I will enlighten those whom they accounted blind, and deliver them to darknesse of mind, who think themselves the onely knowing men.

they which see not] That is, wretched sinners, who acknowledge and bewail their innate ignorance, shall be enligened by the Gospel.

and that they which see] They who think they are wise (See Isa. 5. 21.) as did the Phariſees, who arrogated to themselves the name of wise; anciently the Prophets were called רֹאִים *roim seers*. 1 Sam. 9. 9. let us go חֲזֵה. 70. ἀφῶμεν πρὸς τὸν βλέποντα: *to the seer*. so was a Prophet called, ὁ βλέπων: so here ὁ βλέποντες; so *Syr.* דחזין which see of the *Hebr.* חוזה *vidit*, whence also חוזה *a seer*, or a Prophet, Isa. 30. 10. the Scribes and Phariſees vainly affecting such high titles (as Mat. 23. 7, 24.) are threatned, as Isa. 6. 9. See Mat 13. 15.

V. 40. *are we blind also?*] What? will you say that we also are ignorant?

V. 41. *ye should have no sin*] That is, you should not be so much in fault, as now you are, if you erred ignorantly, but it is a greater sin to condemn the known Law of God, than to be ignorant thereof (See chap. 15 22. Mat. 15, 14.) or, you were nearer the cure, but for your opinion of knowledge and sanctity; many had long since been wise, and good, but that they too soon thought themselves so. See Revel. 3. 17. 1 John 1. 8. 1 Cor. 3. 18. Jam. 4. 17.

CHAP. X.

Verse 1. *Verily verily the door*] Christ compareth the Church to a sheep-fold, (as Mich. 2. 12.) into which God gathers his sheep; that is, the Elect: and himself to the door: because there may be no entrance into the Church, but through him: they who lead not this way, are no true pastours.

V. 2. *he that entreth by the door*] That is, by Christ: the Priests, Scribes, and Phariſees, as false Prophets, came in sheeps clothing, who within were ravening wolves, Mat. 7. 15.

V. 3. *to him the porter openeth*] The meaning is; God alloweth none for pastours, but those who lead their hearers to him through Christ.

the sheep hear his voice] The Elect know and follow the voice of Christ in his word.

he calleth his own sheep by name] He knoweth who are his, 2 Tim. 2. 19. and their names are written in the Book of Life, Phil. 4. 3.

V. 4. *when he putteth forth his own sheep*] See Psal. 23. 1. &c. Jer. 17. 16. 2 Sam. 7. 8. He leadeth them out to green pastures, that is to refection and comfort; he goeth before them in doctrine and example: his sheep know his voice, that discerning spirit, by which we are commanded to try the spirits, 1 John 4. 1. So did the *Bereans*, *Act.* 17.

V. 5. *know not the voice of strangers*] They approve not, or hearken not to the voice of those who bring any other doctrine. Gal. 1. 8. 2 John v. 10.

V. 6. *This parable*] See Mat. 13. 3. *Gre.* παροιμία τῶν παραβολῶν, this *proverb*, or *adage*, 2 Pet. 2. 22. a short, and common sentence, or saying: thus which the other *Evangelists* call a *parable*, Mat. 13. 3. &c.

V. 7. *Then said Jesus again*] Or *therefore*, because they understood not what he said, he repeateth it again, further expressing it to them.

I am the door of the sheep] The meaning is, that in Christ is the sum of all doctrine wherewith the souls of the Elect are nourished: therefore the Apostle cared for nothing else, Phil. 3. 1 Cor. 2. 2. and that no man can come into the kingdom of God, but through him: so as Gr *Nazianzen* said *orat.* 36. οὐδὲν δὲ ἄλλο ἢ μόνον φέρων ἡμᾶς: He is the way leading us (to eternal life) through himself: his Saints and Elect *per eum, intrant ad eum*, through his truth and merit to life eternal in him.

V. 8. *All that ever came before me*] Meaning the false prophets, who came not in by him, but Satan and their own ambition: whosoever called himself the door or way to life; or all that went into the ministry and he sent them not; for he faith not, all that were sent: for as *Augustin* faith, *To. 6. contr. adv. leg. &c. l. 2. c. 4.* He meaneth here, all those *qui missi non fuissent*: who were not sent; whom the Prophet Jeremy reproveth, chap. 14. 14. so *Beda* faith, *Cum illo venerunt, qui cum verba dei venerunt, qui non per se venerunt*; they came with him who came with the word of God, who came not by themselves. So *Clem. Alexandrinus l. 1. strom.* ἀλλ' οἱ μὲν φωρῶν ἄνε, &c. The Prophets truly, for as much as they were sent and inspired of God -- ἐκλεκτοὶ εἰσὶ καὶ ἀγαθοὶ ἀλλὰ δὲ λῃστὰς καὶ κλέπτας -- were not theeves and robbers, but Ministers: by theeves and robbers are here meant, those who seek their own ease and profit, not caring for the flock of God.

V. 9. *I am the door*] As men come by the door into the house, so come we to heaven through Christ onely: and therefore he saith *I am the door*; that is, as a door by which onely you may enter into life eternal. So c. 14. 1, 5. *I am the true vine*: in figurative enunciations it is necessary to know that the analogical and representing sign, is put for the thing represented, and contrariwise sometimes: *I am the door, I am the true vine*; that is, these thin s have a kind of proportion or resemblance of me the onely Mediatour, and Saviour: *this is my body, this is my blood*; that is, signes, and resemblances appointed of God to *shew the Lords death till he come*, 1 Cor. 11. 26.

and shall go in and out] Not meaning going out of the Church, by separation from the body of Christ; (for as *Lactantius* saith well, *l. 4. c. ult.*) if any go out of Christs Church, *à spe vitæ ac salutis æternæ alienus est*; He is an aliant from hope of eternal life and salvation but alluding to the use of a door: it is an *Hebraisme* importing security of life and conversation, and actions: as Psalm 121. 8.

V. 10. *have it more abundantly*] Which is in respect of the encreases of Gods grace through Christ here, and the fulnesse of happinesse in the life to come.

V. 11. *I am the good shepherd*] Isa. 40. 11. Ezek. 34. 23 Thus saith, *Cyril. Hieros. cat.* 10. He is sometimes called a Sheep or Lambe; ἀπὸ τῦν ἀνθρωπότητα: in respect of his incarnation; and also a shepherd: ἀπὸ τῦν φιλανθρωπίαν τῦ θεότητος; for the benignity of his Deity.

V. 12. *Seeth the wolf coming*] By wolf he meaneth false prophets and seducers, as Mat. 7. 15, so Act. 20. 29. or persecutors: some adde hereto. *Satan*; *qui caulas fidelium, insidians circuit. Gregor. hom.* 14. *in Evang.* Who laying wait, goeth round about the folds of the faithful.

V. 13. *the hireling fleeth*] That is, he that administreth for his own profits sake leaveth the people to seducers, and destruction, See Rom. 16. 18. Phil. 3. 19 Ezek. 13. 4 5. & 34. 2. here are described three properties of false prophets, or hirelings. 1. They have no proper charge; they are but intruders and usurpers, whatever right they pretend to, or seem to have. 2. When the wolf any danger or trouble cometh; they fly and desert the cause; if not leaving the place, yet in connivance and silence; as *Augustin* saith hereon, *fugisti, quia tacuisti*: thou fledst for as much as thou heldst thy peace: they betray souls for fear and reward; *non mutando locum sed subtrahendo solacium, fugit: quia injustitiam vidit, &c. tacuit: fugit, quod se sub silentio abscondit, Gregor. hom.* 14. he flyeth, not by changing place, but by withdrawing (or withholding) comfort; because he saw wicked ness and held his peace: he flyeth, in that he hideth himself in silence. 3. They leave their people to the seducements of false prophets and impostors.

V. 14. *The good shepherd*] As verse 11. He knoweth his, 2 Tim. 2. 19. John 13. 18. but here is an *Hebraisme*, γινώσκει he knoweth, that is, he loveth, approveth, or holdeth dear, so *Gregor. q. s.* interpreteth *cognosco, hoc est, diligo*, I know, that is, I love. So the Hebr. ידע *jadah*, is used, Psal. 1. 6. and 37. 18. See also Mat. 7 23.

V. 15. *I lay down my life for the sheep*] Hirelings betray the sheep to the wolf, but Christ εἰς λύτρον for a ransome and so the faithful Pastours, εἰς μαρτύριον, for a witnesse to the truth, lay down their lives for the sheep. See 1 Pet. 1. 18, 19. Isa. 53. 6, 8, 12. Acts 20. 28. John 6. 51. 1 John 3. 16.

V. 16. *other sheep have I*] He meaneth among the Gentiles, which then were strangers to the Church of God. See Ezek. 37. 22. So Hos. 2. 23. I will *call them my people which were not my people, and her beloved, which was not beloved*, Rom. 9. 25, 26. *Sic autem Moses Ethiopissam accipiebat uxorem, Irane. l.* 4. *c.* 37. So *Moses* took the Ethiopian to wife, Numb. 12. 1. in a representation of that which was to come, making her an Israelite, who was an aliant: So was the wild Olive implanted, Rom. 11. 17 &c.

and there shall be one fold] One Church of Jews and Gentiles; the partition-wall being broken down, Ephes. 2. 14. & 3. 6. & 4 4. If but one Church, *quomodo potest gregi annumerari, qui in numero gregis non est?* How can he be reckoned to the flock, which is not in the number of the flock? *Cyprian. l. 1 ep.* 5. See more there concerning the unity of the Church.

V. 17. *because I lay down my life*] Isa. 53. 12. Because I willingly perform his will, for mans redemption becoming obedient unto the death, even the death of the crosse. Phil. 2. 8.

V. 18. *power to take it up again*] To raise my human nature from the dead, as being very God, the resurrection and the life, chap 11. 25.

V. 19. *there was a division*] As chap. 9. 16. the Gospel reproveth sin, and detecteth hypocrisie, therefore the impious world is troubled at the preaching thereof; and so men are

divided into several factions, according to their different opinions.

V. 20. *he hath a devil, &c.*] Sy. *insaniendo insani*, or *omnino insani*, an usual Hebraical *anxfs*: that which we say, *he is stark mad*; and *lunatick*: thus impiodently blaspheme they the wisdom and mercy of God. See 1 Kings 9. 11 Acts 2. 13, 17. & 26. 24.

V. 21. *not the words of him that hath a devil*] They that had received some tastes of Gods Spirit, relished a divine grace in his lips, in the words of sobriety and truth, and therefore loved and admired him, as chap. 7. 46. Mat. 7. 28, 29. affirming secretly that which they were sensible of, by denying an improbable collection of the malicious adversaries: as if they said, wicked, possessed, or mad men, do not use to speak thus.

can a devil open the eyes, &c.] Δαιμόνιον, a devil, or Δαιμόνιον ἔχειν, *he that hath a devil*: by this reason they refell the others blasphemous assertion, they intimate that the devil hath no such power, as to be able to create eyes to him that was born blind; they might also say, neither any such goodnesse, as to be willing to do any good for man, except in order to some greater mischief: if then this work done exceeded all power of the creature, it remaineth that it was possible only to God the Creatour: and then if God wrought in him, without controversie the same spake in him; if his work could not be ascribed to the devil, neither ought his words: if the work was of a good God, how blasphemously do any say that the words proceeded from a malitious devil, who would gladly destroy and afflict all mankind?

V. 22. *the feast of the dedication*] Or *instauration*; which feast was not that we read of, 2 Chron. 7. &c. this was instituted by *Judas Maccabeus*, to be held eight dayes, in remembrance of their deliverance, and restitution of their Temple and Religion, which *Antiochus* had corrupted, 1 Maccab. 4. 59. See *Beza not. major. ad loc.* and *Tremellius* on the same.

V. 23. *in Solomons porch*] That is, that part of the Temple which was built again after the pattern of that porch which *Solomon* builded.

V. 24. *make us in doubt*] Or hold us in suspence: indeed their malice and unbelief made them fluctuant and doubtful, his words and works evidently enough declared him to be the Messias, to beleevers; unto the malitious unbeleevers, it no more appeared, than light to the blind: the fault was in themselves, who neither did, could or would see: for *their eyes have they closed, lest at any time they should see with their eyes -- and should be converted, &c.* Mat. 13. 15.

tell us plainly] Not that they were willing to know and beleeve, but that they might have occasion to calumniate and destroy him, by accusing him of conspiracy against *Cæsar*; forasmuch as they held this principle, that their expected Messias, Christ, must be an absolute Monarch and glorious King. See c. 19. 12. therefore did he prohibit his disciples from divulging that which he had declared to them in private concerning this (see Mat. 16. 20.) and forbad others to speak of those great things which he had done for them, which otherwise would have testified as much; for his hour was not yet come. Note here how hypocrites shut their eyes, and require more light: they seem to cast an aspersion on Christ, as if he were in fault, as the cause of their unbelief because he had not dealt sincerely enough with them, in a clear revelation of himself to them, who desired nothing more than to know and acknowledge the Messias; whereas his works which they often saw, so evidently speaking him the Christ, they had yet decreed to excommunicate any that should confesse him to be so, chap. 9. 22. thus some Hypocrites accuse the Gospel of obscurity; and others the Ministers teaching: of ambiguity, or some other defect; when, God knows, the fault is apparently in themselves.

V. 25. *the works, &c.*] As if he had said, what need more words, where works evidently testifying, are dis-beleeved? As suppose there had been, as you calumniate me, any obscurity in my words; yet the miracles which you have seen with your eyes, done by divine power, and exceeding all ability of men or Angels, evidently convince your contumacy against God, who will not beleeve his messengers whom he hath furnished with such divine vertue: these sufficiently witnesse that I am the Christ, and expected Messias, these things which I have done in your sight.

V. 26. *because ye are not of my sheep*] For faith is the gift of God, which he gives onely to his. See Ephes 2. 8. spiritual deafness toward the word of God, is a certain effect of unbelief. See chap. 8 47. and 1 John 4. 6.

V. 27. *my sheep hear my voice*] Those that are ordained to life eternal, hear, beleeve, and obey the Gospel which is the voice of Christ their shepherd.

I know them] I own and acknowledge them for mine. See 2 Tim. 2. 19. Psal. 31 7. and 1. 6. &c. As they acknowledge, own, and follow, the voice of their Pastour, loving, reverencing, beleeving, and obeying him: so I acknowledge them for mine, loving, preserving, and giving them the grace of perseverance in the faith, that I may save them.

they follow me] They obey my precepts, and imitate my examples.

V. 28. *neither shall any*] Neither men, nor devils, nor any creature (See Mat 16. 18 Rom. 8, 38, 39) neither by fraud nor violence, οὐ ἁρπάσει τις, none shall be able to pluck them out of my hand: for as *Augustin*, faith, *To. 7. de corrup. & gra. c. 7. bonum si quisquam perit, vitio humano vincitur Deus: sed nemo eorum perit, quia nulla re vincitur Deus*: If any one of these perish, then God is overcome by mans sin; but God is not overcome by any thing. See also the Author of that book, *de fide ad Petrum Diac, cap. 35.*

V. 29. *greater than all*] More powerful than all the creatures; for in his Almighty power they move, and have their being, Act. 17. 28.

V. 30. *I and my Father are one*] Two persons, but one God. He speaketh this as he is God; one in substance, being, and deity, nature, glory, and power, &c. as God he saith, I and my Father are one; but *secundum formam servi*, in respect of the form of a servant (his assumed humanity) he saith, chap. 14. *my Father is greater than I, Augustin. ep. Pascent. ep. 174. tbep. 177.* See also *Fulgent. de fide orthod. ad. Donat. post med. Cyril. cat. 11. Hilar. de Trin. lib. 7. Essi personis duo, potestate unum sunt, Ambros. in Luc. lib. 2. cap. 2.* though they are two persons, they are one in power.

V. 31. *took up stones again*] As chap. 8 59. this shews with what mind they spake verse 24. they would have him tell them plainly whether he were Christ, with purpose to stone him as a false prophet, Deut. 13. 5. Levit. 20. 16. unbelief is the mother of fury: the spirit of Satan never discovers it self more evidently in men, than by stirring them up to persecute Christ, and the Preachers of the Gospel.

V. 32. *for which of them, &c.*] Seeing you can object no evil by me done, and yet stone me, it appears that you persecute me for the good I have done you: the implacable enemy hath in all ages stirred up persecution against the Prophets for the good they did: no wonder that Christ bids us rejoyce herein. See Luke 6. 23. James 1. 2. nothing more evidently marketh them for dear to God, than the devils malice to them: as (*Tertullian adv. Gent. cap. 5.*) said of their persecution under *Nero*, *We may, we also glory in such an avoucher of our condemnation; Qui enim scit illum intelligere potest, non nisi grande aliquod bonum a Nerone damnatum*; for he that knoweth him may understand, that nothing but some great good is condemned by *Nero*.

V. 33. *for a good work we stone thee not*] The wicked would fain seem, but not be just: they will never acknowledge any persecution of Christ or his, by themselves acted; their practice is to load them with pretended crimes, supposing thereby to justifie themselves in their outrages; whereas they do by so much more make themselves guilty, by how much greater injury they do the just, by slandering them, and by hurting not onely their persons, but also their good names: it was more injurious cruelty to put the skins of beasts on persecuted Christians; that they might thereby make their dogs worry them to death, than if they had slain them in their own habits: it is an undeniable curtesie in cruelty, to have ones throat cut with a clean knife; to be condemned without foul and defamatory language, or under pretended and false crimes.

V. 34. *it is not written*] Psal. 82. 6. That is, in the holy Scriptures (So chap. 15. 25.) which your selves hold and professe, Hebr. בתורתיהם *in your law* תורה *torah*, sometimes imports onely the five Books of *Moses*; sometimes, the whole Scriptures, and the doctrine thereof, as here: sometimes, *Moses*, the Prophets, and the Psalms are distinguished.

ye are gods] אלהים *elohim* in Scripture signifieth either the true God, or something excellent; as *Angels*, great and honourable men, princes, &c. Exod. 21. 6. 1 Sam. 2. 25. Exod. 4. 16. 1 Sam. 28. 13. because in government and judging the people (as *Jehosaphat* told his Judges, 2 Chron. 19. 6.) they judge not for man, but God.

V. 35. *unto whom the word of God came*] To whom God spake in that Scripture; that is, to Kings, his Vice-gerents, whom he calleth gods, because they rule on earth for him.

cannot be broken] λυθῆναι, *violated*, or *made void*, as Mat. 5. 17. or destroyed, as chap. 7. 23. or denyed, as false and erroneous.

V. 36. *say ye of him*] Who is indeed, King of kings, and Lord of lords, Rev. 17. 14. How injuriously, and blasphemously, do you say that I blaspheme, because I speak the truth in affirming that I am the Son of God? You allow mortal men, Kings, Princes, and Judges, to be called gods; because the Scripture stileth them so, though they are in their own persons, wicked men; and why will ye not acknowledge me to be the Son of God, concerning whom the same God of truth who endited the holy Scripture (1 Pet. 1. 26.) testified from heaven, that *I am his beloved Son in whom he is well pleased*, Mat. 17. 5. & 3. 17. 2 Pet. 1. 17.

whom the Father hath sanctified] If ye grant this title (according to Scriptures) to *Princes* who are but men, and too often the work of men (the corruption of the best being in the effects thereof, ever worst and most dangerous) will ye not permit it me, who am by nature *divinâ origine*, by an incomprehensible generation, the holy one of God; God of God, very God, as also very man?

V. 37. *if I do not the works of my Father*] That is, such works as none but God onely can do; which indeed Christ did with the Father, by the same power and Deity: thus proveth he himself the Son of God by nature; the substance, and essence of the Deity none can apprehend, the works and effects thereof, all ought to consider and understand; therefore Christ here, as it were, appealeth to his own works done among them, that they might testifie of him.

V. 38. *and*

V. 38. *and I in him*] See chap. 14. 10. See *Hilar. de trin. l. 7.* he proveth by his divine works done, that the father is in him, and he in the father; because they have one will, work and nature; though they are distinct persons, yet are they but one and the same God.

V. 39. *sought again to take him*] See chap. 7. 32. Malice is restlesse and deaf; the voice of the most prudent cannot charm it: the more Christ laboureth to enform and convert them that they might be saved; the higher riseth their ambition to destroy him such is the invincible perversnesse of unbelieving hearers, never satisfied with any teaching: when they hear high mysteries, they cry, *durus est hic sermo*, chap. 6. 60. when mysterious things, they say, as verse 24. *tell us plainly*. and when he doth tell them plainly, *I and my father are one, then they took up stones to stone him.*

but he escaped] By the secret power of his deity; his hour being not yet come.

V. 40. *where John at first baptized*] John 1. 28. Bethabara: there John first baptized, but afterward changed the place, chap. 3. 23. this place Christ now chose, as remote, and safe from the Jews, so also to minde the people of those things which *John* testified of him, as verse 41.

V. 41. *John did no miracle*] He neither cast out devils, restored sight to the blinde, raised the dead, &c. yet the people believed him sent of God, and in doubt were they whether he were not the Christ, though he did no such works, Luke 3. 15. why then (might they say) should we not rather believe this to be the Christ, who hath done so many and so admirable works; the rather for that John testifyed of this man, (Matth. 3. 11. John 1. 26. and 3. 27. &c.) and all that ever he said of him, the event sheweth to be true.

V. 42. *many believed*] For Johns testimony, and their own experience of Christs words and works, to which he remitted the unbelieving Jews, chap. 5. 33. 36. Though the feed of Gods word seem sometimes to be bestowed in vain, yet in its season by God appointed, it shal appear in the elect and believers: where ever Jesus went he saw the fruits of his gracious labours; except onely in the obstinate hearers, whom their own malice marked out to destruction. See 2 Cor. 4. 3. 4.

CHAP. XI.

Verse 1. *Out of Bethany*] A village about two miles from Jerusalem, beyond the mount of Olives, mentioned, Luke 10. 38.

town of Mary] Where they dwelt. The Evangelist describeth *Lazarus* by his two sisters, *Mary* and *Martha*, of whom the former Evangelists had spoken, as zealous and excellent followers of Christ, and this history is exactly written, as being a great demonstration of the divine power of Christ, opportunely fitted to prevent the dangerous scandal of the crosse, Christs's death and passion, then instant.

3. 2. *it was that Mary*] Matth. 26. 7. This is here spoken by way of *anticipation*; as if he said, the same of whom ye shall read, chap. 12. 3. (Matth. 26. 6. Mark 14. 4.) there were divers of that name, therefore he here setteth down this note of difference.

V. 3. *Behold, he whom thou loveest, is sick*] He of our family whom thou loveest, is sick: he loved others also, as this Evangelist, chap. 13. 23. &c. they say not, our brother, as pretending to any merits of their own; nor do they say *Lazarus*, as relating to any thing in him, for which Christ honoured him with the name of friend, they seem onely to remember him of his own love, which indeed being infinite and eternall, could have no cause but it self: a short; but an effectual message: a longer form of prayer is not prohibited, where need requireth, but the main is, to unload our wants and desires into the bosome of Christ, and to desire his help; which they sufficiently did in this modest and implyed supplication: they prescribe him not, but believe it to be enough to enform, so divine a lover, of their danger and want: their confidence was not in any length, or compasse of their message, but in the surest ground of confidence, the love of Christ, who never deserveth those he loveth, and best knoweth how and when to relieve and deliver them.

V. 4. *not unto death*] Because he purposed to restore and raise him again presently.

V. 5. *Now Jesus loved*, &c.] This the Evangelist inserteth, the better to expound the message, verse 3. this family was religious, therefore Christ loved that therein, which himself had given; as God, the fountain of all good; as man, he had not onely a reasonable soul, but also humane affections, as sorrow, love, joy, anger, being in all like us, sinne onely excepted: thus loving, he justified the degrees of love, and honoured that sacred life of this life, holy friendship, which can be onely between the good and wise.

V. 6. *he abode two dayes still*] That *Lazarus* might die, and be buried, lest they should have said, ὃν ἤτιμα πεπαυμένον καὶ τεθνάναι. *Chrysost. hom. 61.* that he had raised him up, who was not yet dead: by this delay we may learn that he doth not forget: or neglect us in our distresses, but onely stay for that time, which shal best serve to advance his glory and our salvation.

V. 7. *after that, he said to his disciples*] After two dayes, verse 8. lest his disciples might have thought that he neglected *Lazarus*, for fear of danger to himself.

into Judea again] Into the region of the tribes of Judah and Benjamin, (for, Judea is here strictly taken, See Matth. 2. 1. Luke 6. 4.) wherein Pilate was Governour. Luke 3. 1. for they were at this time beyond Jordan, chap. 10. 40. under the jurisdiction of *Herod* the *Tetrarch*; See Luke 13. 31. he had a little before left Judea, chap. 10. 39, 40. to avoid the persecution of the enraged Jews; and now left his disciples should fear to return with him (who were to be principall witnesses of the ensuing miracle) he acquainteth them with his purpose, and armeth them against their fear.

V. 8. *lately sought to stone thee*] Chap. 8. 59. and 10 31. 'Tis but about too moneths past that they would have murdered thee; and wilt thou now call thy self into the same danger again? here were too great imperfections in their love to the person of Christ their Master, and zeal for his safety: first in that they considered not that Christ must once dye for the elect to give them eternal life; secondly in that they feared that he might either be surprized at unawares, or suffer death against his wil as being over powred by men, though he had taught them the contrary, as before, so lately, chap. 10. 17, 18. *Chrysostome's* conjecture here, is probable, that they much feared their Masters life and safety, but most their own.

V. 9. *are there not twelve hours in the day?*] The Jews, both summer and winter, divided the day into twelve hours: for they made them long or short, according to the length of the day, between sun and sun.

if any man walk in the day] Meaning, that he that walketh in his calling, and hath the light of God for his guide, needs not fear: he that hath but day-light, walketh secure; how much more should you be confident, who have me with you: or he meaneth, the appointed hour of my suffering is not yet come; no man can precipitate the day, nor any worldly power out off the hours thereof, which God hath appointed: we need not fear night before the appointed hour (See Job 14. 5. Matth. 10. 30.) neither our ends before the determined time: Christ often escaped and fled from his persecuters; his ministery being not yet accomplished, (who came to teach, as well as to suffer for us) that we might learn not to tempt God by any wilful and needlesse exposing our selves to our enemies malice.

V. 10. *he stumbleth, &c.*] He continueth in his allegory, to shew them that they had yet no cause of fear while they went with him, who was the light of the world, chap. 9. 5. for, as *Euthymus* saith, the power of Christ leadeth or protecteth them; perpetuall fear of falling into destruction have they, who are not with Christ.

V. 11. *Lazarus our friend sleepeth*] The Hebrews were wont to call death a sleep, to intimate their assurance of the resurrection. See 1 Kings 2. 10. 1 Kings 11. 43. & 15. 8, 24.

that I may awake him] Herein he comforteth them by declaring his power, who had the issues of life and death in his hands: it was as easie to him to raise the dead, as to awake one from sleep.

V. 12. *if he sleep he shall do well*] Or shall amend or recover: that is a good signe of health; why wilt thou go into hazard, to awake him?

V. 13. *Jesus spake of his death*] Their fear of going again to Judea, made them not to understand (which they easily might) for who would go a dayes journey or more, to awake a sleeping friend? that Jesus spake of *Lazarus* death, and his raising him up again.

V. 14. *Then said Jesus unto them plainly*] Without any allegory, or metaphor. *Lazarus* is dead: nor doth he yet say, what he meant to do, wil raise him again, by that divine power which in the appointed time shall raise the dead; but as speaking of some easily matter *but I go, that I may awake him*, verse 11. other circumstances he would not foretell them, but concealed them until the miracle done might speak its own excellency.

V. 15. *that I was not there*] That I was not bodily present at Bethany with *Lazarus*: in his deity he was.

ye may believe] That your faith may be strengthened, when you shall see me raise one that had been four dayes dead.

V. 16. *called Didymus*] A twinne (Δίδυμος, *Swidas* interpreteth δίδυμος ὁ συμφυὴς σῶμα μετὰ τοῦ ἑτέρου. *Chrysost. hom. 61.* that he had raised him up, who was not yet dead: by this delay we may learn that he doth not forget: or neglect us in our distresses, but onely stay for that time, which shal best serve to advance his glory and our salvation.

V. 18 *about*

V. 18. *about fifteen furlongs off*] That is almost two miles. See ch. 6. 19.

V. 19. *to comfort them concerning their brother*] Syriac interpreteth, *ut loquerentur cum corde earum*, an Hebrew manner of expression, for, to speak comfortably: as Isa. 40. 1, 2 Sam. 19. 7. 2 Chron. 30. 22. & 32. 6. Hos. 2. 14 it appeareth that *Lazarus* death was divulged in Jerusalem, not without Gods divine providence, that the malicious Jews might not give out that *Lazarus* was not dead: and the Evangelist mentioneth this company, to shew the certainty of the miracle, whereof there were so many witnesses, and those not onely of the neighbours and family, but also of Jerusalem.

V. 20. *Mary sate still in the house*] *Martha* being first informed of the approach of Christ, goeth out to meet him in hope of some better comfort than any of her former visiters could speak, but *Mary* not yet hearing of his coming, sate still in the house, as a mourner with her comforters.

V. 21. *Lord if thou hadst been here*] This was an effect of her infirmity, wherein she came short of the Centurions faith. See Luke 7. 7.

V. 22. *but now I know*] Now, though my brother be dead, yet do I believe that which thou faid'st to our mellenger, verse 4. *this sickness is not unto death, but for the glory of God*, &c.

V. 23. *thy brother shall rise again*] Be of good cheer, thy brother shall live again: he answereth nothing to her complaint for his absence, he would give account thereof in his act of raising the dead, rather than in words; but to comfort her, speaketh of his present raising him; so explaining that which he had said to his disciples, verse 11. neither doth he say, I will ask of my Father that he may rise; but, *thy brother shall rise*, that she might not think that he should obtain as a meer man, but that he also is the resurrection and the life. See verse 25.

V. 24. *I know that he shall rise again*, &c.] In the general resurrection. this it seems she said, because Jesus said indefinitely, *thy brother shall rise again*, not adding, now presently; taking it, as we all do, for a generall comfort, that we shall be raised again, and not perish in death.

V. 25. *I am the resurrection*] That is, the author thereof; these words contain a secret, or implied promise, (of which, verse 40.) as if he said, I can and will now raise thy brother again.

and the life] Chap. 6. 35. giving life to all that live, the author of eternal life to the elect, which deservedly may be stiled life; by my humane sufferings, I shall purchase and merit it for them; by the power of my deity, I both give it them, and preserve it to them.

he that believeth in me] Faith is a spiritual resurrection of the soul; wherein believers begin to lead a new life. See chap. 5. 2, 24. &c. Ephes. 2. 5. Rom. 5. 17. 1 Cor. 15. 21.

though he were dead] In Body, yet shall he live Body and soul to eternity, so incorruptible a seed is the word of God, by which we are born again, that it liveth and abideth for ever, 1 Peter 1. 23.

V. 26. *shall never die*] οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα, he shall not die eternally: he shall not die the second death (Rev. 20. 6.) which is a separation of body and soul from God eternally, Revel 2. 11.

V. 27. *I believe*] πεπίστευκα, *I have believed*, and now do believe: meaning, that it was with her, no new, or light opinion, but that in which she was, and had been constant: and so chap. 6. 69. 1 John 4. 16.

which should come] As Matth. 11. 3. meaning the *Messias* whom God promised by the prophets, Greek εἰς τὸν κόσμον ἐρχόμενον, which was to come into the world: this relateth to Gods decree, and promises made to the fathers, and believers of all ages before Christ's incarnation, that he that should come, because God, (all whose words are yea and amen) had so determined and promised by all the Prophets.

V. 28. *she went her way, and called*, &c.] Very likely Christ bid her so do though the Evangelist for brevity sake, doth not mention it.

secretly] Whispering to her, that the Jews might not hear, as *Euthymius* thinketh; Jesus would not go into the house before he had done that admirable work for which he came; that the Jews accompanying Mary and following her out of the house (verse 31.) to the grave of *Lazarus*, might (though against their wils) be made witnesses of the miracles.

and called for thee] Commanded me to call thee.

V. 29. *she arose quickly*] Not acquainting the Jews with the occasion of her sudden leaving them, who came to comfort her; probably she knew the disaffection of some of the Jews then present, toward Christ (See verse 46.) and therefore would say nothing to them concerning his coming; neither did she yet know what Christ would command or do for them.

V. 30. *was not yet come into the town*] Into Bethany: See on verse 18. therefore went *Mary* (having knowledge of his arrival) out to meet him.

V. 31. *she goeth unto the grave*] εἰς τὸ μνημεῖον, to the tomb or monument of her brother *Lazarus*, which was according to the manner, out of the town; and their custome was to build them so, as that there was passage into them, when the covers were taken off. See chap. 20. 5, 6. 8. 11. and here verse 38.

to weep there] To sit by the grave, and ease her grief with weeping.

V. 32. *Lord if thou hadst been here*, &c.] These sisters grief was one, and their infirmity of faith a like, verse 21. possibly the sisters, in Christs long delay, had spoken these things one to another: her words were brief, the rest she supplied with tears.

V. 33. *he groaned in his spirit*] Such sympathy and compassion had he, to weep with those that wept (See Rom. 12. 15.) that he inwardly groaned, or from the heart.

was troubled] ἐνεβριμήσατο ἑαυτῷ, *he troubled himself*, considering the misery of man subject to death by reason of sin. Christ had humane affections, and perturbations of minde, without any sinimuch like the agitation of some clear and pure water in a glasse, so did they move his humane soul, but stirred up no pollution of sin in excesse or defect.

V. 34. *where have ye laid him*] He asketh not because he was ignorant (for he that knew of his death being absent, knew also where they had buried the dead) but for their sakes who were present, attending to shew him the place, expecting what he would do, he asketh (saith *Nazianzen orat.* 35.) for he was man; but he raised him from the dead, Θεὸς γὰρ ἦν, for he was also God.

V. 35. *Jesus wept*] As man, he wept, as God he raised the dead; there was humane affection (as verse 33.) here divine power: there he wept as man, but far above man was he, when he commanded the dead to come out of the grave bound hand and foot. *Ambros. ep. l. 7.* 47. See *Hilar. de trin. lib.* 10. near the end. *ille flevit, ne tu homo diuglieres*, faith *Ambros. de fide. l.* 2. he wept (and suffered all things as man for thee) that thou, O man, mightest not weep long, or to eternity.

V. 36. *Behold how he loved him*] They judge of his love by his tears, as of the cause by its effects; we most bewail that lost, which we loved most.

V. 37. *Which opened the eyes of the blinde*] Chap. 9. 6 some think that they here question his doing that miracle, as if they intimated, either that the man was not indeed born blinde; or that there was some collusion, or they dreamed of some defect of his power. See Psal. 78. 19.

V. 38. *again groaning*] As verse 33. Christ answereth not their words, with words, but groans, who meant presently to answer to the satisfaction of the well-meaning, and to the cavillers conviction by a wonderfull work in raising *Lazarus* from the dead,

in himself] In his Spirit, verse 33.

a stone lay upon it] To defend the dead from injury; as the manner among them was, See Matth. 27. 60. this made the miracle more evident, and freed it from suspition of any compact or imposture.

V. 39. *take away the stone*] He could have commanded that away by the unseen ministery of Angels; but he would have them eye-witnesses of that which he did, lest they should have said here, as of the blinde man cured, chap. 9. 9. *he is like him*, but not the same.

V. 40. *See the glory of God*] That is, a miracle which I shall do by the soveraign power of God, whereby he shall be glorified.

then they took away the stone] As Jesus had commanded; most probably the whole company then present, must in the opening of the vault, wherein was the body so many dayes dead, finde sufficient assurance that he was indeed dead, by the loathsome smell of that, which Gods providence so disposed to the greater evidence of the miracle; and to the confirmation of the faith of the resurrection from the dead.

V. 41. *father I thank thee*] Jesus being in one person both God and man, calleth him father, as God, and giveth thanks as man.

V. 42. *I knew that thou*] It is not new or unexpected, I knew thou alwayes hearest me. So it is said, Hebrews 5. 7. that he *was heard in that he feared*; yet he tasted of that cup which he deprecated, Matth. 26. 39. note here that God even then heareth us, when he grveth us not our will and desire, but to his own ever blessed will, which we should ever submit to, and most desire.

that they may believe] This expresseth that which he said, *because of the people*, they might possibly think that I do these things by magicall power, as the blasphemous Pharisees said, but I thus said, that they may believe that thou sentest me, and worksest by me.

V. 43. *with a loud voice*] That all might hear: he whispered not as inchanters use, but cryed aloud, that this voice might be a symbolum of that trumpet which shall once awake and call the dead out of their graves. 1 Cor. 15. 52. 1 Thel. 4. 16. John 5. 28, 29.

Lazarus come forth] It was now only the carcase of *Lazarus*, a livelesse body, until the Lord of the spirits of the just, caused the soul

soul to return unto it again, thus quickneth he the dead, and calleth those things which be not, as though they were. Rom. 4. 17. *come forth*, of the sepulchre; thus calleth he the dead, as if they lived; (so do they to God, who are dead to men) this sheweth what he meant by waking *Lazarus*, verse 11. arise from the dead, and come out, that all these present may see thee truely and really raised from the dead.

V. 44. *came forth*] The bands giving so much way that he might come forth; which, it seemeth, Christ would not so much loose, but that his present friends might see that they were, as they had tyed them when they buried him.

V. 45. *Believed on him*] That he was the very *Messias* and Saviour of the world, sent of God: thus were they strengthened in *Lazarus* infirmity, and God glorified in his death and raising again, as verse 4.

V. 46. *but some of them went*, &c.] *Euthymius* conjectureth that they were some of them who faid, could not this man, &c. v. 37. lo invincible is malice, if we could and should evidently restore sight to the blind, and raise the dead; neither would they so believe: these not only believed not, but went to the Pharisees, as it were to admonish them, to take some course with Jesus, that others might not believe in him, yet did they herein but cast on oyl to quench the fire; they served as witnesses to condemn their own and the Pharisees unbelif and obstinacy; but they more confirmed the truth of the miracle which believers testified, and unbelievers confessed. So their sealing and guarding Christs sepulchre rendred the truth of his death and resurrection more evident, and undoubted, it is a dangerous thing to err from the truth: there is in man a mischievous self-love, putting him on to defend his errours, by erring more. *Arnobius. adv. Gent. l. 6.* noted it well: *quod semel sint ratione facinoris, &c. that which ye have once done without reason, ye defend, lest ye should seem to have once been ignorant: ye think its better, non vinci, not to be overcome, than to yeild to a confessed truth.*

V. 47. *Then gathered he the chief priests*] See Mat. 26. 3. when they heard that Jesus was come again, and contrary to their wil and authority, still wrought such evident miracles, so near them; they were cut to the heart; their envy made them mad against him. Some of the spectators of that which Christ did at *Lazarus* grave, had related the whole matter and manner of his raising the dead *Lazarus*, therefore they call the *Synedrion* or great counsel to advise what they should do to Jesus.

V. 48. *If we let him thus alone*] Thus endeavour they to resist Gods will by their counsels: too common a practice among men of this world; here they bewray a marvellous blindnesse, and desperate rage against Christ; why consider you fighters against God, how easily that power which raised the dead, can overthrow all your designes, and counsels against him? how easily can he smite you all dead, that but commanded, and the dead came forth of the grave? men can by their power (God so permitting) kill the living, but God only can raise the dead: what shall your succesle at last be, who strive with your maker?

take away both our place and nation] That is, they will dispossesse us of our countrey as the *Chaldees* have formerly done, thus they pretended a necessity of state against Christ, whereas *Tertullian* saith well, *certè nulla necessitas pretendi potest delinquendi ab iis, quibus una incumbit necessitas non delinquendi, certainly no necessity to sinne can be pretended by those, on whom lyeth one necessity not to sinne.*

V. 49. *that same year*] For that present time he was suffragan. See c. 18. 13. and on Luke 3. 2.

V. 50. *nor consider*] See c. 18. 14. he pretendeth to some insight into state interests, and yet knew not what he said himself: he thought he had now engrossed the spirit of counsel and policy; and therefore moveth by an argument from the safety of the state; but it seemeth grounded on that former refuse of the *Sanhedrin* which was. —— *if we let him alone*——*the Romans shall come*, &c. verse 48. *Caiphas* presently answereth, as it were resolved upon the question, rather let one man dye, than the whole nation of the Jews perish, if you know not that, you know nothing, neither consider things expedient.

and that the whole nation perish not] That is, rather than the whole nation should perish: *Caiphas* took it for concluded, that either Christ, or their nation must perish, and as he foolishly thought, that of two evils he designed the least to be chosen; that is, that Christ should rather perish, than their nation.

V. 51. *But being High Priest that year*] He spake not this by his own Spirit or instinct, but God would have this prophesie come from the High Priests mouth, to leave the Jews more inexcusable in their unbelief, he being so publique a a person.

V. 52. *gathered together in one*, &c.] That he might gather the Church, the elect of the Jews and Gentiles, dispersed by the providence of God, distributed, and dwelling in every nation of the world. See chap. 10. 16. & 12. 32. Ephes. 2. 33.

V. 53. *from that day forth they took counsel*] They all unanimously consented to *Caiphas* advice, as if that had been an oracle, sufficient to take away all scruple of conscience, and to assure them, that they might justly destroy Jesus; so wretchedly can Satan blind the malicious, that they shall be confident they do wonderous well to persecute Gods elect to death. See chap. 16. 2. they took counsel: συνεβουλεύσαντο, by a common consent of the whole *Sanhedrim*.

N. 54. *Walked no more*] Conversed no more publickly, because his hour to suffer, was not yet come. See chap. 7. 30. and 8. 20.

near to the wildernesse] Far from the malicious Pharisees at Jerusalem.

a city called Ephraim] Some read *Ephrem*, Εφρὲμ: *Jerom de loc. Hebr.* readeth as we, *Ephraim juxta desertum*——See *Joh. Drusi ad voc. N. T. com.* 1. and *praeterit. lib.* 4. *in loc.*

V. 55. *To purifie themselves*] To prepare themselves by prayer, sacrifices, and paying of vows, or other legall ceremonies; which though (as being carnall rights) they could not sanctifie (Hebrews. 9. 9, 10.) yet the faithfull both acknowledged their sinnes, and (under these shadows) that purification which was to be accomplished in them by the sacred blood of Christ.

V. 56. *then sought they for Jesus*] For he used to come up before the feast day, to teach the people.

V. 57. *knew where he were*] They thought because they saw him not yet at the feast, that he had hidden himself for fear, but he came in now more publickly, and with greater solemnity than at any time before, and five dayes in the temple and city, freely spake and conversed before their faces; neither could they hurt, or apprehend him untill the time appointed, wherein he was to be offered up a living and consummatory sacrifice for our redemption and salvation.

he should shew it] To the high priests and elders, that they might according to the decree of their counsell apprehend him, yet we read of none that did, or could obey this mandate of theirs, but that son of perdition, Judas that betrayed Christ.

CHAP. XII.

Verse 1. *In dayes before the Passeover*] πρὸ ἡμερῶν, &c. *before six day of*, &c. here it is a tradition of the word πρὸ, *before*, as if it were written, ἡ ἡμέρα πρὸ τῶν ἕξ, as we give it, *six dayes before the Passeover*, *Tremelius* saith it is a *Syriac* manner of speaking.

V. 2. *There they made him a supper*] In the house of Simon the Leper, for there Mary anointed him with precious oyl: Lazarus is here mentioned as a Trophie of Christs victories over death; and therefore is reckoned among the guests, to expresse the certainty and reality of his raising from the dead; that we may know that it was no vision, or appearance of things which were not: and that he did not presently die again, but lived to eat, drink, and converse with men as formerly; that believers might have certain testimony of the divine power of Christ in his resurrection, and that the enemies might also thereby be convicted.

V. 3. of *spikenerd*] It was a custome in those parts, to use pretious odours and ointments at solemn feasts, See Mark 14. 3. and *Augustin de doctr. christian. lib.* 3. *cap.* 12. *Plin. l.* 13. *c.* 3.

anointed the feet] The other Evangelists say she powred it on his head, Mat. 26. 7. Mark 14. 3. whereas this Evangelist saith, *she anointed his feet*, we must know that both are true: for she anointed as *Augustin* saith, *de consens. Evang. l.* 2. *c.* 79. *non solum caputi sed & pedes Domini* i this seemeth to have been beyond the usuall custom, to anoint the feet, *Plin. nat. hist. l.* 13. *c.* 3. noteth it among the *Romans*, for a kinde of forraign luxury *vitiosus* (saith he) *etiam usque ligia pedum tingi*, and further, that *P. Licinius Crassus*, and *L. Julius Cæsar*, being *Censors*, made a decree, that none should sel *unguenta exotica*, forraign ointments: but these things were much used among the Eastern people; and here, as Mary did it in thankfull acknowledgment of the mercy of Christ shewed them, as also of her love to him; so also he justifying her fact, declareth use of Gods creatures, good and respectively lawful, where the abuse is condemnable.

and wiped his feet with her hair] This was a signe of her officious humility; but it is probable which some conjecture, from Luke 7. 38. that the order of things here done is inverted: for either the first wiped his feet: and afterward anointed them, as Luke 7. 38. or else she should have more anointed her own hair, than Jesus feet.

V. 4 *One of his disciples*] The other evangelists speak of more; this nameth only Judas, possibly because he was the author and beginner of the murmuring, and it may be (which *Augustin* conjecturth) the rest were simply led thereto, *propter pauperum curam*: for, and because of the true care they indeed had of the poor, which Judas onely pretended to, for a vail of his covetousnesse: so easily are good intentions abused to schisme and faction: and so commonly do hypocrites disguise and cloke their most impious designes with fair shews of religious charity. Judas is here called Ἰούδας Σίμωνος

Simonis Iscariotis, Judas son of Simon (*ἀπὸ τοῦ Καρυώτου*, as some some read) or *Carioti*, or *Iscariot*.

V. 5. *sold for three hundred pence*] See on Mat. 18. 28. and on Mark 14. 5.

V. 6 *he was a thief*] That is, as *Nonnus* interpreteth φύλαξ κακός, a bad keeper of the stocks, from whence he improprianted, to lay up for himself, that he might make himself an estate, and flee to his subsistance, when he had forsaken Christ, as it is likely he had already designed; because he had often heard Jesus mention his suffering and the disposition and perfecution of his disciples at hand.

had the bag] Chap. 13 29. he had charge of the purse and stock of money wherewith they that administred to Christ furnished him to buy necessaries: i. e. Luke 8 3. *Gr.* γλωσσόκομον, *a purse or bag, linguæ speciem habens*, saith *Æmilius Probus*. interpreteth *Sundas*, hereof Judas was treasurer or steward: Jesus knew his minde, yet committed that office to none other of the twelve: Judas was fitteil for the bag, it is sin and pity to impropriate the faithful ministers of Christ, or with any secular imployments to distract them from the ministery of the word and sacraments. Judas was discontented, for that this pecious ointment had not rather been brought in ready money and put into his bag, that he might have shared therein. The hypocrites own private interest crossed in that which troubleth him, when he pretendeth the cause of piety and religion, for which he taketh as much care, as Judas did for the poor.

V. 7. *hath she kept this*] Thus the providence of God had disposed her pious intention, which was to honour Christ with the best of her substance, who esteem d nothing too good or costly to bestow on him; though possibly she might not at present think of his death and burial near, which he knew, therefore said he, *let her alone*; she hath not bestowed this cost in vain, it is in stead of enbalming and preparation of me to my grave, who must very shortly dye; the shall not then perform this office, permit her now: See Mat. 26 12, Mark 14.8.

V. 8. *the poor always*] See Matth. 26. 11. Thus he answereth *Judas* objection; and this verb plurall ἔχετε sheweth, that he had led some of his fellow Disciples into this murmuring.

V. 9. *not for Jesus sake only*] They would fain satisfie their own curiosity, by seeing whether that were true which they had heard reported of *Lazarus* raising from the dead: they would either congratulate, hear, see, and ask him some questions concerning the truth of his death, and possibly of the state and condition of separated souls in the other world, it may well be, that many before this time had come from *Jerusalem* to see and enquire of *Lazarus*; but now they came to see *Jesus* and *Lazarus* together, both the dead man raised, and the author of the miracle, the restorer of his life

V. 10. *that they might put Lazarus also to death*] Such is the mischievous reach of malice: now they had nothing to calumniate, neither the violation of the Sabbath, assistance of *Beelzebub*, &c. this stingeth them so, that they consult how to suppresse the very memory thereof, by destroying him whom Christ had delivered from death.

V. 11. *because that by reason of him many*, &c.] Because many saw, heard, and conferred with *Lazarus*, whom many knew dead four dayes, and saw raised from the dead again by the voice of Jesus calling him out of his grave: therefore, convicted by so evident a miracle, they withdrew themselves from them who conspired to destroy Jesus, and believed on him as the *Messiah*.

V. 12, *on the next day*] Mat. 21. 8. the next day after that supper at *Bethany*, mentioned vesse 2. it seemeth to have been the fifth day before the passeover. See verse 1.

V. 13. *took branches of palm trees*] They took, τὰ βαΐα, *boughs* or *branches* of palm trees: this they were wont to do in token of rejoycing and victory. See 1 Mac 13. 51. *They entred with praise,* μετὰ αἴνων, &c. So 2 Mac. 10. 7. *They bare branches and fair boughs,* ἔφερον δὲ θύρσους καὶ καλὰς κλάδους, *and sang psalms unto him who had given them good successe.* So Revel. 7. 9. καὶ φοίνικας, *and palmes in their hands.* The Jews we commanded to take such branches at the feast of *tabernacles*, Levit 23. 40. כפת תמרים *cappoth temarim, branches of palm trees*: which the Greek, in some Copies give by the word βαΐα sheweth, in others κλάδους ἐκ φοινίκων: the *Chaldee* by לולבין *lulabim*, as growing out of the heart of the tree: It was in use so among other nations to carry the branches of this tree in their hands, in signe of victory. See *Taufan in Aedide. and al. Rhodigin lect an. lib. 5. c. 6.* the palm tree is green and flourishing, Psal. 92. 13 the leaves thereof fall not (*Plin. Nat. Hist. l. 16 c. 20.*) and so like the Saints, Psal. 1. 3.) of tall and upright stature: hereto the Church is likened, Cant. 7. 7, 8 With these branches in their hands the *Israelites* went about the altar, and said הושענא *Hosanna, Save now I beseech thee Lord*, Psal. 118. 25. This now the people (though at another time of the year) by Gods providence did, to shew that all the legal feasts were to have their accomplishment in Christ who was shortly to triumph over all spiritual enemies and that the honour of those solemnities did of right appertain to him.

V. 14. *when he had found*] Greek εὑρών; The same is; having gotten, or obtained. So Luke 1. 30. εὗρες χάριν, he sent his Disciples to fetch it for him, Mat. 21. 2. &c. Luk. 19. 30.

V. 15. *fear not*] Zech. 9. 9 Bat. 21. 5. the Evangelist here citeth not the very words of the Prophet, Zech. 9. 9. where we read רני מאד בת ציון *jubila plia Jerusalem* (the very רוע is either a shouting for joy, as conquerors sed, or sorrow, as the conquered) which the 70. give, χαῖρε σφόδρα θυγατερ Σιων, &c. vehemently rejoyce, &c. *John* here following the maine drift of the prophesie in its application to the present occasion; gives it it, μὴ φοβοῦ θυγατερ Σιών ---*fear not*, &c. for besides that rejoycing and fear are incompatible, and mutually exclusive of each other, the Princes and people of the Jews, could not but be troubled at the sse extraordinary voices, and acclamations of the multitude, verse 13. sounding out in the open fields or the imperial city, that name of king, suspected and hated of the Romans, under whose power & government the Jews now were; probably therefore they feared the Romans sword, if they rebell'ed against them, or the heavy exactions of a new king; therefore God warned them by the holy Prophet, long before; that they should not need to fear any of these things by their spiritual King *Messiah*, who should not at all be ambitious of secular honour nor covetous of worldly riches and therefore he should be no tyrant, cruel, rapacious, hard or terrible Prince, but a meek, humble, just, holy, and beneficent man, who should not come to pillage, or judge and revenge, but to save them; they ought therefore rather to rejoyce and sh ut for joy, than to fear and be troubled at his approach.

daughter of Sion] That is, *Church of Israel*, used to assemble for Gods publick worship in this solemnities, in the Temple built on Mount *Sion in Jerusalem*.

behold thy king] Christ thy spiritual and eternall King: this his humility sheweth that his kingdom was not of this world, and consisting in external and secular pomp, magnificence, or outward things.

V. 16 *these things understood not his Disciples*] being commanded in that manner to fetch the Asse, they were so far from doing it to the end that the Scripture might be fulfilled, that they understood not these things.

they remembered that these things were written] Some refer this to the Disciples (and that most probably) that they acted, but for present, understood not that it was to fulfill any Scripture, but after that Christ was ascended, and the holy Ghost given, to lead them into all truth, and to bring all things necessary to their remembrance: others refer it to the multitude in entertaining him so as was prophesied: in either we may observe the truth of God fulfilled; and the sincerity of the Gospel, free from all compast and fraud in so much that the very actors, and witnesses of others actions therein historified, for present knew not what these things meant.

V. 20 *certain Greeks among them*] Either *Proselytes* or Heathens converted to the true religion professed in *Israel*; as 1 Kings 8. 41 or Jews of Greece; that is, whole ancestors were Jews, though their selves were bred and born in Greece; for those also came up to the Feast. See Acts 6. 1.

V. 21. *Sir we would see Jesus*] That is, speak to him, or hear him in private: no doubt but they had heard much of his admirable works; and probably they might sometimes see and hear him in the multitude; but they desired favour to be admitted to his presence.

V. 22. *Andrew and Philip told Jesus*] As not presuming to bring any to him without his leave.

V. 23. *that the son of man should be glorified*] He answereth not to the information of his disciples, or the desire of the Greeks, but that which was of importance to his hearers; that the time of his death, resurrection, ascension, and manifestation to the world by the Gospel preached, was now at hand, and so might possibly intimate that the Grecians should more happily be satisfied very shortly in hearing and believing the Gospel declaring him to their Saviour and Redeemer than in seeing him now in the form of a servant and man of sorrows.

V. 24 *except a corn of wheat*] He taketh up this allegory to prepossesse an objection which some might have made when they should have seen his death and passion: how said Christ, the Son of Man should be glorified, when now we see him dead and buried? why, consider that which is seer, and familiar unto thee: *Frumentum si fervat perdit, si seminat renovat, Greg. hom 32. in Evang. If you keep the grains unsowed, you lose your crop; but by casting them into the ground you renew them.* The death of Christ was as sowing of corn, which seeming lost, proveth our greater advantage.

V. 25. *he that loveth his life*] ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, *he that indulge th thereto more than he ought, Chrysost. hom. 66.* or if the love of this life, ease, or pleasures, let him from coming to Christ (see Mat. 10.39. & 16 25. Mark 8. 35. Luke 9. 24. & 17. 33.) or, shall, to save it, deny me.

he that hateth his life] That setteth not dear by his life for Christs sake, as Acts 21. 13. He that is ready to lose his life, *Qui retinenda vita non nimis cupidus est, Euthymius.* So that he may seem to hate, or not value it when the truth and honour of Christ requireth

requireth his exposing it. See Matthew, 10.39. Luke 14. 26.

V. 26. *let him follow me*] That is, imitate me, in my ready obedience of God, to the death.

and where I am, there also, &c.] For there shall neither be errour in the way, nor end in death, where any man followeth me; He cannot but be happy that is with Christ.

him will my Father honour] making him a Co-heir with *Christ*, Rom. 8. 17.

V. 27. *now is my soul troubled*] Out of a deep sense of Gods wrath against sins, for which he was to suffer, he fleeth to Prayer, yet preferreth his Fathers will and glory, and our salvation, before his own life.

save me from this houre] Of death now instant. See Luke 22. 42. Matt. 26. 39. Mark 14. 35. τοῦτο τὴν αἰσθησιν φύσεως τὸ ἀνθρώπινα, *Chrysost. hom. 66. These are the infirmities of humane nature*; but without sin, because in subjection to Gods Will.

came I unto this houre] That I might in the appointed time suffer for the redemption of thine elect.

V. *glorifie thy Name*] Let thy Holy Name be prayed and magnified through the World for mans redemption wrought in my passion.

then came there a voice from Heaven] A voyce was heard from Heaven. See Mat. 3. 17. or therefore came there a voice, because Jesus thus prayed, according as the Apostle said, Hebr. 5. 7. *who in the dayes of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard, in that he feared.* God therefore answered from Heaven, I *have both glorified it, and I, &c.* as to comfort him against the sorrowes of instant death, so to remove the scandal of the Cross.

I have both glorified, &c.] I have hitherto glorified my Name by thee in the many Divine workes done by thee, and I will in thy death, resurrection and ascension glorifie the same, as also by the mission of the Holy Ghost, preaching of the Gospell, conversion and salvation of the Elect, both of the Jewes and Gentiles, to the uttermost part of the earth, the end of time, and all Eternity.

V. 29. *said it thundred*] Many of them so said. This sheweth that it was no obscure whispering, but loud as thunder, though the unbelievers understood it not.

others said, an Angel spake to him] They who heard the words, said an Angel spake to him, so conjectured they, though they heard them delivered in the person of the Father, to whom he prayed.

V. 30. *came not because of me*] Not onely for me to comfort me, but also to instruct you.

V. 31. *now is the judgement of this world*] The reformation and restoring of those things which were out of order.

the prince of this world] Satan (So c. 14.30.) shall be overcome by my death, Hebr. 2. 14.

v. 32. *if I be lifted up*] That is, crucified and taken away (c. 3. 14.) from the earth; as the Syriac giveth ܐܬܪܝܡܬ by ܐܪܝܡܘܬ *etherimuth*, which is from the Hebrew רום *rom*, which signifieth both lifted up, as Gen. 7. 17. Gen. 31. 45. and taken away, Dan. 8. 11.

draw all men unto me] All the Elect of all sorts, not onely Jewes, but also Gentiles: *Ex omni gente & conditione, ——— sone of every Nation and condition*: —— He saith all, *Quia nemo salvus fit, nisi quem ipse traxerit, No man is saved, but he whom Christ draweth, Fulgen. de incarn. & gra. D. Jesu c. 31.* I will draw all the Elect, as captives, ὡσὶ τυράννοι κατεσχεμένοις *chrysost. hom. 66. held by some Tyrant.*

v. 33. *What death*] What manner of death; to wit, the death of the Cross. This had he in express terms often spoken unto you his Disciples, Matt. 20. 19, therefore some thinke that he now thus spake to a multitude present, not plainly saying that they should crucifie him, but yet so intimating it that whom they that believed or were to believe should see it, they might know that he who foreknew it, and revealed it to others, offered up himselfe a voluntary sacrifice.

V. 34. *We have heard*] Psalm 110.4. some of them that were present, said, *We have heard out of the Law*, that is, out Scribes and Doctors taught us out of the Scriptures, for so *Christ* calleth the Law, c. 10.34.

out of the Law] The Scriptures, Psalm 89. 36, 37. Ezek. 37. 25. See on c. 10.34.

that Christ abideth for ever] That he shall continue amongst the living: this they collected out of misunderstood Scriptures. See Psalm 72. 17. Psalm 89. 30 they marked not those places which concerned the state of his humiliation and death, as Dan 9 26. Isa 53. Psalm 22. 17 18 had they well compared the one with the other, it would have better appeared to them, that *Christ* was by death to enter into his glory.

V. 35. *yet a little while the light*] He confirmeth that which he said concerning his death; and secretly taxeth their wilfull blindness, who neither in his doctrine nor miracles understand him to be *Christ*, therefore resolveth them not concerning that they asked; but imitateth that both *Christ* and the Gospel, which now, as a clear light shined among them, should shortly be taken from them and they delivered up to their own obstinacy and blindness of the means of salvation. See Matt 21.43. Acts 13 46. Rom. 11.

V. 36. *departed and hid, &c.*] After this teaching in the day, now when it grew toward night (Mark 11 11.) He went out of *Jerusalem* to lodge at *Bethany*, Matt. 21. 17. Secretly with his disciples, that his enemies who laid wait for his life, might not know where to finde him: for though we read: no. here that they took up stones, yet he that knew their hearts, saw them now growing hot, and ready to kill, therefore would he not stay there untill it brake out into action. *Chrysost.*

v. 37. *yet they believed not*] That is, many of them believed not, some did.

V. 38. *Lord who hath believed, &c.*] Isai 53. 1. Rom. 10. 16. This interrogation importeth as often in Holy Scripture, such a vehemency of speaking, as is with admiration, as if he said, Lord, how few will believe! It is strange that so few believe the evidence of the truth constantly affirmed by us all; certainly coming to pass, which according to thy Word, we preach unto them.

the arm of the Lord been revealed] That is, the Gospel, which is the power of God to salvation to every one that believeth. Rom. 1. 16. by זרוע *zeroah, an arm*, the Hebrews usually expressed power, vertue, aid, relief, *&c.* see Luke 1. 51.

V. 39. *therefore they could not believe*] This is spoken to shew us, that contempt of Gods Word, and wilful shutting the eyes against the light of the Gospel, taketh away all ability of believing to salvation. See Mat. 13. 14, 15. *they could not*; that is say *Chrysstome* and *Theophylaft*, they would not. They will, not indeed believe, nor is it in a wicked mans power *vellere credere, to be willing to be belive*: for as Faith is the gift of God (Ephes. 2. 8.) So is a true and hearty desire thereof which God bestoweth on them onely whom he will therein satisfie and make blessed, Matt. 5. 6. and justly giveth not unto those who under-value his mercies, and despise his Ordinance.

V. 40. *he hath blinded their eyes*] See on Matt. 13. 14, 15. Rom. 11. 11. 28. 2 Thes. 2. 10, 11 12.

V. 31 *when he saw his Glory*] Isa. 6. 1, 2.

and spake of him] Of *Christ*. The Evangelist collecteth that the Prophesie and Doctrine of *Isaias* concerned ages then to come: for He saw the glory of Christ under the Gospel, and accommodateth it to those times of which he spake: the Vision indeed was in the year wherein king *Ozziah* died. Isai. 6. 1. yet was it of things appertaining to the time and Kingdome of *Christ* under the Gospel: See on Matt. 15. 7.

V. 42. *put out of the Synagogue*] That is, excommunicated, so c. 9. 22. The vanity of Pharisees argument to dishwade men from believing in *Christ*, c. 9. 48. (*have any of the Rulers, or of the Pharisees believed on him?*) seemeth here answered: yes, *among the chief Rulers also, many believed on him*: as also a further objection which might be made; why do they not profess that their Faith openly? why, for fear of the active malice of the Pharisees, left they should excommunicate them, and so they should loose their credit and reputation with the people.

V. 43. *they loved the praise of men*] c. 5. 44. To be honoured of men, and to justifie themselves before them. See Luke 16. 15. the Evangelist here noteth the cause why few of the great men sincerely professed the Gospel, not because their consciences were not sufficiently convicted; but because they loved their own ease, honour, and riches, more than Gods Honour, or their own Salvation. So dangerous a thing it is for fear of men to dissemble Faith. See Heb. 11. 27. Matt 10. 33.

V. 44. *he that believeth on me, &c.*] This is not simply to be understood, but with reference to the Jewes sence, who took him to be meer Man: to them he saith, *he way to Faith in God, it to believe in me*; and that he spake not of himself, as verse 49. 50. but that which God the Father gave him Commission and Command to speak. See Luke 10. 16. And that it is the greatest injury to God, to disbelieve the Gospel, as if his Truth were not sufficient for us: And, lastly, *that they who hear the Gospel, must be confident, that therein they hearc not men, but God, whose Word and Truth it is.*

V. 45. *he that seeth me*] For he is the lively Image and Pattern of his Person, Heb. 1. 3. and one God with the Father, c. 14. 9.

V. 46. *I come a light*] c. 3. 19.

V. 47. *if any man*] c. 3. 17.

Judge him not] I condemne him not now, but he shall be judged at the last day: I came now to call sinners to repentance, to preach the Gospel of Peace.

V. 48. *the word that I have spoken*] The Doctrine of *Christ*, the Gospel, which the wicked now so securely contemn, shall once rise in judgement against them, and condemn them, (See Mark 16. 16. John 3. 18.) by so much more heavily, by how much greater means of salvation they have neglected.

V. 49 *what I should say*] God therefore anointed him, Isai. 61. 1. So that what ever he taught concerning Faith, justification by it, rewards, punishments, the resurrection, Baptism, &c was the eternal Counsel of God revealed by *Christ*, of all which he changed nothing in the delivery thereof

V. 50. *I know that his Commandement is life*] That is, that the Doctrine of the Gospel which I have, at the command of my Father, preached unto you, is the Word of life (as Peter confessed, chap. 6.68.) that which truely sheweth you the onely way and means to Eternal Life, if you believe and obey it. And so he aggravateth their unbelief, who were so blinde and malicious in their own wrong.

CHAP. XIII.

Verse 1. NOw *before the feast of Passeover*] See Matt. 26. 1. Mark 14. 1. Luke 22. 1. See *H. Casaubon, Exercit. ad Annal.* 16. *N.* 28.

he loved them unto the end] Not onely his Disciples, but all his Elect, which are here called his own; those which his Father gave him. See John 17. 20. He loved them even to the death, which he suffered for them; and so, incessantly; and when he saw the danger coming towards him, he tooke the more care for them.

V. 2. *supper being ended*] Or *when they were at supper*; a little before the institution of the Lords Supper, Matt. 26. 26. that is, after the supper (wherein according to the ceremonial Law, they eat the Paschal Lambe) was ended, before they had taken away the remainder of bread and wine, see Luke 22.19. 20.

V. 3. *given all things into his hand*] See c. 3. 35. This is said, to set off his admirable humility, to which for our sakes he descended, who knew and remembred the power which God had given him: the meaning is, as if it were said, although he well knew that the Father had given all things into his hands (as Matt. 28. 18.) and that he was now shortly to ascend into that incomprehensible Glory, which as God, he had eternally with the Father, yet as man, He would thus perform the part of a servant, in washing his Disciples feet.

V. 4 *riseth from supper, &c.*] Leaving his Disciples sitting; layeth aside his garments (which they used to wear, long, and loose) τὰ ἱμάτια, Hebr. שמלה *shimlah*, Gen. 9 23. which the 70 give thereby τὰ ἱμάτια.

V. 5. *began to wash his Disciples feet*] Partly to shew his admirable love to them, to give them an example of humility, and love one to another; and partly to intimate, that he onely cleanseth us from our sins, as 1 John 1.7.

V. 6. *Lord dost thou wash my feet?*] This he seemeth to say as fearing it had been too much dishonour for *Christ* the Son of the immortal God, to wash a sinners feet (See Luke 7. 8.) not then fully understanding (as after he did, 1 Peter 1. 19.) that he came to redeem us, *with his own precious blood*: in effect he saith; *O my Lord, should thou wash my feet with those sacred hands, with which thou openest the eyes of the blinde, with which thou dist exercise Divine Power in healing the sicke, raising the dead, &c.* I am unworthy to perform this office to thee, and wouldest thou doe it for me?

V. 7. *what I doe thou knowest not now*] hereby *Christ* signified, that he now did something more than simply wash their feet: there was in his action, a teaching Mystery, which at present they knew not, untill they were further instructed, they yet perceived not, that it was not so much material for them to have clean feet, as to be clanse d by the blood of *Christ*, and to have true humility and love to one another.

V. 8. *I wash thee not*] And make thee clean from thy sins, freely pardoning them, and sanctifying thee.

thou hast no part with me] So the Hebrews express an alienation, or disclaim of that which we call right, title or interest. So Deut. 14. 27. it is said of the Levite אין לו חלק ונחלה עמך *en lo chelek vena chala himmach* —— 70. οὐκ ἔσται αὐτῷ μερὶς οὐδὲ κλῆρος μετὰ σοῦ. *he hath no part nor inheritance with thee.* So Deuteronomie 18. 1. See 1 Kings 12. 16. 2 Samuel 20. 1. *Optatus. l. 5.* faith hereon, *negat illi christus regnum, nisi accepisset obsequium. Christ denieth him the kingdome except he had accepted the obsequie.*

V. 9 *Lord, not onely my feet*] Either terrified with the threats or now better understanding the mystery, he wholly subjecteth to *Christs* will: as if he said, if it be of that consequence; if thou *Christs* will: as if he said, if it be of that consequence; if thou dislikest mean, washing from my sins, wash me thoughly: as Psalm 51. 2. See also 1 John 1. 7. 1 Corinthians, 6. 11. Titus, 3. 5. 6.

V. 10 *needeth not*] That is, to be purged, save only to the sense of the sinners own conscience, by dayly renewing of Repentance for the remainder of those corruptions which defile him. *Optatus* forecited, *lib. 5.* understandeth this washing, of Baptism, which may not be iterated: *Absit* (faith he) *ut jam totum renascemur ad fontem —— absit ut iteremus quod semel est; aut discitemus quod unum est. God forbid that we should recall him who is already washed to the Font —— that we should iterate that which is* (but) *once, or should make double that which is but one*; the Apostle saying, there is one *Lord, one Faith, one Baptisme, dato alteram fidem, give another Faith: If you give another Faith, give also another Christ, another God*

ye are clean] Your sins are remitted and done away; not that there shall no sinne remain in you henceforth; but because none shall be imputed (so Chap. 15. 3.) ye are regenerate, and in part sanctified.

but not all] Not all of you, not absolutely any of you; *Judas* must be accepted in their company; and the remainder of the old *Adam* in the best of their persons: a Canaanite left to exercise, not to overcome, nor condemne them that are in Christ, Rom. 8. 1.

V. 11. *who should betray him*] τὸν παραδιδόντα, who it was that now agitated that treason: therefore he said to him verse 27. that which thou doest, do quickly.

V. 12. *after he had washed their feet*] The Evangelist leaveth it to be understood, that after the contest with *Peter*, He washed both *Peters* feet, and the rest of the Apostles, without further contradiction.

taken his garments] After he had put on his garment, which he had laid by, verse 4.

sat down again] αναπεσων πάλιν, falling, or lying down again according to their manner of eating; to invite his Disciples to a new supper, Spiritual, and Mystical, the Truth, which the former Supper represented; as a tore-running shaddow of that which more nearely representeth his *Church* with his body and blood; not onely as the Fathers (*who fed on him to come*, 1 Corinthians, 10. 3. 4.) but as his body the *Church*, unto the World is end, which in the Sacrament of the Supper here instituted, feed on his body and blood (by Faith in the representing mystery) once offered on the altar of the Crosse, and therein fully satisfying the justice of God, and accomplishing the redemption of all the Elect.

Know ye what] That is, as he said to *Peter*, verse 7. ye doe not yet know, but now will I teach you; this he speaketh unto them, yet ignorant what he meant by this Act of Humility, that they might be more attentive to, and retentive of that he would hereby teach them: as if he had said, now mark well and remember what I have done in washing your feet, that you may know how ye ought to imitate my love and humility.

V. 13. *Master, and Lord*] διδάσκαλος καὶ κύριος, Master, or Teacher and Lord: the Syriack words here used, רבן *rabban*, and מרן *maran*, (as in *Maranatha*, the Lord cometh, 1 Corinthians, 16. 22.) sounded something more Sacred and Divine, than ordinarily διδάσκαλος and κύριος. So that he now taketh up an Argument from their own mouths, to shew what they ought to do in imitation of him, except they will contradict themselves, and in actions dissent from their own words of common use.

V. 14. *Ye also ought to wash*] That is, If there be need, and mutual edification require it (as 1 Cor. 6. 19.) you ought to be ready, and willing to serve one another in love, Gal. 5. 13. and to this he urgeth his own example; as also Matt. 11. 29. for that here, καὶ ὑμεῖς, *and you*, is put for πολλῷ μᾶλλον καὶ ὑμεῖς *much more ought ye*, seeing you are not (as you confesse me) lords over one another, but fellow-servants, equally bound in mutual duty: for as *Optatus* faith, *lib. 5. est universis servientibus non dominium. sed ministerium: all servants have belonging to them, ministration not dominion.*

V. 15. *given you example*] See on verse 13. example is the powerful Rhetorick: *prius disce qui doces, Lactant. lib. 4. cap. 23. first learn thus who teacheth*: men had rather have examples, than words: it is easie to speake, but hard to perform: would we had as many good doers, as speakers: the perfect teacher ought both *dicere præcipiendo, and confirmare faciendo, ib. c. 24. speake in giving precepts, and confirm the same in his own practise.*

V. 16. *servant is not greater, &c.*] Chap. 15. 20. Matt. 10. 24. Luk 6. 40. much lesse is he that serveth then his Master, much lesse the Ambassadour, than his Prince that sendeth him, though he represent his person for a time in that Commission, as you shall doe mine in your preaching, See 2 Corinthians, 5. 20. and compare therewith Luke 10. 16. by this Argument from the greater to the lesser, He exciteth them to doe as he had done: Doe not you scorne, or thinke your selves too good to doe any Office of Holy Love one for another, seeing I, whom you professe your Master, and the Sonne of the living God, have vouchsafed therein, not onely by Precept, but also by my owne Example, to teach you.

V. 17. *if ye do them*] If ye be indeed ready to serve one another in love (which is the summe of the Law, Romans 13. 9.) and humility, which is the ground of Religion, *Not the hearers, of the Law are just before God, but the doers of the Law shall be of the Law are just before God, but the doers of the Law shall be justified*, Romans 2. 13. Romans, 10. 5. *&c.* the Cherubims, Ezekiel, 1. 8. had hands under their wings: the one might signifie knowledge of God and his Will, (the other action) which we also must know that we may obey him, and in obedience doe, that we may be happy: otherwise to him that *knoweth to doe good, and doth it not, to him it is sin.*

V. 18. *I know whom I have chosen*] 2 Timothy, 2. 19. I know whom I have chosen to Eternal Life, and also whom I have chosen to be my Apostles, Luke 6. 13. I knew what they had beene, were, and would be: I did not ignorantly chose

choose the traytor and son of perdition, to the charge of the bag, that he also might for a time, be one of my Domesticks and Apostles, it was that the Scripture might be fulfilled, that is, the Will of God declared in the Scripture, it was the determinate Councell of God, that one of his owne should betray him; Acts 4. 28.

he that eateth bread with me] Psalm 41. 9, 10.

lift up his heel against me] Hath endeavoured to tread me underfoot. See Psalm 41. 10. so that by lifting up the *heel*, is meant to *hurt by treacherie*: it is a metaphor derived from beasts, which suddenly turn *heels* against their masters when they have full fed them, See Deut. 32. 15.

V. 19. *now*] ἀπ' ἄρτι, *from henceforth.*

I tell you before] How one of you shall betray me, lest when you see it come to passe, you should startle, and your faith in me should be too much shaken: as if so be I had been mistaken and deceived in my choyce, and so not God omniscient: no, no, God cannot be deceived: on which ground *Augustine* proveth, that none of the Elect can finally fall away.

that I am he] That is, the *Christ* whom the Scriptures foretelling promised, and the ceremonies of the Law prefigured.

V. 20. *Verily, verily, I say, &c.*] Matt. 10. 40. Luke 10. 16. because he had before taught his Disciples humility by precept and example, and that he should be betrayed by one of his own, lest they should be too much troubled to think that when *Christ* should thus be taken from them, they should be hated of all men as traytors, or contemptible as submitting themselves, as Christ commanded them to the meanest Offices of mutual love, here he proposeth a great reward to those that should receive them, and shew any kindness, mercy and goodness to them, and that he would take it on his owne accompt, and as done to himselfe.

V. 21. *When Jesus had thus said*] Matt 26. 21. John 11 33. and 12. 27. He was troubled by the concourse of several passions, fear, sorrow and indignation at *Judas* odious treason

V. 22. *looked one on another*] Being troubled and very anxious, because of Jesus speech. See Matt. 26. 21. 22. Mark 14. 19. they not yet knowing which of them he meant.

V. 23. *leaning on Jesus bosome*] which by reason of their posture at meales, he had convenience to doe. See Luke, 7. 38.

whom Jesus loved] That is more tenderly than the rest, though he loved all his verse 1.

V. 24. *beckned to him*] Νεύει, *nodded the head*; giving thereby a silent sign, that he would desire him to aske Jesus whom he meant, he having convenience by reason of his nearnesse to aske privately.

V. 25. *then lying on Jesus breast*] That is, leaning nearer to Jesus breast, that he might tell him in his ear, which of them was the traytor; so probably he whispered unto Jesus, and Jesus answered him that the others might not hear.

V. 26. *I shall give a sop*] Or morsel of bread. *Cyril* notes that he gave no other signe whereby to describe the traytor, than that which the Prophet gave, Psalm 41. 9, 10 and *Chrysostoms* conjecture was not improbable, (that *Christ* gave this sign to remember him of the table and bread, whereof he did partake, that he might not betray him, and rage against his feeder) if *Christ* had spoken openly, that all might hear: the Disciples could not have so doubted as we see, verse 28.

V. 27. *Satan entred into him*] And took possession of him: not that the morsel hurt him; but because that signal, conscious *Judas* perceived, or feared that his treason was discovered; therefore being embittered and vexed, he resolved to prosecute it with speed and effect.

doe quickly] He permitteth onely, he encourageth not the traytour; he knew his houre was come, and desired to accomplish the work of mans redemption, for which he shewed himself ready: and hereby he cast him out of his Family, whom Satan possessed.

V. 28. *no man at the table*] Except *John*, into whose ear *Christ* had revealed it, verse 26.

V. 29. *Judas had the bag*] See on Chap. 12. 6.

give something to the poore] Thus they conjectured; because though his stocke was but slender, yet they knew he used to spare something to the poore, that he might therein leave us an example.

V. 30. *and it was night*] It might have seemed unseasonable for the traitor then to repair to the High Priests, not to discover, but to designe a treason: but no importunity hindreth ardent malice: And thus also we see that word is true; evil doers, shun the Light, Chapter, 3. 20. so when they had taken *Christ*, He told them, *This is your houre, and the power of darkness*. Luke 22. 53. night best suits with shamefull acts, which the Prince of darkness loves.

V. 31. *Now is the Sonne of Man glorified*] That is, He shall shortly be glorified in the admirable work of Mans redemption: for in death to overcome death is, as *Chrysostome* faith well, *Hom. 71.* δόξα μεγάλη, great Glory: this *Christ* onely could doe.

V. 32. *if God be glorified in him*] That is, in his Obedience to the death, and mans redemption in his death, then however scandalous and ignominious his sufferings may seem to the World; yet so shall he enter into his true and unspeakable Glory See Chap. 21. 19. Phil. 2. 8, 9. Luke 24. 26. teaching us that it is glorious to suffer for the Honour of God.

V. 33. *little children*] Because his departing from them by the Crosse must needs afflict their hearts, therefore he prepareth them to patience, by the intimation of his Fatherly love and care of them, as of tender children.

as I said unto the Iewes] Chap. 7. 34.

ye cannot come] Ye cannot now presently come after me to Heaven, as you were wont on Earth to follow me, when ye missed me.

V. 34. *A new Commandment I give you, &c.*] Levit. 19. 18 it appeareth it was an old precept, and the summe of the Law, Matt. 22. 39, 46. 1 John 3. 11. but continually to be renewed, Ch. 15. 17. 1 John 4. 21. Ephes. 5. 2. He made the Pattern new, whereof he saith (*as I have loved you*) I did not pay any debt of your merit (saith *Chrysostom*) I began to love you freely, so love you those who have not deserved your love: love is the most certain and undobted mark of *Christs* servant (verse 35.) for it is πάντων ἀρετῶν ὑπόθεσις: the foundation of all Vertue. See 1 Corinthians, 13. 1, &c.

V. 35. *By this shall all men know*] By this, or in this, ἐν τούτῳ, it is an Hebrew manner of expression, Gen. 42. 15 בזאת *bez th. in this* 70. ἐν τούτῳ φανεῖσθε. *Moses* Disciples are known by their circumcision &c. others have their marks and habits: but this is the mark by which I will own you, and by which also you shall know your selves, and the world also may know you to be mine. It is a vain brag of Christianity without Love and Charity: Satan will permit men any disguises, semblances, or external works of Religion, upon condition that he may but see his own Image (that is, malice) on them; because he well knowes, that all seeming excellencies in the World, without true Charity, are nothing. See 1 Cor. 13. 1, &c. Charity is the life of Religion, by which Faith is self worketh, Gal. 5. 6.

V. 36. *Thou canst not follow me now*] Yet thou art not ripe for thy dissolution; thou shalt follow me into Glory; but yet thy course is not yet finished: the Saints may desire to be dissolved, and to be with *Christ*, Phil. 1. 23, but their dayes are numbred, which they must first accomplish.

V. 37 *I will lay down my life for thy sake*] Matt. 26. 33. Luke 22. 33. He meant it now, and at last did it: but this example reacheth us, not to presume on our own strength: seeing that God onely giveth constancy in good, and many times permitteth us to strong tentations to shew us our own weakness, and to correct our overdaring confidence in our selves.

V. 38. *The Cocke shall not crow, &c.*] See Matt. 26. 34. and Luke 22. 34.

CHAP. XIIII.

Verse 1. BE *troubled*] So verse 27. Chap. 16. 1. which he speaketh, not commanding or approving any *stoical apathy*, as if he would have men put off natural affections, and to be troubled at nothing; but forbidding dejection of mind, and diffidence in afflictions proceeding of unbelief.

believe in me also] In me whom God hath appointed to be your peace and reconciliation: they were now to encounter strong tentations, therefore he armeth them with consolations, lest the novelty and suddennesse of unexpected trials should overcome them.

V. 2. *many mansions*] This whole speech being Metaphorical, the meaning is, there is place in the kingdom of Heaven for all the Elect; (which are many) according to their several degrees of glory assigned them. See on Luke 16. 9. Dan. 12. 3. 1 Corinthians, 15. 41. 42.

V. 3. *I will come again*] At the latter day, Acts 1 11. Acts 3. 21. Acts 17. 31. Gr. πάλιν ἔρχομαι, *I come again*: it is a present for the future; as certain, as if it already were: this may either import the death of every particular, or the universal judgement of all; either of them being instant and most certain; the sence is, though I goe from you for a little time: I will neither desert you nor be unmindful of you in these things which shall concern Gods glory, and your salvation, I will ever hear you, and timely relieve you.

V. 4. *Whither I goe ye know*] By these often repetitions of his going hence; he intimateth, that his death should be only a recess and with-drawing out of this world for a time, into the presence of God in Heaven, that we may resolve how we must follow him our Head, and whither: this way he saith, they knowe, because he had declared to them, that by death, he must enter into his glory.

V. 5. *We know not whither thou goest*] That is, but imperfectly knowe; for they did not yet well understand, nor remember what he had taught them.

V. 6. *I am the way*] ἡ ὁδὸς, that way, by which only man can enter into eternal blessednesse, Acts 4. 12. *Cyril. cat.* 10. readeth ἡ ὁδὸς

ἡ θύρα, the door, as John 10. 7. to the same sence: as *Cyril. Alexandr.* here saith, ἀναγκαῖον πάλιν ἡμᾶς ἐν ἑαυτῷ, *we have all in him*, He only is that way which leadeth to Heaven; the truth prefigured by all the legal Ceremonies, as chap. 1.17. the life; the Authour and giver of Eternal life, as chap. 11. 25.

V. 7. *from henceforth*] See c. 13. 19. Gr. ἀπ' ἄρτι, hereafter, after the Holy Ghost the Comforter shall come and *teach you all things*, —— v. 26.

have seen him] By seeing the Father, He here meaneth, knowing him in Christ: no man hath seen, or can see his Essence: but he that believeth hath seen his mercy.

V. 8. *Shew us the Father*] Shew us him, as he was revealed to the Prophets, τοῖς σωματικοῖς ὀφθαλμοῖς (as *Theophylact.* expresseth it) to our bodily eyes.

V. 9. *Have I been so long with you, &c.*] He taxeth their ignorance, who conceived that the knowledge of God was, or could be by sence: knowy you not me? vvho I am by nature? and vvhence I am? that I am One in Essence, and Eternall substance vvith the Father. See Chapter 10. 38. See also Chapter 12.45.

V. 10. *I am in the Father, and the Father in me*] For the fulness of the Deity remaineth in Christ, Colos. 1. 19. and 2. 9. See *Fulgent. ad Monim. lib.* 3. (*paulo ante finem*) and *Augustin. Paulina ep.* 112. *cap.* 4. *fine.* The Son is in the Father (saith *Athanasius lo.* 1. *Contr. Ar. orat.* 3. ὡς τὸ ἀπαύγασμα ἐν τῇ φάτι, *as the splendor in light*: truly in an incomprehensible manner: for Christs Divine generation, as *Fulgentius* well saith, *objecit. Ar. discoss. incomprehensibilis est, ignorabilis non est*: *it such as none can declare, nor any be ignorant of.*

not of my self] Not of my self as man, not so of my self, as if the same were not of my Father; whatsoever I speak to you, as man to man, God speaketh to you by me, Hebr. 1.2.

he doth the works] The miracles which ye have seen me do, are all wrought by divine power, not humane.

V. 11. *for the works sake*] If the infallibility of my words prevail not with you, let the excellency of my works and miracles which you have seen me do (workes exceeding all power of the creature) perswade you to believe that I am in the Father, and the Father in me; in him *dwelleth all the fulness of the God-head*, —— Col. 2. 9.

V. 12. *Shall he do also*] He exhorteth them not to be offended at his passion, for as much as this power of doing miracles shall be derived to themselves also, whereby it shall appear that he which suffered in the infirmity of his assumed humanity, is also truly God, who alone could give such power to men.

and greater workes than these] He seemeth to mean hereby the conversion of men to the Faith by their preaching the Gospel, as Acts 2. 41, &c.

because I go unto my Father] Because going up unto the right hand of my Father, I will send the Holy Ghost upon you, by whose power you shall preach, and do miracles to the conversion of men to God, and their salvation: See Ephes, 4.8. Psalm 68.18.

V. 13. *whatsoever ye shall aske in my Name*] See Matth. 7. 7. 1 John 5.14. and Chap. 16. 23. if it be according to the Will of God, I will do it for you; for the Father hath committed all Power unto me, Matt. 28.18.

V. 14. *in my Name*] Through my Mediation; for my merit sake.

I will doe it] I will heare and grant your requests, which are to Gods Glory: I who am coequal with the Father will doe it for you.

V. 15. *If ye love me, keep my Commandments*] As if he said, sorrow, and sad dejected countenances at the knowledge of my departure hence, are not the Arguments of love which I require of you, but Faith and Obedience: love indeed cannot be fruitless; but *probatio dilectionis exhibitio est operis, Greg. hom.* 30. *the proof of love is in the exhibition of the worke*: obedience to Christ sheweth how men love him. See verse 21.

V. 16. *another Comforter*] Because they could not be without much trouble in an impious world; he promiseth to send the Holy Ghost to comfort them, and remain with them to supply his bodily absence, wherein He comforted them during his abode with them in the world.

V. 17. *Spirit of Truth*] Who is truth, because very God, inspiring his with knowledge of the Truth, and giving them sweet and comfortable tasts of the graces of Sanctification; thus dwelleth he in them; concerning this it is written, 1 John 2. 27. *the anointing which ye have received of him, abideth in you*, &c. See Galat. 2. 20.

V. 18. *I will not leave you comfortless*] Or Orphans, as forsaken Orphans, who have none to take care of them; but will come again to you after my resurrection, shewing my self to confirm your faith; but specially by inspiring you with the admirable gifts of the Holy Spirit.

V. *yet a little while &c.*] A few houres; for his death drew near: and after that, he would not be seen of any, but his elect witnesses, to whom he shewed himself alive from the dead according to the Scriptures, and whereas they might possibly feare, that they must now die with him, He faith, *ye shall live also*; to be my witnesses; and ye shall believe, and live in me Eternally.

V. 20. *and you in me*] As ye are lively members of my Church, my Body of which I am the Head, Colloss. 1. 18. 24. Romans 12. 5. to whom I communicate Grace and Life, Ephesians 1. 22. Ephes. 4. 16.

V. 21. *is he that loveth me*] See on verse 15.

I will love him] Not that he did not first love that man, to whom he gives an heart to love him and keep his Commandements; but *ad hoc diligam, ut manifestem*; I will so love, as that I will manifest the same in happy effects, *Prosper.* now He loveth us, to give us Faith and Obedience; but in the life to come he will love us in rewarding us: *prorsus donum est Dei, diligere Deum: ipse ut diligeretur dedit, qui non dilectus, dilexit*: *it is altogether the gift of God, that we love God; He gave us hearts to love him, who when we loved him not, loved us*: see Romans, 5. 5, 7, 8, 10.

and will manifest my [self unto him] Chapter, 1. 17. understand this of a Spiritual Exhibition of himself, not to a bodily presence, *ad hoc diligam, ut manifestem, Augustine tract.* 75. *I will so love him as to manifest my self to him.* He now loveth us to give us faith *to believe*, then he will love us so as that we may see him, and in seeing receive the reward of Faith: now we love in believing that which we see not, but then we shall love in seeing that which we now believe.

V. 22. *not Iscariot*] Not the Traytour *Judas*, but the same who was called *Lebbeus* or *Thaddeus*: Matthew, 10. 3. See hereof, *Jo. Drusius ad Vet. N. T. Com.* 1. *Thaddeus & ibid. Lebbaus.*

V. 23. *He will keep my words*] He will obey me: to him will we come, as to our sanctified Temple: and bring with us the inestimable treasures of godlynesse, and true and lasting consolation; we loved him from Eternity, and in due time inspired him with the Spirit of Regeneration, Faith, Hope, Charity, Obedience, and we will come unto him in season when we have begun this worke of Grace and Mercy, by a multiplication of all Spiritual gifts, giving him a comfortable perseverance therein; unto Eternitie.

V. 24. *is not mine*] Not mine as man: it is his that sent me, that is, Gods Word. See Chapter, 6. 38. and Chap. 7. 16. and verse 10.

V. 25. *being yet present with you*] I have spoken these things to your outward ears, and though you perceive not the fruit thereof as yet, you must expect a better increase, when the Holy Ghost the Comforter shall speak to your hearts and understandings, after my ascension into Heaven.

V. 26. *the Comforter*] c. 15. 26. παράκλητος, or the Advocate. So Christ is called παράκλητος, 1 John 2. 1. See Rom. 8. 26. they were called *Advocates*, παράκλητοι, who were called or retained to speak or plead for them who had enditements against them, or otherwise, were impleaded in any Court of Judicature, One entreated to favour another in judgement: an intercessour, *Philo, de vit. Mos. l.* 3. See *Ulpian. l.* 3. *D. de prævar. Joh. Drusius prælect. l.* 4. *John* 14. 16.

he shall teach you all things,] He is that good Sanctifier of his Church, καὶ βοηθός, καὶ διδάσκαλος —— the Helper and Teacher of his, *Cyril. c.* 16. *if he teach not within, Doloris lingua exterius in vacuum laborat, the Teachers tongue laboureth externally in vain.* We all hear one voice of a Preacher, but what different apprehensions, affections, and resolutions of and concerning the same we have? the Word is one and the same, but in some it proveth a savour of death, in others a savour of life unto life: the difference is, as this, *Magister interior, inward Master* teacheth some, and leaveth others to their own obstinacy, and blindenesse, to pervert all they hear to their own destruction, 2 Peter 3. 16.

whatsoever I have said unto you] For there is but one Truth, which Christ taught, and the Holy Ghost remembered them, of, and opened unto them, οὐ γὰρ ἄλλας χρεῖαν διδάγματα, καὶ ἄλλα ἀρὶ πνεύματος, *The Doctrine of Christ, and the Holy Ghost, are not divers, but one and the same Truth of God. Cyril. qu.* 5.

Vs 27. *my Peace I give unto you*] He yet continueth in the same Argument of Consolation; according to the custome of Friends departing, taking a solemne leave, giving charge, and wishing all prosperity and happy successe; all which the Hebrewes comprehended in שָׁלוֹם *shalom*, Genesis 43. 26. 2 Chronicles, 15. 5. Exodus, 4. 18, &c. but Christ here intimateth a Peace, which the World can neither give, nor take away, *Peace* with God, *Peace* of Conscience, and true comfort and Happinesse in Christ.

V. 28. *if ye loved me you would rejoyce*] They loved him, but their love was not yet well enformed concerning the issue of those things: because there was a dangerous mixture of self-love with their love to *Christ*, so were they most sorry for their own secular loss, in Christs departure from them, who still dreamed of a temporal kingdom of *Christ*

greater than I] Understand this, not of the Deity (for so he is equal with God the Father) but as, to the office of a Mediatour, he took on him the form of a servant, Phil. 2. 7. *Minor natus, non minoratus*,

tus, Iesse born, not lessened in his birth, the Deity continuing one and the same, *Homo sollicit fallus & permanens Deus, becoming man, but continuing God.* See *Fulgentius de F. orthodox. Alex. Alexandr. init. Concil. Nicen. Bin. concil. com.* 1. *Hilar. de trin.* l. 9. *Greg. Nazianzen. orat.* 4. *Basil, contr. Eunom.* l. 1. *Augustin.* l. 2, *de tradit. August. ep.* 66. *Maximo.* he saith this in respect of that nature, *quam nec exinanitus amisit* —— *which he lost not in his state of humiliation: Homo enim assumpus est à Deo, non in homine consumptus est Deus: ib. Aug. God assumed the Manhood, but the Manhood lessened not the Godhead.*

V. 29, *that ye might believe*] That is, increase in faith, and be affured, that I am indeed the Son of the living God, and Saviour of the elect (as *Augustine* expresseth it) *Qui potuit hoc facere cum prædixisset, & prædixere, antequam hoc faceret, who could do it when he had said it, and foretell it before he did it.* See c. 13. 19.

V. 30. *prince of this world*] The devil: as c. 12. 31. He will stir up all the malignity of wicked men against me. See Luke 22. 53. he will now in his last charge and onset muster up all his forces against me, and here again is a present put for a future, cometh, that is, vvill very shortly come: as vvith many mischievous and malignant spirits vvith him, so vvith Judas, his guard, and the high Priests servants, instigated by him, to destroy me; therein secure that he shall be conquerer; but herein deceived, that I shall destroy him and his vworks, not by force of armes, but by suffering, and dying for the redempton of the elect.

and hath nothing in me] *Nihil juris in me*, no right nor power: that is, he shall not have his will in me, because he cannot tempt me to sin, though according to the holy will of my Father, I subject my self to death for mans redemption.

V. 31. *but that the world may know*] As if he faid, power is permitted to Satan and his accomplices to persecute me to death, that dying for mans redemption, the world may see the obedience and love I bear to the Father, who hath thus determined.

arise let us go hence] They were yet sitting at table; now he hasteneth to meet and encounter with his passion: let us go to the place where the Prince of darknesse hath prepared his armed troops to take and destroy me. See Mat. 26. 46. Thus appeared his love to God the Father, whom he willingly obeyed to death, and to all the elect for whom he died.

CHAP. XV.

Verse 1. I *Am the true vine*] By these manner of speeches he teacheth, that being by the Father spiritually implanted into Christ, we have life by faith in him; and bring forth fruits of good works by vertue of his Spirit working in us; whereas we are by nature barren and unfruitful. Probably these speeches were occasioned by their passing through or by some vineyard; his usual manner being to take occasions of leading his hearers from the sight of things temporal, to the consideration of the spiritual. See c. 4. 10. 32. 35. c. 6. 27. &c. By true Vine he meaneth here, the most excellent, that which beareth fruit for the elect of the whole World, at all seasons, in all ages.

V. 2. *every branch in me that beareth not fruit*] Every one in my Church, (into which they are implanted by baptisme, Rom. 6. 3, 5. & 11. 17, 20.) that beareth not good fruit, he pruneth off, an unprofitable and dead branch, Mat. 3 10. and 15. 13. to shew that the regenerate have need of continual assistance and culture, without which they can do no good; he enlargeth his allegory, to shew Gods care of his vineyard, the Church (Isai 5. 1. &c.) in pruning and co refting, to make it more fruitful: but for afflictions, men would grow high and barren; the mindes of men are commonly luxuriant and barren in prosperity.

V. 3. *now ye*] Chap. 13. 10. lest they should be terrified by any fear, in the apprehension of their own infirmities and failings in tentations, as if they therefore were to be reputed unfruitfull branches appointed to be cut off and cast into the fire, he comforteth them with the assurance of their being cleansed from their sins, *ye are already clean.* So the Syriack interpreteth this אִדֵּן, by רְדָן *jam nunc*, or *hucusque, already, thus farre*; it only remaineth that ye persevere.

are clean] Sanctified by my Spirit, See 1 Cor. 6. 11. 1 Joh. 1. 7.

word which I have spoken unto you] Being accompanied by the power of my Spirit (See chap. 17. 17. Ephes. 5. 26. 1 Pet. 1. 22.) he meaneth the word of the Gospel, which they all beleeved, *Judas* excepted, chap. 13 11.

V. 4. *abide in me, and I in you*] Perseverance is a condition of salvation, Col. 1. 23. Mat. 24. 13. *Ab arbore frange ramum, fractus germinare non poterit, break a bough from the tree, that which is broken off cannot bud forth, Cyprian. tr.* 3. *de simpl. prælat.* Out of Christ there is no life of grace, no salvation. *Nec perveniet ad Christi præmia, qui relinquit Ecclesiam Christi, neither shall he come to the rewards of Christ, who leaveth the Church of Christ*: so dangerous is the state of a separatist.

V. 5. *without me ye do nothing*] Or *severed from me*, ye can do no good: members divided from the head cannot live. Ye can do nothing truly good, but by me. See Hosea 14. 8. Phil. 2. 13. Are ye afraid of taking away Free-will? *Operante—spiritu Dei juvatur arbitrium, non auferitur: & hoc agit gratia ut voluntas peccato corrupta—non remaneat in languoribus suis, sed per opem misericordis medici curata revalescat, &c. Ambros. l.* 10. *ep.* 84. *The Spirit of God working the will is helped, not taken away: and grace worketh so, that the will corrupted by sin—remaineth not in its sicknesse, but by the assistance of the merciful Physician, being cured growth well again.* To the like purpose faith *Prosper, contr. collat.* on that Mat. 16. *Blessed art thou Simon son of Jona. for flesh and blood hath not revealed this unto thee, but my Father which is in Heaven. Hac regula nulli hominum aufertur voluntas: quia virtus gratiæ non hoc in voluntatibus operatur ut non sint; sed ut ex malis bona, &c. This rule taketh not away any mans will; because the power of grace doth not work this in wills, that they should no more be, but that they should become good of evill; of unfaithfull, faithful; and that they who were of themselves darknesse, should become light in the Lord; that that which was dead, might be quickned, &c.*

V. 6. *he is cast forth*] Out of the vineyard, as a branch cut off, &c. fit for nothing but the fire. See Mat. 3. 10. Ezek. 15. 2, 3, 4, &c. Here also appeareth the great danger of separation from Christ: there can be nothing but Hell and damnation out of him. See on verse 4.

V. 7. *my words abide in you*] If you continue grounded and established in my doctrine.

ye shall aske what ye will, &c.] α'τήσασθε, that is, you may freely ask any thing according to Gods will.

V. 8. *herein is my Father glorified*] See 5. 16. Phil. 1 11. Eph. 1. 12. Good works declare men the Sons of God; as the fruits shew the tree, as the effect the cause.

V. 9. *as the Father loveth me, &c.*] As the Father loveth the Son and communicateth all good to him, sustainech him in his sufferings, and deliveretb him from death; so doth Christ love all his; which is a singular ground of comfort to all those who love God: for first none can love him, but those whom he first loveth, 1 John 4. 19. Secondly, it is most certain, that the Fathers love to the Son, Christ, is eternal, and therefore unchangeable (he not only having love, as the creature in some weak measure may, but is, love, 1 Joh. 4. 8. it is no accident, but his unchangeable essence for *quicquid est in Deo, Deus est*) now Christ so loving us as his Father loveth him, if we can be assured that he ever loved us, which by our love to him we may, we may be confident with *Paul*, Rom. 8. 38, 39. that no creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord, because no creature can be able to separate Christ from the love of his Father.

so have I loved you] I have loved you to the death. See 1 John 3. 16. giving my self for you. Ephes. 5. 2. greater love can no man shew, verse 13.

continue ye in my love] Only this have I required for all my love to you, that you constantly love me. See Deut. 6. 5. & 10. 12. But how shall we continue in the love of Christ, who neither have any ability in our selves to do any good, nor constancy to persevere in that we are moved to? he faid verse 7. ask what ye will, &c. Whereas we must needs feel a want of the grace of perseverance; we ought to beg it of him, who only can give us to do than which he commandeth us. If any enquire concerning the rule, it followeth in the next verse.

V. 10. *if ye keep my commandments*] 1 John 2. 5. Specially that which he nameth verse 12. We can never love God if we love not our neighbours also. See 1 John 4. 20. Keeping Christs Commandments, importeth a remembring them and laying them up in faithful memories, with resolution to do them.

V. 11. *that my joy may remain in you*] That is, the joy and comfort which ye conceive in me your Mediatour and Redeemer. See Rom. 14. 17.

V. 12. *this is my commandement*] Chap. 13, 34. 1 Thes. 4. 9. 1 John 3. 11. This is the summe of the second Table, and the mark by which Christ vvill own his Disciples. Without this all gifts are vain. See Mat. 22. 37. chap. 13. 35. 1 Cor. 13. 1, &c. This is the end of the Commandment, 1 Tim. 1. 5.

V. 13. *greater love*] A man vvill rather lose his riches, and all that he hath, than his life; better, (said the Philosopher, vvhen he cast his merchandize over-board in a storm) that these should perish for us, than vvish us: vvhen a man therefore layeth down his life for his friend, it appeareth that he loved him better than any thing he had in this vvorld.

V. 14. *ye are my friends if, &c.*] This was *Abrahams* great priviledge, James 2. 23. But here is the condition of Gods holding friendship with us, if we do what he commandeth: principally if we love one another. See verse 17. 1 John 3. 16. For sinnes cometh the wrath of God upon the children of disobedience, Ephes. 5. 6. The just God can have no peace nor amity with wilful contemners of his holy Commandements; and the chief end and ground of all the Commandements is love to God and Man. See on verse 12. and 1 Tim. 1. 5.

V. 15. *all things that I have heard of the Father*] all things necessary to salvation, See 2 Tim 3. 15.

V. 16. *ye have not chosen me*] He setteth of his love in the freedom thereof; it is began not from any merit of theirs lest they should be proud. *Misericordia ejus præveniet eos secundum gratiam non secundum debitum; Augustine de praedest. sanct. lib.* 1. *cap.* 17. His mercy prevented them according to (his) *grace, not* (their) *merit*,

merit, or) debt. Elegit ergo Deus fideles, sed ut sint, non quia jam erant; ibid. Augustine. God therefore ehose the faithful, but that they might be such; not because they were already such Gods love is eternal, and therefore can have no cause but it self: For as *Augustine* saith, *Non est gratia, si praecesserint merita; it is not grace (but debt) if merits proceed it.* See Rom.4.4. God made man at the beginning, not because he had any need of man or his service; but as *Irenaeus, lib.4. cap.* 28. saith well, *Ut haberet in quem collocaret sua beneficia, that he might have one on whom he might conferre his benefits; and therefore doth he require mans service, that because he is good and merciful, he might do good to them who persevere in his service*, saith the same.

that ye should bring forth fruit] This is true in two senses. First, that election is the cause of our fruits of sanctification, See Rom. 8. 30. 2 Pet. 1. 10. and these fruits shall remain to eternity, Psal. 1. 3. Mat. 25. 34. &c. Rev. 14. 13. Secondly, that the Disciples should go forth, and their preaching should have fruit and successe to the conversion of the Gentiles, and that the Church so planted by them should continue to the worlds end, in spight of all her enemies; the persecutions and all the machinations of Satan, because God giveth the increase, 1 Cor.3.7.

whatsoever ye shall ask] Here he layeth down a singular encouragement to Ministers, in that they shall have free access to the Father to beg and obtain whatsoever they have need of in their ministery: there are indeed ever many lets, and enemies to our preaching the Gospel, whose assaults we are no ways able to bear, except the power and providence of God sustain us; therefore he saith in effect, though you are unsufficient, the Father will not be wanting to you.

V. 17. *that ye love one another*] This he saith most seasonably to admonish the Ministers of the Gospel to mutuall love and concord: if there be strife of tongues, they must needs build to confusion: they ought to love the rather, because the world will ever hate them who love the truth. Love is the fulfilling of the law, no pretence will serve to the breach of this precept, seeing God hath commanded mutual love: thou wilt say, he is evill; and what art thou who hateth thy brother? thou sayest thou hatest the evill only? but malice is a false *medium*, making that seem evill which God accepteth as good: but indeed, as *Augustine* said to *Macedonius, ep. 54. Omnes odit, qui malos odit: he hateth all, who hateth the evill*, seeing all men sin. But therefore *Diligendi sunt mali, ut non sint mali: we must love the evill that they may not continue evill*, as we love the sick to make them well.

V. 18. *If the world hate you*] That is, if the wicked hate you, as chap.14. 19. for such only hate Christ and good men. Having admonished his disciples that they should abide in him, and love one another, he now sheweth them what they shall find contrary hereto, to wit an impious world, to draw them away from Christ, and from unity one with another, against which he fortifieth them in the following words.

ye know that, &c.] γινώσκετε, Know ye, or consider ye; that you may be comforted in that therein you do but share with me in my sufferings.

V. 19. *therefore the world hateth you*] The wicked of the world (guided by the malicious spirit of Satan) hate the elect, for Gods favours bestowed on them. See Genes. 4. 4, 5. 1 John 3. 12. And because the image of God appeareth in their faith and sanctimony of life and conversation: he seemeth to correct others who dissenteth from them in judgement or practice: they think it strange that *you run not with them to the same excesse of riot, speaking even of you*: 1 Pet.4 4. the Phylosopher noted this impious quality of the heathenish world, in the example of *Aristides* hated, only because, *prater modum justus erat*, he was more just than other men.

V.20. *the servant is not greater, &c.*] Mat.10.24. chap.13.16.

if they have kept my saying] That is, seeing they have not believed and obeyed my saying, but contemned it, it must not seem strange to you that they will also contemn and disobey your words. By this he will strengthen them against despaire of successe in their preaching, by his own example, be not out of heart when you perceive your auditours neglect and disrespect of the word you preach: all have not faith, and of rebellious *Israel* the Apostle saith, Hebr. 4. 2. *The word preached did not profit them, not being mixed with faith, in them that heard it, and the same faith*, 2 Cor.4.3.4. *if our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which beleeve not, &c.*

V. 21. *because they know not him that sent me*] They know not, or for malice will not acknowledge that which you preach to be the word of God. See Jer 43. 2. & 44.16. Ignorance of God is the cause of the persecution of his Ministers.

V. 22. *if I had not come*] If I had not come unto the Jews according to the word of the Prophets concerning me.

they had not had sin] Either not so much sin, if they had not despised so clear light, and a truth so confirmed, as v. 24. or they should still have seemed innocent, if I had not discovered their hypocrisie. See chap.9 41. And truly, *Minor erat culpa, ubi erat culpae ignorantia, Ambrose l 9. ep. 71. there was lesse fault, where there was no knowledge of a fault*, See Luke 12. 48. & Mat. 10. 15. But they that sin against knowledge, have no cloak or excuse for their sin.

V. 23. *hateth my Father*] For they are one God, and one truth, so that he that hateth one, hateth both.

V. 24. *not had sin*] Not so much sin: the more men sin against a convicted conscience, the greater and more desperate is their sin. See on verse 22.

V. 25. *written in their law*] Psal.35. 19. See chap.10. 34.

they hated me without a cause] Undeservedly: for he did all things well, good to all, harm to none; so *Davids* enemies hated him, Psal.15.19. חנם *chinnam 70. δεμισήσαν με δωρεὰν*, freely; that is, without any of my offence given them, hating me. So *Jonathan* said to his father King *Saul*, 1 Sam.19.5. why shouldest thou sin against innocent blood חנם, δωρεὰν undeservedly.

V. 26. *when the comforter is come*] chap.14.26. Luke 24.49.

whom I will send] So the holy Ghost is said to be sent of the Father (chap. 14.26.) and the Son, of the Father and holy Ghost, Isai 61.1. Luke 4.18. not by change of place, but *ille missionis nomine, under that name of mission*, we must understand, *opus manifestationis indulta, the work of manifestation indulged*, as *Fulgentius* speaketh, *de miss. sp. S. ad Monim. l. 2.* and as *Greg. hom. 26. in Evang.* saith well, *ejus missio, ipsa processio est, his mission, is his proceeding of the Father and the Son*, he is coequall, consubstantial, coeternal with the Father and the Son: for as *Aug. de temp. serm.* 184. saith, in *the holy Trinity is nothing, minus aut majus, lesser or greater*. He came down on his Apostles, in several gifts (as the same saith, *serm*, 185.) *velut imber sanctificationis illapsus*-falling *as it were a shower of sanctification*. How great, how unspeakable is the goodnesse of our Redeemer? *Hominem portavit ad coelum, & Deum misit ad terras: ib. He carried man to Heaven* (as in his ascending humanity) *and sent God* (the holy Ghost) *unto the earth*. See also *Hilar. de trin. l 8.*

V.27. *ye also bear witnesse*] You who were eye-witnesses, who have heard and seen the very same which the Spirit also testifieth, Acts 1. 8. 21,22. & 5.32. 1 John 1. 1,2,3.

CHAP. XVI.

Verse 1, *Should not be offended*] σκανδαλισθῆτε, cometh of σκάζω, to halt; σκάνδαλον, of the same is a stumbling block, or stone in the way, at which, suddenly striking the foot we fall or stumble. See Rom.14. 13. 1 Pet. 2. 8. In both which places it is interpreted by πρόσκομμα, *offendiculum*; of προσκόπτω, *impingo*, to dash ones foot against something in the way. Here Christ telleth them before hand, what troubles they must look for in preaching the Gospel, least stumbling at that which they expected not; they might fall from their patience, hope in, and profession of Christ; flesh and blood (ever too indulgent to it self) being apt to suggest to them in their persecutions and continual troubles, that God favoured not the preaching and doctrine of the Gospel, which all the world disliked and persecuted, and for which such grievous things were inflicted on the preachers and professors thereof: therefore Christ fore-armeth them by fore-warning them what they must expect: for that which suddenly falleth upon one, may trouble a great and constant mind, but that which is foreseen and expected, is more easily born, as *Cyril* noteth. But herein is a singular argument of the truth and sincerity of Christian Religion; that it could ever take root, and so many generations, according to the word of Christ. Mat. 16. 19. in spight of the gates of Hell, and powers of darknesse, it yet flourisheth; though it hath been so constantly persecuted in all times and places; and seeing that Christ, at the first proposal thereof, never allured any one Disciple to follow him by promise of honours, pleasures, secular gains, or any thing which flesh and blood liketh; but on the contrary told them plainly, as here, so, many other times, that they must expect persecutions, malice of all the world, loss of goods, and life it self for professing the same: He that on these terms and conditions is a resolved Christian, must, by the Spirit of truth, be assertained of the truth of his religion, otherwise he would never suffer such things for the profession thereof; the very spectatours of the Martyrs sufferings (when they have been them torne with sundry torments, & under the tired hands of their tormentors, hold an invincible patience) have thought, as the truth is, that neither the constant of so many, nor the perseverance of dying men could be vain, *nec ipsam patientiam, sine Deo, cruciatus tantos posse superare, Lactant. lib.5. cap.13. neither that patience it self, without God, could overcome such great torments*: hence came it, that the blood of the Martyrs was the seed of the gospel.

V. 2. *put you out of the synagogues*] Excommunicate you. See Chap. 9, 22.

whosoever killeth you will think] They shall in their blinde zeal think you such pernicious and evill men, that you are worthy to die, as was commanded concerning the idolaters, Exod.32.27. and blasphemers, Leviticus 24. 16. See Acts 22.22.

V. 3. *because they have not known the Father*] See chap. 15.21. ignorance of God, is the cause of persecuters rage: so unhappy a mother of devotion is ignorance, this made them persecute Christ in his sacred person, Acts 3. 17. and in his servants, Acts 9 5. 1 Tim. 1. 13.

V. 4. *I said unto you at the beginning*] He would not at first so expressely

expressely tell them of all these things which they must suffer, but considered their weaknesse: and indeed while he was with them, the rage of the adversaries fell upon him; but after his ascension, when Satan could no more reach him, he stirred up all the fury of wicked men against the professors of the truth of Christ: it was therefore needfull, both that now before his departure; they should be forewarned of their dangers; and after his ascension, that they should be armed with a greater measure of the holy Ghost, as to instruct them in all truth, so to confirm them in their professing and preaching the same, which was also done accordingly.

because I was with you] He speaketh as if he were not now with them, because he was upon his departure from them. And we may hence learn, that as Christ not at once declares all the mysteries of eternall life and salvation unto his hearers, but accommodateth his doctrine to their capacities, (as verse 12. 1 Cor. 3. 1, 2. Hebr. 5. 11,12.) so doth he in due time and measure instruct them therein, that the beleevers may be faved.

V. 5. *and none of you asketh me*] This is not simply to be understood, for *Peter* asked it, Chap. 13. 36. but he greatly reproveth their negligence, for that they no more cared to be further enformed what should be the effect of his departure.

V. 6. *sorrow hath filled your hearts*] Because I tell you now of my departure, and your afflictions to come: whereas if you would have diligently enquired concerning the end of these things, you should have found matter of rejoycing in the assurance of my glory, and the accomplishment of your redemption therein.

V. 7. *it is expedient for you*] It shall make for your advantage. Such are the works of Gods power and unsearchable counsel, whereby he bringeth light out of darknesse, good out of evill; and comfort out of sorrow: so he giveth them his peace in the world: malice, and spiritual joy of the holy Ghost in the bitter sorrows and afflictions of flesh and blood: so he advantageth them in manifesting to themselves, and the world, their righteousnesse, by permitting them to be condemned of the world for malefactours: so he giveth them life, by permitting them, to death: so tryeth he the elect, and blindeth the carnal hearted.

if I go not away, the Comforter, &c.] Could he not have given the holy Ghost being present with them? Yes, but God had otherwise determined to confirm the truth of the Gospel, by the manifest graces of the holy Ghost, and them therein, who were now to be weaned from the desire of Christs bodily presence, and to awaked out of their dream of a temporal and worldly kingdom of Christ. See 2 Cor. 5. 16.

V. 8. *he will reprove the world of sin*] ἐλέγξει, he will not only accuse but also convince the world of sin, by such evident and concluding arguments, as that *πᾶσαν ἀπολογίαν αὐτῶν ἐκκόψει, Chrysost. hom 77 he shall take from them all excuse*, he shall convince their obstinacy and unbelief, by the power of truth making it clearly appear, that I am the Christ. See Acts 2. 37.

V. 9. *of sin*] Of unbeleef: See chap.15. 22, 24. However the world and secure sinners think themselves free from the guilt of sin and the just punishment thereto due, yet when by the light of Gods spirit they shall understand their own condition under the burden of original sin, derived to them from *Adam*, and their many actual, contracted by their own wilful disobedience, they shall to be convinced of sin, as that they shall groan under the burden thereof as unsupportable, untill they by faith can lay hold on Christ for their peace with, and justification before, God. See Rom 8, 23. Rom. 7. 23, 24, 25. Rom. 5. 1. thus shall the light of the holy Ghost reprove the world of sin, thereby moving the consciences of the elect to faith and repentance, and terrifying the hearts of the reprobates, who can neither find peace to their souls under the curse of the law, nor beleeve in Christ that they might be delivered from it.

because they beleeve not] And therefore are still lyable to the power and curse of the law against sinners, so long as they continue in unbeleef, being not made free by the Son, who only freely justifieth sinners. See chap. 8. 34, 35, 36. Rom. 3. 19. 24. & 5. 1, &c.

V. 10. *of righteousnesse*] Not the worlds, but Christs: because they contemned the true righteousnesse of God in Christ (1 Cor. 1. 30.) whom they blasphemed, and condemned as a malefactour: hereof their consciences shall be convinced, when they shall perceive the gospel confirmed, by the admirable power of the holy Ghost, evidently working by the Apostles.

V. 11. *of judgement*] Because they condemned him whom God the Father justified (which was not his injustice, but theirs) and appointed Judge of the living and the dead, Acts 17. 31. or my power of judicature exercised against Satan in part already, chap. 12. 31. Luke 10. 18, &c.

prince of this world] Satan; not that he is so; for God alone is king, and and his providence ruleth over every creature, but because he arrogateth to himself that high title (Luke 4.6.) lying to deceive, and because the wicked are permitted to his government, 2 Cor. 4. 4. of this see Acts 2. 22, &c. that they might perish through his delusions who received not the love of the truth that they might be saved. 2 Thes. 2 11. 12.

is judged] Shall presently be judged, that is, overcome, and his kingdome overthrown by Christs passion, and the preaching thereof. See Hebrews 2. 14. Luke 11. 21. & 10. 18.

V. 12. *I have yet many things to say unto you*] Thus he attemperateth to his hearers capacity: his doctrine distilleth like rain upon the herbs, (Deut.32. 1.) by little and little as the hearers can receive it to nourish them, not by Cataracts to drown them. See 1 Cor.3. 1. I have many deep mysteries, which you cannot now understand, or bear them without offence by reason of your weaknesse, but the holy Ghost will reveal them unto you: See John 6. 56. 60. 1 Cor. 3. 1. See on verse 4.

V. 13. *he will shew you things to come*] Concerning the kingdom of Christ, which they knew not till after his resurrection.

V. 14. *he shall receive of mine*] He shall shew you the same truth which I have spoken to you, opening the treasure of wisdom and sanctification, which are yet hid in me: he shall fill you with my spirit, and make you understand that which I have taught you, sealing you up to the redemption which I work for you, and assuring you of your interest in, and conjunction with, me.

V. 15. *all things that the Father hath are mine*] This he speaketh in the person of the Mediatour; because of his fulnesse we all receive, chap.1. 16, and herein sheweth the unity of essence in the holy Trinity, and community of power, wildom, sanctity, truth, eternity, glory, majesty, &c.

V. 16. *because I go to the Father*] See chap. 14, 18, 19. I passe by death and resurrection into the glory which I had, and have eternally with the Father; yet shall I be more spiritually with you than ever, because ye shall then have more experience of my spirit. See Mat. 28. 20.

V 17. *Then said some of his disciples*] Often had he mentioned his death, and going to the Father, yet understood they not; so deafe is flesh and blood to the doctrine of the crosse; and so blinde are we untill the Spirit of God illuminate us, 1 Corinth 2. 14.

V.18 *what is this that he saith*] What meaneth he hereby; they understood not, that he should so soon die, and so quickly rise again from the dead, the third day: therefore that same τὸ μικρὸν, *a little while*, was obscure and hard to them, untill this prophesie opened it self in the fulfilling thereof. There is in the regenerate in this life, so great a remainder of carnal reason and wildom, which is but spiritual blindnesse, as that they understand but in part (see Gal.4 17. 1 Cor. 13. 9.) even sometimes plain and easie things often taught them: as in this example appears he had often, and but lately acquainted them with his death, and suffering at *Jerusalem*, and his rising again the third day, yet they thought not that it had been so nigh, that he should that very night be apprehended, and slain the next day; they understood nothing of these things, *and this saying was hid from them, &c.* Luke 18 31,32,33,34.

V. 19. *that they were desirous to aske him*] They, like good auditours, are not offended at that they do not presently understand, but resolve to ask that they may learn: he as a gracious Saviour, preventeth their enquiry by a further explanation of himself.

V. 20. *ye shall weep, &c.*] Ye shall have sorrow and trouble of heart; when impiety and popular rage shall triumph: but you shall have a spiritual joy in receiving the holy Ghost; which shall take away, and make voyd secular and worldly sorrows (as *Aarons* serpent did the inchanters. Exo 7. 12.) so had they many sharp encounters, injuries, pressures, sorrows as Christ foretold them, Mat. 9. 15, &c.) but they rejoyced that they were counted worthy to suffer for the name of Christ: so are the saints advantaged in their sufferings. See Acts 5. 41. 2 Cor 4.16. 17, 18. Rom. 5. 3. when the Saints weep, the world shall rejoyce, but when all tears shall be wiped from their eyes, (Revel. 7. 17.) then *shall all the kindreds of the earth wail and mourn*, Mat.24. 30. Rev. 1.7. So do the saints and the world take their turns of sorrows and tears, as Gideons fleece and floor did of the dew. Judg. 6. 37, &c.

V. 21 *her hour is come*] The time of her travel appointed of God. This similitude often used in holy Scripture, importeth sodain fear and sorrow. Psal.48. 6. Jer. 6. 24. Jer.13. 21. & 22. 23. & 49 24 & 50. 43. Mich.4. 9,10 1 Thes. 5. 3 so should their dispersion, fear and sorrow be, but they should (and so did) rejoyce when the issue thereof, the resurrection, and ascension of Christ, the gifts and graces of the holy Ghost powred out upon them, and their admirable comfort in their faiths confirmation, as also in the conversion of the beleevers of Jewes and Gentiles to the faith, and their salvation by Christ.

V. 22. *I will see you again*] After my resurrection from the dead.

no man taketh from you] ἄρει, *taketh ἀφεῖ shall be able to take away*: Because Christ is their joy (faith *Augustine*) who shall die no more, but be to the fountain and authour of eternal joy. See 1 Pet. 1. 8. this joy is begun in this life, and completed in the life to come.

V. 23. *in that day ye shall aske me nothing*] When ye shall see me risen from the dead; ye shall not then enquire of me those things which you now doubt of; as chap.13. 36. & 14. 5. you shall be taught of the holy Ghost, and so understand these things, 1 John 2. 27. or ye shall not ask of me as now ye do.

V. 24. *ye asked nothing in my name*] Hitherto you have not grounded your requests to God through my mediation and intercession, which you shall now learn to do in my bodily absence. He [illegible] by he comforted them in assurance of his spiritual assistance to them in all their trials, which they should obtain in their faithful and earnest prayers unto God in his name and mediation onely; which they according to this word of Christ doing, had a comfortable experience of the performance of this his promise on their behalf; wherof see Acts 4. 24. 29,30, 31, 32. &c. this was probably an unusual manner of praying with the former saints before the coming of Christ; for the Apostles had not yet practised it after his manuduction to Israel, and their being so much instructed by and under his divine magistery, untill after his ascension into heaven; to wit, their praying to God through the name and mediation of Christ.

V. 25. *in proverbs*] Or *parables*, in similitudes, in dark sayings, but openly, as verse 29. & chap. 10. 24. & chap. 11. 10. Mark 8. 32.

no more speak unto you] I will henceforth clearly enlighten you.

V. 26. *Ye shall ask in my name*] Chap. 14. 13, 14. for my sake, through my mediation, and according to the will and promise of God: otherwise the name of Christ is but vainly pretended, *Nam si id quod non expedit petitur, non in nomine Jesu petitur pater, Gregor. in cap. 16. for if that which is not expedient is asked, the Father is not entreated in the name of Jesus.*

I say not unto you] Not that he will not mediate but to shew the readinesse of Gods love to hear the beleevers.

V. 27. *because ye have loved me*] This [illegible] *because*, here as Luke 7. 47. shweth a consequence not a cause of Gods love to beleevers See on Luke 7. 47. we love Christ, because God loved us first, which love of his can have no cause but in himself: our love to Christ is therefore a certain sign of Gods love to us.

V. 28. *I leave the world*] In respect of my bodily presence; but as his Deity left not heaven to come into the world by his incarnation; so neither left it the world by going to the Father in his assumption.

V. 29. *speakest no proverb*] No parable, or obscure thing; now we better perceive what thou meanest. They found in themselves some encrease of illumination, so that they could truly say Christs present words were not now such obscure riddles, but that they in some measure understood the scope and meaning thereof; but herein they yet failed, that they thought they were sufficiently enformed, or knew enough concerning his going to his father, with the effects thereof, much more clearly and evidently taught them after his ascension, and the coming of the holy Ghost upon them, as he had promised; when we know most, we must know that we are yet to learn, as God shall be pleased further to reveal himself unto us.

V. 30. *Now we are sure*] This they say as men fluctuant between fear and hope; therefore Christ presently telleth them of that effect of their faiths weaknesse which he foresaw, that is, their forsaking him, whom they here professe came from God, so insirm is the strongest faith, so inconstant the best resolutions.

V. 31. *Do ye now believe?*] This interrogation hath in it the significations both of pity and reproof of their too early confidence in themselves, as if he said, Ah poor soules! who seem to your selves thus strong in faith you know not how quickly you shall be scattered for fear. See verse 32.

V. 32. *Behold the hour cometh*] Mat. 26. 31. Mark 14. 27.

yet am I not alone] This also he addeth to confirm them against their tryal now at hand; as if he said, let not go your confidence in me, when you shall find your own infirmity in your forsaking me for fear, God will still be with me, when men desert me.

V. 33. *that in me ye might, &c.*] That trusting in me, ye may have peace of conscience, the surest armour against secular afflictions.

I have overcome the world] Christ his victory is our victory. See 1 John 4. 4. neither the world, Satan, sinne, death, nor any creature could overcome him; so neither shall they us, Rom. 8. 37 &c. though we must through many afflictions enter into the kingdom of heaven, Acts 4. 22. (for as *Jerom lib. 2. ep. 19.* saith *qui sanctorum sine certamine coronatus est? which of all the Saints hath been crowned without a conflict?*) yet herein is our comfort and assurance, we have overcome the world, because Christ hath overcome it: this is the victory of our faith; we have overcome, though the fight be not yet done; because we are certaine of victory in Christ, who hath overcome for us, both the world and whatsoever is adverse to our salvation: the world may still afflict us and try us, to advantage us, not finally to hurt us, because we are in Christ by faith. See 1 John 5. 4. Rom. 8. 1.

CHAP. XVII.

Verse 1. THe houre is come] This he saith, because through Christ were manifested, by doctrine and miracles, power and great works; yet his spiritual kingdom, which after this, more clearly shined forth, was yet but obscure towards the world: now the hour which the Father had appointed was come.

glorifie thy Son] He prayeth for that he was assured of: assurance of the truth of Gods promises is the cause and ground of faithful prayer, 2 Cor. 4. 13. so we daily pray for remission of sins, because we are assured that they are remitted in Christ: God hath appointed that we shall attain through the merit and mediation of Christ, but the condition on our part to be performed is, that we ask like dutiful children, that he may give like a loving Father.

that thy Son may also glorifie thee] That I may glorifie thee in the afflictions which I shall suffer for the elect, that men may know that I loved thee. *Euthym.*

V. 2. *as thou hast given him power*] Authority over all men, and all creatures.

V. 3. *the onely true God*] Not excluding himselfe and the holy Ghost; but in imating the whole Deity in the name of God.

V. 4. *I have glorified thee*] By Doctrine and miracles; by my whole life on earth: now therefore glorifie me in my death and resurrection, that thou mayest also therein be glorified. See chap. 5. 23.

V. 5. *with the glory which I had, &c.*] That the divine Majesty which I had from all eternity may now shine forth in the person of the Mediator; for the nature of the flesh was not yet glorified, and taken up to Gods right hand, as *Chrysstome* noteth: this glory was (towards the world) clouded for a time by the veil of his flesh, in the form of a servant, but nothing in himself lessened thereby.

V. 6. *unto the men*] To my disciples chosen out of the world, whom I have instructed. He preached to all the Jews publickly in their synagogues, and in the temple, as occasion served; even all that concerned their believing in, and salvation by him; but there were among them all, but a certain numoer of the elect who received that word, and beleeved to salvation.

thine they were] By eternal election. They were Gods, that is, the fathers, the sonnes, and the holy Ghosts, who gave and committed them to Christ as he was their redeemer, teacher, saviour, and mediatour; not alienating them by that donation; but more nearly uniting them to God by that mediation, whereby they become, θείας κοινωνοὶ φύσεως, *partakers of the divine nature.* God gave them to the magistery of Christ, that in the dayes of his flesh, and conversation with them, he might fully teach them those things, which they were, after his ascension into heaven, to teach all nations, that the elect among them might beleeve in him and be saved.

V. 7. *are of thee*] The elect beleeving know, that all that which they have in Christ is divine and heavenly, no invention or power of man, but the will and power of God to salvation to every one that beleeveth, Rom. 1. 16. See chap. 6. 69. 1 John 5. 20.

V. 8. *and have known*] Chap. 16. 27. for faith cannot be without knowledge. See chap. 9. 36. Romans, 10. 14. faith is the assent of the mind unto that it knoweth.

V. 9. *I pray for them*] specially for the Apostles designed to so great and dangerous a work as was their preaching the gospel to the obstinate Jews and Idolatrous Gentiles. I pray not for the reprobates of the world. Christ intercedeth for the elect only who receive his word to faith and obedience; he neither prayeth for, nor heareth their prayers who will not hear, and obey his word and ordinance, see Zech 7. 11-13. Isai 1. 15.

V. 10. *thine are mine*] For God the Father made him Heir of all things, Heb. 1. 2. this he saith to give them assurance that the Father heard him; as if he had said, I commend none unto thee, but those whom thou gavest me, and still ownest for thine.

I am glorified in them] As in their beleeving and sanctification, so in that they shall preach my triumphs over sin, the crosse, death, and hell, to all the world, out of which beleevers shall continually be gathered.

V. 11. *I am no more in the world*] I am presently to depart from this world, and after my ascension will be no more in it by my bodily presence (Acts 3. 21.) by his governing and assisting spirit, he ever is See Mat. 28. 20.

keep through thine own name] That is (as the interpreter of the Syriack hath it) by thy name, by thy power, mercy, and goodnesse; for thy holy names sake, or by the knowledge of thee: because they are thine, and bear thy name: διὰ τῆς σῆς βοηθείας, *through thy help, or assistance. Chrysost.*

that they may be one] Joyned in unity of faith and love as brethren in me. Of one heart mind and consent, careful to keep the unity of the spirit in the bond of peace. Eph. 4. 3. the effect of Christs prayer concerning this, admirably appeared, Acts 4. 32. Acts 1. 14. & 2. 46. & 5. 12. & 15. 25. Lord Jesus Christ, yesterday, to day, and the same for ever; now remember and intercede for thy distracted Church, whose discordant parts like those dry bones in the Prophets vision lie scattered, O Lord God of peace and unity, breath the spirit of unitie upon them, that they may come together and live. *Amen* Lord Jesus.

V. 12. *son of perdition*] This is an Hebraisme. So 2 Thes. 2. 3. ὁ υἱὸς τῆς ἀπωλείας, *that son of perdition*, Ephes. 2. 3. τέκνα ὀργῆς, *children of wrath. Judas* was a Son of destruction; or who deserved destruction; destinated to destruction: not that *Judas* was without sinne (because designed to perdition) or that God was the authour of sin; no, no: *Fulgentius de præd. ad Monim. lib. 1.* saith very well, *quos prædestinavit ad pœnam, non prædestinavit ad culpam; those whom he predestinated to punishment, he predestinated not to sinne*; and therefore, *illius rei Deus utor est, cujus author non est, ib. God is the revenger of that, whereof he is not the author*, that is, iniquity, which he can punish, but not do: there is no sinne in him, and therefore none can be of him. The Hebrews used to say, בן מות *ben maveth*, 1 Sam. 20. 31. and 26. 16. 2 Sam. 12. 5. &c. *a son of death*, that is, one desperately perishing, notoriously wicked. So they said, *a Son of Belial*, Deut. 13. 13. 1 Sam. 2. 12. without profit, lawlesse, rebellious, given over to wickednesse. Judg: 19. 22. 1 Kings 21. 10. 1 Sam. 25. 25.

that the Scripture, &c.] Psal. 109. 8. God foreseeing his treason and impenitency, foretold of his destruction, and pronounced many severe and grievous curses and plagues to come upon that traytour, Psal. 69. 22, 23. &c. Psal. 109. 7. &c. as on all other impious and unreconcileable enemies of the Church of God.

V. 13. *I speak in the world*] That is, being yet bodily present, I pray for and with them,

my joy fulfilled] Chap. 15. 11. by (*in themselves*) he meaneth in their hearts; and in their comfortable assurance in this life, and accomplished salvation in the life to come; which he duely calleth his, who rejoyceth in our good, and causeth the same in us, by the presence of his spirit, sanctifying us, and living in us, Gal. 2. 20. whereas we have of our selves nothing but unrest, terrour, and matter of despair; Christ onely is our peace, and joy.

V. 14. *they are not of the world*] Because being separated by the spirit of regeneration, they dissent from it in affection and conversation, 1 Pet. 4. 4.

V. 15. *take them out of the world*] By present death, because it was appointed that they should preach the gospel to the nations of the world.

V. 16. *they are not of the world*] Verse 14. this he repeateth for their sakes, that they might remember that they were but aliants here; and so no wonder if the world hated them, which loveth onely her own.

V. 17. *sanctifie them through thy truth*] Consecrate, prepare, and enable them to preach thy truth to the world; as if he said, let them first receive the *rowl* and digest it; to wit, the word: which they must preach to others. See Ezek. 3. 1, 2, 3, 4. Revel. 10. 9, 10, 11.

thy word is the truth] Thus he meereth with their hypocrisie, who boast much of truth and godlinesse, yet securely contemn or neglect the word of God; whereas, that only containeth the truth and will of God, for our sanctification and salvation: all other truths pretended to, or alleged by men, are hereby to be examined. *Aaron* and his sons were sanctified to the ministration of the *Levitical Priesthood*, with cleansings and sprinkling the blood of those sacrifices (Exod. 29. 7.) which could never make them perfect (Heb. 9. 9.) but, O my Father, sanctifie and consecrate these in the truth of those shadows (now to be antiquated and done away, Ephes. 5. 26. 1 Pet. 3. 18. John 10. 15. & 15. 3. 1 Pet. 1. 22.) which more clearly shineth forth in the Gospel, than in those figures of the Law.

V. 18. *as thou hast sent me*] Thou hast sent me to preach the gospel, thy will for mans salvation, I now having finished my course, assigne them to the same office, and assist and keep thou them, that they may perform it.

V. 19. *for their sakes*] That I may for them merit remission of sins, and eternal life, that they may also be sanctified and consecrated to thee and thy service, as I am to do thy will for the expiation of the sin of man: he seemeth to set himself against the *Leviticall* sacrifices and Priesthood which prefigured him, and were thereto consecrated and sanctified, Exod. 29. 1. those in the shadow, Hebr. 10. 1. but Christ was so consecrated in the truth, chap. 1. 17. Acts 10. 38. Luke 4. 18. Acts 10. 38 Isai. 61. 1. so were the Apostles anointed, according to their measure to preach the *acceptable yeer*; but not as Christ, who received the spirit, but not by measure, John 3. 34. but the *fulnesse of the deity*, Colos. 2. 9. the summe of this petition, is, that God would be pleased to sanctify the Apostles, and prepare them to preach the Gospel to all nations, as he had sanctified and appointed him to declare the same unto them, intimating that as all good in order to mans salvation was, and is derived from his death and the power of his resurrection from the dead, so also all abilities and consecration of the ministers of Christ, subordinate to the same.

I sanctifie my self] That is, I consecrate and voluntary offer up my self an holy and unblemished sacrifice to thee for their redemption. So *Euthymius*, after *Chrysostom*, interpreteth.

might be sanctified] Through the imputation of my righteousness to them; in that I have been obedient to the death for them. See Heb. 10. 10. as also for the rest of thy elect, as verse 20.

through thy truth] ἐν ἀληθείᾳ, *in the truth*, or truly, and to it intimateth our true and real sanctification by the one oblation of Christ, in opposition to those cleansings under the law by the offering up of beasts in sacrifice.

V. 20. *for these alone*] That is, the Apostles now with me; but for all the elect which shall hereafter believe. Here was comfort to the Apostles in that many should believe through their ministery; so is there to all true beleevers, in that Christ (whose prayer and intercession preserved *Peters* faith from falling in his dangerous trial) hath prayed for us also. God will deny him nothing,

V. 21. *that they may all be one*] Members of one body of Christ, whose unity is life.

in us] Not one in evil, sin, malice; but in faith, charity, sanctity, consent in good, holding the unity of the Spirit in the bond of peace. Sin separateth man from God; Christ can have no communion with *Belial*, unhappy sinner. *Magna hominis miseria est cum illi non esse, sine quo non potest esse. Prosper. Epigram. It is a mans great misery not to be with him, without whom he cannot be (happy.)*

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thou in me] By thy divine nature united to my person; and communicating the fulnesse of thy spirit to me.

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V. 26. *thy name*] Thy mercy and goodness, by the doctrine of the Gospel which I have preached unto them, and the spirit of regeneration, whereby they may understand that which I have taught them.

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Chap. xvii. Annotations on the Gospel according to S. *John*. Chap. xviii.

ad culpam; those whom he predestinated to punishment, he predestinated not to sinne; and therefore, *illius rei Deus utor est, cujus author non est, ib. God is the revenger of that, whereof he is not the author*, that is, iniquity, which he can punish, but not do: there is no sinne in him, and therefore none can be of him. The Hebrews used to say, בן מות *ben maveth*, 1 Sam. 20. 31. and 26. 16. 2 Sam. 12. 5. &c. *a son of death*, that is, one desperately perishing, notoriously wicked. So they said, *a Son of Belial*, Deut. 13. 13. 1 Sam. 2. 12. without profit, lawlesse, rebellious, given over to wickednesse. Judg: 19. 22. 1 Kings 21. 10. 1 Sam. 25. 25.

that the Scripture, &c.] Psal. 109. 8. God foreseeing his treason and impenitency, foretold of his destruction, and pronounced many severe and grievous curses and plagues to come upon that traytour, Psal. 69. 22, 23. &c. Psal. 109. 7. &c. as on all other impious and unreconcileable enemies of the Church of God.

V. 13. *I speak in the world*] That is, being yet bodily present, I pray for and with them,

my joy fulfilled] Chap. 15. 11. by (*in themselves*) he meaneth in their hearts; and in their comfortable assurance in this life, and accomplished salvation in the life to come; which he duely calleth his, who rejoyceth in our good, and causeth the same in us, by the presence of his spirit, sanctifying us, and living in us, Gal. 2. 20. whereas we have of our selves nothing but unrest, terrour, and matter of despair; Christ onely is our peace, and joy.

V. 14. *they are not of the world*] Because being separated by the spirit of regeneration, they dissent from it in affection and conversation, 1 Pet. 4. 4.

V. 15. *take them out of the world*] By present death, because it was appointed that they should preach the gospel to the nations of the world.

V. 16. *they are not of the world*] Verse 14. this he repeateth for their sakes, that they might remember that they were but aliants here; and so no wonder if the world hated them, which loveth onely her own.

V. 17. *sanctifie them through thy truth*] Consecrate, prepare, and enable them to preach thy truth to the world; as if he said, let them first receive the *rowl* and digest it; to wit, the word: which they must preach to others. See Ezek. 3. 1, 2, 3, 4. Revel. 10. 9, 10, 11.

thy word is the truth] Thus he meereth with their hypocrisie, who boast much of truth and godlinesse, yet securely contemn or neglect the word of God; whereas, that only containeth the truth and will of God, for our sanctification and salvation: all other truths pretended to, or alleged by men, are hereby to be examined. *Aaron* and his sons were sanctified to the ministration of the *Levitical Priesthood*, with cleansings and sprinkling the blood of those sacrifices (Exod. 29. 7.) which could never make them perfect (Heb. 9. 9.) but, O my Father, sanctifie and consecrate these in the truth of those shadows (now to be antiquated and done away, Ephes. 5. 26. 1 Pet. 3. 18. John 10. 15. & 15. 3. 1 Pet. 1. 22.) which more clearly shineth forth in the Gospel, than in those figures of the Law.

V. 18. *as thou hast sent me*] Thou hast sent me to preach the gospel, thy will for mans salvation, I now having finished my course, assigne them to the same office, and assist and keep thou them, that they may perform it.

V. 19. *for their sakes*] That I may for them merit remission of sins, and eternal life, that they may also be sanctified and consecrated to thee and thy service, as I am to do thy will for the expiation of the sin of man: he seemeth to set himself against the *Levitiall* sacrifices and Priesthood which prefigured him, and were thereto consecrated and sanctified, Exod. 29. 1. those in the shadow, Hebr. 10. 1. but Christ was so consecrated in the truth, chap. 1. 17. Acts 10. 38. Luke 4. 18. Acts 10. 38 Isai. 61. 1. so were the Apostles anointed, according to their measure to preach the *acceptable yeer*; but not as Christ, who received the spirit, but not by measure, John 3. 34. but the *fulnesse of the deity*, Colos. 2. 9. the summe of this petition, is, that God would be pleased to sanctify the Apostles, and prepare them to preach the Gospel to all nations, as he had sanctified and appointed him to declare the same unto them, intimating that as all good in order to mans salvation was, and is derived from his death and the power of his resurrection from the dead, so also all abilities and consecration of the ministers of Christ, subordinate to the same.

I sanctifie my self] That is, I consecrate and voluntary offer up my self an holy and unblemished sacrifice to thee for their redemption. So *Euthymius*, after *Chrysostom*, interpreteth.

might be sanctified] Through the imputation of my righteousness to them; in that I have been obedient to the death for them. See Heb. 10. 10. as also for the rest of thy elect, as verse 20.

through thy truth] ἐν ἀληθείᾳ, *in the truth*, or truly, and to it intimateth our true and real sanctification by the one oblation of Christ, in opposition to those cleansings under the law by the offering up of beasts in sacrifice.

V. 20. *for these alone*] That is, the Apostles now with me; but for all the elect which shall hereafter believe. Here was comfort to the Apostles in that many should believe through their ministery; so is there to all true beleevers, in that Christ (whose prayer and intercession preserved *Peters* faith from falling in his dangerous trial) hath prayed for us also. God will deny him nothing,

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cometh thither] Into the garden, into which Christ entred, being now to expiate and satisfie for that sin also, which *Adam* (sinning in a Garden) brought upon the world.

with lanthorns and torches] Jesus is apprehended as a Malefactour, that we may be acquitted as innocent.

V. 4. *went forth*] That is, from that part of the garden where he was towards them who came to apprehend him.

whom seek ye?] He asketh not as doubting, but to amate the Guard, and that he might rather appear presenting himself, than be taken, as by force, seeing he wittingly and willingly offered up himself for our sinnes, as was prefigured in the Law. See Exod. 35. 5. 21, 22, 29. Levit. 22. 21, 23. Numb. 15, 3. & 29.39. Deut 16. 10.

V. 5. *they answered him, Jesus of Nazareth*] They say not, we seek thee, but Jesus, &c. As speaking to some third person: It seemeth then that they knew not Jesus present, speaking to them, though manifested with lights, and marked out by *Judas*'s treacherous kisse, and though often seen specially of the High Priests servants, who ever noted him with a malicious eye. All which (as also the following words) shews, that he willingly offered himself.

Judas also, &c.] *Judas* perplexed, in that, that the signe of his treason took not, and that he had in vain discovered himself, who probably hoped, that having saluted Jesus, the Guard would presently have fallen in and layed hands on him, and so in the tumult, his self should not be discovered He came not over to the Disciples, from whose society he was departed, but stood with the enemies of Jesus.

V. 6. *fell to the ground*] No wonder; for as *Augustine* noteth, *Deus latebat in carne, the Deity was veiled in his Humanity*: Christ did this to make them know, that the arms, multitude and power they brought, could do nothing except God permitted: and to teach all obstinate enemies of his Church, that they shall not be able to stand before his Majesty judging in his glory, seeing they could not in his state of humiliation, and when their hour was, that they were permitted to judge him, then sustaining the person of a servant, and in their censure, a delinquent.

V. 7. *then asked he them again*] After that the same power which cast them down, permitted them to rise again.

they said, Jesus of Nazareth] They persist in their obstinacy notwithstanding their present experience of a divine power casting them down at the word of Jesus: the most evident miracles can neither convert nor work upon the obstinate, untill God turn their hearts.

V. 8. *let these go their way*] For he alone was to suffer for our redemption. He sheweth his love to them, unto the last: if ye seek me onely ἡμᾶς τοὺς παρεδίδωμι, *Chrysostom I yeild my self to you*.

V. 9. *that the saying might be fulfilled*] These are the Evangelists words, conciscly speaking, omitting these words, *this he said*, or *this was done*, that the saying, &c.

of whom thou gavest me] Chap. 17. 12.

V. 10. *Simon Peter having a sword*] Mat: 26. 41.

the servants name was Malchus] He nameth the party, and where he was hurt, for the evidence of the story.

V. 11. *put up thy sword*] Christ prohibited him to smite, though in defence of his own sacred person; and he healed him that was hurt, though his enemy: to teach us first to do good to them, who persecute and hurt us. And secondly, that zeal must be limitted by the bounds of every mans own calling: we may not use the sword to private revenge. See Deut. 32. 35. Rom. 12, 19. Thirdly, that he willingly tasted that bitter cup of his passion. Fourthly, that he needed no externall defence; he could have commanded legions of Angels. Lastly, that no mis-informed, or misplaced zeal is justifiable.

V. 12. *and the captain*] χιλίαρχος (See Acts 21. 31.) *the tribune*; some think these were such as we call *High Marshals*, *Henr. Bebel. de Mag. & sacr. Rom.* A colonel or Commander of a thousand Souldiers, (of whose office and institution, see *Fenestella de Magistrat. Rom. cap.* 16.) so the interpreter of *Suidas* giveth it also, so he saith σπεῖρα is a *troop*, or *cohort*: we may understand this command to be of a Regiment, or *cohort*, as the Romans called it. For as *Vegetius lib.* 2. *cap.* 6. *de re militar.* saith, *In una legione decem cohortes esse debere.* So *Ibid. cap.* 12. in one *legion* must be ten *cohorts*, the first whereof being the chief, consisting of 1105. Footmen, and 132. Horsemen, and being of the best quality, were commanded by the *Tribune*; and were called *cohors miliaria*. See also *Pomponius Lætus*, *de Magistrat. Rom.* and *Ra. Volateran. de Magistrat. & sacr. Rom.* However strong or full soever this armed company was, with those *Auxiliaries* which the Priests sent out with them, they could not take Christ untill he yeelded up himself, which this, ἄρα, *then*, or therefore, seemeth to point at: *then* they took him, when he yeelded; or *therefore*, because he rendred himself; otherwise, they were cast on the ground by his word onely.

and bound him] As a malefactor: this they did to please their impious Governours: and this Jesus suffered to fulfill that which preceded in his types, *Isaac*, Genes. 22. 9. *Joseph*, Genes. 37. 24. *Sampson*, Judges 16. 9 and the legall Sacrifices which were bound and layed on the Altar, and to deliver us from the bonds of Death and Hell, Psalm 116. 3. Mat. 2. 13.

V. 13. *to Annas first*] See Luke 3. 2. Some conjecture that his house was in the way from the garden: others, that because no matter of great moment was acted at *Annas* house, besides his examining Jesus concerning his doctrine and disciples, verse 19. and that illegall and impious act of one of the servants smiting Jesus verse 22. therefore the other Evangelists omit this part of the History, not so much as mentioning *Annas*, but so following the *series* of the History, as if from the garden they *led Jesus first to Caiaphas*, Mat. 26. 57. Mark 14. 53. Luke 22. 54. but here it is manifest, that they led him to *Annas* first. See on Luke 22. 6.

high priest that same year] *Annas* was high Priest; and this office was for a time of life by Gods ordinance, *Caiaphas* was his *Suffragan*, which Office might be for a year, and then another might succeed him therein (see on Luke 3. 2.) the *Suffragan* was the *Vicarius*, or Deputy of the High Priest.

V. 14. *now Caiaphas was he*] Chap. 11 50.

expedient that one man should die, &c.] So excellent is truth, that it doth not onely force some light to the dim eyes, but also sometimes break out of the enemies tongues: so *Caiaphas* prophesied: it was indeed expedient that this *One man should dye*, that all men might not dye eternally: indeed, ἡ σωτηρία τῷ ὀνόματι ὑπῆρχε τοῦτο ἄρα, *Chrysostom hom.* 82. *His death was salvation to the world*: but this blinde Prophet understood not his own words.

V. 15. *Simon Peter followed*] Mat. 26. 58. Mark 14. 55. Luke 22. 54.

that disciple was known] It seemeth it was not *John* who wrote this Gospel, as some think, but some other of Christs disciples; as hath been said formerly.

V. 16. *spake to her that kept the door*] Desired her to let in *Peter*.

V. 17. *art not thou also one*, &c.] Mat. 26. 69. Mark 14. 66. &c Luke 22. 56 57.

V. 18. *for it was cold*] Being in the night, neer morning, and Spring-time, Matth. 26. 58. Mark 14. 54. Luke 22. 55.

V. 19. *the high Priest then*, &c.] See on verse 13.

of his disciples, and of his doctrine] Probably he questioned him, why he gathered so many Disciples, and what he taught them? all to finde something whereof to accuse him of sedition or innovation.

V. 20. *In secret have I said nothing*] Nothing but that which I have, for substance, publickly preached, in the Temple and Synagogues.

V. 21. *why askest thou me?*] Wh m thou wilt not believe,

ask them which heard me] Many strangers, many enemies heard me: examine these witnesses.

V. 22. *with the palm of his hand*] ἔδωκε ῥάπισμα. Syr. *strook*.

Jesus upon the cheek, See Mat. 26. 67. Mark 14. 65.

V. 23. *but if well, why smitest thou me?*] Thus he convinceth his adversaries of injustice: complaining as infirm Man, yet being also God omnipotent, so that he could easily have avenged it. But as *Ambrose* saith, *Serm.* 20. *in Psalm* 118. *Quæri maluit, quam vindicare*: to give us example, *he had now rather complain, than revenge.* The impious servant smiteth the most holy Lord: this was not judgement, but violence.

V. 24. *now Annas*] Mat. 26. 57. See on Luke 22. 60.

V. 25. *they said therefore unto him*] Mat. 26. 69. 70.

V. 26. *one of the servants*] Matth. 26. 73. Mark 14. 70. Luke 22. 39.

V. 27. *then Peter denyed again*] Matth. 26. 74. Mark 14. 71. Luke 22. 60.

V. 28. *then led they*, &c.] Mat. 27. 2. Mark 15. 1. Luke 23. 1. See *Jf. Casaubon exercit.* 16. *N.* 76.

the hall of judgement] Or *Pilates house*, or *Pretory*.

themselves went not, &c.] Acts 10. 28. It was not lawful by their tradition to accompany the Gentiles: especially being to eat the Passover. This they make conscience of, but none to kill the Lord of life. See Acts 10. 28. and 11. 5.

but that they might eat the Passover] That is, those Sacrifices which they usually were to offer, at that feast of the Passover; (as some say) because the *Paschal Lamb*, they were (by the Law) to eat the eaven before, Deut. 16. 1. and certainly Christ with his disciples, had eaten the *Paschal Lamb* the even before he was apprehended, and led to *Pilate*, as it is clear, Matthew 26. 17. &c. Mark 14. 12. &c. Luke 22. 7. &c. Others think otherwise, and that *Jesus eat not the Passover* &c. Others think the same day on which the Jews are it; (against which the forecited places seem to expresse:) they say, because that they find no expresse place of Scripture clear enough, whence it may be gathered, those Sacrifices to be offered on the seven days of unleavened bread, were ever called by that name: Deut. 16. 2. Thou shalt sacrifice the *Passover* (פסח) &c. (בקר) צאן of the flock of sheep, and herd, or bullocks. See hereof Numb. 28. 29, 14. and Deut. 16. 2. &c. And you shall finde these Passover-offerings expressly called פסחים *Pesa.him*, the plural of the word פסח πάσχα. See *V. Shindlar Pentegl. in* פסח 2 Chron. 35. 8, 9. 70. εἰς τὸ φαγεῖν, &c. So *Chrysostom* understandeth τὸ πάσχα, τοῦ ἑορτῶν πάντων, *the whole time of the solemnity of that feast of Passover*. But what place of Scripture sheweth expressly, or by necessary consequence, that Christ ate the *Passover*, not on the same day on which the Jews did eat it? The first day of the feast of unleavened bread, Christ ate it, Mat. 26. 17. &c. Mark 14. 12. &c. Luke 22. 7. then it was by the Law to be eaten. See Numb. 28. 16 &c. Deut. 16. 1, 2, 3, 4 *At even*, Deut. 16. 6. And how can it appear that the Jews did not now observe the Law on this behalf? or that (as some think) their strict caution against defilement, making them uncapable (by the Law, or their tradition) of eating at the feast, of their offerings, must needs relaxe onely to that day on which the *Passover* was to be offered and eaten, or the first and last dayes of the feast? seeing every uncleanesse (whether determined by the Law, or conceived to be so, by their tradition) did make them for the time uncapable of eating things offered in sacrifice to the Lord, as Levit 5. 1, 2. &c. Levit. 7. 19, 20, 21. Numb. 18. 11, 13. Numb. 19, 20. or in their opinions so, if it were but conceived such by their own traditions.

V. 29. *what accusation bring you*, &c.] So Mat. 27. 23. Mark 15. 14. He said, *What evill hath he done?* for he knew that they had delivered him out of envy, Mark 15. 10. Therefore though they had accused him as a perverter of the people, yet he also publickly professed, *I finde no fault in this man*, Luke 23. 4, 14. So also here, verse 38.

V. 30. *if he were not a malefactour*, &c.] As if they said, we are godly people, and would not accuse any but a malefactour: there is no cause why you should suspect our charity, or question our integrity (yet which of the Prophets did they not persecute? Acts 7. 52.) so blinde and presumptuous is hypocrisie: but if it be enough to accuse, who shall be innocent?

V. 31. *judge him according to your law*] This he spake, either because he conceived it to be a matter of their religion, and so fit for the cognisance of their *Sanhedrin*: or ironically he derideth their fury against right and equity; for the Romans permitted them no power of judicature in capital matters, as they confesse, nor did they condemn any man to death for favour, or unheard. See Acts 25. 16.

V. 32. *that the saying of Jesus*] How he should dye condemned by a Gentile. (Mat. 20. 19.) and be crucified, John 12. 33. for that was then the use of the *Romans*, and as the most grievous, so the most ignominious kinde of death.

V. 33. *then Pilate*, &c.] Mat 27. 11.

judgement-hall] Or *Pretory*, v. 28.

V. 34. *sayest thou this thing of thy self*] Is this thine own prejudicate opinion of me? or is this the objection of my accusers? have they conferred thee so, or suggested any thing to induce thee to think, or suspect so?

V. 35. *am I a Jew*] What care I for the King whom the Jews expect? or for their religion? I am no Jew: I ask not for any interest of mine own: it is the instigation of thy own contrymen; they question whether thou art their expected King Messias, and convent thee as the author of sedition, under pretence of thy affectation of that title.

V. 36. *my kingdom is not of this world*] Not that he governeth not in heaven and earth: for though his kingdom be not of this world, *tamen rex est, etiam in hoc mundo, Bernard in Epiphan. serm.* 2. when *Pilate* had openly declared whose accusation it was: Jesus plainly telleth him, that his kingdom was not secular, but spiritual; *not of this world*. So that he nothing intrenched on *Cæsars* right; which he saith, not that he might avoid death, but to shew that he was unjustly accused.

V. 37. *Thou sayest that I am*, &c.] It is an Hebrew manner of concession; meaning, I am, as Mark 14. 62. or thou gathereest by my words that I am a king.

V. 38. *What is truth?*] What truth do you speak of? what ever *Pilates* meaning was in this quere, it is more improbable that he did not therefore enquire concerning truth, with a purpose to be instructed thereby, for he not so much as expected Jesus answer, but presently went out to the Jews.

V. 39. *But ye have a custom*] Mat. 27. 15.

one at the Passover] At the feast of Passover: not on the day wherein the Passover was to be offered, and eaten, that was now past (See on verse 28.) but at the feast, which lasted divers dayes. See *Jf. Casaubon Exercit. 16. N.* 31.

V. 40. *then cryed they all again*] Mark 15. 8. 13, 14. Luke 23. 18. Acts 3. 14. all his eager and malicious enemies: the major part of the people then present; otherwise it is very likely, that those that consented not to Jesus death, did not so cry out. See Luke 23. 23.

Not this man, but Barabbas] Such is the Judgement of an impious world, condemning holy Jesus; and acquitting a murderous *Barabbas*, τὸν δὲ κατεστασιασμένον αὐτοῖς, *Chrysost. hom.* 83. *they require* and acquit *their like*.

CHAP. XIX.

Verse 1. *Then Pilate therefore took Jesus*] Mat. 27. 26.

and scourged him] That is, caused him to be scourged by his officers; possibly hoping thereby to appease the fury of the Jews. The Prophet Isaiah 53. 5. foretelleth the effects, *that with his stripes we might be healed.*

V. 2. *a crown of thorns*] The crown is a soveraign ornament; and so was the purple robe (see *Pompon. Lat. de Magistr. Rom. de R. ge*) in so much as that it was once accounted treason, for any private man to wear it: the Romans admitted it to Kings, (so saith *Jerom in Isai.* 61. it is *insignæ regii decoris*, &c.) great men in triumphs wore it, and others at sacrifices; and funerals: so that although they did this in derision of Christs kingdom, yet it did as it were proclaim him a king, and a sacrificer, by his death triumphant. See *Jf. Casaubon Exerc. 16. N* 79.

V. 3. *Hail king of the Jews*] Or *God save thee O King*, Syriac שלמיך *shelam lech*, *peace be to thee*, it was a common manner of salutation among them. So Judges 6. 23. שלום לך *shalom l. ch.* So Judges 19. 20 1 Sam. 25. 6. 1 Chr. 12. 18. Luke 10. 5.

smote him with their hands] Or *gave him stripes with rods*, ῥαπίσματα, ῥαπίζειν is of ῥάπις, *virga, a rod, or switch*. See on chap. 18. 22.

V. 4. *I bring him forth to you*] For they would not enter into the Pretorie. See on chap. 18. 18, therefore he caused Jesus after he had been scourged, to be brought out unto them; who were waiting before the pretorie, to attend what should finally be done to him.

I finde no fault in him] See chap. 18. 38. you accuse him of many things, but upon serious examination thereof, I find in him no crime, no cause why I should condemn him; this sheweth that *Pilate* slighted all that they urged concerning his affecting to be a King; as either proceeding out of their envy and malice, or Christs otherwise pretending to a kingdom, than could at all be prejudicious to *Cæsar*, and the state of Rome, had he, either by any secret, or publick practices of Jesus, by drawing a dangerous party, providing armes and treasure, or casting out sedicious words against *Cæsar* or the state, (which things *Pilate* being the Roman Deputy, would diligently enquire after) perceived any endeavour of Jesus, in their sense, to make himself king, he durst not have pronounced Jesus innocent, lest himself should have been impleaded, guilty of confederacy with them.

V. 5. *wearing the crown of thorns*] So bare he, and took away that curse of the earth, Genes. 3. 18. this may have an allusion to that sacrifice taken by the head in the thorns, which Abraham found upon the same mountain, whereon Christ began his passion. See Gen. 22. 2. 2 Chr. 3. 1. & *Clem. Alexand. Ped. l.* 2. *c.* 8.

behold the man] Behold what a king you are afraid of: or this he said to move them to compassion, whom they saw and knew causeflely torne with whips.

V. 6. *they cryed out saying, crucifie him*, &c.] ὠμοῦ γὰρ τὸ εἰπεῖν ἐστι importeth, an importunate confused, vociferation or yauling out; such as troubled crows make, when they cry altogether: so *Eustat.* κρώζειν and κρωζειν, is said *de cornicibus & corvis. So Clem. Alexand. ad Gent.* useth the word, ἐκκρούοντα, ἐκκαίοντα, &c. They who could alledge nothing against Christ, cry him to death with noise of multitudes; by so much more violently reasonlesse, by how much more reason the Judge alleaged to appease them. So cryed the multitude against *Paul*, Acts 22. 22. So cryed the Ephesians for their *Diana*, Acts 19. 28. So the Heathens were wont to cry in any publick calamity, *Christianos ad leonem, cast the Christians to the lyon, Tertul. adv. Gent. cap.* 40.

take ye him and crucifie him] This expresseth *Pilates* indignation at their clamorous proceedings, as *Chrysost.* noteth: he permitted him not to their power to kill, which the Romans gave them not: but in effect denied to be a servant to their unjust passion, which the following words seem to intimate.

V. 7. *We have a law*] By their law a blasphemer ought to be stoned to death, Levit. 24. 16. which might justly have taken hold on themselves, it could not on Christ; for he is indeed the Son of God: but here appeareth the daring impiety of the wicked, wresting laws to their own lusts, thereby to take away the righteousnesse of the most innocent, and to condemn even Christ himself.

V. 8. *he was more afraid*] Hitherto the innocency of Jesus made him fear to condemn him, though so may confused outcries founded in his ears; sometimes the Law, sometimes necessity of state, and *Cæsars* right was pretended: yet fluctuant between these, and his own fear, his conscience told him that Jesus was innocent: and now a sharper scruple toucheth him, lest he should condemn one more than a man, and that prove true which they objected against him for a crime, that was indeed the Son of God,

V. 9. *whence art thou?*] Of what parents? the Jews last article, and Jesus own former speech, chap. 18. 36, 37. that his kingdom was not of this world, encrease his jealous fear: Jesus knowing

that *Pilate* would at last comply with the Jews furying and being now to die, not for himself, but for us, answered not to this, as they who plead to be delivered.

V. 10. *Knowest thou not that I have power*, &c.] By this, *Pilate* condemned himself, when confessing that he had power to release him, he would yet without any fault crucifie him, to ingratiate with the Jews: *mala potestas licere quod nocet*, *Ambros. in Psal.* 118. *serm.* 20. *it is an evill power to be able to mischief.*

V. 11. *except it were given thee from above*] Except God gave it thee (as chap. 3. 27. 31.) or permitted it to thee, how ever great thy authority, and the strength of the wide-spreading eagles wings, the *Roman* empire be, thou couldest do nothing at all against me, did not God for the present permit thee to do that which is in order to the performance of his holy will for my suffering, to redeem his elect.

hath the greater sin] Greater sin than thine, the Syriac hath it, as comparing *Pilates* sin in condemning Christ for fear, with the high priests sin, delivering him up to *Pilate* for malice; or he taketh the Jews in that they fensed against God, for whom Judges must judge, and whose office it is to defend the innocent: and against *Pilate*, whose authority their importunity abused and misled; and against holy JESUS the Lord of life, whom for envie they delivered.

V. 12. *Whosoever maketh himself a king*] That is pretendeth to be a king.

V. 13. *the pavement*] Λιθόστρωτον, a kinde of rich pavement of stones artificially wrought and joyned together. See *Plin. lib.* 36. 25. *cap.* Ezek. 40. 17. and 42. 3. it is called רצפה *rizpah* of רצף *pavit lapidibus*, Syriac רצפתא *rafcipthaho deciphe*, *a pavement of stone*: but in Hebrew it is here called * *Gabbatha*, [* *Chaldæa forma est vox, significat autem altum & editum*, &c. *Vetabl.*] גבא *gabah*, which signifieth, to be raised up, or made high: the word here used by the Greek λιθόστρωτος, is compounded of λίθος, *a stone*, and στρώννυμι, *to strew or pave*, and importeth a place raised (as Tribunals used to be, that the Judges might with convenience see and hear, and be seen and heard) and curiously paved with stone. See *C. Rodigin. Lect. ant. lib.* 17. *cap.* 9. the evangelist here useth the word γαββαθᾶ, made of the Hebrew.

V. 14. *It was the preparation*] παρασκευὴ τοῦ πάσχα, a day wherein they prepared themselves, and those things which were necessary to that solemnity: or a *parasceve* of the Passover; one day of the feast, which Mark 15. 42. is plainly laid, to be the παρασκευὴ, the day before the Sabbath. See also verse 31.

about the sixth hour] That is, about noon. If we compare this place with Mark 15. 25. it will appear that Mark saying it was the third hour when they crucified him, reckned according to the Jews accompt; who began their artificiall day from sun-rising, but John according to the Roman accompt in use with us, who begin our day from midnight, and so this sixth hour was their first, our fixth in the morning; between which and the third hour, (our nine) in the morning, were acted many things omitted by the Evangelist, and related by the rest, as his sending to *Herod*, Luke 23. 7. &c. he questioning with *him in many words*, the chief Priests accusing him before *Herod*: *Herods* Souldiers arraying him; and mocking him, sending him again to *Pilate*, and which took up the three hours, between *Pilates* first sitting, and his giving the finall sentence on Jesus, and the execution thereof in fastning him to the crosse.

behold your king] This he speaketh in scorn.

V. 15. *We have no king but Cæsar*] They acknowledge that the sceptre was now departed from Judah, and therefore had not malice blinded them, they would have understood that mark of the Messias coming at that very time. See Genesis 49. 10.

V. 16. *then delivered*, &c.] Mat. 27. 26. Mark 15. 15.

V. 17. *and he bearing the crosse*] Which they had prepared to crucifie him on. Crucifying and bearing the crosse, was a capitall punishment; and putting to death after the Roman manner: they made him bear it till they found *Simon* of Cyrene, whom they compelled to carry it for him. See Luke 23. 26. See note thereon.

Golgotha] The place where they executed malefactors, on the North side of the mount Sion, *Hieronym. de locis Hebraicis. Euseb.*

V. 18. *two other with him*] According to prophecie, Isa. 53. 12. *he was counted with the transgressors*.

V. 19. *And Pilate wrote a title*] Christ upon his crosse is entituled king, by his hand, whole mouth condemned him for aspiring to a kingdom. See Mat. 27. 37. Mark 15. 26. Luke 23. 38.

V. 20. *Hebrew, Greek, and Latine*] Gods providence so disposing it, that many might read it; for unto these feasts at Jerusalem came men of several nations. See Acts 2. 5. it was the fashion of the Ancients to signifie to the publick, the cause of any delinquents sufferings, either by the voice of a cryer, or by setting it up written in Capital letters. See *Spartian. in Severo. Lamprid. Alexand. Suet. in. Caio.*

V. 21. *Write not the king of the Jews*] They were afraid that this would be too much honour to Christ, and ignominy to themselves among the nations, when they should hear that they had crucified their king; therefore they desired that the title might be so altered, that Christ might thereby seem condemned for his ambition, not their importunate malice.

V. 22. *What I have written*, &c.] That is, I will not change it; for so it seemeth their custom was: the publick tables containing the decrees of their *Proconsuls*, once published, might not be reversed. See *Apulei Florid. 1. sub finem.*

V. 23. *Then the Souldiers*] Mat. 27. 35. Mark 15. 24. Luke 23. 34. the souldiers of the Roman garrison, who put him to death.

woven] Of one peece without seam. See hereof *Is. Casub. Exerc. 16. Num.* 117.

V. 24. *they parted my raiment*] Psal. 22. 18. they made four parts of his raiment, beside the seamlesse coat, which they agreed not to make uselesse by dividing it, but to cast lots for it, which of them should have it whole to himself, they cast lots for the other four parts, according as they had agreed for to divide, but here they again put the coat to another particular lot, See Mat. 27. 35. this part of the history. *John* more exactly recordeth than the other Evangelists to shew, that as all other things foretold by the Prophets, concerning the sufferings of the *Messias*, so even this concerning the parting of his garments, was fulfilled in Christ's passion, declaring him to be the promised and expected Messias and Saviour of the elect, to whom all the prophecies so punctually agreed.

V. 25. *Cleopas*] Or *Clopas*. See Luke 24. 18.

V. 26. *whom he loved*] *John*, who wrote this Gospel, Chap. 21. 24.

Woman behold thy son] Meaning, I commend thee to his care and charge, that he may keep thee in thine age: a singular pattern of piety, amidst such torments to be careful of his dear mother.

V. 27. *unto his own home*] εἰς τὰ ἴδια, as c. 1. 11. Syriac interpreter, *apud Se. Epiphanius hæres.* 78. 10. giveth it, εἰς ἑαυτόν, *unto himself*, to his house, care and custody.

V. 28. *that all things were now accomplished*] That all things were thus far forth accomplished in the great work of our redemption.

that the Scripture might be fulfilled] Psal. 69. 21. as al other prophesies, in every particular, concerning the Sufferings of the *Messias* were exactly fulfilled in Christs passion, so was this; their giving him, thirsting, vinegar to drink.

V. 29. *a vessell full of*, &c.] They were wont to give those who were to be executed, vinegar, or sharp wine mingled with myrrhe (Mark 15. 24.) some say to stupifie them; it may be to keep those from fainting, whom they would longer torment: the souldiers gave it him instead of drink, out of barbarous inhumanity, and impiety mocking him, but Gods providence turned it (as all other their actions, which whatsoever intention designed) to the clear demonstration of his truth really fulfilled in Christ.

put it upon hyssop] Not that hyssop grew in those parts so high, as to be used in place of a reed, as some think; See *Is. Casubon exercit. 16. N.* 126.) See 1 Kings 4. 33. where it is reckned among the small plants: probably they bound hyssop to the reed or cane (mentioned Mat. 27. 48.) and put the spung filled with vineger on the top of the same, that they might reach it to his mouth; as that which (as some Physicians affirm) being used with vineger would keep from fainting; possibly for some such end they made their *Hyssopites*, *Plin. lib.* 14. *cap.* 16. *hyssop wine. See Plin.* 21. *cap.* 1. *sub finem Discor. lib.* 5. *cap.* 50. This herb was in use, in their sacrifices and lustrations with water, Exod. 12. 22. *you shall take* אגדה אזוב *agguddah ezob*, *a bundle of hyssop*. 70. λαβόντες ὑσσώπῳ, *and dip it in the blood, that is, in the bason, and strike the lintel*, &c. See Levit. 14. 4. Numb. 19. 18. because this sprinkling with an hyssop bunch was the last act in their ceremony of cleansing. *David* for a signe of his sins remission, prayeth, Psal. 51. 9. *cleanse me with hyssop*, ῥαντιεῖς με ὑσσώπῳ καὶ καθαρισθήσομαι, καθαριεῖς με καὶ λευκανθήσομαι ὑπὲρ χιόνα, *sprinkle me with hyssop, and I shall be clean: thou shalt cleanse me, and I shall be whiter than snow*. *Suidas* therefore saith well, τύπος ἦν ἐκείνου τοῦ τελείου καθαρτικοῦ: these were types of (Christs) saving passions. Christ therefore said, in the institution of the seal of the new covenant. *this cup is*, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, *the new testament in my blood*, Luke 20. 20. θῦμα ἐν τῷ αἵματι μου, *the new testament in my blood*, Luke 20. 20. now presently to be shed, the old Testament signifying the same, was that before mentioned, Heb. 9. 19, 20 what ever the souldiers intended in this act of theirs, of binding the hyssop, or shedding Christs blood, Gods providence disposed it all so, that we may herein learn that comfortable doctrine concerning the cleansing of our sins typified under the Law, but performed in the blood and passion of Christ.

V. 20. *it is finished*] That is, mans redemption; and all the ceremonies

monies of the Law, are fulfilled and ended in the exhibition of that truth which they prefigured: He speaketh here of that which presently should be; and in the yielding up his ghost was accomplished. See chap. 17. 4.

V. 31. *for that Sabbath was an high day*] Μεγάλη ἡ ἡμέρα, *a great day*, that is a very solemn day, in respect of the concurrence of a double celebrity: the Sabbath, and a day of this feast of Passeover: (See Numb. 28. 17, 18. So here chap. 7. 37. the last day of the feast is said to be, *that great day of the feast*) so that they might not take him down thereon.

V. 32. *brake the legs of the first*] The souldiers which crucified them came and broke their legs to dispatch them, after they had obtained it of *Pilate*, verse 31 that they might not remain upon the crosse on the Sabbath; therefore when they saw Jesus dead already, they saved that needlesse labour: this did Gods providence dispose so, because he was shortly to rise again: for though he could as easily have made his bones whole, as cure his heart-wound, and rise again from the dead; yet other concurrent difficulties hindring the faith of infirm men, he would not have this added thereto.

V. 34. *there came out blood and water*] They pierced his side, to prove if he were indeed dead, or otherwise to make him sure; this water and blood forthwith issuing out shewed that he was truly dead, the *pericardium* which keepeth that water about the heart, being pierced: thus was fulfilled that which was foretold, Zach. 12. 10. *and they shall look upon me whom they have pierced*, as verse 37. thus came Jesus by *water and blood*, 1 John 5. 6. thus was there a *fountain opened to the house of David, and the inhabitants of Jerusalem* (even to all the Elect) *for sin and for uncleanneſſe*, Zach. 13. 1. this was done that the enemies might not object, that he rose again because he was but half dead on the crosse, and so, taken down, revived: to testifie the contrary truth, *John* so seriously affirmeth (verse 35.) the certainty of his death, his heart-blood streaming out, which he saw that stood by the crosse.

V. 35. *He knoweth that he saith true*] He knoweth exactly, and certainly, who was so near an eye-witnesse, that he could not be deceived therein, as they easily may, and often are, who take up things upon the bare report of other relaters.

that ye might believe] That is, that Jesus was truly dead, his heart being thus pierced.

V. 36. *that the Scripture might be fulfilled*] Exod. 12. 46. Numb. 9. 12. Psal. 34. 20. that those types might be accomplished in Christ the truth which they prefigured. So it appeareth that Christ our Passeover is offered, 1 Cor. 5. 7. and that he is that onely Lamb of God which taketh away the sin of the world, chap. 1. 29. and that which was here done fell not out by chance or the counsel of man, but by Gods all disposing providence, working by the impious murderers of Christ, that which his own hand and counsel had pre-ordained, as Acts 4. 28.

V. 37. *they shall look on him*, &c.] Zach. 12. 10. Whom they thus wounded on the crosse. This the Psalmist (speaking of the parting of his garments, &c) recordeth also, Psal. 22. 17. *they look and stare upon me*: and in the judgement, *every eye shall see him, and they also which pierced him*, Rev. 1. 7. Happy shall they be who with the eye of faith now look up to him, as the wounded Israelites to the brazen Serpent; as those happy heart-wounded Converts, Acts 2. 37. at *Peters* Sermon, look back on him whom their sins have crucified, in true faith and repentance *for the remission of those their sinnes* --- that they may be saved.

V. 38. *after this Joseph*, &c.] See on Mat. 27. 57. and on Luke 23. 50, 51.

but secretly] Before Christs death, secretly; but now he declared himself to be one of Christs Disciples.

for fear of the Jews] Who had determined to excommunicate any that confessed Jesus to be the Christ, chap. 9. 22.

V. 39. *Nicodemus which at first*, &c.] Chap. 3. 1, 2.

V. 40. *in linnen clothes*, &c.] Because they had not time then perfectly to embalm him, the Sabbath being so near This was done by Gods providence, that these men should give Christ an honourable burial, that it might be more remarkable; which would not probably have been so, if some poor or obscure persons had performed this office: and had his own Apostles, or any of them been so daring as to have done it, the adversaries would possibly have faid, that they had conveyed him away, and not indeed buried him: but this objection was taken away, and the Jews were herein convicted by the testimony of some of their own; and those honourable persons.

V. 41. *was a garden*] In a garden the first *Adam* fell, in a garden the second *Adam* was buried, and rose again; as we fell in *Adam*, we shall rise in Christ. See *Is. Casaub. exercit. 16. N.* 134. 98.

wherein was never man yet laid] Gods providence so ordaining it; left any caviller should say, that it was some other body not Christ which rose again: or that he rose again by some others virtue, not his own, as 2 Kings 13. 21. *in alienâ sepulturâ ponitur, qui pro aliorum moriebatur salute, Augustine de temp. serm.* 133. *he was laid in another mans sepulchre, who died for others sins, not his own.*

V. 42. *the Jews preparation day*] Verse 14. John speaketh here, as of a thing already antiquated and abolished: for the Lords day, our Sabbath, was observed by the Christians when he wrote this Gospel. The Jews preparation, was our Fryday, and their Sabbath our Saturday, and the Lords day, which we observe from the Resurrection of Christ, their first day of the week, chap. 20. 1. Luke 24. 1. Mark 16. 1, 2. Mat. 28. 1. 1 Cor. 16. 2. Revel. 1. 10.

CHAP. XX.

Verse 1. *The first day*] See on chap. 19. 42. Mat. 28. 1. Mark 16. 1. which is with us the Lords day: τῇ κυριακῇ ἡμέρᾳ, on the Lords day, Rev. 1. 10.

when it was yet dark] She departed from home before day, and by that time she came to the sepulchre, the sun was about to rise, Mark 16. 2. this was the *first day of the week*, τῇ δὲ μιᾷ τῶν σαββάτων here τῇ μιᾷ is put for τῇ πρώτῃ: *the one day*; that is, the first. So Gen. 1. 5. יום אחד *jom. echad.* 70. ἡμέρα μία, the first: the same Gen. 8. 5. give, יום ראשון τῇ πρώτῃ, *the first*; so Dan. 9. 1. which manner of speaking the Apostles also retained in the Greek, Mat. 28. 1. 1 Cor. 16. 2. See *Is. Casaub. exer. c.* 16. *N.* 170.

unto the sepulchre] These women named, Mark 16. 1. came to embalm him; which, for want of time they could not before do. See chap. 19 40.

and seeth the stone taken away] For the Angel descended and rolled it back, Mat. 28 2.

V. 2. *other disciple whom Jesus loved*] Chap. 13. 23. and 21. 20.

V. 4. *the other disciple did outrun Peter*] Both made hast to know what the matter was (ἐδεῖτο γὰρ φθῆναι τὴν ἀναλυσιν ὁ ζῆλος *Nazianzen orat.* 18. ταχέ (and love) *brooks no delay*, but with unequal strength: *John* being young, and so of better agility, came first to the sepulchre: See on Luke 24. 12.

V. 5. *and he stooping down*] παρακύψας, the word is of that which signifieth to hold down the head to see, or look into, James 1. 25. *who so παρακύψας looketh into that perfect law*, &c. The door of this sepulchre was low, and the vault of such depth digged into the rock (in manner of a *cave*) Mat. 27. 60. that without stooping down they could not see into it: it may have this moral; the mysteries of our salvation accomplished in the death, burial, and resurrection, of our Saviour, can be looked into by none but those who stoop to see: they admit no eyes of the proud to view them.

V. 6. *Then cometh Simon*] See on Luke 24. 12.

V. 7. *the napkin that was*, &c.] See Luke 24. 12. It was now light enough to see the white clothes there lying. See Mat. 27. 59. Mark 15. 46. Luke 23. 53. John 11 44. and thus Gods providence had disposed, that even these small, and things, to mans judgement not much considerable, should serve to the evidence of the truth of Christs Resurrection, and the refutation of the false report of the Jews, that his Disciples stole away his body out of the Sepulchre; for in all reason and probability, they would not have carried him away naked but in the linnen in which *Joseph* and *Nicodemus* had interred him.

V. 8. *and believed*] That Christs body was taken away according to *Maries* report: for as yet they knew not the scripture, that he must rise again from the dead, verse 9.

V. 10. *went away again*] They made hast away, while yet but few were stirring about, for fear of the implacable malice of the Jewes.

to their own home] Where they before were, and from whence they ran to the sepulchre: finding there nothing certainly appearing to their sense, but onely their missing of the body of Jesus, which possibly they might think was stolen away. See verse 13. they returned to the rest of the disciples, wondering with themselves how these things could so be, and what would be the issue, Luke 24. 12. relating to the rest, that Jesus body was not in the sepulchre where it was laid, Luke 24. 24. and silently expecting the event.

V. 11. *But Mary stood without*, &c.] *Peter* and *John* made hast away, left notice should have been taken of them, as Christs Disciples; and here the weaker fex sheweth more strength of resolution.

weeping] Not yet understanding the mystery of Christs resurrection, she venteth her grief with tears.

she stooped down] See on verse 5. Either moved by the splendor of the Angels, or some noise by them made. She was not yet satisfied with others report, but as in the losse of that which we dearly love, conceiveth hope against sense and reason; and, as *Gregory* saith, *hom.* 25. *amanti semel aspexisse non sufficit*: *a lover is not satisfied with one look*: nor looked she in vain, to whose better information God sent his glorious Ministring Spirits.

V. 12. *seeth two Angels*] Whether she knew them to be Angels, or supposed them to be men, it is not here expressed: *in white* clothes, or garments.

the one at the head, &c.] That is, at that part of the sepulchre where the head of Jesus was laid when they buried him.

V. 13. *Woman, why weepest thou?*] That is, weep not: it is not now

now a time to weep, but to rejoyce: they said more unto her, which the other Evangelists mention; but this, omitteth: this is a speech mixed of reproof and comfort.

she saith unto them] Surcharged with sorrow she considereth neither who these glorious creatures were, nor much what they said to her, but minideth onely the occasion of her own present sorrow.

they have taken away my Lord] Friends, or enemies, I know not whether, have conveyed away the body of my dear Lord Jesus, here buried: so, too much passion maketh one for present uncapable of reproof or comfort.

V. 14. *and saw Jesus standing*] Hearing some behind her, or perceiving by the Angels gesture, or countenances, some other present, she looked back.

knew not that it was Jesus] She saw, but knew not him she sought. See Luke 24. 16. Mark 16. 12. Mat. 28. 17. probably, he would not suddenly be known to her, lest now rising from the dead he might have affrighted her, which this, her slownesse to believe (being before instructed concerning his death and resurrection and now again by the Angels) justly deserved: yet see the mercy of Christ; the first found him, who most affectionately sought him.

V. 15. *Jesus said unto her*] He well knew why she wept, and for whom she wept, but thus he takes occasion to manifest himself to her.

Sir, if thou hast born him hence, &c.] Probably she might suppose that he had overheard, what she answered the Angels, therefore she replyeth as presupposing it: *if thou hast born him hence*; yet she did no aspire to the thought of Christs divine power to raise him from the dead: so hard is it to shake off the deluding dreams of flesh and blood.

V. 16. *Mary*] In this familiar and usual compellation, she understood that it was Jesus which spake to her.

Rabboni] Sudden joy intercepted what the might more desire to say: this hath the force of an interrogation; Is it my Master? my Lord Christ? See on chap. 1. 38.

V. 17. *touch me not*] She being too much addicted to sense, Christ would teach her to lift up her mind to the consideration of his state of glory in heaven, where we must find him now with the eye of faith, not bodily senses, 2 Cor. 5. 16. according as *Augustine* saith to *Paulinus*. ep. 59. he would intimate, *tactum spiritualem, i. e. accessum fidei, se requirere*: that *he now requireth a spiritual touching*; that is, *that we come to him with faith*, whereby we believe him to be on high with the Father: and he would now shew her, that she must attend another office, which was to testifie his Resurrection from the dead: as if he had said, thou needst not make so much haste to touch my feet; I am not yet ascended, neither shall I so quickly, but that thou mayest be assured, by seeing, hearing, and touching me, that it is I who now am indeed risen from the dead; the pledge and assurance of your life and resurrection. See on Mat 28. 9.

my brethren] The disciples. See on Mat. 28. 10. notwithstanding they had been scattered, and *Peter* had denyed him in his great infirmity; yet without exception to him, he calleth them his brethren.

my Father, and your Father] Mine by nature, yours by adoption. *Cyril. Hierof. Catec.* 7. and 11.

V. 18 *Magdalene came and told, &c.*] This Evangelist recordeth not how Jesus appeared to her with the other women as they were going to tell these things to the disciples, which, Mat. 28. 9. is recited.

V. 19. *Then the same day*] Mark 16. 14. Luke 24. 36.

when the doores were shut] Shut (either because it was night, or for feare of the Jews) but he could make them open to himself, as he afterward did for *Peter*, Acts 12. 10.

Peace be unto you] This was an Hebrew manner of salutation; who by peace, meant all prosperity. See on Matth. 28. 16

V. 20. *He shewed unto them his hands, &c.*] Which were pierced with nails fastning him to the crosse: thus confirms he them by all means, that they might be assured, that it was he who was indeed risen from the dead; left otherwise they might have thou he it had been but some apparition, or some other body, and not he. See on Luke 24. 40.

V. 21. *As my Father hath sent me*] He gave them a mission, and charge before, but as preachers to warn the Jews to hear Christ: but now he sendeth them as Apostles, and Ambassadours into the other Nations: committing that ministery to their execution, which himself had performed in teaching: he appointeth them and thei successours his surrogates in his absence. See Ephes. 4. 11. and that their authority to preach, might be understood to be Gods own ordinance. he telleth them, that as his Father sent him, so he sendeth them to preach to all nations in his Name. See chap. 6. 38 Mark 16. 15. Mat. 28, 19. Christ speaketh the same truth by the Apostles and Ministers of the Gospel, which his self preached when he was conversant with men on earth.

V 22. *he breathed on them*] By this sign prefiguring what they should receive; to wit, the gifts and graces of the holy Spirit, proceeding from the Father and the Son.

V. 23. *Whosoever sins ye remit*] Mat. 18. 18. this power is equally given to all the disciples, and their successours respectively; first in respect of the doctrine of faith, and repentance, as the key of Heaven committed to their ministery, which (according as it is received and obeyed) bindeth or looseth; if we believe and repent here on Earth, God forgiveth in Heaven; and it is the ministers office to preach the same in general, and to apply it particularly, for the comfort and instruction of the truly penitent. Secondly, in respect of the power of excommunication and absolution, which is in discipline, that the spirit might be saved in the day of the Lord, 1 Cor. 5. 5.

V. 24. *called Didymus*] See on chap. 11. 16. *Thomas* recited under the character *of one of the twelve*, is spoken of c. 11. 16. we may not understand this with relation to the number of the Apostles now being; (for *Judas* was gone to his own place, and *Mathias* was not yet chosen into his office, Acts 1. 25, 26.) but that which had been, when Jesus had first chosen twelve Apostles, according to the number of the Tribes of Israel.

was not with them] Probably he was not yet returned (after they had been dispersed for fear) to the company of the Apostles.

V. 25. *I will not believe*] So dangerous is it to be once absent from holy assemblies where Christ will be present (Mat. 18. 20.) to indulge to our own sense, to measure things divine and spiritual by our own carnal reason, and to give our selves lawes of believing.

V. 26. *his disciples were within*] Within the house where they remained, verse 19. For they or some of them, having been well known to divers in Jerusalem, they could not stir much abroad without great danger; the heat of the Iews rage being yet very little abated; (neither could they before go away out of the city, the feast of unleavened bread being not ended) now *Thomas*, how ever weak, and disbelieving their report and him testimony concerning the resurrection of Christ, the maine and fundamental Article of our belief, yet would he not separate from their conventions.

Iesus came, &c.] On the eighth day after his resurrection; that is, the next Lords day. Where Jesus was in the mean time, the Scriptures being silent, we may not curiously enquire: more safely note that *Thomas* being then with them it appeareth that neither did he in unbelief separate from the Church representative, nor did they desert him, or abstain from communion with him, for so great an infirmity as was expressed in his professed unbelief: therefore Jesus came to them who hath promised the blessing to the unanimous, Psal. 133. and Mat. 18. 19.

V. 27. *reach hither thy finger*] Christ made such use of *Thomas* present unbelief, that he thereby left the truth of his resurrection, more certain and undoubted unto us: mark the admirable clemency of Christ, for one fouls sake, he would appear again, and shew his wounds to all the rest.

V. 28. *my Lord, and my God*] Here *Thomas* confesseth his faith (which Christ approveth, verse 29.) *veram in illa cicatricibus patientia ac resurgentis virtutem divinitatis agnoscens. Fulgent. de incarn. & Gra. D. Iesu &c.* 11. *acknowledging in those wounds of him that suffered and rose again. the true power of the deity*; without which he could not have risen again. Thus *Thomas* spake, as one coming to himself again: and this abrupt speech importeth a vehement admiration, at Christs mercy, and his own stupidity and dulnesse to believe: it containeth a short, but absolute confession of faith; he collecting from his resurrection, that Christ was the very Messias, Redeemer, and Lord of all (See Rom. 1. 4.) and with an explicit faith, professing his own interest therein: so far did his faith now excel sense, on which he before so much depended, that he who felt onely the manhood, believed and confessed the united Deity of Christ: so soon can God change pertinatious unbelief into saving faith. See Acts 9. 1. Gal. 1. 23, 24. *Thomas* twice *emphatically* repeateth, *my*, to declare that he now spake out of deep and serious sense of faith. So God permitteth his to infirmity, and some slips; as that in their recovery, themselves and others, are more confirmed. See on verse 27. *plus enim nobis Thoma infidelitas, at fidem, quam fides credentium discipulorum profuit, &c. Greg. hom. 26. in Evang. For Thomas his doubting more advantageth our faith, than the faith of the believing disciples*: If *Thomas* had not doubted, we had not been so assured that it was indeed the same Christ, who was crucified, dead and buried, and risen again; his doubting put that out of doubt.

V. 29. *they that have not seen*] Which shall hereafter believe through the preaching of the Gospel, though they see me not in the flesh, or these wounds now shewed thee.

V. 30. *many other signes*] Chap. 21. 25. He did these in the presence of his disciples to confirm them; after his resurrection, we read not, that he ever appeared to the wicked or shewed himself to them after his resurrection from the dead: he reserveth that to their greater terrour in the day of judgement. See Rev. 1. 7. Acts 10. 41.

which are not written in this book] As being sufficiently recorded by the other Evangelists: or forasmuch as God knew that to be sufficient which is written. See 2 Tim. 3. 15.

V. 31. *But these things are written*] These things which Jesus taught

taught and did: as a father (saith *Optatus l.* 5.) having many children, while he liveth, and is present with them, governeth them his self, and needeth no will and testament; but drawing towards his end, fearing left after his decease, his children may fall out, he calleth witnesses, *voluntatem suam de pectore mortituro transfert in tabulas diu duraturas; out of his dying breast he transflateth his will, on long-lasting tables, if any controversie happen, non iam ad tumultum, sed quaritur testamentum: & qui in tumulto quiescit, tacitis de tabulis loquitur vivus: they run not to the grave* (of the dead) *but seek the will and testament; and so he that resteth in the graves, in those silent tables speakes his mind, as if he were alive*: He who made his will is in Heaven; yet thus, his children consult with him: So Christ being bodily present with his Church, did teach and governe them; but at last ordered that his will and testament should be written, for a constant rule of faith and manners, to all his children on earth, until his coming again to judge.

that ye may believe] For, faith in Christ, and our salvation thereby, as it was the onely scope and end of Christs doing of miracles, so was it of the Evangelists recording the same.

CHAP. XXI.

Verse 1. SEa of *Tiberias*] The sea of Galilee (John 6. 1.) so named from that adjacent Province, or City of that name near to it: of old it was named כנרת *Chinnereth*. Numb 34. 11. Deut. 3. 17. Josh. 11 2. & 12. 2. *Chalde* גינוסר *Ginnosar*: 70. Κενερεθ, Κενεθθ. See on Luke 5. 1 John 6 1. *Jerom de loc. Hebr.* calleth it, *Chennereth* the bound of Judea, in the Tribe of Neptalim: *Herod* called the city Tiberias, in honour of *Tiberius Cæsar, Jerom ib.* they since called it Tabaria. *Adritom. Theatr. terr. S. Zabulon, Ptolome, Strabo*, and other Greek Authours, call it as in the Gospel γενησαρετ. Mat. 14. 34. See *Iremelius* note thereon. *Joseph. de bel. Jud. l.* 3. c. 18. calleth it Genesar. *Plini. l.* 5. c. 15 this lake Genesar is sixteen miles long, and six miles broad; beset with pleasant Towns: on the West thereof flood Tiberias; it abounded with divers forts of fishes: the River Jordan runneth through it. *Adritom. q. l.* the Apostles, according to the command of Christ, and the admonition of the Angels, after his resurrection, the days of unleavened bread being ended, leaving Jerusalem, went to Galilee. See Matth. 26. 7. Matthew 26. 32.

on this wise shewed he] He fetteth down the time, place, persons, occasion, and manner of Christs appearing to them, to shew the evidence and certainty of his resurrection.

V. 2. *Nathaniel of Cana*] See chap 1. 49 Some think this was he who is called also Βαρθολομαιος Θ *Bartholmew*, the son of *Tholomeus*, of בר *bar*, a son, and תולמי *thalmai*. Numb. 13. 23. Jud. 1. 10. 70. Θολαμαι or Θολαμι.

V. 3. *I go a fishing*] For though they were fishers of men, they were not yet sent out, neither had they received those visible gifts of the Holy Ghost, which were to furnish them out to that great work of preaching the Gospel to all Nations: moreover, they wrought in their callings, to supply their present necessities, as *Paul* also sometimes did, 2 Thes. 3. 8. See Luke 24. 49. therefore he acquainteth the rest with his purpose, that they might joyne with him; which they accordingly did.

we also go with thee] We will goe with thee, and joyne with thee in fishing: for albeit the word be of the present tense; yet because it relateth to an action not present, but future, it is well interpreted by the future. It may be the Evangelist, who was one of them, would hereby expresse their present assent and readinesse of mind upon the first motion of *Peter*, as also their certain resolution to go.

that night they caught nothing] Thus the providence of God disposed it, for the more clear evidence of the ensuing miracle: had they caught any thing the power and presence of Christ had not so clearly appeared, in this sudden successe: all labour and endeavour of man is vain, unlesse God blesse it with successe, Psal. 127. 1. See Gen. 11. 78. Hag. 1. 6, 9. &c. Deut. 28. 13 &c. God often exercisseth the patience of his: should all our labours succeed well, how few would beg Gods assistance? how seldome would men acknowledge his blessings?

V. 4. *When the morning was now come*] He expected until these disciples (weary with successelesse labour, and out of hope to get any thing) would leave work; to declare that the opportunity and time which God taketh to supply and relieve his, is then, when there appeareth to them least hope of help from second causes.

but the disciples knew not, &c.] Either because it was not yet clear day, or because of the distance, they being so far from shore; but specially because Jesus would first be known by the miracle; and then by his countenance.

V 5. *children have ye*] Or, *Sirs*.

have ye any meat?] Have ye taken any thing? have ye any thing to eat? as the Syriac hath it: he asketh as one who came to buy; but his purpose was in his eating, to testifie his resurrection from the dead, and to give them assurance thereof by a further manifestation of himselfe unto them.

V. 6. *cast the net on the right side*] Thus he counselleth them, as some ordinary person, the *right side of the ship*, is that which is one right hand of him that sitteth at the helme, which the Seamen call the *starboard side*: he assigneth one certain part of the ship, *ne fortuita videretur capitura, Euthymius*: left it should (rather) seem that they had taken such a draught by chance, than divine providence.

V. 7. *it is the Lord*] It is Christ who hath thus admirably blessed our labours in this draught of fishes.

girt his fishers coat unto him] Some close linnen coat, which hindred not his swimming.

for he was naked] Before he put on this, he had some thing on; for we may not simply understand that he had none other clothes on: 1 Sam. 19. 24. it is said that *Saul* stript off his clothes, and laid down naked all that day and all that night; that is, he put off his Kingly Robe, not all other his clothes. So walked *Isaiah* the Prophet, *naked, and barefoot*, Isa. 20. 2. that is, without his *Prophets* garment. We may not think he went stark-naked to the discovery of his shame, and contempt of his person: and so *Peter* here was naked; that is, had not on that usual outward garment with which he used to go in publick: except we shall understand, that he in his work of fishing had onely the coat here mentioned on his otherwise naked body, which, hearing that it was the Lord, he presently girded so close to him, that it might not hinder his swimming ashore, and so hide his nakednesse; but this sheweth with what diligence they had laboured without successe, until Christ came to them.

cast himself into the sea] He leapt over-board to swim a shore, that he might come to Jesus (which the Syriac addeth) impatient of the delay, which the ship must necessarily make, being to bring such a draught to shore: *ferum ashumens si cum cæteris navigio perveniret. Ambros. in Luc. sub. fin.* esteeming it too late to come with the rest in the ship: he valued no gains, but to come to Christ.

V. 8. *dragging the net with fishes*] σύρω, is properly to sweep the ground, as they do who fish with *trailes*, or draught-nets, whose plummets sink the lower part of the net to the ground, left the enclosed fish should escape.

V. 9. *they saw a fire of coals there, &c.*] Is seemeth while they were labouring in an ordinary calling, that Jesus (ever mindful of his) prepareth food for them by an extraordinary way, against they came ashore; weary and hungry, so that they find there all necessaries ready: nor need we doubt who provided or how; He being present, who prepared Israel a table in the wilderness, who fed so many thousands with five loaves and two fishes: all creatures obey him; he gave them here an example of his divine providence, which never faileth those that trust in him. See Exod. 34. 28. 1 King. 19. 8. Hebr. 13 5.

V. 10. *bring of the fish, &c.*] That they might not neglect his blessing, and lose that which he gave them, nor think that it was a vision: he biddeth them bring of the fish which they had now caught; it was his blessing, and their labour: his beneficence, and their propriety: so we say *our daily bread*, yet pray God to give it: that is ours, in which Christ giveth us, a Divine, and civil right.

V. 11. *Simon Peter went*] Not he alone, but he with the rest: he chiefly is named, (who in zeal to enjoy the presence of Christ, waved the usuall means of coming to him) and is now instructed to use the ordinary means to receive, and save Gods blessings, bestowed on him. Christ would not distract us from, but bless us in our lawful callings, that we may therein acknowledge his merciful providence. See 1 Tim. 4. 4.

V. 12. *Come and dine*] Not that he now wanted food, but this was to assure them of the truth of his manhood then present, that they might not think it to be only a dream or *phantasme*; but that they might be evidently assured of his resurrection from the dead.

knowing that it was the Lord] He so evidently manifested himself to them, that they durst not question the certainty of his resurrection and presence with them.

V. 13. *taketh bread*] They knew him in the manner of his breaking of bread. See Luke 24. 35.

V. 14. *this is now the third time*] That is, the third time that he appeared to his Disciples together, for otherwise he had more often appeared to some singly, chapter 20. 16. Luke 24. 15.

V. 15. *lovest thou me more than these*] More than those loveth these; or more than these love me: one reason of this quere might be; for that *Peter* leaping into the Sea to come to him before the rest, might seem to intimate so much: but the maine is, because Christ had remitted a great sinne of his. See Luke 7. 47.

feed my lambs] That is, the souls committed to thy charge: for this is a sure argument of the Ministers love to Christ, if he conscionably labour to edifie those whom Christ (the great shepherd of our souls) loveth, and for whom he dyed, they love the world, not Christ, who seek their own gains, but neglect their auditours salvations;

salvation; this *Peter* now learned, and afterward faithfully taught it others in the like ministration to them given in charge, 1 Pet. 1. 5. 1. 2. &c.

V. 16. *feed my sheep*] The repetition of the same charge, sheweth the importance thereof; and the necessity of our endeavour in this duty, which Christ so often, and so seriously enjoyned him and all other faithful Pastors and Ministers of the Gospel, in and by him.

V. 17. *he said unto him the third time*] This often repetition of the charge doth not onely occasion *Peters* threefold confession, opposed to his thrice denying; but chiefly declareth to the other Apostles, that *Peter* was not to be rejected from their fellowship, office, and communion, for his threefold fall; being graciously received again by Christ, in his threefold confession of his love and obedience to him: and thus is washed off his former sinne, confirming him to his Apostleship and preaching the Gospel.

Peter was greived, betause, &c] Remembring how he had fallen, and fearing left he should so fall again as he had done when he promised great constancy; or doubting that Christ (to whom he was better known than to himself) taxed him of dissembling: we grieve to have our fidelity questioned. *Peter* had been more cautious at first, had he well observed Christs words, Mat. 26. 34. but he had not then so much experience of himself, as now: now he cautiously appealeth to Christs omniscience; he presumeth no more; most dangerously they fall, who most presume.

Lord, thou knowest all things] τὰ παρόντα καὶ τὰ μέλλοντα, *Chrysost.* all *things present and future*: what I now am, and what I shall be: thus modestly answereth he now, having had dear experience of his infirmity and failing.

V. 18. *girdest thy self*] This he spake, alluding to the manner of those Eastern Countries, where wearing long loose garments, they could at their pleasure, gird them to their bodies, to prepare themselves for labour or travel, and withal, in the next words, to the binding of *Peter*, as a prisoner for execution, and suffering martyrdome for the testimony of the truth of the Lord Jesus.

whither thou wouldst not] τῆς φύσεως λέγει τὸ συμπαθές, καὶ τὸ σαρκὸς τὴν ἀνάγκαιον, &c. *Chrys. He speaks the affection of nature, and necessity of flesh and blood*; intimating that the soul unwillingly parteth from the body, how ever willing, by the comfort of the grace of regeneration, we are in Spirit.

V. 19. *he should glorifie, God*] This he said that we may know, that to suffer for Christs sake is δόξα καὶ πάσχοντος καὶ τιμή, *the glory and honour of the sufferer*; in that he honoureth God in suffering, which is the end for which we were created and redeemed. See 1 Cor. 6. 20. Revel. 4. 11. and those who honour God, will he assuredly honour, 1 Sam. 2. 30.

V. 20. *Whom Jesus loved*] Chap. 13. 23. and 20. 2.

V. 21. *What shall this man do?*] That is, shall he not also feed thy sheep? shall he be divided from me? or how shall he die?

V. 22. *What is that to thee*] He slighteth this curious unprofitable question of *Peter*: admonishing him not to trouble himself about others, but to look to himself: if I would have him live unto my second coming; what concerneth it thee? follow thou me in that I command thee.

V. 23. *then went this saying abroad*] The Evangelist here correcteth this errour rising from the misunderstanding Christs words concerning himself; left when he died the malitious adversary should hence take occasion to aspersie the truth of Christ, whom the very Disciples understood not, but mistook in that matter: man is naturally prone to mistake: the more to be admired, is their overdaring ignorance of themselves, who think they cannot erre: so high an opinion of a mans self concludeth him, neither good, nor wise.

V. 24. *This is the disciple which testifieth*] Hitherto he mentioneth himself under a third person: now he declareth himself, an ear-witnesse, and an eye-witnesse, of that which he wrote for the greater certainty thereof. The Apostles doctrine is certain, his modesty is observable; he calleth himself a disciple, a learner, who excelled the most accomplished Doctors, of the ages since: John Baptist called himselfe the voice of a cryer in the wilderness, chap. 1. 23. *Peter* and *Paul*, those great lights of the Church and Apostles of Christ called themselves, *servants of Christ*, Rom. 1. 1. 2 Pet. 1. 1. &c. what Spirit ruleth in those vain-glorious Prelates, who think no titles high enough for them?

V. 25. *there are also*] Chap. 20. 30.

the world it selfe could not contain] Herein he followeth the vulgar manner of speaking, as chap. 12. 19. the meaning of the *hyperbole* is, there would be very many books: moreover, he here glanceth at the depth of some mysteries, in the words and actions of Christ, which the world could not have apprehended, had they been written, which are to be put on account to those things which are reserved to be revealed unto us in the world to come; *When that which is perfect is come, and that which is in part shall be done away*, when we shall *know, even as also we are known*, 1 Cor. 13. 10, 12.

Amen] See Luke 24. 53. Mark 16. 20. Mat. 28. 20. and John 3. 11.

ANNOT.

ANNOTATIONS

On the *ACTS* of the APOSTLES.

The Argument.

THe Penman of this Scripture *was* Luke *the Evangelist (as appeareth in the first words hereof) for the most part, an Eye-witnesse of these Things he recordeth, being constantly a fellow-Labourer with* Paul.

His purpose in writing this Story, was, (as he intimateth in his first Preface) That the Church might have the certain knowledge of Christ, *his Gospel and Kingdom, that our Faith might not be built on the uncertain reports of Pretenders to Truth; As also, That he might shew how God fulfilled his promise in calling the* Gentiles, *and the* Apostles, *their Charge and Office, by Preaching the* Gospel *to all Nations: And that he might fore-arm all the Faithfull, by discovering the rage and malice of* Satan, *persecuting the true Ministers and Professours of the* Gospel, *even from the first publication thereof: And the gracious providence of God, preserving and increasing his Church, in the midst of all her pressures, giving us an evident assurance of the truth of the* Gospel, *not only in that the powers of Hell, all the machinations of* Satan, *and malice of wicked men, could never prevail against it; but also, that Gods providence, by these oppositions, confirmed it to the hearts of Christians, in the constancy of those that suffered persecution for it.*

This Story setteth out.

1. *The Truth of* Christ *after his Ascension; performing his Promise to the* Apostles, *sending the* Holy Ghost *the Comforter, unto them.*

2. *The malice of* Satan, *labouring to suppresse the* Gospel, *by raising up tumults, conspiracies, slanders, persecutions, and (where he could not prevaile by violence) Hereticks to corrupt the Truth thereof.*

3. *The vigilant providence and power of God over his Church, overthrowing the malicious enterprises of the enemies, and filling the world with the sound of the Gospel, by so few unlearned men.*

4. *The many divine Sermons of the Apostles and Disciples, concerning the Death, Resurrection, Ascension and Kingdom of* Christ, *the Mercy of God in the free Remission of our sins by him, the Immortality to come: Care that Ministers ought to have of* Christs *flock, Repentance and Fear of God, and other principal Grounds of Faith, that we bearing our trials patiently (knowing that the Crosse usually accompanieth the Gospel) and resting confident in his mercy, who is unchangeably the same good God to his now, that he was to the first* Christians) *we may at last attain the end of our hopes, the salvation of our Bodies and Soules. Which He grant us, who gave so great a price for our Redemption, as the unvaluable Blood of* Christ Jesus. AMEN.

CHAP. I.

Verse 1. 

The former treatise have I made] That is, the Gospel by Saint Luke.

all that Jesus began] This is, not simply to be understood, of all that Jesus did and said; for John chap. 21. 25. declareth it impossible; but of some things, which Jesus began to do and teach, that is, as *Chysostome* interpreteth, *from the beginning to the end*; from the story of Christs birth, unto the relation of his resurrection, Luke wrote in the Gospel: but yet he saith not πάντα, all things, but περὶ πάντων, concerning all, that is, ἀδιεξοδεύτως καὶ παχυμερῶς, or παχυτέρως, *crassâ Minervâ*, *grossely*, or *summarily*, to wit, of all that which the Holy Ghost thought necessary to dictate. *Chrysost.* To reveal and make known unto me concerning the Gospel of Christ, and which his pleasure was, that I should write, for the edification of his Church.

both to do and to teach] That is, Christs doctrine, and miracles for the confirmation of the same.

V. 2. *taken up*] Into heaven, by his ascension, Luke 24. 51. which story he now more particularly prosecuteth, as also those things which, in further order to edification of his Church, followed the same in the Actions of the Apostles, and the successe of their preaching according to the commandment of Christ, Mat. 28. 19, 20. Mark 16. 15.

after that he through the holy Ghost had given commandements, &c.] Some otherwise joyn these words (*through the holy Ghost*) with the following, (*whom he had chosen*) so the Syriack hath it, *quos elegit in spiritu sancto*: *whom he chose by the holy Ghost*, both are true, therefore here needs no controversie: the rule is, that the works of the holy Trinity *ad extra*, are common to the three persons; so the Father sanctifieth, John 10. 36. the Son sanctifieth, John 17. 19. 1 Cor. 6. 11 and the holy Ghost sanctifieth, Rom 15. 16. and so the Father calleth, the Son calleth, and the holy Ghost calleth: so the Father commandeth, the Son commandeth, and the holy Ghost commandeth: the first reading, teacheth, that the Apostles commission to preach and do miracles was from the holy Ghost, and therefore their word is to be valued as his word and infallible truth: the second way of reading, sheweth, that the Apostles calling or election to their ministery was not of any humane, but divine authority: neither is the calling and ordination of any faithfull Minister grounded on humane, but divine authority wherein albeit God useth the ministery of man, as in imposition of hands in their consecration, or presentation, institution or induction, into some particular cures; yet as God alone can give them ability to minister, and power and successe in their ministring, so he onely calleth thereto, (or they are not rightly called, but are hirelings & intruders: See Act. 20 28.) and their authority to preach dependeth not on the authority of man but God: however the ordinance of God in men of authority thereto, may not be despised, nor can without contempt of God himself: Luke 10. 16. so then we may understand

stand this place thus, that God to the Apostles gave command to preach the Gospel, and execute that function and charge which he had given them.

V. 3. *by many infallible proofs*] τεκμηριοις the word is of τεκμαρ, *an end*, and importeth such undoubted signes, as necessarily, and constantly importing one and the same thing (*Arist. Rhet. l.* 1) conclude and put an end to any doubt, or controversie; as to speak, walk, or eat and drink, are τεκμήρια, undoubted signes, and proof of life, &c. *See Quintilian l.* 5. *c.*19. *Suidas* giveth it by ἀπόδειξις, a demonstration: such proofs of Christs resurrection were, their seeing Christ, talking, eating with him, and touching him after the same.

forty dayes] Christ would not presently ascend into heaven after his resurrection, that he might assure his Apostles of the truth thereof, by his conversing with them so long at certain times.

pertaining to the kingdome of God] What the Apostles were afterward to deliver to the world, either in preaching, or writing; whereby God may reign in us here by grace; and such as concern our being with him in future glory.

V. 4. *assembled together with them*] Conversing with them; having gathered them together (who were dispersed with fear) that they might now be witnesses of his ascension into heaven.

not depart] Or *separate themselves*. The Greek word μὴ χωρίζεσθαι, signifieth, both that they should not divide or disperse themselves, nor depart from *Jerusalem*; where he would have them receive that admirable gift of tongues, as Chap. 2. because at the feast there used to be a very great confluence of people from several parts of the world, & many nations who might be competent witnesses of their speaking of divers tongues, which in some more private place they had not had; and that by this meanes, they who were strangers (of severall nations) at *Jerusalem*, returning home again, and reporting that which they heard and saw, might so farre prepare those nations for their reception of the Gospel.

but wait for the promise] That which the Father had promised; that is, the holy Ghost; as verse 5.

which, saith he, ye have heard of me] Which I have told you of. Luke 24. 49. John 14. 15. & 16.

V. 5. *For John truly*] Mat. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 26. Acts 11. 16. & 19. 1.

with the holy Ghost] With the graces of Gods holy Spirit: ἐν πνεύματι ἁγίῳ in the holy Ghost, for διὰ πνεύματος ἁγίου, *through the holy Ghost*: or πνεύματι ἁγίῳ with the holy Ghost: an usuall *Hebraisme*.

V. 6. *the kingdome to Israel*] The secular kingdom and worldly prosperity, which they imagined the Messias should set them up. See Luke 24. 21.

V. 7. *not for you to know the times and seasons*] The opportunities for the works of God, which he reserveth to himself.

V. 8. *but ye shall receive*] See chap. 2. 1.

power after the holy Ghost is come upon you] Or *the power of the holy Ghost coming upon you*: gifts of tongues, healing, interpretation, boldnesse to preach, enlarged hearts, &c.

uttermost part of the earth] Both to the Jewes and Gentiles, according to their commission. Mark 16. 15.

V. 9. *and when he had spoken*] Luke 24. 51. they saw him risen, not rising; and ascending, not ascended; the one perfected, the other begun.

a cloud received him, &c.] The Apostles looke after him ascending, untill a cloud intercepted their sight of him.

V. 10. *two men stood by them in white apparell*] Two Angels in the shape of men. See Mark 16. 5. Luke 24. 4. John 20. 12.

V. 11. *into heaven*] To which he is gone to take possession for us, by carrying thither the same flesh & blood of which we consist.

shall so come] At the last day, he shall locally come, in the same body, manifestly appearing in the clouds. 1 Thes. 4. 16, 17. Mat. 24. 38.

V. 12. *a sabbath-dayes journey*] How farre it was lawfull to walk on the Sabbath day, the law of God determined not; but their tradition limited it to two thousand cubits, or about two miles. John 11. 18. it appeareth, that Bethany was fifteen furlongs, that is, almost two miles from Jerusalem; and Luke 24. 50. So far did Christ lead them out, when he would ascend, which is here called a sabbath-dayes journey: so that either Christ having taken leave at Bethany, came back thence with them, and ascended from the mount of Olives, which lyeth between it and Jerusalem; or else the *sabbath-dayes* journey here mentioned, must be two miles wanting one furlong; though some learned authours say otherwise.

V. 13. *they went up into an upper room*] οὗ τὸ ὑπερῷον, a room in the top of the house, where they might be freest from distraction by company coming in and out, and also most private and secure from the Jews, who having put their Master to death, would not spare any that should confesse him to be the Christ.

Peter, and James, and John, &c.] Probably the Evangelist recounteth their names, to shew that Christ had not rejected them, for their forsaking him in his suffering; but that they were restored to their former office and dignity, that none might derogate from the authority of their preaching or writing.

and Judas brother James] Ἰούδας Ἰακώβου: *Judas of James*, an usuall *ellipsis*; the Syriac supplyeth it with בר *bar*: *son of James*; it may be both his fathers and brothers name was *James*; it was the same who is called *Lebbeus*, and *Thaddeus*. Mat. 10. 3. Mark 3. 18. Jude 1. his relation to *James* is here mentioned to distinguish him from the other *Judas* the traytour.

V. 14. *continued with one accord*, &c.] The word is of καρτερέω, signifying a continuance in performing or suffering some thing, with an invincible and strong constancy.

in prayer and supplication] Their hazard was then very great; their implacable enemies about them, many, and those also in authority: Christ had often warned them to watch and pray, lest they entred into temtation; therefore thus take they up the armour of Christians, unanimous prayer; what they prayed, is not mentioned; probably amongst other blessings; it was for deliverance from their enemies, as chap. 4. 24. and for the coming of the holy Ghost the comforter, which he had promised them, and for which he commanded them to stay at Jerusalem.

with the women] Those who went to follow the Lord (Luke 8. 2. 3.) and the Apostles wives.

with his brethren] That is, Christ his kinsmen according to the flesh: possibly those of whom it was said, John 7. 5. that they believed not in him: God hath his times to call.

V. 15. *in those dayes*] While they attended at Jerusalem for the promised comforter.

the number of names] The number of the persons, to have been numbred by name.

V. 16. *this scripture*] Psal. 41. 9.

which the holy Ghost, &c.] By him were all the holy scriptures endited. 2 Tim. 3. 16. 2 Pet. 1. 21. Now least any should be scandaled at the fall of *Judas*; *Peter* beginneth from the ancient Prophesie, to shew that it was the same which was long before Prophesied of; all was foreseen and ordered by the providence of God, to accomplish the work of our redemption. See chap. 4. 28.

guide to them which took Jesus] Mat. 26. 47, 48. John 18. 2, 3. For he undertook for thirty pieces of silver, for which the chief Priests had contracted with him to deliver him unto them, and he well knowing the place, the garden which Christ with his disciples frequented, led the officers and soldiers thither to take him; and he gave them the signall by which they knew him.

V. 17. *for he was numbred with us*] Christ had chosen 12. Apostles, according to the number of the tribes of Israel, of whom they shall be judges, Mat. 19. 28. Therefore one falling away, they were to chose another, which election *Peter* here proposeth unto the rest, and the Church there assembled: he saith *Judas* was

numbred with them; that is, chosen to be one of the twelve.

obtained a part of this ministery] That is, was appointed to the same Ministery of the Gospel with them.

V. 18. *Now this man purchased a field*] Mat. 27. 7 This the Evangelist *Luke* speaketh in respect of the event: because with the thirty pieces (the price of blood) a field was bought by the Priests, for the burial of strangers, Mat. 27. 6, 7, 8.

falling headlong] Casting himself from the place where he hanged himself. Mat. 27. 5.

V. 19. *in so much as that field is called in their proper tongue*, &c.] The Syriack giveth it, in the tongue of that region; thus it was publickly named in their own tongue: he faith not in our tongue, but in their &c. to point out the consciousnesse of the authours of this piety. See Mat. 27. 7. 8.

Aceldama] *Haceldama*, or *Aceldama* is a name compounded of two Syriack words, חקל (which in the Chalde and Syriack signifieth a field, of the Hebrew root חלק *chalack*, *divisit in partes, hereditatem* &c. thence by a *metathesis* and transposition of letters חקל *chakel* a part, portion, or field; or possession of fields divided from others. Isai. 61. 7. Hos. 5. 7.) and דם, *dam blood*: *Peter* also might say it is called *in their proper tongue*, or dialect (See ch. 2. 8.) in regard he was a Galilean; their pronunciation somewhat differing from that about Jerusalem: therefore had they so urged that he was a Galilean, and one of Christs disciples, for (said they) thy *speech* bewrayeth thee. Mat. 26. 73.

V. 20. *let his habitation be desolate*] Psal. 69. 25.

his Bishoprick let another take] Or his *office*, or *charge* Psal. 109. 8. that which the Hebrew calleth פקודה *pecudah*, (Numb. 3. 32.) *oversight*, or cure.

V. 21. *went in and out amongst us*] Or *was conversant* with us as man; and preached unto us. See Deut. 31. 2. 2 Chron. 1. 10. &c.

V. 22. *From the Baptisme of John*] From the time that Christ was baptized of *John*. Mat. 3. 16. Luke 4. 16. thence began Christs publick Ministery.

of his resurrection] In that he mentioneth the principal article of our faith (see 1 Cor. 15. 14.) he comprehendeth all the rest.

V. 23. *they appointed two*] The before mentioned Apostles: put two in election, that is, *Joseph* called *Barsabas* and *Matthias*.

V. 24. *and they prayed*] Because the Apostles were immediately chosen by God, therefore they here pray God to direct the lot, for the choyce of one in *Judas* room.

V. 25. *that he may take part*, &c.] See verse 17. that he may be a partner with us, in our Apostleship and Ministery: here κλῆρος is put for μέρος, a part, or partnership.

his own place] To hell and eternall damnation, to which God

God who foreseeth all things, had justly designed the traytour. See Psal. 9. 17.

V. 16. *they gave forth their lots*] Lots were several wayes drawn or given out, either from the lap. Prov. 16. 33. or forme vessel, an urne, pot, or head-piece: however, as they were in use for division of lands or goods, or for composing of any controversie, God disposed them, Prov. 16. 33. therefore *Augustine* faid well, lots are nothing else: but *in rebus dubiis indicatio divinæ voluntatis, the declaration of Gods will in things doubtfull*: they are here called, *their lots*, after the common use of speaking, in respect of the two, put into election for *Judas* place for Apostleship.

he was numbred with the eleven, &c.] Or acknowledged to be one of the twelve Apostles; συγκατεψηφίσθη: as they say, *communibus calculis est electus*: the word is of ψῆφος, a stone or counter, with which they were wont to give voyces in commission, or judgments: sometimes it is taken for the event determined by lot, as here it is intimated; they all rested contented with the lot, as being confident, that God disposed and approved the event thereof: he was numbred with the eleven Apostles, by a common declaration of their general consent.

CHAP. II.

Verse 1. PENTECOST *was fully come*] When the fiftieth day from the *Passover* was come. See Deut. 16. 9. Levit. 23. 15. which time: God chose to send the holy Ghost; much people being then gathered to Jerusalem, that it might be divulged to the world. See on chap. 1. 4.

they were all, &c.] The Apostles; for this was divinely and extraordinarily to consecrate and fit them who were to preach the Gospel to all nations.

V. 2. *a sound from heaven*, &c.] This preternatural winde God sent before, as it were a messenger to stirre them up to attention, and to give them notice of the coming and presence of the holy Ghost: also to intimate in the type, the speedy, unexpected, and unresistible succesle of the Gospel; and that the whole dispensation thereof should be by the power and providence of God.

V. 3. *tongues*] The similitude or appearance of tongues, to signifie their gift of tongues, or speaking divers languages; miraculously infused into them who were to preach to divers nations; as a remedy for the confusion of tongues. Gen. 11. 7. by which a great part of the world was separated from communion with God and his Church.

of fire] To signifie the admirable force which should be therein, by the spirit of God.

V. 4. *filled with the holy Ghost*] With his gifts and graces; with a greater and more admirable access and increase thereof; more abundant knowledge of the mysteries of salvation by Christ, which before they did not so well apprehend; greatnesse of mind and constancy, to do and endeavour all things for the testimony of the truth of Christ; the gift of tongues, largeness of heart, and admirable utterance; power and evidence of the spirit in preaching and praying.

to speak with other tongues] Besides their mother tongue, they spake languages which they never studied, or understood before that moment: so it was promised. Mark 16. 17. and so it was necessary that they might be able to speak the tongue of every nation to whom they were to preach the Gospel.

V. 5. *dwelling at Jerusalem*, *Jews devout men out of every nation*] They were of Jewish parents, though they were born, or had dwelt in other nations; these came up from divers nations, or were of divers nations hereafter mentioned. and were at Jerusalem at the feast.

under heaven] That is every nation; this *hyperbole* is familiar with the Hebrews. See Deut. 2. 25. thus was fulfilled that which was faid by *Isaiah*. Chap. 43. verse 5, 6.

V. 6. *when this was noysed abroad*] γενομένης δὲ τῆς φωνῆς ταύτης, *when this voyce was made*; that is the report and rumour of these things, being spread abroad, or spoken of among the people, to wit, how the Apostles spake all languages upon the sodain; when this was *voyced abroad*.

confounded] Or troubled in minde: or as verse 7. *amazed*, and *marvelled*, forasmuch as they knew not the cause thereof, nor what these things would come to at last.

V. 7. *are not all these which speak, Galileans?*] These which speak several languages; are they not such as have been constantly bred in Galilee, and never learned these tongues at home, nor travelled abroad to gain them?

V. 8. *how hear we every man*] Not that in the sound of one voice, every man heard his native language, as if one and the same word spoken by *Peter*, should sound Greek to the *Grecian*, Latine to the *Roman*, Egyptian to the *Egyptian* (for so had this been a miraculous gift of interpretation, or speaking, in the hearers, (the people) not in the Apostles, the speakers) but because every Apostle now spake all languages, as occasion and the auditory served him.

V. 9. *Parthians, and Medes*] For the greater evidence of the miracle, he instanceth in those men of several nations, now present at *Jerusalem*, and ear-witnesses of these things.

V. 10. *Proselytes*] Gentiles converted to the *Israelites* Religion. See Mat. 23. 15.

V. 11. *the wonderfull works of God*] τὰ μεγαλεῖα τοῦ θεοῦ, as Luke 1. 49. the *Syr.* giveth it, *mirabilia Dei*: he meaneth the Gospel, the wonderful counsel of God for mans salvation in Christ, which *Paul* calleth *the power of God*, Rom. 1. *the hidden mystery*, Eph. 3. 3. *the unsearchable riches of Christ*. Eph. 1. 18. So thus here are noted two causes of their wondring, first that unlearned men, bred in such a place as Galilee should sodainly speak so many tongues: Secondly, that they were able to speak so deeply, wisely, learnedly, and divinely in those heavenly matters.

V. 12. *what meaneth this?*] What will this come to? what *will this be?* some of these were to be converted, and therefore it may be they spake not as contenning, but enquiring what might be the end, use, and fruit of these new and admirable things.

V. 13. *others mocking*] Cavilling, and calumniating the Apostles; these most likely, were of the Scribes and Pharisees, men of carnall wisdom (which is ever enmity to God) justly delivered up to Spiritual blindnesse, and such hardnesse of heart, that nothing (no not the most evident testimony of Gods power and presence) could move them: thus are there ever some such impudent adversaries of truth, that will not be afraid to jeere at the gifts of Gods own Spirit, and vilifie his Ministers; See Joh 6. 41. Job. 8. 13. & 10. 20. & 11. 37. Mat. 11. 9. there is nothing so holy and sacred which precipitate malice, dareth not blaspheme.

full of new wine] γλεύκους which the vulgar *Latine*, and *Erasmus* giveth *musto*, so the word sometimes signifies *Must*, or new wine: also it signifieth *sweet*, or *pleasing wine*, as the Prophet Isai. 49. 26. useth עסיס *hatsir*, which (though the 70. give οἶνον νέον; *new wine*) we there interpret *sweet-wine*.

V. 14. *But Peter standing up with the eleven*] The holy Ghost had now confirmed and emboldened him, so that without fear of Priests and Pharisees, he stood up that he might be heard of the multitude, with the rest of the Apostles, as witnesses of the same things, and partakers of the same gifts of the holy Ghost; and speaketh with a loud voyce.

V. 15. *These are not drunken*] First he cleareth himself and the rest of the Apostles from that unworthy calumny of drunkennesse which they cast on them; and that mildly, as 1 Sam. 1. 13, 14, 15. Acts 26. 24, 25.

but the third hour of the day] Meaning but early dayes; the third hour according to their account (who reckoned the hours from sun-rising, and so made them longer in summe, and shorter in winter) might be, as with us, about nine of the clock in the morning; as if he had said, they that are drunken, are drunken in the night. 1 Thes. 5. 7. now it is but early in the morning.

V. 16. *This is that which is spoken by the Prophet Joel*] This which you conceive to be drunkennesse, is the gift of Gods holy Spirit, foretold by the Prophet Joel. 2. 28. it is herein fulfilled.

V. 17. *it shall come to passe*] See Isai 44. 3. he washeth off the the unjust aspersion, by interpreting and applying the prophesie: and sheweth their impudency, who durst deride the very mercies of God powred out on his Church.

in the last dayes] When the Messias shall be exhibited in the flesh, for so those dayes are accounted in the new Testament, 2 Tim. 3. 1. Hebr. 1. 2. 2 Pet. 3. 3. 1 John. 2. 18. Jud. 18.

I will powre out] I will give graces, in abundant measure. The meaning is, that God under the Gospel would give a greater measure of his grace and holy spirit than formerly he had done: greater knowledge, and clearer demonstration of the truth concerning the mysteries of eternal life and salvation by Christ, which before lay under the shadowes of the ceremonial law. *Moses* said, Deut. 32. 2. *My doctrine shall drop as the rain: my speech shall distill as the dew, as the small rain upon the tender herbs*, but here he said by the Prophets, Isai. 44. 3. Joel 2. 28. *I will powre out my spirit upon all flesh*. So are there here two parts of the antithesis first in this word powring as if it had been said, under the law God gave grace and knowledge of Christ, but sparingly, not in that abundant measure as since Christ the branch, as it were the golden pipe, emptied his fulnesse into his Church. The other part is in the universality of the receivers; the law was confined to *Judea*, but the Gospel, like an overflowing flood, shall extend to all flesh, all nations of the world.

upon all flesh] Upon all sorts of people, Jewes, and Gentiles; bond and free, high and low, &c.

young men shall see visions] Dreames, and visions, were one ordinary meanes whereby God revealed his will to the Prophets. Numbers 12. 6. So we must understand the Prophets speaking of things to come, attemperated to the capacity of the present times wherein they preached and wrote: so when they speak of Gods service, they name; *altars*, *sacrifices*, gold, silver, incense, &c. all which when they relate to times of the Gospel, are to be understood, as allusions to legal rites, not propricties of the Gospel: so that here, dreames, and visions import excellent gifts of the Spirit, and understanding of things revealed by the Holy Ghost: as if he faid, under the Gospel, there shall not be a few Prophets or Ministers, to whom (as of old) God will reveale his will; many shall know it, as Jerem. 31. 34. there shall be a cleare revelation of Gods will in Christ: so that the Apostles purpose in citing this prophesie is, to invite

his hearers to a participation of the same grace, as if he said; the same Spirit which God hath now poured out on us, he is ready to pour out on others, far and near; so that, except your selves hinder your selves by your obstinacy and unbelief, you shall also receive of the same fountain with us; the same graces. God still offereth, and respectively bestoweth now on his Church, in the Spirit of sanctification, though not in the faith of miracles.

V. 18. *and on my servants*] So he limiteth and restraineth the promises to Gods servants only, to them that believe and obey, of what sex or condition soever they are; Men, women, Bond, Free, all are one in Christ. See Gal. 3. 28.

V. 19. *and I will shew wonders in heaven*] As he had two sorts of hearers, so useth he two kindes of arguments: to the holy he citeth Gods promises; to the wicked he urgeth his threatnings, to terrifie those scorners, and to bring them to repentance: he nameth certain prodigies, as presages of Gods wrath, and the callamities of men in the last dayes; some in heaven, as these fearful *Chasma's*, *Comets*, *Blazing-stars*, and strange eclipses of the Sun and Moon; which though they have natural causes, in the ordinary power of God, yet are they sometimes extraordinary and certain tokens of Gods anger, and some imminent miseries coming on men: it is indeed but the voyce of experience, *Nunquam futilibus excaudit ignibus æther*. By *signes on earth*, he meaneth earthquakes, inundations, monstrous births, and such prodigious and monstrous things. And the Prophet by those expressions, *blood, fire, vapour of smoke, darknesse* of the Sun, and bloody or red colour of the Moon, intimated a turbulent and calamitous condition of the World in the last times; so that whither soever wee shall look, wee shall see the terrible signes and effects of Gods anger, as it the whole fabrick of the World were upon the point of confusion and dissolution. See Isai. 13. 10. 25. 34. Ezek. 32. 7. Joel 3. 15. Amos 8. 9. Mat. 24. 29. Luke 21. 11.

V. 20. *the sun shall be turned into darknesse*,] Joel 2. 31. Meaning, that God will shew such signes of his wrath through all the world, that man shall be no lesse amazed, than if the whole order of Nature were changed, or the Sun darkened.

V. 21. *whosoever shall call upon*, &c.] Joel 2. 32. Romans 10. 13. He sheweth the onely way to escape those evils threatned, faithful and fervent prayers: the Name of the Lord importeth all his Attributes, Wisdom, Power, Mercy, &c. the only sanctuary in distractions, fears, and dangers, is calling on the Name of the Lord in faithful and fervent prayer.

V. 22. *Jesus of Nazareth*, &c.] Now he cometh to his purpose, which was to shew, that Christ whom they crucified, was the true *Messias* promised by all the Prophets, by whose merit and beneficence, those gifts of tongues, &c. were now poured out on his Apostles; and that therefore this was the accepted time and day of salvation, of which the Prophet *Joel* fore-spake; also that if they meant to be saved, they must not neglect and over-slip it; he nameth Christ, Jesus of *Nazareth*, to the end that they might plainly know that he spake of that very Jesus, whom they in scorn and contempt called *Jesus of Nazareth*, and upon whose crosse they fixed that title,

a man approved of God among you] He doth not presently affirm, that Jesus is the Messias, but cometh to it by degrees: first saying that he was a man *approved of God*: as appeared by his miracles, of which the Jewes themselves were witnesses.

V. 23. *by the determinate counsell*, &c.] chap. 4. 28. Not that the counsel of God herein excused the Jews, or *Judas* wickednesse, seeing God wrought not in them, but by them, making good use (for mans redemption) of that they did wickedly. He mentioneth here the determinate counsell of God, as chap. 4. 28. to let them know who were to believe to salvation that the sufferings of Christ were neither casual, nor by any counsel or power of man, as their first or principal cause, but of Gods good providence, he was delivered to the power of Jews and other sinners of the heathens, that they crucifying him, Gods justice being satisfied in his death, we might be saved from the curse of the law and death eternall.

ye have taken] Thus he would smite their consciences, not yet acquainting them with the end and fruit of Gods counsell herein; lest the Jewes should think, either that Christ was not of God or that Gods determinate counsel excused their fact; he saith, *ye have taken, and by wicked hands*, &c.

V. 24. *whom God hath raised up*] Now cometh he to prove him to be the true Messias, by his resurrection from the dead. See Rom. 1. 4, for none but he that was God and man (*Immanuel*. Isai. 7. 14. Mat. 1. 23.) could raise himself from the dead.

the pains of death] Meaning the power of death, and bands of the grave.

V. 25. *I fore-saw the Lord*] Psal. 16. 8. Hebr. שויתי *shivithi*, The meaning is, that in all the pressures which he suffered for our sins, he proposed to himself, both the will of God concerning his passion, and his promise and power to preserve him, as also his will concerning mans salvation by his sufferings.

V. 26. *my flesh shall rest in hope*] *In spe resurrectionis, August. in Psal.* 16. 9. in hope of victory through the power of God, by a glorious resurrection from the dead.

V. 27. *thou wilt not leave my soul in hell*] See on Luke 16. 33. or, *my life*, my person in the grave. ψυχὴ often importeth so, Rom. 13. 1. And the word ᾅδης here used, is in the Hebr. שאול *sheol*, Psal. 18. 5, 6. which sometimes is put for the place of the damned, but is also sometimes so signifie the *grave*, and can no otherwise be reasonably understood, as Job 17. 13. Genesis 37. 35. in both which places, as also Psal. 16. 5, 6. whence this here is cited, the 70. use the word ᾅδης and if it be not reasonably conceived, that *Job*, *Jacob*, or *David* in his own person thought of going to *Hell*, or of ever being there; what necessity is here of understanding this place concerning Christ, otherwise than that God would not leave him long in grave? See verse 41.

suffer thy holy one] That is, *sanctificatum corpus*, *Augustine qu.* 5. the sanctified and sacred body of Christ lay not so long in the grave, as to be corrupted,

to see corruption] That is, to be corrupted, *Quomodo enim poterat vel in carne marcescere, cujus nomen unguentum effusum est, de virg. lib.* 3. *inter opera Ambrosi*; *how can he corrupt whose name is an ointment poured forth? Cant.* 1. 3. *Augustine* to more purpose saith, ep. 120. to *Honoratus*, his flesh corrupted not, *quæ tam celeriter resurrexit, which rose again so soon.*

V. 28. *the ways of life*] In restoring me from death to life, and that most happy and pleasant, as in thy presence. But this Psalm speaketh of one that liveth, whose body, though buried, saw no corruption, which could not be said of *David's* body, long before turned to dust and corruption.

of the Patriarch David] See 1 Kings 2, 30 As if he had said, I well know that you have the memory of that excellent King, Prophet, and Patriarck in high esteem, so that you think this Psalm endited by Gods spirit, speaketh only of him, but if you will more nearly look into it and consider the particulars, you may understand that it did not, as to the main, concerne *David*, who died, and his sepulchre to this day with us testifieth his corruption and turning to dust, but Christ: for this Psalm speaketh of one who must dye and be buried, but so soon rise again, that his body might not be corrupted; this is true of Christ, but of *David* in his own person, as *David* himself both knew by the holy spirit and prophesied as a peculiar mark of Christ, the Messias, verse 30. 31.

V. 30. *therefore being a Prophet*] And so knew by speciall revelation, that which was to come concerning the resurrection of Christ.

and knowing that God] Psal 132. 11.

V. 31. *that his soul*] Psal. 16. 10. See verse 27.

soule was not left] As verse 27.

in hell] Or *in the grave*, Gr. εἰς ᾅδου, as verse 27. See on Luke 16, 23. the word signifieth a lightlesse place, and so is here put for the grave; for the Apostle saith, that *David* being a Prophet spake concerning the resurrection of Christ; who was not left in the grave, when he rose from the dead. See *Iob. Drusius prater. lib.* 5.

V. 32. *this Jesus hath God raised up*, &c.] This Jesus, the Christ and Messias whom *David* foresaw in spirit: this Jesus whom ye despised and crucified, hath God raised up: and of this truth, we (whom God hath thus filled with his Spirit) are all witnesses.

V. 33. *by the right hand of God*] By the power of God, By another argument he will here prove Jesus to be the very Messias of whom *David* spake, that is, from his ascension into heaven and sitting at Gods right hand: Christ not only rose again, according to the Scriptures, but also ascended into heaven, which we saw with these eyes; of this ascension *David* also prophesied. Psal. 68. 18. Ephes. 4. 8. and Psal 110. 1. cited verse 34. now that which 68. 18. Ephes. 4. 8. and Psal 110. 1. cited verse 34. now that which is hereto annexed in the Prophesie (giving the gifts of Gods holy Spirit to men as the speaking all tongues) can neither agree to *David* nor any creature, but to Christ only; *David* therefore spake not of himself, but Christ.

V. 34. *the Lord said unto my Lord*] Psal. 110. 1.

sit thou on my right hand] Have thou glory and power over all. See Ephes. 4. 9, 10. *David* speaketh this concerning Christ, not of himself: for he concerning whom that was spoken, saw not corruption, which *David* did: therefore that was spoken concerning another who saw not corruption, See chap. 13. 36, 37. Neither is *David* so ascended into Heaven body & soul, as to sit at Gods right hand, and to have power over all creatures: neither can this agree to any, but Christ only.

V. 35. *thy footstool*] Untill I subdue, and subject them all to thee.

V. 36. *both Lord and Christ*] The anointed King: So that the Jewes must know that he was called Christ, because he was the Lords anointed. See Eph. 1, 21. and 4. to Phil. 2. 9, 10.

V. 37. *that they were pricked in their heart*, &c.] This is the effect of

of Peters Sermon: first their consciences tell them that Jesus was indeed the *Messias*, of whose death they were guilty; and so liable to Gods heavy judgement, who had cried out, his *blood be on us, and on our children*. Next they break out into a confession of their crime, in that they aske Council of *Peter*, and the rest what they should now doe, who could by no means undoe what they had done.

what shall we doe] Not what must we say: let the wise man shew his wisedome; (said *Clemens Romanus, epist. ad Corinth pag.* 50.) *not in words onely, but good workes also.*

V. 38. *Peter said unto them repent*] This he did like a good Physician, whose part is not onely to discover the disease, but to prescribe the remedy, *Pœnitentia hujus temporis, dolor medicinalis*; *Augustine in Psalm* 57. *Present repentance is a medicinable grief*. The first of innocency is not to sin: the second to acknowledge our sins. *Illic currit innocentia integra & illibata quæ servet; hic succedit medela quæ sanet. Cyprian epist.* 3. *lib.* 1. *there runneth intire and untouchi innocency which might save: here followeth the medicine to heal*. But this repentance is not onely in knowing, acknowledging our sins, or saying, God be merciful, but in the change of our minds, purposes and evil courses of our lives, as *Augustine de Eccles. Dogmat. cap.* 54. faith very well; *Pœnitentia vera est, pœnitenda non admittere, & admissa deplorc, true repentance is no more to commit things to be repented of, and to bewaile sinnes committed*. See also *Tertul. adv. Marcion. lib.* 2. *cap.* 24. *fin.* See on Matt. 3. 2.

in the Name of the Lord Jesus] He speaketh of and respecteth here not the form of Baptism, but the use and end thereof, which is to implant us into *Christ*, Rom. 6. that we may be *Christians*. See on c. 10. 48.

V. 39. *the Promise is unto you*] *Christ* is promised both to Jewes and Gentiles: but the Jewes had the first place.

V. 40. *untoward generation*] This corrupt World: perverse and wicked men: he meaneth principally Scribes and Pharisees; and all the enemies of Christ and the Gospel.

V. 41. *souls*] Or persons. See on v. 27. Here began to appear the fruit of *Christs* prayer, Luke 23. 34.

V. 42. *in breaking of Bread*] This is a terme taken from that which *Christ* did, at his last Supper, Matthew, 26. 26. used to signifie the Holy Supper of the Lord, which they used to celebrate, when they made their Love-Feasts: or Feasts of Charity. See Acts, 20. 7. 11. Jude 12. though not always so.

V. 43. *feare came upon every soule*] They were all amazed, at the new and marvellous state, encrease, gifts, miracles, and power of the *Church*; so that no man durst oppose them.

V. 44. *had all things common*] That community was not of all goods, of all the faithfull: but of that which every one, would consecrate to the publick necessity, or to the relief of any particular person, this was no absolute community, as Anabaptists dream (for that overthroweth all propriety Divine and Civill) for yet they retained propriety in their Houses, c. 12. 12. and 16. 15. had they not had propriety, they had had nothing to give, or exercise their love and charity withall. *Paul* professed that he had coveted no mans gold or silver, c. 20. 33. which had been a vain profesion, if it had not been lawful for Christians to possesse any thing: the community here mentioned speaks them charitable who gave something, not unlawful possessours, who gave nor all: and this the words of the Text intimate, verse 45. First, in that some parted their possessions and goods, or gave them (which none but proprietors could justly doe.) Secondly, in that these donors made a choice (*as every man had need*:) neither needed *Paul* to have given precepts concerning gathering for the poore, 1 Corinthians, 16. 1, &c. if in the *church* there had then been any such communion as excluded propriety: for then one had had as much right to any goods or possession, as another.

V. 45. *and parted them*] Distributing their goods, or the price of their possession, sold.

as every man had need] As far as they were able to relieve their poor brethren.

V. 46. *in the temple*] Not that they might joyn with the Jews in antiquated Ceremonies of the Law; but because they might there have dayly occasion of testifying *the truth of Christ* to the multitude there assembling.

and breaking bread] The Syriac hath it *domi frangebant portionem*; that is, they invited each other home, and eat together; praying God for his benefits, spiritual and temporal. See Isa. 58. 7. This breaking of bread κατ' οἶκον *from house to house*, understand of their eating and inviting one another, according as some were able and others had need to be relieved, as religious, good, and charitable neighbours use, or ought to do.

V. 47. *having favour with all*] That is, with many, generally, or with all good men; though they had some implacable enemies among the *Pharisees*.

the Lord added to the church &c.] It is mans ministery, but Gods blessing, (see 1 Cor. 3. 7 8.) who suffers not his Ordinance to be fruitlesse (Isa. 55. 10.) though the reprobate be as the Sea to the sweet flowers; what ever falleth is presently turned into that invincible bitternesse of the receiver; yet the Elect shall benefit by it: neither is it here to be omitted, that if by the ministry of the Gospel God dayly addeth to *his Church*, number, society, and external communion of the faithful, such as shall be saved; then is it a dangerous symptome or prognostick of their reprobation who separate *from the Church*: this is indeed that Temple of God, out of which if any depart, *à spe vitæ, ac salutis æterna alienus est, Lactant lib.* 4. *cap. ult.* So *Rahabs* house *typum portabat Ecclesiæ. Cyprian. lib.* 1. *Ep.* 6. *have a Type of the Church*, out of which if any goe, His blood shall be upon his own head.

CHAP. III.

Verse 1. THE *ninth houre*] Which was their three of the Clock in the afternoon: the time of their evening, sacrifice, at which the Apostles would be present, not to communicate therein, (See on Chap. 2. 46.) but to conform them that the shadowes of the Law were abolished by *Christ*, whom they all prefigured.

V. 2. *lame from his mothers wombe*] Born lame, lame, not by any external violence or accident; but native indisposition of his joynts; so insirm, that they carried him up and down, and it was of no lesse continuance than fourty years, c. 4. 22. and so incurable by man: This setteth out the Truth and greatness of the miracle done in the Name of Jesus.

called beautiful] Built instead of that of *Solomon*, and so called.

to ask almes] See c. 9. 8. to sustain him with food, and viands necessary for the preservation of his life, a wretched condition of, and in it self; but if we consider the event we may surely conclude, it was a happy lamenesse, by which he came to the knowledge of *Christ*, and to feel his Divine Power and Vertue, repairing and curing him: consider the admirable providence of a merciful God, who bringeth some to his knowledge and their happynesse by poverty, some by sicknesse, some by lameness, others by other grievous afflictions, imprisonment, plundering, banishment; few by prosperity prove finally happy.

4. *look on us*] They would have him diligently mark by what power he should be healed; they being well assured of the certain event, by the Spirit of God, would have him mark by whose Name he should be healed and to whom he should ascribe the honor and praise for so great a mercy received: as if they said, believe that thou shalt receive something of us: look on us, but believe in Christ Jesus.

V. 5. *expecting to receive something*] He looked for money, but obtaineth that which no money could have purchased for him.

V. 6. *silver and gold have I none*] As if he said, If I had wherewith to relieve thee in that thou desirest, I would give it thee, but having none, I give thee that which is better, that which *Christ* hath given me power freely to distribute.

in the name of Jesus Christ] By the power and command of that JESUS CHRIST, whom in contempt and scorne you called *Jesus of Nazareth*, be healed, rise up and walke.

V. 7. *took him by the right hand*] Being confident on the promise of Christ. Matth. 10. 8 Mark 16, 17, 18.

and immediately his feet, &c.] This speed sheweth that the cure was by divine power, which can do all things how and when God pleaseth.

V. 8. *he leaping up*] This sheweth a perfect cure and setteth out the truth and excellency of the miracle done in the name of *Jesus Christ*: here were no remainds of the old malady which are commonly seen long in the most absolute cures by the art of men, but having at once received perfect foundnesse and vigour of his limbes, he leapeth up, and walketh with the Apostles into the Temple.

praysing God] Attributing his health to God alone: to conceal the mercies of God is ingratitude; to ascribe them to second causes, sacrilege.

V. 9. *all the people saw*, &c.] So publickly was it done, that none could modestly deny it: therefore the enemies acknowledged, cap. 4. 16. that a notable miracle was done by them.

V. 10. *they knew it was he*] That it was the same Creeple which they saw daily lying at the gate of the Temple begging, therefore they wondred to see him so suddenly walking: Who they all well knew had been lame his infancy and never able to goe, and that for the space of about fourty years, c. 4. 22. the Syriac addeth here, by way of interpretation, *quod is esset ille mendicus qui*, &c.

V. 11. *all the people ran together to them*] With deaf ears, taking no notice of the Name of Jesus by which the lame was restored; they come about the lame man, and those that cured him, looking on them with admiration: Here (all) is again set for (many.)

that is called Solmons,] It is likely that this *porch* was built in

in the place where *Solomon* formerly stood (1 Kings 9 3.) and thence was named so. For the Temple built by *Solomon* being demolished by the *Chaldees*, *Zerubbabel* and *Ezra* in their re-edification thereof, imitated the old pattern as near as they could. See John 10.23. He nameth this place, because hither came that concourse of people who were witnesses of these things.

V. 12. *as though by our own power*] He correcteth the abuse of men, who commonly attribute that to mans power or godliness, which appertaineth onely to God.

V. 13. *the God of our fathers*] Chap. 5. 30. The same onely true God, whom *Abraham*, and all our Holy fathers worshipped. He teacheth them first the efficient principal cause of this miracle, *The God of our Fathers*; and next, the final in these words, *hath glorified his sonne Jesus*; in that he gave such Divine Power to the Apostles to doe these miracles in, and by the Name of Jesus raised from the dead, whereby he was mightily declared to be the Sonne of the living God, the Messias and Saviour of the world, and in these words, *the God of Abraham, Isaac &c.* He remembreth them of the promises of God concerning their Messias, made and often repeated to their fathers, Genesis, 12.3. Gal. 3.8. that they might know that they now proposed no other God than the same whom all their fathers worshipped, neither any other Doctrine than that which they all received, and constantly in their generations professed.

whom ye delivered &c.] hereby he aggravateth their immane wickednesse that he might move them to repentance, and faith in *Christ*, that they might obtain mercy and be saved.

V. 14. *but ye denied the Holy One*] Matt. 27. 20. John 19. 15. when *Pilate* had determined to acquit him as innocent, urging the most impious and dishonourable end of their request, which was to put their King to a shamefull death, they cried out, *We have no King but Cæsar*; John 19. 15. whereby they publickly denied *Christ the Holy one*, and long expected Messias to be their King and in his stead, professed their allegiance to *Cæsar*, no wayes compelled thereto for fear of the Romans, whose Deputy again and again, declared him guiltless, and himself willing to dismisse him.

desired a murderer] That is *Barabbas*, Mark 15 11. John 18.40. This aggravateth and sets off the horrid atrocity of the malitious Jewes, who having the free choyce which of the two should be saved, the Holy Jesus, or the murderous *Barrabas*, they would have the murtherer freed, and the innocent and most beneficient Jesus crucified. Sin and wickednesse knoweth no limit: when once the sinner forsaketh the known right, he cannot stay till he come to Hell.

V. 15. *and killeth the Prince of Life*] Or Authour of life, *Christ* Jesus. So still the impious and unjust world favoureth the wicked, and persecuteth the just.

V. 16. *through Faith in his Name*] Because by Faith he apprehended him who was risen from the dead, whose Name he heard of us; or Name may here import *Christ* himselfe, or his Power.

V. 17. *through ignorance ye did*] He excuseth not their malice; but because ignorance and blinde zeale led many of them into their sinne, he putteth the penitent among them in hope of pardon. See 1 Tim. 1.13. it is like that which is said, 1 Cor. 2.8. and Luke 23. 34.

your rulers] He meaneth some of them; not all. See Luke 23. 50, 51. John 3. 1.

V. 18. *by the mouth of all his Prophets*] See verse 21. The Prophets were many, yet being all inspired with one Spirit of God, they spake all one truth: in respect whereof, the Holy Ghost here attributeth but one mouth to them all.

V. 19. *time of refreshing shall come*] It is a figurative manner of speaking, taken from workmen reposing themselves in the cool shades, to represent eternall rest, after the labours and travels of this life. See Luke 16. 25. Revelation 7. 15, 16. and 14. 13. or He pointeth here at that which *Paul* writeth Romans 11. 23. 26. the final calling of the Jewes by the Gospel preached, to which those words (*which before was preached unto you*) may allo relate, verse 20.

V. *He shall send Jesus Christ*] To judge the world: This he saith to shew them, that the contempt of the Gospel cannot be unpunished; and also to give them assurance of comfort, who believe in him.

V. 21. *whom the heaven must receive*] That is contain, having received his humanity which was thenceforth resident in Heaven, and shall be no more here on earth, untill he come to judgement, for he hath a true, and therefore circumscribed body; not confounded with the Deity, as to have any of its incommunicable properties, as ubiquity, omnipresence, &c. He hath still a true and reall Body, though glorified, as ours shall once be which shall not in that state be every where or in more places than one at once.

times of restitution of all things] Unto the perfection of the Kingdom of *Christ*, wherein all shall be repaired which sin hath disordered and ruined; wherein the creature shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. See Rom. 8. 21.

since the world began] Or *from all ages*.

V. 22. *A Prophet shall the Lord*] Deut. 18.15. Chap. 7.37.

of your brethren] Of the stock of *Abraham*; for he spake this unto the Jewes, who were the children of *Abraham*, of whom *Christ* came according to the flesh; and so was one of their brethren.

V. 23. *every soul*] Every person, as Chapter, 2. 27. Romans, 13. 1. Genesis, 46.26. Here is destruction threatned to all contemners of *Christ* and his Ministers. See Luke 10.12. 16.

V. 24. *All the Prophets from Samuel*] After *Moses*, He nameth *Samuel*, between whose times, the Word of God was pretious, 1 Samuel 3. 1. from *Samuel*, all the Prophets foretelling of *Christ*, as many as have spoken, have foretold of these times of grace.

V. 25. *ye are the children of Prophets*] Or Patriarchs, *Abraham, Isaac Iacob, &c.* you are they to whom the promises were made, and the Prophets addressed, and with whom God made the Covenant, See Rom. 9 4.

and in thy seede] Genesis, 12. 3. Galathians, 3. 8. Genesis, 18. 18. and 22. 18. and 26. 4. That is, *CHRIST JESUS*, of the Seede and Linage of *Abraham*, according to the flesh.

V. 26. *unto you first*] To you before the Gentiles, is the Gospel and Doctrine of *Christs* resurrection to be preached, Matt. 10. 6. Acts, 1. 8. and 13.46. or ἀναστήσας, *raised*, here is of the same signification with ἀνέστησεν, verse 22. and Deuteronomy. 18.15, 18. 1 Samuel 2. 35. 1 Kings 14. 14. the word קוּם used among other things to signifie, *constituit*, He appointed to an office; the 70. give ἀνεστήσεν (See 2 Samuel 23. 1.) So *Zacharias* said, *God hath raised up an horn of salvation*, Luke 1. 69. and the people said, Luke 7. 16. A great Prophet is *risen up among us*, that is, being appointed of God, is sent among us; for no man taketh this Honour to himselfe, but he that is called of God, Hebr. 5.4.

to blesse you] In giving you Faith and Repentance by the Spirit of regeneration: (Gal. 3. 9. 14.) the blessing hath a condition annexed to the promise; if ye convert and repent you of your iniquities; the Syriack expresseth it, אם תתקנון *in tethpenun*, *if ye convert, &c.* we must perform this condition if we will have the blessing: sin bringeth the curse: therefore no man can be blessed in impenitency, and continuing in sin.

CHAP. IV.

Verse 1. *Captain of the Temple*] Or Ruler: some think that he was a ruler or commander over the Levites, who ministred by turns, and guarded the Temple. See 2 Chronicles, 35.4. 5. but more probably he calleth him στρατηγὸν τοῦ ἱεροῦ, the Ruler or Tribune of these souldiers, whom the Romans allotted the lewes for the guard of the Temple: for Pilate said, Matt. 27.65. *ye have a watch*. See Luke 22. 4. John 18.12. It was one who had committed to him the guard of the Temple. *Vatabl.* See also *Io. Drus. praeterit. lib. 5.*

the Sadducees came upon them] Who deny the resurrection of the body from the dead. See Luke 20. 27. Matt. 22. 23.

V. *being grieved*] They were *angry*; the *Syr.* giveth it: some colour had they, for if any man intruded into the Office of a Preacher, it belonged to the Priests to suppresse such audacity; as also to retain the people in the Doctrine of the Law, and Prophets to prevent their seducements, by any new Doctrine; therefore, seeing men, to them unknown, or not allowed by any publick authority, preaching in the Temple, they reproved them, not understandings, or acknowledging their extraordinary calling, and the main being, that the Sadducees Atheistical opinion contradicted, they exasperated the Priests, and Rulers against the Apostles. See Chap. 23. 8.

V. 3. *They laid hands, &c.*] Hands not yet clean from the blood of *Christ*: the Argument of the wicked is violence: now the Apostles have experience of the truth of *Christs* Words. See Luke 21. 12.

V. 4. *many of them which heard the word believed*] Many who heard what *Peter* had laid unto the people, Chap. 3. 12. *&c.* the Word never descended in vain, See Isa. 55. 10.

about five thousand] Of those who adhered to the Apostles; so the blood and in jury of the Martyrs, is still the seed of the *Church*; the Apostles were now shut up in prison; but the *Church* flourished the more the w as wounded, ὅσῳ δ' ἐνέκοπτον ἐπείρεαν φαινόμενον, *Oecumen.* *you see the working of God manifest herein*. It is no small demonstration of his power, defending believers against all the rages of Satan, and giving them more boldness and constancy, by how much more they are opposed and in jured: in this number we must understand the whole *Church* then being, not a new accession of so many: as *Peters* first Sermon, Acts 2. 41. they were about three thousand; now they are at his second Sermon encreased to five thousand: thus apparteth the effect of *Christs* promise to make them fishers of men. See Phil. 1. 13, 14.

V. 5. *Rulers and Elders*] Which the Hebrewes called זקנים *zekinim*

zekinim, old men: these were the Judges of their greater Sanhedrim; they call a Council to oppose the truth by a seeming legal proceeding, desiring that it might appear justly damned: but there is no Counsel against God and his Truth. See verse 25, *&c.* Psal. 2, 1, 4. Prov. 21. 30. Isai. 46. 10.

and scribes] See on Luke 20. 1.

V. 6. *as many as were of kindred, &c.*] Thus strengthened they their party, to countenance the matter: these were Gods appointments the charge of things Ecclesiastical: these were *Aarons* successours; for which they had also about 1500. years prescription: these were the men, who now flourished among the Jews in honour and wealth yet these now combine and assemble against the Gospel.

V. 7. *by what name*] By what authority, and by whose command have ye cured the lame man: hence, as in many other things appears their stupid, or wilful ignorance, that they would question the authority of an Act which none but God could do: they asked not with any purpose to believe in *Christ*, but that they might awe and terrifie the Apostles under pretence of their jurisdiction and authority to command in all things to be done in and about the Temple, especially concerning preaching, lest any new and erroneous doctrine should prevent the people, or any without their Ordination should presume to teach them.

V. 8. *Peter filled with the Holy Ghost*] Assisted by the grace of Gods Holy Spirit enabling, and emboldening him to speak, who before was terrified by the voyce of a maiden.

V. 9. *if we this day*] Or *Seeing that*.

examined of the good deed done] Meaning, whereas you question us for doing good, who ought to question and punish evil doers onely, and to defend and encourage the good.

V. 10. *be it known unto you all*] Such admirable confidence had the Holy Ghost now given him, that He thus openly professeth and declare the truth of *christ*, before the most implacable enemies thereof.

by the name of Jesus, &c. ἐν τῷ ὀνόματι, through the power of Jesus. See on Chap. 2. 22. and 3. 6. 16.

whom ye crucified] See Chap. 2. 36.

by him doth this man stand] Chap. 3. 16.

V. 11. *this is the stone*] This is He of whom the Scriptures speak, Psalm 118. 22. See also, Matt. 21. 42. Mark 12. 10. Luke 20. 17. 1 Pet. 2. 7.

of you builders] You Priests and Elders, and Governours who should edifie the *church* of God; which you (as it hath elsewhere often come to passe) endeavour all you can to pull down; lest your Honour, and the revenue of the Temple and Priest-hood should be impaired, or decay: So dangerous a let and hinderance to mens salvations, is love of this present world and the things thereof.

is become the head of the corner] The *corner stone*, ἀμφοτέρους συνάπτων τοὺς τοίχους, &c. *Oecumen.* *uniting both walls into one*, that is, both Jewes and Gentiles into one *Church*. See Ephes. 2. 14, 20, 21.

V. 12. *salvation in any other*] ἐν ἄλλῳ, that is, by or through the mediation of any other.

none other Name, &c.] None other Mediatour of redemption; or intercession, 1 Tim. 2. 5.

among men] ἐν ἀνθρώποις, that is, as the vulgar hath it, *datum hominibus*: *given to men*; to wit, appointed by God for their salvation.

V. 13. *unlearned and ignorant men*] ἀγράμματοι, illiterate men, men without letters: not brought up in the Schools of the Scribes and Pharisees, but in a school incomparably better; that is, in the School of *Christ*: therefore this is not simply spoken (for they had spent some time in the study of the Holy Scriptures, and were all διδακτοὶ *taught of God*, 1 Thes. 4. 9. John 6. 45. and 14. 26.) but in relation to ordinary means of attaining learning by the Magistery and teaching of men, humane learning, or the Pharisees esteem of them: ἰδιῶται private men, *Suidas* interpreteth it by the foregoing word, ἰδιώτης, ὁ ἀγράμματος, an unlearned man: and ὁ ἀμαθής, an ignorant and unskilful man; such as private, unimployed men commonly are: the word is of τὸ ἴδιον private. See more hereof, *Ioh. Drus. praeterit. lib. 5. Theod. Bez. annot. major.* on this place.

V. 14. *nothing against it*] It was so eident a miracle, and good work, that they could neither deny it, nor say ought against them, as the Syriack giveth it.

V. 15. *conferred among themselves*] they would not let the Apostles hear that which an evident and undeniable truth extorted from their own mouths, verse 16. because they would maintain their credit with men, and still pretend that the Apostles were delinquents, worthy of suppression and punishment, as innovators, and disturbers of the peace.

V. 16. *What shall we do, &c?*] Here is a true pattern of malitious injustice; they convent them as malefactours, and then seek for, and consult about some accusation against them: something they would do, but knew not what; because however unjust they were, they would by no means seem so to men: this is the misery and madnesse of great sinners, they had rather sin still, than seem to have sinned. resolving to palliate, if th: y cannot justifie their faults, *majore facinore*.

V. 17. *but that it spread no further, &c.*] They count it a principal piece of policy, to keep the people ignorant, that they may the more easily beguil them: it is a great, but mischievous skill, in such motions to lessen the light, that their legerdemain may not be discovered by the spectatours.

straitly threatned them] ἀπειλῇ ἀπειλησώμεθα, threatning, let us threaten; an usual Hebrew Pleonasme; for, let us strictly, or straitly *threaten them*.

to no man in this name] That is, that they preach concerning *Christ* no more. They more valued their credit with men than their own or the peoples salvation; therefore however convinced in conscience, they would hide the light of *Christ* from the people.

V. 18. *not to speak at all*] That is, not to speak any word concerning Jesus, that he had taught, done or suffered, and do no more miracles in his name, or pretend to his power for the doing of the same.

V. 19. *judge ye*] we appeal to your own consciences herein: God commandeth us to preach in this name, you under pretence of your authority, command us not to preach; shall we now obey God for you? will God judge it right, will he excuse us, if against his commands we obey yours?

V. 20. *We cannot but speake the things*] We cannot chuse but obey *Christ*, who hath commanded us so to do: for the dispensation is committed unto us, and woe shall be to us if we preach not the Gospel. See 1 Cor. 9. 16 *it is the power of God to salvation*, Rom. 1. 16. How fearfull a factiledge were it, to with-hold it from the Israel of God. We have heard, seen and believed these things, and therefore speak. See Psalm 116. 10. Acts 17. 16. I will not make mention of him, nor *speake any more in his name* (said the Prophet *Jeremie* in his great tentation, Jer. 20. 9.) *but his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay*; for the grace (and Spirit) of Prophecie, incited him unwilling to speak, saith *Theodoret in Ier.* where the Spirit of God is in the Minister, no fear or threatnings of men, can so silence him, but that at last, the Word of Truth shall break out.

V. 21. *all men glorified God*] All that believed, or many men: they found no fault in them, and without some colorable pretence of Justice, durst not harm or punish them for fear of the people, who prayled God for the good which he had done by them.

V. 22. *above fourty years old*] It may seem strange, that being so old, and dayly laid at the gate of the Temple, into which Jesus so often entred (considering that it appeareth not, that he ever denied to heal or cure any that entreated it) He did not receive help from him all this time: but certain it is, he was reserved unto this time, and means of healing by the all-disposing providence of God, for the further confirmation of the Apostles, and truth of the Gospel.

this miracle of healing] Gr. τὸ σημεῖον τοῦτο, &c. this sign, See Chap. 3 7, 8.

V. 23. *they went to their owne*] To glorifie God, and to encourage them, by letting them know, how God had assisted them.

V. 24. *they lift up their voyce*] Either all speaking this same thing, as they were guided by one Spirit; or which is most probable to avoid confusion, (that the company might distinctly hear, and say, Amen.) some one or few in the name of the rest, thus prayed.

V. 25. *Why did the Heathen rage*] Psalm 2. 1. למה *lammah why?* what cause had they to rage against the Lord? or. to what end do they rage? what will their successe be, who fight against God?

vain things] Such are all consultations and combinations against *the Truth and Ordinance of God*: God is stronger than all, *and his Counsel must stand*, John 10. 29. Isaia. 8. 10. and 19. 11. 17. and 44. 26. and 46. 10. Jerem. 32. 19. Ezekiel 7. 26. Hos. 10. 6. 1 Sam. 8. 7.

V. 26. *against the Lord*] That is, *against Christ Jesus his Truth, and his Ministers*; *Whosoever opposeth, despiseth or persecuteth these, rise up to oppose and persecute Christ himselfe*. See Numbers 16. 11. Luke 10. 16. Acts 9. 4. 1 Thes. 4. 8. Thus did *Saul*, the Princes of the Philistins, and others stand up against *David*, *who was a Type of Christ*: so here: *Herod, Pontius Pilate* with the Romanes and Jewes, conspired against the sacred Person of CHRIST himself.

V. 27. *against thy Holy Childe* [Jesus] Thy Holy Son Jesus, παῖδα here, as v. 25. is set, not so much to import years, as dearnesse, or obsequiousnesse to God, as c. 3. 13. So *Joshua*, though in years a man is called נער *nahar*, *the child or servant of Moses*, Exod. 33. 11. if such plots and combinations were against Holy Jesus; let us in all our sufferings run with patience, looking up unto *the Authour and finisher our Faith*, let us consider Him that suffered such things for us (See Hebr. 12. 1, 2, 3, 4) it is no dishonour to us to suffer of our brethren that which *Christ* suffered of his, *nec illis gloria est facere, quod fecerit Judas*, nor is it *any glory to them, to do that which Judas did*, *Cyprian. lib. 1. epistl. 3.*

V. 28. *for to do whatsoever*] Though they meant nothing less than to obey God in crucifying *Christ*, but had several other ends, yet God ordered this to our redemption. See Acts 13. 27. Isa. 10. 7. *thy*

thy hand and counsel] Thy power and thy providence for as *Cyprian* forcefull faith well: *nihil interest quis tradat aut faviat, cum Deus tradi permittat, quos disponit coronaritis skilleth nothing who betrayeth or rageth, seeing God permitteth those to be delivered up* (or betrayed) *whom he appointeth to be crowned.*

V. 29. *behold their threatnings*] Consider what they threaten: divert their rage and malice, who enterprise against thee and thy truth.

and grant, &c.] Because God onely can give patience, constancy and perseverance in truth, and also boldness to preach the Gospel, they pray him to give it, who well knew they could not have these gifts of themselves; here is the Saints refuge in all their wants and necessities, earnest prayer.

V. 30. *by the name of thy holy child Jesus*] See on v. 10. 27. by the power, and in the name of thy Holy Son Jesus: for their aim and hearts desire was to advance his Honour and Truth.

V. 31. *place was shaken*] By this sensible signe, God shewed his presence, and readinesse to heare and confirm them in their ministration.

all filled with the Holy Ghost] They were strengthned, and enabled with greater confidence and largenesse of heart to speak. Mark here. first the result of impious Counsel: the Jewes consulted against the gospel, laboured to suppress it by power, threatned and charged the Apostles to speak no more in the name of Jesus; God gave them greater courage to preach it, and more excellent gifts than before: all opposition more propagateth truth. Secondly, here it appeareth, that the safest refuge in danger, and the happiest issue of fear is, when it awakes us to a more fervent calling on the name of God; which to the perplexed soul is, as the ark to the tyred dove: as *David* said Psal. 116. 7. *Return unto thy rest, O my soul*: in which sence it is true which *Gregor. Nazianzen* said, *epist.* 16. Κάμωμαι ψυχὴ, ἐγγὺς δὲ Θεῦ *the weary soul is near God.*

V. 32. *were of one heart*] So unanimous, as if they had all but one and the same heart, and one soul; because they were all united and guided by one Spirit of God, whence you may know, that where strife, envy, malice, and contention is, there an evil spirit governeth. See Jam. 3. 14, 15, 16. *&c.*

was his own] They gave, as if the needy brethren had as good interest in their goods, as their selves who were owners thereof. See on c. 44.

V. 33. *witnesse of the resurrection, &c.*] This by a Synechdoche is put for the whole gospel: this the Sadducees lately quarrelled at, therefore they testified it the more powerfully.

great grace was upon them all] As God gave them that great grace of real charity (*with which the present world is little acquainted*) so was this very effectual for the gaining a good opinion among the people, both concerning their persons and doctrine, which they saw so admirably exemplified; and thereby they were the more easily invited to joyn themselves to their society whom they perceived so far from any secular and worldly ends, that they gave freely what they had to the relief of others who wanted.

V. 34. *any among them that lacked*] That is, who was destitute and not relieved.

for as many as were possessours, &c.] Not that they who believed, did all of them sell all that they had, but as need required: as if it were said, the owners did not onely relieve those who wanted, with their rents divided among them; but as there were further necessity, they spared not the Fee-simple, but sold of that also.

V. 35. *down at the Apostles feet*] That is, submitted it to their disposal: this intimated, as *Oecumenius* notes, τὴν πολλὴν τιμὴν, *&c.* that great Honour and reverence of the Hearers towards the Apostles.

according as he had need] They who most wanted, had most relief given them.

V. 36. *Joses, who by the Apostles was firnamed Barnabas*] This Levite was of Cyprus: he is mentioned as an example of that which was said; the Apostles named him *Barnabas* (*the sonne of consolation*, or *a Comforter*) not onely for that he gave so liberally to comfort the needy *Christians*; but probably in respect of those excellent gifts he had in comforting afflicted minds of hearers. *Hieronym. de scriptor. eccles.* calleth him Ἰωσῆφ, so also many Greek copies: so also the Syriac, Others reade Ἰωσὴς. Some, but improbably think him called so from the Syriac word בר *bar* and נבא *nabba* consolation of the Heb בר נבא *baia, consolatus est*, (c. 20. 1. and 16. 40, *&c.* Ephesians, 6, 2. Colossians, 4. 8, *&c.*) others more probably derive it from בר *bar, sonne*, and the Hebrew word נבא *naba* to prophesie, intimating him a son of consolation in his gift of Prophesie: and indeed a principal part of the Prophets, or Ministers function is to comfort the hearers, by applying the promises of the Gospell unto their Consciences. This *Barnabas* Chap. 11 24. is said to be *a good man, and full of the Holy Ghost*, that is, an excellent Prophet or Teacher: a Man of excellent gifts.

V. 37. *having land, sold it*] Here is rehearsed one instance of that is said, v. 34.

at the Apostles feet] See on v. 35.

CHAP. V.

Verse 1. NAmed *Ananias with Saphira, &c.*] The scope of this History is to shew how odious to God that perfidiousness is, which counterfeiting sanctity would impose upon God, as if he knew not what men do: (for otherwise, *Ananias* giving a part, had been commendable) so great a mischief is Hypocrisie, so dangerous the perversion of an Holy purpose and the withdrawing of things consecrated to the *Churches* use (though by himself who gave) that the sacrilegious perished by detaining a part of that whole which he would seem to give; by this was *Ananias* (as *Chrysostome* saith) κλέπτων τὰ ἑαυτῆς φορμάσεις, taken stealing his own goods. It is the heart, not the hand which God looketh into: the poor Widow (Luke 21. 3.) cast in but two Mites, and it was better accepted than all those who offered greater sums. Here *Ananias* sellcth a possession, and pretenceth the price, reserving to himself, but a part thereof, and yet is condemned for it: if he that taketh from the *Church* but a little of that which was his own, be sacrilegious, and stricken dead for the same what punishment will the same Divine Justice lay on him, who by fraud or violence taketh away the possessions wherewith other men endowed the *Church*? See more hereof *chrysost. in Act. hom* 12.

V. 2. *kept back part of the price*] Syriac, *he hid apart*. So he did; for pretending to be as charitable as the best, he sold, and seemed to bring the whole price, as others did, but he concealed a part, which he would reserve to himself and his wife. So *Suidas* and *Chrysostome* interpret νοσφιζόμενον by ὑφαιρούμενον, *furripienem, intervertentem* —— and ἰδιοποιούμενον which *Æmilius Portus* also rendreth *Illum qui res aliquas suas facti, suffuraretur*, impropriating or stealing. See what ambition will do: *Ananias* would not come behind the best in seeming charitable: therefore though he was loath to part with his money; yet you see how dear he would purchase the good Opinion of Men. In the mean time, not considering that God saw him, and would once severely revenge it.

V. 3. *but Peter said*] The matter being Divinely revealed to *Peter*; or he might know the possession, and conjecture the value of it; the first conjecture seemeth most probable.

to lye to the Holy Ghost] that thou shouldest thus lye, or deceive: of ψεύδω, *fallo, fruftro*. So *Sophocles* cited also by *Suidas*, μὴ ψεύσας —— τῆς δόξης ἐλπίσῃ, λανθάνει σε deceive not your approaching hope. *So ementita auspicia, Cicer.* Lying presages, deceiving hope. He calleth this lying to the Holy Ghost: for when they had dedicated the possession to God, for the relief of his servants, the fraud and falsehood concerned his interest, and this their seeming Charity was Hypocrisie and lying to God: though they so behaved themselves in this business, as if they had to deal with men onely, not with God: they presumed that Man could not discover this sacrilege, and detention of that which was consecrated to the use of the *Church*, neither considered they that God would.

V. 4. *while it remained*] οὐχὶ μένον σοὶ ἔμενε; *remaining, did it not remain to thee?* That is, it was thine own rights; thou mightest justly have kept the possession to thy selfe, or the price thereof, to thine own uses, neither would that have made thee unworthy of the society of Christians: the fault is aggravated in that he was urged by no necessity: had the Apostles compelled him to sell, there might have been some colour for his detention of some part of the price; but now, it being his own to dispose of, his sinne was, that dedicating the whole to the *Churches* use, he kept back a part thereof. Here appeareth, that they had no Law or Decree made, or in use among Primitive Christians, to alienate and and sell their possessions; for *Peter* clearly sheweth, that *Ananias* might justly have kept his own in land or money: For otherwise, he would have said, it remained not to thee, but to the *Church*, by right of community. They who now would have all things in common, have no ground from these practises of the Primitive *Church*, as they pretend: their community was not compulsory, but free and voluntary: otherwise, it had neither been thankseworthy, nor such a leading example of Piety in the particulars, as the Holy Ghost here setteth out: It is considerable which *Chrysostome* saith, *hom.* 12. See (faith he) how they (who were owners of possessions) *permitted not the Apostles to sell* (them) *but the* (owners) *their selves sold, and gave the price to them*, to distribute. Neither could they have given them, nor the Apostles justly received; had not the giver been *bona fidei possessores, true and lawfull proprietors*. It is theft without the owners consent, to give that which is not our own, and no less to receive it.

was it not in thine own power] No man compelled thee to sell and give; but to make God a Proffer of all, and to perform but a part; this was to tempt God (as verse 9.) to try whether he saw and vvould revenge.

thou hast not lied unto men, but, &c.] Thou hast not lied to us onely, or chiefly, but unto God, whose interest thou hast invaded, by cancealing that which thine owne pretence made sacred

V. 5. *hearing*

V. 5. *hearing these words fell down*] Thus God sometimes presently revengeth sinnes, to terrifie others, and to restrain them from the like, as here: So God is known when he judgeth, Psalm 9. 16. Neither may any think sacrilledge no sinne now, because God doth not presently punish it with sudden death, as here: the punishment following will once shew it an abominable sin, and come too soon on him on whom it ever cometh. He is the same God still of unchangeable justice: and if we mark well, this age hath afforded many remarkable examples, of sacrilledge heavily punished; eternity will shew innumerably more.

V. 6. *and the young men arose*] Which were of the Church, they *arose*, that is, set themselves about it; an usual *Hebraisme*, Josh. 8. 3. and 24. 9. Jud. 20. 8, &c.

V. 7. *came in*] To the Apostles and others with them, in the Temple, or private house, where they used to assemble. See chap. 2. 46. See also v. 12. Unto the foregoing example of divine justice, *Luke* annexeth the narration of another in *Saphira*, who consenting to her husbands sin, shared with him in the like punishment: to the evidence of the truth of this history, the circumstance of time is recorded: about the space of three hours after *Ananias* was dead, *Saphira* his wife, not knowing what was done, came into the place where the Apostles were.

V. 8. *yea for so much*] She who had agreed with her husband what to say, thus vailed her sin with a lye: a fault too common now a dayes, to endeavour to cover sin with sin. She knew, and her conscience told her it was a lye, and so a grevious sin; yet she who consented to her husbands sin, addeth sin to sin. Such is the sinners misery, one sin unrepented, draweth on other sins, until destruction come.

V. 9. *to tempt the Spirit of the Lord, &c.*] It is the same in effect which he said, verse 4 to lye unto God, or in the presence of God: as often as men sin against their own consciences, they do presumptuously tempt God, or try whether God will be just or no.

behold the feet of them] Meaning they that buried thy husband are returned: and here also by a divine revelation, he foretelleth of her death presently to ensue.

V. 10. *then fell she down straitway*] They that are in the same faults must expect the like punishments or worse (except in case of timely repentance) which being prolonged are ever greatned. It were well to be wished, that the sacrilegious of these times would timely be warned by these examples; and remember that it is the same God of unchangeable justice now looking on this sin, who so severely punished it in these two: and that detaining that which they have received any-wayes from other unjust possessours, is consenting with them in the same crime, and that, except in case of restitution and true repentance, they must once suffer grievous punishment, because God is impartially just: nor will it availe the hypocrite that he maketh conscience of some sinne, or sinnes, if he wilfully dispense with any; the Apostle saying --- *thou that abhorrest idols, committest thou sacrilledge?* Rom 2. 22.

V. 11. *and great fear came upon all*] All that saw or heard of this severe judgement of God, which was to warn all to be sincere, and to beware of hypocrisie. Such restraints flesh and blood have sometimes need of, to make them know that it is a dreadful thing to fall into the hands of the living God, Hebr. 10. 31. See 1 Sam. 6. 19, 20. 2 Sam. 6. 7, 9.

V. 12. *many signs and wonders*] Miraculous things done by the Apostles, whereby not onely the power of Christ, and his justice in this example of *Ananias* and *Saphira*, but also his mercy appeared in healing all diseases, that thereby they might be invited to the faith; and these were necessary to the Gospel, as the other for restraining those corruptions wherewith Satan would otherwise have infected the Churches minority.

they were all with one accord] This he faith, to shew that none among them was schismatical, to forsake their publick assemblies, or in neglect thereof to hold private Conventicles. Of *Solomons Porch*, see chap. 3. 11. Here appareth their constant resolution, to testifie the truth of Jesus, from which no fear or danger could now deter them.

V. 13. *of the rest, durst no man joyn himself to them*] They were so terrified with this example against Hipocrites, that they who were not sincere, durst not now make false shewes of religion, contemn the Apostles, or encounter with them by argument.

V. 14. *believers were the more added*] The example of *Ananias, &c.* was so far from discouraging men from Christianity, that it more encreased the Church: these evil branches cut off the Lords vine, the Church, flourished the better.

V. 15. *into the streets*] Or in every street, the Apostles did so many and admirable miracles, in healing the sick, restoring the lame, &c. and that so publickly, notwithstanding the rage and vigilant malice of the chief Priests and Pharisees; that the people brought their sick out into the open streets to be cured even such as could not come out themselves, but were by their friends brought out of doors on beds and couches.

the shadow of Peter passing by] See also c. 19. 12. Not that the body of the Apostle, much lesse the shadow, or garments, had any such inherent vertue, as to heal the sick; but God exercised the power of healing to abundantly, as that the weakest and otherwise improbable means were made effectual thereto; that men might know that it was his power onely, testifying the exhibition of the *Messias*.

V. 16. *bringing sick folks*] Hearing the rumour of the Apostles healing: and this was by the providence of God, that thereby the truth of Jesus might appear, and the Gospel be more propagated.

V. 17. *filled with indignation*] Or envy, or preposterous emulation: ζῆλος, in Scripture signifieth many things; sometimes good, 2 Cor. 9. 2. Gal. 4 18. Tit. 2. 14 But here it importeth an evil affection, as c. 7. 9. and 13. 45. and 17. 5. 1 Cor. 3. 3. and 13. 4. &c. Here was indeed a *zeal*, but without knowledge; which is but a kind of blind heat (so Christ taxed the ignorance of the *Sadducees* Mat. 22. 29.) violent zeal without knowledge, is but as strength in a blind *Sampson*, serving to destroy himself and others: Holy zeal, is to Religion as the natural heat to the body, wherein the life thereof is preserved; but it must be fetcht (like that *coal* wherewith one of the *Seraphims* touched the Prophets lips, Isa. 6. 6.) from the *altar*, and *word of God*, not humane phancies.

V. 18. *put them in the common prison*] Where common Malefactors were put: here is a fruit of blind zeal: they were not able to deal with the Apostles by Scriptures or reason; therefore they betake themselves to open violence. See John 16. 2. Luke 21. 12.

V. 19. *but the angel of the Lord*] God could otherwise have delivered them, but thus he would now confirm them when they should see by experience, that he gave his Angels charge over them, and had made them ministring Spirits for their good. See Psal. 34. 8. Hebr. 1. 14.

V. 20. *stand and speak in the temple*] There was a time when Christ would not have them preach, somethings afterwards to be preached, Mat. 16 20. and 17. 9. But now was that season of which he said Mat 10. 27. preach on the house tops; that is, in publick: Gods dispensations have their times and seasons: and he deliveretth his, that they may more boldly preach the truth.

all the words of this life] See John 6. 68. That is, the Gospel which is the Word of life eternal; which directeth believers to eternal life in Christ.

V. 21. *when they heard that, they entred*] When they had received commission so to do, they feared not the most apparent dangers, but committed themselves and the issue to Gods providence: Faith adviseth not with flesh and blood, which would easily suggest; Behold Lord, they fought our lives but now, for preaching there, and shall we expose our selves to their malice by a further provocation? but presently they obey Gods Word, to whom they lived, and for whom they now feared not to dye.

but the high priest] Malice is restlesse: they call a Council, (that is, other *Priests* and *Scribes*, their Colleagues, as the Syriac giveth it; not that *Sanhedrin*, or great Council of 71. Judges which sat on highest causes within their jurisdiction. See Mat. 5. 22.) they must seem just and legal who least intend to be so: they send to the prison, confident that they had the Apostles sure enough.

V. 22. *and found them not*] So easily can God when he pleaseth, frustrate the counsels and expectations of the enemies These very servants were witnesses of their fighting against God, by whose divine power they must know the Apostles were delivered out of prison; so closely guarded, that they could not else have made any escape, but they that wilfully shut their eyes, cannot see things in the clearest light.

V. 23. *the prison truly found we shut, &c.*] This miraculous deliverance might have converted the adversaries, who might easily have concluded, that a Divine Power, against which there is no striving, had delivered these prisoners, the doors being all fast, shut with all safety, ἐν πάσῃ ἀσφαλείᾳ, with all possible diligence which might secure them, the Guard watching without: but their hearts were hardned, and they could think of nothing but the impious and vain pursuance of their own counsels against the truth of Christ.

V. 24. *they doubted, &c.*] διηπόρουν; it cometh of ἀπορία, *ad angustias detrusus inexplicabiles hæsito*: it is commonly said of those who know not which way to turn themselves; such shall be the condition of the wicked, when they shall see the evident presages of Gods eminent judgement, Luke 21. 25. Thus Gods judgements often startle the wicked, but convert them not.

V. 25. *then came one and told them, &c.*] This message troubleth them more: while they are consulting to destroy the mfor preaching, they hear that they are preaching again in the Temple. There is no counsel against God. Prov. 21. 30.

V. 26. *then went the captain with the officers*] See on c. 4. 1. No doubt they sent now with greater indignation than before, as conceiving their authority contemned: yet durst they not use violence as before, because they feared the people might take part; they feared Men but not God: yet he maketh that fear of a guilty conscience a bridle to restrain the rage of the wicked.

V. 27. *set them before the council*] Here was some shew of equity; to hear them before they would condemn them.

V. 28. *did not we straitly command you*] Chap. 4. 18 The enraged high Priest charge th them with three pretended crimes: first contumacy against their authority: *did not we strait ly command you, &c.* *behold ye have filled Jerusalem, &c.*] Here was the second charge of schisme and heresie: that was by their law, likewise capital, Deut. 13. *this mans blood upon us*] That is to make us seem guilty of Christs death: thus Hypocrites will be guilty, but not seem so. This was their third charge: it seemed to be an intolerable disgrace and dishonour to the chief Priests and Elders, to be accused openly of injustice and shedding innocent blood.

V. 29. *we ought to obey God rather than man*] That is, when men command or forbid us any thing contrary to the Word of God; we ought to obey God, and not Man. See c. 4. 19. Dan. 3. 18.

V. 30. *the God of our fathers*] Chap 3. 13.

V. 31. *his right hand*] τῇ δεξιᾷ αὐτοῦ. God with his mighty power hath set up him to be a Prince and Saviour. See c. 2. 36. This is the sum of the Apostles doctrine, the ground on which the anchor of their souls fasten who shall be saved. The office of Christ is described by two things. First in that he is a Prince to govern his Kingdom, to beat down the rebellious, and to protect his servants and subjects. Secondly in that he is also a Saviour, as his name *Jesus* importeth, and the Angel interpreted it, Mat. 1. 21. herein he declareth, as their impiety who would strive against their Prince and Saviour; so their madnesse who persecute him whom God exalteth by his mighty power. See Hal. 2. 4, 6. Phil. 2. 9.

to give repentance] This sheweth how Christ reigneth in and for his, giving them hearts to repent, that through him they may be reconciled to God, Rom. 5. 1. This they say, to win (if it were possible) some of their enemies to Christ, shewing them the onely way to be saved in him: it is no more in mans power to repent, than to create himself; this Christ giveth by the Spirit of regeneration, and hereunto is remission of sins most certainly annexed. So that the Jews might hence have gathered an argument against despair, though they had crucified Christ if they could but have repented. See Luke 24. 47. and c. 2. 38.

V. 32. *whom God hath given to them that obey him*] That obey Christ, who believe in him; the Syriac hath it: indeed there is no true obedience without faith, nor faith without obedience. *Oecumenius* gives this sense; that he giveth remission of sins, we are witnesses, and the holy Ghost also, who would not have come upon us, εἰ μὴ πρότερον οἱ ἁμαρτίας εἰς ἅπαυτο, except our sins had first been forgiven; and that the Jews, notwithstanding their sin in crucifying Christ should not be deprived of their share in the same gift, if they would now repent and obey: but we must not understand that God gave the Spirit of regeneration to any because he foreseen beyed: the effect cannot precede the cause; the holy Ghost giveth an heart to believe and obey, without which we can neither believe nor obey. But if this (*whom God hath given*) relate to the extraordinary gifts of the holy Ghost, (as speaking tongues, power of healing, &c.) then the sense may be, as *Oecumenius* intimateth; God gave these extraordinary graces, to us whom he made obedient to the faith, and so will he to you, if ye will obey. Now the sum of this argument is, that Christ is thus exalted: First we are eye-witnesses, who eat and drank, and conversed with him after his resurrection, and after his charge given us to testifie these things, saw him ascending into heaven. Secondly, the holy Ghost witnesseth the same in our gifts and tongues and power to do these miracles (which your selves have seen, or otherwise certainly know) in the name and by the power of *Jesus* whom you crucified; which miracles it had been utterly impossible to have done by his command and power, except he had not onely lived being raised from the dead, but also were so highly exalted, to glory and supream power, as to be able to give us ability to do all that he herein commandeth us.

V. 33. *they were cut to the heart*] διεπρίοντο, σκίλω, is properly to cut with a Saw: here it signifieth a bitter perturbation of anger; taken from them that saw or grinde their teeth for anger: the Syriac giveth it, they were cut asunder with anger: ready to burst with anger and indignation, so that they consult again to kill them: and why are they so angry? the Apostles giving them no uncivil or provoking words, it must needs appear an influence of Satan, who hateth all truth; therefore they (as our moderne hereticks and schismaticks) regard not the most evident proofes from Scripture; but burn with a devilish and revengful malice against the Apostles.

V. 34. *Gamaliel*] This was *Pauls* Tutor, chap 22. 3. whom Gods providence stirred up to moderate and allay the precipitate heat and fury of the rest of the Council who were resolved to destroy the Apostles: God sometimes raiseth up friends among our enemies to speak for us and to save us. See Gen. 37. 20, 21. Job. 7. 50, 51.

V. 35. *take heed to your selves*] Do nothing rashly, and out of passion: but advise well, before you enterprize that which may hurt your selves.

V. 36. *rose up Theudas*] A notorious Impostor; who under pretence of being a Prophet, moved sedition among the Jews: now he speaketh hereof as of a thing not very fresh, nor much before those times: this Council was held about the year of our Lord 35. See *Is. Casaubon, exerc. 2. N. 57.* and *Theod. Bez. in loc.*

V. 37. *in the dayes of taxing*] The insurrection which this *Judas the Galilean* (not *Judas the Gaulonite*) made against the Romans, was, when they sent out another tax, after that which is mentioned, Luke 2. 2. See *Isaac Casaubon, Exercit. 2. N 59. Ioh. Drusius praterit. lib. 5.* and *Theod Bez. ibid.*

V. 38. *now I say refrain*] He perswadeth them to moderation by a Dilemma: either this work which these Apostles and followers of Christ act, is of Man, or of God: if of Men, it will come to nought without your troubling your selves with them: but if it be of God, you can never reasonably hope to prevail against it: it is vain and impious to fight against God.

V. 39. *lest happily ye be found, &c.*] μήποτε; *lest*, that is, beware, take heed lest, &c. It is a concise and short manner of speaking: as Gen. 3. 22. *lest he put his hand, &c.* That is, *prosciamus ne, &c.* See Mat. 25. 9. *Budaus* noteth that this word, is not so much, *percontantis, as addubitantis & addubitanter deterrentis.*

V. 40. *When they had beaten them*] This kind of punishment, it seemeth, the Romans permitted the Jews to execute within their Synagogues, but not publickly Mat. 10. 12. 2 Cor. 11. 24.

they commanded that, &c.] In some things they are advised by *Gamaliel*, but other things they act against his counsel, in that they beat them and prohibited their preaching, in which they but sought against God.

V. 41. *rejoycing that they were counted worthy, &c.*] They were not *Stoicks*, men not sensible of injuries and disgraces, but they who had in their infirmity forsaken their Master, now in strength of Spirit, rejoyce that they may suffer for his name? they remember how that Christ told them, that they are blessed who suffer so, Mat. 5.

V. 42. *and daily in the Temple, &c.*] Constancy accompanieth their joy: they are not deterred by their enemies threatnings, but preach the word freely, in season and out of season. (2 Tim. 4. 2) Oppositions of truth, are as the conflicts of the wind with fire, which enflame it more: such is the admirable work of Gods spirit giving confidence in Christ, and assurance of victory in him: *Oecumenius in verbis, qui ante in verbo timebat. Gregor. homgaudet Petrus in verberibus, qui ante in verbo timebat. Gregor. hom. 30. in Evang. Peter rejoyceth in stripes, who before, was afraid at* (a damosels) *words.*

CHAP. VI.

Verse 1. *THe Grecians against the Hebrews*] These were Jewes of *Palestine*, which are here called *Hebrews*, born and bred there; and Jewes of *Greece*, here called *Grecians*: whose ancestors were Jewes, though they had dwelt in *Greece*, and used the *Greek* tongue as their native. See *Jo. Drus. praeter. l. 5.*

were neglected in their daily ministration] They were not duely relieved by those who had the care and oversight of the poor.

V. 2. *and serve tables*] To make provision for, or serve at tables, in their ordinary dice provided for the poor; and at their feasts of charity; because they had greater work in hand; that is, to preach the word of God, as, verse 4.

V. 3. *Look out among you seven men, &c.*] Thus they shew them a meanes to take away the grievance, and to compose the difference, that they may hold unity, and establish some discipline and order, without which no Church can subsist: they name seven, not tying other Churches to that number, but considering what was sufficient for them; and they shew how Church Officers ought to be qualified, as in the following words appeareth --- *of honest report, &c.*

V. 4. *but we will give our selves continually, &c.*] They meane not to assign the charge to some surrogates, or deputies, that their selves might live at ease, but to follow a more principal part of their ministry, consisting in these two specified duties, prayer and ministry of the word

V. 5. *Philip*] Chap. 21. 8.

a proselyte of Antioch] See chap. 2. 10.

V. 6. *and laid their hands on them*] By this imposition of hands the Primitive Church signified a consecration of a man to God, in some office or design, as chap. 13. 3. this rite the *Hebrews* used in their solemn sacrifices, and in their prayers, and private blessings, as Gen. 48. 14. Mat. 19. 13 and this same rite the Christian Church used in ordination of Ministers, as here, so 1 Tim. 5. 22. and many other places it appeareth; to avoid intrusion into that sacred office; and to signifie the approbation of the Church thereby declaring them fit, and authorized to their ministry, by it, as by their publick seal. See 1 Tim. 4. 14. 2 Tim. 1. 6. Hebr 6. 2. Which being now cast off, and despised by schismaticks, hath brought in so much confusion and misery upon the Church: every vain babler (without any ordination by imposition of their hands whom God trusted with that power) intruding at his pleasure, into the Office of the Ministry.

V. 7. *obedient to the faith*] That is, the doctrine of the Gospel, Rom. 1. 5 and 16. 26. the sense is, that now many of the Levitical Priests (before, the most implacable enemies to Christ, and the most active adversaries of the Gospel) were converted to the faith, and truth of the Gospel; though it be most probable, that

that this (πολὺς πλῆθος, *a great multitude*, or *company*) rather relates to the Jews in general, than peculiarly to the Priests, the Syriac gives it, *& populus multus ex Judaeis obedientes fides*, much people of the Jews obeyed; multitudes, among whom were also some, or many Priests.

V. 8. *Full of faith*] That is, of an excellent measure of faith, and powerful in miracles.

V. 9. *certaine of the Synagogue*] It is likely that the Romanes permitted other nations, having trade at Jerusalem, to have their Synagogues, or Church by themselves.

the Libertines] Thus the Romans called the issue of their slaves when they were *manumissed*, or set at liberty, as *Beda* thinketh, *Chrysost. hom. 15.* taketh these *Libertines* for any whom the Romans *manumissed. Philo. legat. ad Caium*, cited by *Theod. Bez.* described them thus; that *Tiberius* suffered a good part of the City beyond the *Tiber*, to be inhabited of the Jews, whereof the most part were *Libertines*, who being taken captives and brought home, were afterward set at liberty, and not compelled to change any thing of their countries rites; all which makes it more probable, that it was not a colledge for youth, but a Synagogue for those who came from Rome, or other places to Jerusalem, being men of this condition.

Cyrenians] A sort of Philosophers, of whom *Cicero* speaks *l. 1. de fin. Diog. Laert. l. 2. Aristip.*

of Cilicia] A country in *Asia* the lesser, in which was *Tarsus*, the City where *Paul* was born, c. 22. 3.

V. 10. *They were not able to resist*] Here also was the promise of Christ, Luke 21. 15. fulfilled. So much were these sophisters deceived, who promised themselves an easie encounter with, and victory over, an unlearned antagonist; they knew not that they had to deal with the invincible wisdom of the holy Ghost speaking in him.

V. 11. *then they suborned men that said*] They instructed false witnesse what they should say against Stephen: to such artifices, Satans instruments still turn themselves, not able to make their party good by Scripture, and evidence of truth, they flee to false witnesse, lies, and calumnies.

we have heard him speak, &c.] The devil the father of liars, as also his children perjured false witnesses are ashamed of no lies: otherwise they would not have accused this Saint of blasphemy: what was the matter, of that blasphemy they accused him of, is set down v. 14. they counted it high blasphemy for any man to speak concerning the abrogation of the ceremonial Law; because they could not for the vail laid over their hearts, look unto Jesus the end of the Law; or the demolishing of the Temple of *Jerusalem*, with which possibly they dreamed, the World must have its end. Now because Stephen probably preached the abolition of the *Ceremonial* Rites, when all was fulfilled in Christ the truth and substance of all legal shadows; they presently conceive that he preached blasphemy. 'Tis a common folly, ignorant men accusing them of errour, whom they understand not; discover their malice and ignorance.

V. 12. *They stirred up the people*] Being foiled in their disputes, they burn with revenge, composing their plot against him, first by suborned witnesses, next by clamouring among the people, and complaining of him to the Priests: and then by laying violent hands on him to convent him before the council.

V. 13. *To speak blasphemous words, &c.*] The accusations run very high; first that he spake words against that holy city, and the temple; and secondly that he also blasphemed the Law: it is usual for the most impious to accuse the servants of God, of greatest impieties: so they accused the most Holy Jesus: such accusations fasten not on the just, (for God will finally judge) but render the accusers the more unjust and guilty.

V. 14. *That this Jesus, &c.*] This they spake in scorn and contempt: so they misconstrued, and wrested the words of this holy Preacher; as the enemies of Religion still do.

the customes] Or rites.

V. 15. *as it had been the face of an Angel*] With an admirable splendor and Majesty, such as we read of Moses, Exod. 34. 30. an argument of a good conscience, and the Divine presence of the Holy Ghost assisting him.

CHAP. VII.

Verse 1. *ARe these things so*] This saith he, having heard the accusations of the false witnesses; as if he would give Stephen a fair liberty to defend himself, whom he yet prejudged, resolved before hand to condemn any thing which should be alleaged in defence of the truth of Christ. See also Iohn 9. 12. therefore he demanded not why Stephen preached, as he did, but whether he preached so, as intimating that if he preached Christ, he was to be condemned.

V. 2. *men, brethren, and fathers, &c.*] Thus he stileth them, because how ever they were professed enemies of the Gospel, yet were they governours of the Church of Israel, which God had not yet rejected and thus he would gain attention to that which he spake, in hope it might take with some of them, for whom he also prayed: and so did it. See chap. 8. 1, 9, 19, 20.

the God of glory] See 1 Cor. 2. 3. He to whom all honour and glory is due, Rev. 4. 11. and 5. 12. Rom. 11. 36. this he faith to distinguish him from all false gods; and to show that he worshipped and preached none but the true God.

when he was in Mesopotamia] In *Ur* of the *Caldees*, Gen. 11. 28. he speaketh here of *Mesopotamia*, as comprehending *Babylon*, and *Chaldea* in it: and this he faith to intimate, that the true Religion was not (as some of them vainly conceived) tyed to *Jerusalem*, or *Palestine*: for God appeared to Abraham being yet in *Mesopotamia*, and called him thence, and that he went not immediately into *Canaan*, but dwelt a time in *Carran*, a City of *Mesopotamia*, unto the death of his Father *Thare*: the purpose is to shew them, that there was truth of Religion with Abraham, before he ever saw *Canaan*, or that he received circumcision, and before any of the ceremonies appointed by the ministry of Moses were in use; before there was either Temple, or Tabernacle. See Rom. 4. 10. &c *Carran* was a city famous for the destruction of *Crassus*, and the Roman Army there, *Plutarc. Crat. Dio. Roman. lib. 40. Plin. nat. hist. lib. 5. cap. 24.*

V. 3. *Get thee out of thy Country*] Gen. 12. 1. Hebr. 11. 8. He will shew them, that neither the land of *Canaan* which *Abraham* had yet never seen, nor the ceremonies of the Law not yet given by the ministry of *Moses*, nor the Temple which was not yet built, did any thing availe *Abraham*, as to the favour of God; but this faith which the Author to the *Hebrews* forcited, speaketh of; and therefore it was a frivolous objection concerning their rites, and holy place: as if God could no where else be served but at *Jerusalem*, or would no otherwise than by legal ceremonies: nay but faith and obedience to Gods command here set off the excellency of *Abraham*; both which have here a sharpe tryal; In that God commanded him to go out of his Countrey, from his kindred, and that to a place and people utterly unknown to *Abraham*; herein *Abrahams* obedience was an evident demonstration of that faith which was imputed to him for righteousnesse, Rom. 4. 3.

V. 4. *Then came he out*] When he had received a command from God; which commendeth the readinesse of his faith, subjecting all his interest and affections, to Gods will and pleasure.

he removed him] God removed him, or removing him caused him to dwell, by commanding him to go into *Canaan*, which he would give to his posterity, Gen. 11. 26.

V. 5. *gave him no inheritance, &c.*] These things are said in respect of the generall and full possession, which he gave him in his posterity: for otherwise he purchased a field of *Ephron*, Gen. 23. 17. thus God tryed Abraham, and thus he tryeth many of those whom he calleth heirs of the world, (Rom. 8 17. Tit. 3 7 1 Cor. 3. 22) suffering them for the present to want possessions, that they may learn with *Abraham* to cast themselves wholly on Gods providence, and to follow his guidance, and to look *for a city which hath foundation* (in heaven) Hebr. 11. 10.

when as yet he had no child] This setteth off the excellently of *Abrahams* faith. See Gen. 15. 2. &c. believing the promise of God in things to carnal reason improbable: for the promise of the land of *Canaan* to be given to *Abrahams* seed and posterity, when as yet he had no child; his wife was barren and old, his selfe in years, seemed in relation to second causes, more than improbable; yet *Abraham believed, against hope, in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be*, Rom. 4. 18.

V. 6. *that his seed should sojourn*] This also sheweth Abrahams faith depending on God, while yet to carnal reason there appeared no probability of enjoying those promises; God telling of a posterity, but to be as he said, Gen. 13. 4. גר־יהיה *ger-yehyehah.* 70. παροικῶν & παρεπιδημῶν, *a stranger and sojourner*; that they should live in bondage, and be evilly entreated so long.

four hundred years] Gen. 15. 13. beginning to reckon the years from the birth of Isaac. See Exod. 12. 41. yet *Abraham* believed the Lord: true faith hath heavenly eyes, and can see the truth of God through a thousand difficulties: see the ground, Rom. 4. 18, 19, 20, 21. *Abraham was fully perswaded, that what he had promised, he was able to perform*: Gods promises are for determinate times, and therefore sometimes to us, seem slow, but are ever sure; and the more difficulties seem to intercept them, the more comfortable shall their performance be to us at last.

V. 7. *The nation to whom*] That is, the *Egyptians*. That was added to comfort him that was not weak in faith: the strongest faith is subject to tentation, and therefore hath need of confirmation.

I will judge] κρινῶ *I will punish.* So 1 Cor. 11. 31. which he did in sundry plagues, Exod. 7. 20. & 8. 6, 17, 20. Exod. 9. 6, 10, 23. & 10. 14, 21. & 12. 19. & 14. 27, 28. fear not the enemies, but be patient: God will assuredly judge for his people. See Deut 32. 23 Rom. 12. 19. Israel long suffered, but at the very appointed day, God revenged them, and delivered them with a mighty hand.

after that] The 400 years ended, Israel the seed of Abraham fourth out of Egypt, *the selfe same day.* Exod. 12. 41.

and serve me in this place] That is on Mount Horeb. See Exod 3. 1. 12. Exod 17. 1, 6 Deut. 1. 2, 6, 19 & 4. 10, 15 & 13 16 & 19. 1. God delivereth his people out of prestlares, and miseries, that they may serve him, See Luke 1. 74, 75.

V. 8 *and*

V. 8. *and he gave*] Gen. 17. 9. which signified the cutting off carnal affections. *Ibeophylali.* which was to continue until the promised seed was come, and had fulfilled all righteousnesse, Gal. 5. 2, 3 Mat. 3. 15.

Abraham begat Isaac] Gen. 21. 3 Mat. 1. 2.

Isaac begat Jacob] Gen. 25 26. Mat 1 2.

Jacob begat the twelve Patriarchs] Gen. 29. 31. &c.

V. 9. *the Patriarchs moved with envy*] Gen. 37. 28.

God was with him] He favoured, blessed, and delivered him, verse 10.

V. 10. *and delivered him*] This was the effect of Gods presence, never inactive for his servants good: he did at last deliver Joseph from the servitude and calamity into which his brethren sold him, from the malice and calumny of his lewd Mistresse, and from prison: if God be with thee, fear not, Rom. 8. the soul cannot be in the body without some shews, and effects of life; much lesse can the Spirit of God be with the Elect in vain.

and gave him favour] Gen. 41. 37.

V. 11. *then came a dearth, &c.*] Gen. 41. 54.

V. 12. *but when Jacob heard*] Gen. 42. 1.

V. 13. *at the second time*] Gen. 45. 4.

V. 14. *all his kindred*] πάσαν τὴν συγγένειαν, the word signifieth both consanguinity and affinity, as doth the word *cognatio* among the Latines (which the Interpreter of the *Syriac* here useth) import kindred, or alliance: and so συγγενὴς is *kin*, or *allie*, either man or woman, as *Suidas* interpreteth: the number here mentioned, compared with that number coming out of Egypt, Exod. 12. 37. six hundred thousand men besides children, considering their abode in Egypt, and Pharaohs cruelty to destroy their children, may well be reckoned among the admirable works of God, Deut. 10. 21.

threescore and fifteen souls] Whereas these persons are variably reckoned 66. 70. & 75. we may conceive that this variety proceedeth from the several accounts; in one account they onely are reckoned, who lineally descended from Jacob, to be sixty six persons, Gen. 46 26. in a second account, the whole number of the promised seed going into, or being in Egypt, are reckoned seventy persons; for so, if we account, Jacob; Joseph, Ephraim, and Manasses, with the sixty six of the first account, the number is seventy specified, Gen. 46. 27. in a third account are reckoned Jacobs Sons wives (excepted in the former reckonings as appeareth, Gen. 46. 26.) to make up the seventy five persons in this word συγγένειαν, signifying, as hath been said, as well affinity (or kindred by marriage) as consanguinity or kindred by blood; one thing in this and the like places, is ever necessarily to be remembred, that the Apostle did not in vain warn us of too much curiosity about fruitlesse questions. See 1 Tim. 1. 4. Tit. 3. 10.

V. 15. *so Jacob went down into Egypt*] Gen 46. 5. Hereby he would shew them that their fathers had the truth of Religion, and Gods favour in Egypt, before they had either Ceremony Temple, or Canaan to repair to, to the end that they might not vainly put Sanctity in place, or Ceremony.

V. 16. *and were carried over*] Meaning Jacob, and Joseph at least, if not all the rest of the Patriarchs dying in Egypt.

into Sychem] Understand this distributively, as if he said; some were buried in *Sychem* which *Jacob* bought, Gen. 33. 19 as *Joseph*, which fell to his lot in his son Ephraim, Josh. 24. 32. and some (as Abraham, Isaac, and Jacob Gen. 50. 13.) were buried in Hebron, in the field that Abraham bought for money of Ephron (Gen. 23. 17.) See Mat. 26. 8. John 12. 4.

of the sons of Emmor] Or, *besides that of the sons of Emmor of Sychem*, besides that place, or Sepulchre which Jacob bought of the Sons of *Emmor of Sychem*, where Josephs bones were buried; here is set παρὰ τῶν υἱῶν, or παρὰ τὸ μνημεῖον τῶν υἱῶν Ἐμμώρ, that is, *prater illud Sepulchrum filiorum Emmor.*

V. 17. *when the time of promise drew near*] That is, when the time of fulfilling Gods promise made to Abraham, drew near; for multiplying his seed, Gen. 15. 5. then God encreased them, when men endeavoured maliciously to destroy them.

V. 18. *until another King arose*] Another Pharaoh: (So their Kings were called, as the Roman Emperours Cesars) succeeded that Pharaoh, who had Joseph and his kindred in so much honour.

V. 19. *The same dealt subtilly with our kindred*] The *Syriac* hath it, *he composed, or set himself against our kindred*: the word κατασοφίζω, of κατασοφίζω (which is sophistically to deceive, to beguile or circumvent with a fallacy) importeth, craftily deviling, or plotting against one: he alludeth to that which Pharaoh said, Exod. 1. 10. come, said he לו נחכמה *nithchaccma lo.* 70. κατασοφισώμεθα αὐτῷ; the word here used, חכם *chcham* signifieth *astutus fuit*, he was crafty, and, *sapuit*; he was wise: and so חכמה *chochma*, is craft, as well as wisdom: so here it importeth a clandestine and secret destroying the Israelites: For so he first gave in charge to the Midwives: but that not taking, he used open violence, commanding the male infants to be cast into the River. See Psalm 105. 4.

V. 20. *in which time Moses was born*] Exod. 2. 2.

was exceeding fair] Hebr. 11. 23. Or *fair to God* ἀστεῖος τῷ θεῷ the Hebrew hath it טוב, which with them signieth, *good*, or *beautiful*, Exod. 2. 2. the 70. give it ἀστεῖον, and Gen. 24. 16. *Rebecca* is faid to be טובת *tobath*, where the 70 give it καλὴ, very *fair* to look upon, beautiful *to God*, which *Stephen* here addeth, as emphatical; for every excellency is attributed to God, so *Ninive* is faid to be עיר גדולה לאלהים *ir-gedolah lelohim*, a city great unto the Lord; that is a very great, or beautiful city. So Moses was fair τῷ θεῷ, that is, by the singular providence and counsel of God that hereby Pharaohs daughter might be moved to save him, and bring him up as her Son, thereby fitting him for the great work to which God had assigned him; of his beauty *Justin.* also speaketh. *hist. l. 36.*

V. 21. *for her own Son*] Exod. 2. 9 10. *Hebr. and he was unto her לבן leben*, the 70. as here, εἰς υἱόν (*chald.* ברה) *Elias Hutter* rendreth it, *quem illa adoptavit in locum filii* whom the adopted her son; so she kept him and brought him up, as if he had been her own son.

V. 22. *in all the wisdom of the Egyptians*] In Philosophy, and all the liberal sciences of the *Egyptians.*

V. 23. *to visit his brethren*] ἐπισκέψασθαι; which as it sometimes importeth visiting to punish, Jer. 5. 9. μὴ ἐπὶ τούτοις οὐκ ἐπισκέψομαι? shall I not visit for these things? so also it signifieth, to visit for help and comfort; as Physicians visit their patients: so they faid, Luke 7. 16. the Lord ἐπεσκέψατο *hath visited his people*: so were the governours of the Church, called ἐπίσκοποι, *quorum est inspectio in prasidiis Christi, & summa cura* faith *Isidorus*: because they were *quasi speculatores*; overseers of the faith and manners of the people committed to their charge. See chap. 20. 28. So the Apostles visited the Churches which they had planted, to reform their errours in faith and conversation and to confirm and comfort them in the truth: now that Moses having been brought up fourty years in King Pharaohs Court, should on a sudden have it come into his heart, to look into the condition of his afflicted brethren the Israelites, it appeareth to be by the instinct and motion of Gods Spirit, to do that which neither they, nor Moses before thought of.

V. 24. *seeing one of them*] Exod. 2. 11.

smote the Egyptian] See Exod. 2. 11. he did not herein give an imitable example for any private revenge, but to shew them that he was appointed a deliverer for Israel, which he hoped they would have understood, verse 25. the power of the sword is in the lawful Magistrate onely.

V. 26. *the next day*] Exod. 2. 13.

he shewed himself] He offered himself again unto them, in that posture of a deliverer out of those afflictions, and that appointed by God.

would have set them at one] συνήλασε: Syr. interpret, *Suadebat eis*; he gravely exhorted them to peace: it is a principal part of a governours office, to compose contentions, and to preserve peace.

Sirs ye are brethren, why do ye, &c.] He remembreth them of their near conjunction, and the bonds of nature which ought to unite them in love and peace: all dissention is evil, but that worst, which breaketh the bonds of nature, or holy profession. It was *Josephs* charge to his brethren, Gen. 45. 24. *See that ye fall not out by the way*; and their argument of reconciliation to *Joseph, forgive the trespasse of the servants of the God of thy father*, Gen. 50. 17. divisions between brothers and professors of one religion, are offences multiplyed by all the bonds which should unite them together.

V. 27. *But he that did his neighbour wrong, thrust him away, &c.*] Which sheweth that the injurious are most averse from peace. an evil conscience hating any discovery, and sin being impatient of any reproof. See Prov. 15. 12 yet they to whom God hath committed this charge, must perform it for their own indemnity. See Ezek. 3. 19.

V. 28. *wilt thou kill me, as thou didst, &c.*] Moses dealt meekly with him, but he that was faulty (as *Oecumen*, faith) πικρῶς ἐνεμέμφετο τῷ ἀδικοῦντι αὐτὸν ἀδικίας, *using his country* (a Jewish) *protacity against their benefactours* rejected him; by this his intended recrimination assaulting to cause *Moses* to desist from reproving: so the guilty would ever vail their crimes by others failings.

V. 29. *Moses fled at this saying*] See Exod. 2. 15. &c. When *Moses* perceived that it was carried to Court by some of his own brethren, and that *Pharaoh* sought to slay him, he saved himself by flight into another nation and dominion.

in the land of Madian] Or *Midian*: a people that came of *Madian Abrahams* son by *Keturah*, Gen. 25 1, 2. Here came of *Madian Abrahams* son by *Keturah*, Gen. 25 1, 2. Here *Moses* married with *Zipporah*, daughter of *Jethro*, or *Jether* (he was also called *Reuel*, Exod. 2. 18. and *Hobab*, Numb. 10. 29. Jud. 4. 11.) Priest or Prince of Midian: where he had two sons born.

V. 30. *When fourty years were expired*] Exod. 3. 2 Here was the long tryal of *Moses* faith; and the milchief that one or few mens sins brought upon all Israel, driving away their deliverer; and as much as in them was, lengthening their heavy oppression fourty years: this was their ingratitude to God and *Moses*, whom they sorely wanted all that time.

in

in the wilderness of mount Sina] Where he kept the flock of *Jethro* his father in law, on the back-side of the desart of Arabia. Exod. 3. 2. (with so much humility, as it he had never been brought up at court, as a son of king *Pharaohs* daughter) with admirable patience expecting Gods time for Israels deliverance: this place was called the wilderness or desart of Sina, or Sin; which is all that countrey that lyeth between Elim (where Israel found twelve wells of water, &c. Exod. 15. 27.) and Sinai. Exod. 16. 1. there was much pasture for cattel: it took name from that very high mount Sinai, which was also Agar. Gal. 4. 25. and Horeb, the mountain of the Lord, which is a part thereof, it having two heads or tops; that on the west is Horeb, that on the west part of the mount, Sinai: it was called the mountain of the Lord, because it was great, high and excellent (see on verse 20.) or because it was sanctified of God by his appearing to *Moses* first, Exod. 3. 2. &c. and again when he came down upon it to give the law, Exod. 18. 5. and 19. 3, 17, 18. fifty dayes after their departure from Egypt. See *Jerom To. 3. Fabida. Oth. Manf.* and *de loc. Hebr.* Horeb signifieth dryness, of חרב *charab, arsit.* So Hag. 1. 11. I called חרב *charab a drought*, or *dryness* for this wilderness had not waters, Deut. 8. 15. this mount had the name of Sina, Exo. 19. 1, 18. either of the bushes there growing, (for סנה *senech* is a bush or bramble, *Jerom, Fabiola q.*) or because God there appeared to *Moses* in the bush burning, but not consuming.

an angel of the Lord] The angel of the covenant Christ, as appears, verse 32. here he sheweth by whom *Moses* was called to that great and difficult charge of bringing Israel out of Egypt; not by any counsaile, or designe of man, but by the Son of God, Christ, who is stiled the Angel, Mal. 3. 1. in respect of his office of mediatorship: for the same is here avowed, verse 32. to be the God of the Fathers, *Abraham, Isaac* and *Jacob.*

of fire in a bush] Thus God here appeared to Moses, who at other times, and on other occasions appeared to the holy fathers in other assumed visible representations of his presence, accommodated ever to those things which he would thereby teach them, or declare unto them: so here he appeared in the forme of fire in a bush, not consumed thereby, to intimate that Israel in their fiery tryals and hard afflictions should not be consumed, but admirably declared to be the people, whose God was amongst them to keep them so that the most devouring creatures should not destroy or harme them.

V. 31. *when Moses saw it he wondred*] To see the fire in the bush, and it not consumed, which bare a type of the Church in fiery tryals not destroyed. See *Jerom q. f.* this was done, that, *Moses* might be toucht with the sence of Gods presence, and so be made more attentive to that which he would then give him in charge.

the voice of the Lord came unto him] ἐγένετο φωνὴ, it is an usual Hebraism, Jer. 7. 1. &c. 70. ἐγένετο λόγος κυρίου, &c. Jer. 1. 4. the Syriac hath it here, the Lord faid unto him בקלא *bekolo, in a voice*; that is, the Lord spake to him, not in a vision or dream (as sometimes he did to the Patriarchs and Prophets) but in an audible voice.

V. 32. *I am the God of thy fathers, &c.*] That *Moses* might not doubt of his calling, God who called him, revealeth himself to him; to which end also he mentioneth his mercies to the Fathers, unto whom he made the promises of delivering his people, their posterity, from the bondage they were now in; to assure him that he would perform the same, and that the time was now come wherein he would do it: hereon was *Moses* confidence grounded, because he had the sure covenant of God with the Fathers, and his word to himself for warrant: from this place, Exod. 3. Christ proveth the resurrection of the dead, Matth. 22. 31.

Moses trembled and durst not behold] So dreadfull is the presence of God to flesh and blood, though appearing in mercy. See Exod. 19. 16. Daniel 8. 17. this was to strike the greater reverence into *Moses*. See also Exod. 20 20 *nulla quippe admiratio est sine quadam formidine, Augustin in Psal. 105. there is no admiration without a certain fear*, how terrible will it be, when he cometh to take vengeance on those who have obstinately contemned him in his ordinance and holy laws?

V. 33. *put off thy shoes from thy feet*] In signe of reverence, and resignation of thy self unto my providence. See Ruth. 4. 7.

is holy ground] In respect of Gods present manifestation of his presence and majesty there, not otherwise.

V. 34. *I have seen, I have seen*] Exod. 3. 7. ראה ראיתי *rao raithi*, 70. ἑωρῶν εἶδον, *I have surely seen*; this doubling among the Hebrews is emphatical: God is faid to see our evil or affliction, when he regarded it so as to undertake our deliverance: as on the contrary he is faid to shut his eyes, or ears, or to turn away; when he will not regard, or deliver: this is spoken to our capacity: and so he is faid to hear their groanings, and to come down; though indeed the evidence of every fact or passion be ever present with him, and though he who filleth heaven and earth, comprehending all, comprehensible of none, changeth not place (Jer. 23, 24.) yet is he faid to descend when he evidently manifesteth his presence: this *Stephen* here mentioneth to beat down all opinion of merit in

their fathers, God saw nothing in them but afflictions to pitty. See verse 51.

V. 35. *by the hands of the angels*] This *Moses* whom they ingratefully calumniated as a delinquent did God honour in making him a ruler and deliverer of Israel, by the hand of the *Angel* of the Covenant, Christ. Gr. ἐν χειρὶ *in the hand*, that is, by the hand. Hebrews used to say ביד *bejad in the hand*, for *by the hand*. So Levit. 26. 46. &c. they called any thing which was an instrument to act by יד *jad*: but here it importeth the principal agent, Christ; (as 1 Cor. 10. 4.) by whose power *Moses* was enabled to that great work.

V. 36. *shewed wonders*] Exod. 7. 9. &c.

in the red sea] Exod. 14. Hebr. ים סוף *jam suph*; *mari juncti*; or *juncosum*; because of the abundance of bulrushes growing on the shore, some think it is so called: nor is it called the red sea; from the colour of the ground or sand appearing through the shallow waters, as *V. Schindler. Pentagl. notes.* So *Aristophanes Avib.* calleth it ἐρυθρὰν θαλάσσαν. See *Strabo lib. 16. Plin. lib. 13. 25.* Some give the Hebrew by *mare finis*; because it is *mare ultimum terra sanctæ*: the bound of the holy land (*Schindl.* citeth *Benjamin tiererar.*) so indeed it is to the southward. Exod. 23. 31.

and in the wilderness] Exod. 16. &c.

V. 37. *a Prophet shall the Lord. &c.*] Deut. 18. 15.

like unto me] Or *as my self*, that is, Christ in his humane nature in all things, sin excepted, like man, truely man by whom God will speak unto you in the last times, Heb. 1. 1. &c. as now in Israels ministry byme and my ministery.

V. 38. *this is he that was*] Exod. 19 3.

church in the wilderness] Or *congregation*.

lively oracles] The powerfull words which God spake to *Moses*. See Numb. 12. 6, 7, 8. John 6. 68. See Deut. 32. 47.

V. 39. *Our Fathers would not obey*] He sheweth here, that their fathers of whom they so much gloried, were rebellious against God, who delivered them by the Ministery of *Moses*, as they now were against Christ, who came to save them from sin and destruction: so they to *Moses*, nor their fathers had any merit to save them.

in their hearts turned back] That is, in their desires and affections. (See Numb. 14. 3, 4.) understand here by Egypt, all that superstition and idolatry to which that impious nation was given; which interpretation appeareth from the following verse.

V. 40. *Saying unto Aaron*] Exod. 32. 1.

make us gods to go, &c.] That is, images to be carried before us; or to prepare our way: this shews their minde to return to Egyptian idolatry, and impious manners, and the abominable levity of that people, who having had such late and admirable experience of Gods favour toward them, and presence with them, were so soon turning back to the sensless vanities of heathens, who had no knowledge of the power or law of God.

we wot not what is become of him] Thus stupidly and ingratefully do they contemn that admirable deliverance which God wrought for them, by *Moses*; they knew he was gone up into the mount by Gods command, that he had left *Aaron* and *Hur* to govern them, untill he returned, Exod. 24. yet so quickly had they forgotten God, of whose power and gracious presence, they had so much, so late experience, Psal. 106. 13. 21.

V. 41. *They made a calf in those dayes*] In Imitation of the idolatrous Egyptians, who worshipped *Apis* under the shape of an *Ox*. See *Ammianus Marcellin. l. 22. Alexandr. genial dier. l. 6. c. 2.* Psal. 106. 19, 20. Rom. 1. 23. and *Minuc. Fel. Octav. Athanas. contr. Gent. orat.*

and offered sacrifice unto the idol] Sacrificing was then proper to God alone (as *Augustin* proves, *de civ. Dei. l. 10. 4*) but here was their grosse idolatry, though they might possibly pretend that they would serve God by the idol, their worship being not (as some now would excuse it) by any meanes terminative in the creature seen. See 1 Cor. 10. 20. but these making an idol, forsook God.

rejoyced in the works of their own hands] See Exod. 32. 6. So prone are idolaters to adore their own, though most irrational & foolish, inventions, as this was; and to please themselves with (that which displeaseth God) the most sacrilegious prophanations: this is the devils joy; *cujus gaudium est ruina sanctorum. Prosper. ref. ad. Gal. whose joy is mans ruine.*

V. 42. *Then God turned, and gave them up*] So Rom. 1. 25, 26. God withdrew that talent of general grace, or light of knowledge which they made so bad an use of, giving them up to wretched apostacie: yet as *Fulgent. de pradest. ad Monim. l. 1.* truely faith: *no man justly sins, though God justly permits him to sin: for justly is he forsaken of God: who forsaketh God and because man forsaking God, sinneth; God forsaking the sinner, doth justice.*

to worship the host of heaven] The sun moon, and stars. Deut. 17. 3. 2 Kings 23. 5.

as it is written, &c.] Amos 5. 25. He denyeth that they offered unto him, because they corrupted his worship; and so in effect he was not worshipped at all. See Isa. 43 22, God not accepting the sacrifice of the wicked Isai. 1. 11. they are an abomination to him. Prov. 28. 9. Psal. 50. 16, 17, 23.

V. 43. *ye*

V. 43. *ye took up the tabernacle of Moloch*] Moloch, or Melchom, which some call *Saturne* (*Minus. Fel. q. 5.*) others *Mars*: the abomination of the children of *Ammon*. 1 Kings 11. 5, 7. to whom they sacrificed their sons and daughters.

your god, Remphan] That which the Prophet *Amos* 5. 26. calleth כיון *Chijun*: ex hæreos *Jo. Drusius com. 1. ad Vet. N. T. Remphan*, and *Psalter il 5.* Acts 7. 43. that for *Chijun*, the Greeks read Ρομφαν, and *Psalter il 5.* (is the syriac hath it רמפן) Ραφαν, as *Justin. Martyr. diar. cum. Try. Jud.* or Ραφαν as *Oecumenius* it sheweth much variety of readings; rather than matter: other idols were variably called likewise; it may be it was the stature of a Gyant, as the Egyptians were wont to make *Hercules*, whom they called *Chun*, which varied into another tongue, might easily make *Chijun*, and it may be Ρεφαν or Ραφαν, might in the change from Hebrew to Greek, come of רפא *rapha*, (a Gyant) as Gen. 14. 5. *and smote* הרפאים *the Rephaims* in Ashteroth, that is, the *Giants*, or men of strength, or monstrous stature: it may be that *Stephen* spake the words of the Prophet in his own tongue, and that *Luke* writing in the Greek, followed their manner of speaking: it is not material, the sin here reproved was not in the name, but thing, which was an idol, and abomination, how ever variably called. Moll probably it was *Molch* or *Saturn*: now *Saturn* among the Egyptians (where the 70. translated) was called Ρεφαν: see the notes of *Ludovicus de Dieu* upon this place; and *Athanasius Kirkgerus 6. 5. Prodrom. Copti. pag.* 147.

and I will carry you, &c.] Or *therefore*, &c.

beyond Babylon] Into Persia; a country in the east part of it; *Jer. beyond Damascus*: that is, further than the people of Damascus, which *Stephen* here interpreteth, *beyond Babyl n*: for as the learned *Junius* saith, the people of Damascus were carried away (by the King of Assyria *Thiglath-Pilese*) into (Kir) yromedia near Susa (that royal city, where *Cyrus* had his magnificent *Palace* Esther 3. 15. & 8. 15. & 1, 2, 3. and other Persian Monarches) 2 Kings 16 9. but the Israelites both much further into Persia, and also into the region of the Caspians; as appeareth, Ezra 8. 17.

V. 44 *the tabernacle of witnesse* ἡ σκηνὴ τοῦ μαρτυρίου, that which the Hebrews called אהל מועד *ohel moheed*; either the *tabernacle of condition*, because Israel was commanded to come thither to ask counsell of the Lord: compare Exodus. 33. 7. with Exodus 40. 2.) or the tabernacle of the congregation. Exod. 33. 7. because there Israel congregated in solemn assemblies; and here *Stephen* calleth it, *the tabernacle of witnesse*, because here God principally witnessed, or shewed his glorious presence, and when the ark of the covenant was, and the law and testimonies, concerning the appointment and making thereof. See Exod. 25. Exod. 26. & 27.

that he should make it, &c.] Exod 25. 40.

V. 45. *in with Jesus*] With *Joshua*, who bare both name and type of Jesus Christ, in that he brought Israel into the promised rest.

V. 46. *desired to finde a tabernacle*, &c.] *David* found favour to know where the ark should rest, and the temple should be built, as also by whom; when he had begged it in earnest prayer. See Psal. 132. 2 Sam. 24. 18. 2 Sam. 7. 10. 13. 1 Chron 21. if then unto *David's* time the *tabernacle* had no fixed seat, it must follow, that the worship of God is not tyed to place.

V. 47. *But Solomon built him an house*] 1 Chron. 17. 12. 1 Kings 6, 1, 2 &c. 2 Chron. 3. 1, 2.

V. 48. *the most high dwelleth not in temples made*, &c.] Chap. 17. 24. that is, is not comprehended in any place, though he will be worshipped in place: he taxeth the impiety of them, who trusted in an imaginary sanctity derived to them from the temple, which they yet prophaned, abused, and neglected the true worship of God, there to have been duely performed. These words he inserteth, lest any should foolishly conceive, that after the temple was built and consecrated, the worship of God was to tied to that place, as it God were shut up therein: no no, the most High, filleth, and comprehended of none, comprehendeth, heaven, earth, all places.

V. 49. *Heaven is my throne*] Isa. 66. 1, 2.

V. 50. *hath not my hand made*, &c.] Hands are attributed to God, according to our capacity: the scope is to intimate, that God hath no need of gold, curious ornaments of his temple, nor sacrifices; as Psal. 50. 10, 11, 12. &c. and that the substance of Gods worship consisteth not in outward ceremonies, neither did he require any offerings for his own sake: but to exercise men in the duties of piety, and obedience to him; whereby it appeareth, how much distant humane inventions are, from true religion and worship of God.

V. 51. *yee stiff necked*] He alludeth to the words of Jeremie 7. 26. and other like. See Exod 33 3 Deut. 9. 6 meaning that they were ever obstinate, and would not submit to the guidance of Gods word.

uncircum cised in heart and ears] Who carry the external signe of circumcision in the flesh, but have not the effect thereof, and inward regeneration of the heart, see Rom. 2. 28, 29. Jer. 9. 26.

V. 52. *which of the prophets*] He sheweth that their disobedience to God, and persecution of the Prophets was not new with them, but even as it were hereditary; so that their pretence of succession and holy ancestors was but a vain ostentation.

of the just one] That is, Christ, 1 John 2. 1. Acts 22. 14. Christ our righteousnesse. 1 Cor. 1. 30. in whom only we are justified, Rom. 5. 1.

betrayers and murderers] They betrayed him, who hired Judas to betray him; and they murdered him, who delivered him up (with their importune and outrageous suffrages and outcries) to be crucified, see c. 2. 23, 36.

V. 53. *by the disposition of angels*] By the ministery of Angels. by the mandate (as the Syriac hath it) or proclaiming of Angels, Deut. 33. 2. Gal. 3. 19. Hebr. 2. 2. the meaning is, if ye despise the law given by so glorious and dreadfull a ministery; no marvell if you despise the gospel proposed to you in so simple and mean a manner, as by infirme men.

V. 54. *were cut to the heart*] See chap. 5 33. It is very true, *nunquam sine querela, aga tangunur*: *Senec. de ira cap. 10. you can never touch the sore without grief of the patient*: all would be pealed, *nulli grata reprehensio est* (saith *Advian de gus. Dei lib. 8. inc.*) none love reproof (none but the wise, Prov. 9. 8. & 19. 25) that which is worse, the most wicked cast-away would rather hear his own false praises, than true reprehension, and be deceived with jeering applause, than saved with wholsom admonitions.

V. 55. *the glory of God*, &c.] In this extraordinary vision, he saw the admirable glory of Christ in heaven, (as mortal man could apprehend) to strengthen him in this tyrial.

V. 56. *I see the heaven opened* &c.] This he testifieth, to assure them, that they did but vainly strive against the truth of Christ, whom they supposed to be destroyed by their malice, for he was now in the highest glory, reigning with God in heaven.

on the right hand of God] See Psalm 110. 1. Mark 16. 19. Hebr. 1. 3. this is a translatitious speech complying with our understandings, taken from things familiar and known to us, with whom the right hand is the place of honour. See 1 Kng. 2. 19. Psalm 45. 9. here understand not with the foolish *Anthropomorphites* (of whom *Socrat. hist. eccles. l. 6. c. 7.*) that God hath parts and lineaments like man, but as *Peter Chrysologus* well expresseth it, *serm. 57. Deus loca nescit, divinitas recipit nil finitum*: *God is not in any place* (circumscribed) *the deity hath no left hand*: and as *Gr. Nazianzen, ora. 37.* faith of such like attributes, ὁ τῶν τοιούτων ἀνθρωπος, *the man who belongeth to us*: and is attemperated to our capacity: here he intimateth Christs standing as an advocate with the father, 1 John 2. 1 who is elsewhere described sitting as a Judge Mark 16. 19. &c. So faith *Ambros. lib. 10 ep. 82. stabat Jesus quasi advocatus* —— *sedens enim judicat*, all importeth his power and kingdom over all, and his care of us.

V. 57. *then they cryed out*] This they do to interrupt his further audience: fowicked men contend with clamours and violence: so grievous was it to Christs enemies to hear of his glory: what will it be to see it, and feel his power (see chap. 22. 23.) when he shall come to judge the living and the dead?

V. 58. *and stoned him*] Thus that impiety which began with shew of justice endeth in tumultuous and raging violence: thus they were to proceed against false Prophets, Deut. 13. 10. and to cast out blasphemers. Levit. 24. 14. but here tyranny turned judgment into wormwood; and the wicked and damnable condemn and destroy the innocent and just: the Romans pe mitted them not this power, but this they acted in a popular rage. See John 18. 31.

the witnesses laid down their clothes, &c.] For the true witnesses against blasphemers were to begin stoning, Deut. 17. 7. they were before, murderers in their tongues by their false witnesse, and now their feared consciences fear not to embrue desperate hands, in innocent blood.

at a young mans feet whose name was Saul] See chap. 22. 4, 20, afterward called Paul, that excellent Apostle of Christ, chapter 9. on whom God shewed so great mercy in his conversion, 1 Timothy 1. 13. &c. in how desperate a condition was he, whose youth was so active in persecuting Christ? yet God shewed mercy on him, that none might despair, who can but repent and convert.

V. 59. *Lord Jesus receive my spirit*] Probably he used more words, but these were the summe of all. See Psalm 31. 6 this is the true comfort of the elect, that they are allured that Christ Jesus, who dyed for them, in their dissolutions receiveth their souls, into his safe and blessed custody (See 1 Peter 4. 19.) to live with him who is the life, and God of the living. Luke 23 43.

V. 60. *And he kneeled down*] The most decent gesture of humble suppliants. See 2 Chron. 6. 13. Psalm 95. 6 Dan 6. 10. Acts 9. 40. and 20. 36. & 21. 5. Ephes. 3. 14. Ezra 9. 5. Luke 22. 41.

Lord

Lord lay not this sinne to their charge] This was the precept and practise of our Saviour; Matth. 5. 44. Luke 23. 34. this is invincible charity, which shall give us boldnesse before the Lord; and assurance that we are his, where God giveth this heart, all the injuries of the world shall make the sufferers more happy: and certainly this prayer was not without singular effect, as appeareth in the example of *Saul* afterward converted, 1 Tim. 1. 16.

he fell asleep] That is, quietly dyed, as if he had fallen into a sweet sleep: which term the Scripture often useth to give us secure and certain hope of resurrection from the dead.

CHAP. VIII.

Verse 1. *And Saul was consenting*, &c.] Chap. 7. 58. So that though he acted not, yet his consent spake him guilty of the same crime: a mindeto do evil, is sin in the seed, which time bringeth forth. James 1. 14, 15. there is an adultery of the heart, Mat. 5. 28. and a murder of the heart, Mat. 22. John 8. 44. God esteemeth the evil we would do, as done, though we have not done it, and so, justly punisheth it, *merito autem malus punitur affectus, etiam cui non succedit effectus. Augustin. de C. D. lib. 16. cap. 4. deservedly is an evil affection punished, though the effect* (or successe thereof) *follow not*, they that allow of the evill which others do, become guilty of the same sin by their allowance: so were the Jews guilty of all the blood shed by their fathers from Abel, so many ages before they had being in the world, Mat. 23. 35. because in shedding innocent blood, they shewed their consent with them, who first did so; consider their state who are now pleased with all the injuries done to Gods servants; the Syriac hath it, Saul was desirious, and a partaker in his death.

at that time there was a great persecution] When the people quietly suffered Stephens death, then they who before were awed with fear of the people, fell violently on the Christians: hitherto their rage was onely against the Apostles, but now it was against all the Church.

all scattered abroad] Divided in persons, not in doctrint; fear of their persecutors compelling them to save their lives by flight: now began they to do that which Christ fore-commanded them, Mat. 10. 23. and so began the partition wall between Jews, and Gentiles to be broken down, Ephes. 2. 14. and whereby it appeared that the time was now come, wherein the Gentiles were to be called and joyned in communion with the people of the God of *Abraham*, who believed in Christ: and now began to be fulfilled that prophesy of Noah, Genes. 9. 27. *God shall enlarge* (or perswade) *Japhet, and he shall dwell in the tents of Shem.*

except the apostles] They yet stayed by it, having received command first to preach the Gospel at Jerusalem, Luke 24. 47. not because they were more free from persecution than other Christians; they were then, as many faithful Ministers of Christ since, more hated and persecuted than others; but because God would yet a little longer by them hold forth his grace and mercy in Christ, to the murderers of his dear Son Christ Jesus, and bloody persecuters of those, who by his charge and commission, offered them gratious conditions of Gods mercy, if they would yet repent and believe in him from the free remission of their sins; which they obstinately rejecting and putting from them, judged themselves unworthy of any mercy, and therefore were justly rejected, and utterly destroyed. See c. 13. 43.

V. 2. *carried Stephen*] The body of Stephen, these faithfull servants of Christ, (notwithstanding the fury of their enemies, those raging butchers) buried solemnly, and with great mourning, considering the Churches loss in him: a moderate, and pious mourning for the dead is justifiable, by the example of Christ, John 11. 35. the Patriarchs, Gen. 50. 1. &c. and the saints here, which is observable against the unnatural *apathie* of *Stoicks*, rather than Christians.

V. 3. *Saul, he made havock*] Which he afterward relateth of himself, c. 26. 10, 11. See also c. 9. 1. Gal. 1. 13. he spared no sex, but brake into houses, to drag out Christians to prison, and worse than that, caused them to blaspheme, c. 26. 11. all this in his conversion, setteth off the mercy of God, who made so excellent a pastour, of so bloody a wolf.

V. 4. *went every where preaching*, &c.] Thus doth God turn the malice of the enemy to the propagation of the gospel, while they being driven from Jerusalem, carry the light thereof, unto the Gentiles, *augetur religio Dei, quanto magis premitur. Lactant. lib. 5. c. 20. Gods religion flourisheth the more, by how much more it is oppressed.*

V. 5. *then Philip went down*] Probably, this was Philip the Deacon, chap. 6. 5. for the Apostles stayed as Jerusalem, verse 1.

the city of Samaria] See on John 4. 4. and on Luke 17. 11. the city of *Samaria* is here put for *Samaria* (as *Urbs Roma*, for *Rome*) *Samaria* was the name of a *mountain, city*, and *region*. See 1 Kings 16. 2 Kings 17 *Samaria* was the *metropolis* of that province: it being demolished by *Hircanus*, was built again by *Herod*, and named *Sebaste. Euseb. Joseph. Antiq. lib. 13. cap.* 15. the Country of the *Samaritans* lyeth between *Judea* and *Galilee*, John 4. 4.

and preached unto them Christ] That is, repentance, and remission of sins by Christ, as Luke 14. 27. *preached unto them concerning Christ. Syr.*

V. 6. *with one accord gave heed*, &c.] This sheweth the admirable power of God uniting hearers hearts, and preparing them to attend, where he purposeth to save: the *Syriac paraphraseth* here, *they attended unto him, and* מקשבין *mechapshin, acquiescebant omnibus, they consented to all*, or were perswaded: to all that he said, מקשמעין *tephos, acquiescere obedire*, &c. *I. Buxtorf. lun. lex. Chald. Syr.* the same word is rendred sometimes to be perswaded, as chap. 12. 14. sometimes, to obey, as Gal. 5. 7. Heb. 13. 17. &c. See chap. 5. 29 Sometimes to believe, as John 3. 36. the meaning of this place is, that the *Samaritans* diligently heakened to Philip, preaching, and carefully marked what he said, it is a main duty of an hearer: faith is by hearing, Rom. 10. 17. here was now the fist degree thereto, reverend attention to the word of God; no wonder that faith is now so rare, how few attend to Gods word preached.

V. 7. *unclean spirits*] See Mark 1. 23. Luke 4. 33. 36. and 6. 18. and 8. 29. so called, because they are delighted with the spiritual uncleannesse and filthinesse of sin, and thereto allure and instigate men.

Crying with a loud voice] By which it appeared that they went out by constraint, not willingly. See Mat. 8. 29. 31. which declareth the omnipotency of Christ, in whose name, and by whose divine power they were forced out, however unwilling and reluctant they were.

taken with palsies] This is that which was promised Mark 16. 17, 18. for under these few recited species, we must understand all maladies; according to the promise of Christ, Mark 16. 17, 18.

V. 8. *great joy in that city*] This was the effect of faith, and hope of reconciliation to God, and future salvation; the effect of Gods kingdom, See Rom. 14. 17. (such variable effects doth one and the same word preached, produce; devils and wicked men are vexed, and cut to the heart with it (c. 7. 54.) but the elect, who have interest in Christ, are glad and rejoyce at it, in this one example observe, what confidence concerning religion and sanctity may be reposed either in places, or counsells and societies of men; the gospel was exploded, blasphemed and persecuted, at Jerusalem, the once holy city, by the Scribes, Pharisees, high Priests, elders and their great councils; and the same is joyfully received in the despised *Samaria*.

V. 9. *A certain man called Simon*] This was a *Magician*, witch, or conjurer, who of a long time had besotted, and deluded the people of Samaria with his magical inchantments, so that they had generally a great opinion that he was some one of the Gods, or that he had some extraordinary favour and power with them: so did he professe himself: some great one, the Syriac hath it he said, *I am the greatest*: of his blasphemies see *Euseb, lib. 2. cap. 13. eccel. hist. Irenæus. adverf. haref. lib. 1. cap. 20. Epiphanius. adv. haref. lib. 1. haref. 21. hist.* it is reported that in *Claudius Cæsars* time there was a statue set up in Rome, in his honour with this blasphemous inscription, *Simoni deo Sanctio*, that is, *to Simon the holy god, Justin. Martyr. apol. 2.*

V. 10. *to whom they all gave heed*] They marked and believed his words, as *oracles*; so easily are men perswaded to believe lies: whereas Luke so diligently setteth down their great opinion of this impostor, he thereby sheweth the divine power of the holy Ghost in Philips Ministery, who was so hee broke through such difficulties, that he might plant the gospel there.

V. 11. *of long time he had*, &c.] Old diseases are more hardly cured; they having been so long time stupified with lying miracles, might seem the most unapt hear rs of the gospel, but truth shal prevail, against all the power of Satan.

V. 12. *but when they believed*] Faith ought to precede baptisme, in men and women of years. when they who were aliens and strangers come to be baptized; for it is necessary, that they should confesse their faith, and testifie their conversion, before they be admitted by baptisme.

if perhaps, &c.] Not that Gods mercy to the penitent is fortuitous or uncertain (if perhaps) in Scripture is not anywayes, fer to expresse doubting, sometimes it relateth to a condition of the sinners pardon; as *ead a'eg.* &c. Ezek. 3. 11. אולי ... *Hebr. si audierint Ar. Montan*, on which place faith *Ambros. de penit. lib. 2. c. 5. nesciebat ergo ea posse aut non posse convertit? non ergo semper dubitantis ista est eloutio*, but God doth therefore propose his mercies and mans salvation, under conditions, that man may know both his duty which God requireth at his hands, and the free and bountifull reward thereof, which God will give to them that obey his voice; such are faith, repentance, conversion, obedience, &c. which are not causes, but conditions of our obtaining mercy, neither proposed dubiously on Gods part, who well knoweth (as that man cannot have them except he give them, nor shall have them in vain, so) the certain issue and effect of them in the man to whom he pleaseth to give them.

V. 13 *in*

V. 23. *in the gall of bitterneſſe*] Meaning in a bitter and deſpe- rate preſent condition. *Gr.* εἰς χολὴν πικρείας, here firſt, εἰς is put for, ἐν in: and χολὴ πικρείας, for χολὴ πικρά, in which words he ſheweth the hypocriſie and ambition of Simon, as odious and diſpleaſing to God, as bitterneſſe is to the palate of man.

V. 24. *pray ye to the Lord for me*] At leaſt for fear of Gods judge- ments, he commendeth himſelf to the prayers of the Church; whether he truely converted or not, the Scripture being ſilent, we cannot determine.

V. 25. *When they had teſtified*] This importeth their office and duty enjoyned them by Chriſt, c. 1. 8. which they faithfully did, preaching the word, as they had received it from Chriſt; not onely in Samaria, but in many villages adjoyning, ſuch was their unwea- ried and invincible induſtry.

V. 26. *unto Gaza*, &c.] It was deſtroyed by *Alexander* the great, and ſo remained waſte: ſome ſay, another of the ſame name was long after built in another place.

V. 27. *an Eunuch of great authority*] Or, a great officer, or nobleman of the *Queens court*. See Gen. 37. *ult.* & 40. 2. Eſther 4. 5.

Candace Queen, &c.] This name was not peculiar to one Queen, but was given to all that reigned there, *Plin. nat. hiſt. l. 6. c. 29.* as *Pharaoh* to the Kings of Egypt, or *Cæſar* to the Roman Em- perours.

V. 28. *read Iſaias the Prophet*] This ſheweth that he had ſome knowledge of the true God, and that he came not to wor- ſhip according to his own phancy; for he joyned reading Gods word, with his externall worſhip which was to direct him therein.

V. 29. *Then the ſpirit ſaid unto Philip*] By revelation, or Di- vine inſpiration, the holy Ghoſt thus moved him to do that where- of he would preſently ſhew an admirable effect in the converſion of the *Eunuch*.

V. 30. *Philip ran thither*, &c.] He readily obeyed Gods command, and found him to whom he was ſent, ſtudious of the way of God: therefore he asked him, whether he underſtood that which he read, with purpoſe (according to the guidance of Gods Spirit) to inter- pret it unto him.

V. 31. *how can I except*, &c.] That is, except ſome who underſtand- eth it interpret it unto me, here appeared a very religious comity in ſo great a perſon, ſo wel taking Philips queſtion, and meekly ac- knowledging his ignorance: therefore he invited Philip to come in- to his charet and ſit with him.

V. 32. *he was led as a ſheep to the ſlaughter*] Iſaiah 53. 7. as a ſheep in reſpect of his patience, and as a ſacrifice for our ſinnes: as a ſheep for our redemption, ἀλλὰ ποιμαίνει τὸν Ἰσραήλ. *Gr. Nazianzen orat. 35. yet is he the ſhepherd, to feed and keep his Iſ- rael*, Pſal. 8. 1.

V. 33. *in his humiliation*] Becauſe he took on him the form of a ſervant, ſubjected himſelf to death, and ſtate of condemnation, due to us; God highly exalted him, Phil. 2. 8, 9.

his judgement was taken away] When he had ſuffered death, and fully ſatisfied the juſtice of God due to our ſins, even in the loweſt degree of his humiliation, then was he delivered ſafe from that judgement, which he ſubjected to for us.

who ſhall declare his generation] τὴν δὲ γενεὰν αὐτοῦ, his age, that is the continuation of his life, for, as Rom. 6. 9. Chriſt being raiſed from the dead, dieth no more: in the *Hebr.* Iſa. 53. 8. דורו *doro* (70. γενεὰν, as here) דור *dor*, is *duratio, ætas, ſeculum*, &c. So Gen. 15. 16. ſomtimes it being doubled, it ſignifieth, many ages, or eternity, Iſa. 13. 20. & 60. 15. Exod. 17. 16. Iſa. 49. 11. &c. his kingdom ſhal have no end, Luke 1. 33. and who can declare, or reckon that which is eternal.

for his life is taken from the earth] His death was the paſſage to his endleſſe and eternall glory, however this ſeem improbable to carnal reaſon with the Prophet there foretold, concerning Chriſt his exaltation into his eternall kingdom and glory from this ground to be attained --- *for his life is taken from the earth*: yet the holy Scripture teſtifieth, that by the admirable counſel of God, it was ſo determined, that Chriſt through afflictions and death ſhould enter into his glory, Luke 24. 26. and becauſe he became obedient unto death, *even the death of the croſſe*, therefore *God alſo hath highly exalted him, and hath given him a name, which is above every name*, &c. Phil. 2. 8, 9.

V. 34. *Of whom ſpeaketh the Prophet this?*] He enquireth of the perſon concerning whom the Prophet ſpake, becauſe that was a ne- ceſſary degree toward the opening of this propheſie; when we doubt concerning the meaning of the Scripture, we ſhould conſult them who have knowledge and the gift of interpretation.

V. 35. *Philip opened his mouth*] This was an uſual manner among the Hebrews, to expreſſe a begining to ſpeak of ſome weighty matter.

V. 36. *What doth hinder me to be baptized?*] It appeareth hence, that among other parts of Chriſtian religion, Philip had preached to him concerning baptiſme, and that this great man had admira- bly profited in ſo ſhort a time of hearing as to deſire to become a Chriſtian.

V. 37. *If thou believeſt*, &c.] With a ſincere and perfect heart, without which baptiſme cannot ſave; he had here to do with a man of years, and yet an aliant, and therefore might not admit him into the Church of Chriſt untill he had made profeſſion of his faith. See on verſe 12.

I believe that Chriſt is the Son of God] As baptiſme and the effect thereof is grounded in Chriſt, ſo the Eunuch deſiring to be baptized, ſpeaketh onely of Chriſt: he knew that there was one God, who from the beginning had promiſed a Meſſias to ſave the world, now he acknowledgeth by that he heard from Philip, that Chriſt was he, prefigured under all the legall ſacrifices and ceremonies: under this title he comprehendeth all that the Scripture ſaith of Chriſt our Saviour: the like confeſſion of faith, See in Peter, Matthew 16. 16, and here we muſt know that naming Chriſt, he underſtood the Sacrament of baptiſme to be adminiſtred in the name of the Father, Son, and Holy Ghoſt: and ſo, as in faithful prayer, when we name one of the perſons, in him we addreſſe our petitions to the whole bleſſed Trinity; ſo where we read of men baptized into Chriſt, we muſt know that it was performed in expreſſe terms naming all, as Chriſt appointed, Mat. 28. 19.

V. 38. *They went both down into the water*] They were wont to dip the whole body, or go down into the water as here, and Matth. 3. 16. and ſprinkling with water hath alſo been of uſe in the Church; the effect is all one: and indeed, baptiſme is ſometimes expreſſed by waſhing, 2 Cor. 6. 11. Tit. 3. 5. and ſometimes by ſprinkling. Hebr. 10. 22. 1 Pet. 1. 2. which doth well anſwer to the ſprinkling of the blood of Jeſus, as was prefigured in the type, the ſprinkling of the blood of the *Paſchal Lambe*. Exod. 12. 3. the vertue of the Sacraments conſiſteth not in the quantity of elements, but in the power of Gods ordinance: as in the Lords Supper, it skilleth not, how much or little thou eateſt or drinkeſt (with diſcreet moderation) but how worthily: to him that eateth more (as to the gatherers of *Manna*) there is not the more; nor the leſs grace to him that eateth or drinketh little; ſo in baptiſme. See on verſe 39.

V. 39. *That the Eunuch ſaw him no more*] He was ſuddenly taken away, and tranſported by the Spirit of God, as 1 King. 18. 12. Ezek. 3. 12, 14. this was done that the Eunuch might know that Philip was ſent to him by God. *Jerom de loc. Hebraic.* ſaith, this water was a brook at the foot of *Bethſur*, or *Bethſoron*, where the Eunuch was baptized.

V. 40. *But Philip was found at Azotus*] That is, he was preſently at *Azotus*, a town in *Paleſtine*: ſome think this city was alſo called *Aſhdod*, one of the five cities of the *Philiſtins*; Joſhua 15. 47. wherein was that idol *Dagon*. 1 Sam. 5. 3. *Jerom de loc. Hebr. Aſt.*

CHAP. IX.

Verſe 1. AND *Saul*] Chap. 22. 4, 5. Luke being to deſcribe the admirable converſion of *Saul*; firſt ſheweth what a one he was before his converſion; a bloody and violent enemy of the Church; that none might deſpair of Gods ſaving grace and mercy, who can convert, and become new creatures, in faith and obedience to God.

breathing out threatnings] This ſignifieth a vehement heat of an enraged heart, which his very breath diſcovered in his words: being blooded in the death of Stephen, he purſueth other Chriſtians, with the like cruel rage: the *Syriac* readeth here, *Saul was yet full of injuries, and cruel anger againſt the diſciples of our Lord*: but we muſt underſtand (*againſt the diſciples*) to be all that there profeſſed Chriſtianity, as verſe 2. appeareth,

V. 2. *and deſired of him letters*] That his perſecution might have the countenance of juſtice and authority he requireth commiſſion from the High Prieſt: for the Romans having conquered all Judea, with all the adjacent countreys, permitted the Jews to live according to their own Religion (whence the High Prieſts, as Preſidents of their Great Councell, had power to examine and impriſon any of theirs, who diſſented therein, though they had no power to determine in matters capitall) therefore Saul deſired their commiſſion to convent the Chriſtians.

to Damaſcus] *Damaſcus*, the chief City of *Syria*, bearing *North* from *Canaan*; from *Jeruſalem* ſix dayes journey.

any of this way] That is, profeſſed *Chriſtians*, chap. 24, 14. all which aggravated his ſinne, in that he not onely raged in Jeruſalem, but purſued them into other cities, and in that he ſpared neither man nor woman, though they are commonly priviledged, or pittied among armed enemies, by דרך *derech, way, the Hebr. underſtood any courſe of life*, or *profeſſion*: Pſalm 91. 11. 1 Kings 15. 26.

V. 3. *ſuddenly there ſhined a light*] He willingly perſecuted, who deſired licence ſo to do, but was converted againſt his intentions, and beſides his will: God ſuffered him to gain letters, to approach near Damaſcus, to conceive hope, and to frame bloody thoughts for the execution of thoſe cruel deſignes, and then ſuddenly he ſtayed his courſe, who ran ſo headlong to his own deſtruction: ſo true is that of *Fulgentius ad Monim. lib. 1. prævenit impium, ut fiat juſtus, ſubſequitur juſtum, ne fiat impius; prævenit eliſum, ut ſurgat, ſubſequitur elevatum, ne cadat; he preventeth the impious, that he may become holy, he followeth the holy, that he may not become wicked; he preventeth the broken that he may riſe, he followeth him that is raiſed, that he may not fall*; and that ſuddenly and without, and beyond their expectation. See chap. 22. 6.

V. 4. *and he fell to the earth*, &c.] Caſt down by the power and appearing Majeſty of Chriſt (See John 18. 6.) aſtoniſhing and terrifying him. Here the authority and letters of the high prieſts could nothing availe him, but he is enforced to yeeld to the all-ſubduing power of Chriſt, whoſe name and memory he ſo violently endeavoured to put out of the tongues and hearts of all men.

why perſecuteſt thou me?] See on chap. 4. 26. This ſheweth that thoſe who perſecute the ſervants and profeſſours of Chriſt, in them perſecute Chriſt himſelf, who liveth in them. Galat. 2. 20. See Matth. 25. 40. Iſaiah 63. 9. Zach. 2. 8. for he is the head of the Church, Coloſ. 1. 18. the Saints are his members. Eph 5. 30. it ſhould teach perſecuters a cautious moderation (See c. 5. 35.) and us who ſuffer, patience; *rejoyce in as much as ye are partakers of Chriſts ſufferings*, 1 Pet. 4. 13. See verſe 5. Chriſt in his own ſacred perſon, and human nature, was now in heaven far above the reach of any creature, but he taketh all that is done here on earth againſt his ſervants on his own accompt, therefore he ſaith, not, why perſecuteſt thou my ſervants, who believe in me, but *why perſecuteſt thou me?* neither ſaith he, Matth 25. 35. *the poor was hungry, and ye gave him no meat*, &c. *but I was an hungred, and ye gave me no meat*, neither ſaith he, Mal. 3. 9. *ye have robbed the Miniſters of tithes and offerings, but ye are curſed with a curſe, for ye have robbed me.*

V. 5. *and he ſaid, who art thou Lord?*] Theſe words proceed from an aſtoniſhed minde, in ſuſpence and doubt what to do: being dejected and humbled, he is now prepared to receive Gods commands, who before in his *Phariſaical* heigth of minde was upon a furious march againſt him.

Jeſus whom thou perſecuteſt] See on verſe 4. in that thou perſecuteſt them that profeſſe my name, who are one with me their head.

to kick againſt the pricks] This was a proverbial ſpeech, noting their contumacy and folly, who would obſtinatly hurt themſelves in purſuit of others: it ſignifieth here, a reſiſting God to a mans own hurt, Jer. 7. 19. 1 Cor. 10. 22.

V. 6. *what wilt thou have me do?*] He thought he had done right before (See John 16. 2. Phil. 3. 6.) but now finding the power of God reſiſting him, he ſubmitteth, and deſireth to know the will of God, thus extraordinarily calling him from his intentions. See Pſal. 25. 4.

ariſe and go into the city] That is, into Damaſcus (v. 8.) now near, verſe 3. God could eaſily have inſtructed him, but he would have him go into the city, that *Ananias* might inſtruct, and baptize him; firſt that he might teach Saul humility, the ground and foundation of all true religion, by ſending, and aſſigning him to their magiſtery, whom but now he not onely proudly deſpiſed, but impiouſly reſolved to afflict and deſtroy. Secondly God would alſo hereby teach all men to reverence and ſubmit to his ordinance in the miniſtery of men thereto called and authorized by him.

it ſhall be told thee there what thou, &c.] That is, there *Ananias* ſhall inſtruct thee concerning my will: thus Chriſt who could as eaſily have told him immediately what he would have him do, would yet ſend him to *Ananias* (*Ananias* is ignorant of Gods will herein, as Saul; at preſent, and ſtarting at, and declining the office enjoyned him) to confirm the authority of mans miniſtery; to teach all hearers to attend unto it, as the very ordinance and power of God to ſalvation, Rom. 4. 16. and to free the preaching of *Paul* from all ſuſpition of compact: he could likewiſe, *eâdem operâ* have inſtructed the devout *Centurion Cornelius* (chap. 10.) by the Angel, but he cauſed him to ſend for *Peter* to Joppa, to come to enform him for the ſame end.

V. 7. *hearing a voice*] That is, *Sauls voice* (as c. 22. 9. See Dan 10, 7) not the voice of Chriſt, except ſome confuſed ſound, the meaning whereof they knew not.

but ſeeing no man] No man ſpeaking to *Saul*,

V. 8. *he ſaw no man*] He was ſmitten blinde by the brightneſſe of that light which ſhined unto him: to teach him that he was ſpiritually blind in his opinion of wiſdom, and rage againſt Chriſt and ſhould now, in being obedient unto the heavenly viſion (Act, 26, 19.) be illuminated with a better, even an heavenly light, ſhewing the way to eternal life and ſalvation,

V. 9. *and neither did eat nor drink*] So much was he amazed at that which happened to him; it may be then was his *rapture* which he ſpeaketh of, 2 Cor 12. 2.

V. 10. *a diſciple at Damaſcus named Ananias*] Thus God would beat down *Sauls* arrogancy; ſending him, not to any of the Apoſtles for direction, but to an inferiour Chriſtian.

to him ſaid the Lord in a viſion, &c.] This was neceſſary to prepare *Ananias*, leſt otherwiſe he ſhould have been hindred by fear of *Saul*, from the duty enjoyned him for *Sauls* converſion: though he knew that God called and commanded, yet he excuſed: ſo did *Moſes*, Exod. 3. 11. &c. Exod. 4. 11 10. &c. therefore God confirmed him,

V. 11. *called Saul of Tarſus*] This was a famous city of Cilicia near Antioch, chap. 21. 39. now called Hama.

for behold he prayeth] It appeareth that God revealed to *Ananias*, that *Saul* prayed, and how he would enlighten him body and ſoul, and therefore commanded him to repair to him for the accompliſhment thereof,

V. 12. *and hath ſeen*] Or, *he ſaw*; it is doubtful whether theſe words be a continuation of Gods ſpeech to *Ananias*, or *Lukes* concerning *Sauls* viſion; ſome think the former moſt probable.

V. 13. *Lord I have heard by many of this man*, &c.] Here was *Ananias* infirmity: fleſh and blood objected many lets, and fears to divert men from, or to hinder them in the ſervice of God; but the Spirit of God prevaileth in them againſt all.

V. 14. *and here he hath authority*, &c.] His name was ſpread far and near for a bloody perſecuter, the more famons was his converſion: and it appeareth that the Saints at Damaſcus had knowledge of his coming now, and commiſſion againſt them.

V. 15. *a choſen veſſel unto me*] σκεῦος ἐκλογῆς, *a veſſel of election*; it is an *Hebraiſme*, importing a choice, or elect veſſel; σκεῦος hath a more general ſignification, and is put (as כלי *cheli* with the Hebrews) for a veſſel, receptacle, or any inſtrument or utencill: here it ſignifieth one whom God had choſen, to bear the divine treaſure of the Goſpel, to the Gentiles, 2 Cor. 4. 7.

V. 16. *I will ſhew him how great things he muſt ſuffer*] He muſt ſuffer many things for my names ſake, whereof I will before inform him, to frame him to invincible patience; as if he had ſaid, thou ſhalt not need to fear him, as heretofore a perſecuter, for henceforth he muſt his ſelf *ſuffer great things for my names ſake*; for his profeſſing and preaching the truth of the Goſpel.

V. 17. *putting his hands upon him*, &c.] *Ananias* ſheweth his obedience in going, and God his purpoſe to confirm the authority of the externall Miniſtery, in directing it ſo, that *Saul* ſhould receive his ſight by the impoſition of *Ananias* hands, who could have reſtored him to a double ſight, by his own immediate power; concerning impoſition of hands, ſee chap. 6. 6.

brother Saul, the Lord, &c.] He being aſſured by Chriſt of his coverſion and adoption in Chriſt, ſaluteth him by the name of brother: alſo he ſheweth his authority and miſſion from Chriſt, which that Saul might be aſſured of, he nameth a private token, Chriſt appearing to him by the way as he came: and the end of his commiſſion, that he might receive his ſight, and be endued with ſuch admirable gifts of the holy Ghoſt, as might further enable him to his charge, and confirm him in the faith and truth of Jeſus.

V 18. *fel from his eyes*] Theſe ſcales falling off, ſhew that his blindneſſe was not ordinary, but ſuch as might minde him of his former ſpiritual blindneſſe: for though, being brought up at *Gamaliels* feet, he had much profited in that kinde of learning, yet his life, after his illumination, accounted that knowledge no better than blindeſſe, Phil. 3. 7, 8.

and was babtized] It was neceſſary for him by this ſolemn ſigne and ſeal of Gods covenant of grace, to give his name to Chriſt, to teſtifie his converſion, and to confirm his faith in Chriſt, and him in the profeſſion of the Goſpel.

V. 19, *when he had received meat*, &c.] A prudent and moderate care of health muſt be had, whereby we may be enabled to our calling. 1 Tim. 5. 23. ſuperſtitious abſtinence is will-worſhip, Coloſ. 2. 18. and doctrine of devils. 1 Tim. 4. 4. 1 Tim. 5. 23.

certain dayes with the diſciples] He joyned no more with Chriſts profeſſed enemies, but with the Saints: it skilleth much what company we keep. See 1 Cor. 5. 9. 11. Prov. 1. 15. & 2. 12. & 5. 8.

V. 20. *and ſtraightway he preached Chriſt*, &c.] Declaring him to be the Son of God, and Saviour of the Elect, which doubtleſſe he copiouſly delivered. (See verſe 22.) by that largeneſs of heart which the holy Ghoſt gave him beating down that double errour of the Jews, who thought, 1. that this Jeſus the Son of *Mary*, was not Chriſt, 2. That the Meſſias, was to be a meer man, a victorious and glorious ſecular Prince.

V. 21. *were amazed*] Becauſe in his ſuddain converſion they perceived the hand of God: this made his preaching more powerfull and effectual in them.

is not this he that deſtroyed, &c.] Remembring his former actions, they admire that ſuch a perſecutor ſhould now preach the ſame Goſpel which he ſo lately, and violently oppoſed: and they glorified God for him, ſee Gal. 1. 23, 24.

V. 22. *proving that he is very Chriſt*. By comparing or maching places of Scripture, ſee c. 17. 11. & 18. 28. So the word συμβιβάζων ſignifieth, ſaith *Budeus* on this place, *ex collatione ſacrorum vaticiniorum*

disons & probans, teaching and proving by comparing sacred prophecies.

V. 23. *after that many dayes were fulfilled*] That is, three years, God would not presently expose him to conflicts with, and assaults of, adversaries, but for a convenient time restraine the fury of persecuters: for it appeareth that after his conversion, he went into *Arabia and returned again unto Damascus*, and three years after he went up to Jerusalem, — Gal. 1. 17, 18.

V. 24. *but their laying of wait was known of Saul*] 2 Cor. 11. 32. this was after his return from *Arabia*, that the *Jews* at *Damascus* plotted to destroy him, but God discovering their designe, he foreknowing the danger, escaped from them.

V. 25. *the Disciples took him by night*] That is the faithful Christians, thus provided for his safety.

V. 26. *but they were all afraid of him*] Between his conversion and coming again to Jerusalem, were three years expired; Gal. 1. 17, 18. wherein he preached in some parts of *Arabia*, and thence came back again to *Damascus*: in this time was the conspiracy of the unbelieving Jews against him: he escaping, and coming to *Jerusalem*, and desiring to unite in external communion with the Disciples, as now he did in the faith of Christ, they remembring his former rages against them, suspected his pretences which was a great tryall to him.

V. 27. *But Barnabas took him*, &c.] Of him see chap. 4. he being thereto incited by the holy Ghost, presented *Saul* to *Peter* and *James*, acquitting him from the jealousie they had of him: which he did by three arguments. 1. Because he had seen the Lord Jesus in the way, when he was going to Damascus to persecute. 2. Because Christ had spoken to him. 3. Because he had boldly, and openly preached the Gospel at Damascus.

V. 28. *was with them coming in, and going out*] Conversant with them, that is, *Peter* and *James*, Gal. 1. 18, 19.

V. 29. *he spoke boldly*] He openly professed the Gospel of Christ.

the Grecians] Act. 6. 1.

V. 30. *forth to Tarsus*] See on verse 11. that he might preach the gospel to his own country-men.

V. 31. *then had the Churches rest*] When *Saul* (against whom the adversaries were implacably enraged) was gone out of their sight.

were edified] In that the Church still encreased in the number of the faithful, and they in knowledge, faith, love, and holiness: this word οἰκοδομεῖσθαι, *edified* is a metaphorical expression taken from building, spiritually the church the house of God, 1 Tim. 3. 15. (as every faithfull servant of Christ, is a temple of the holy Ghost, 1 Cor. 3. 16. 1 Cor. 6. 19) and we are all living materials, 1 Peter 2. 5. prepared and fitted here by the word preached, which is compared to an hammer that breaketh the rock, Jerem. 23. 29. so as that there shall be in the finishing and setting all up in heaven, no noise thereof; as in the building of *Solomons* temple, 1 Kings 6. 7. there was neither hammer nor ax heard.

V. 32. *all quarters*] Where the Saints were, whom he was to visit, to confirm them in the faith.

at Lydda] This town in *Jeroms* time was called Diospolis: it was a famous place, not far from the Mediterrane sea: near to this was Joppa, now named Japha. (Syr. לוד *lud*, and Hebr. לד *lod*,) 1 Chron. 8. 12. in the tribe of Benjamin. See Ezra 2. 33. Nehem. 7. 37.

V. 33. *a certain man named Æneas*] Mentioning the disease, and the antiquity thereof before the cure, he setteth out the excellencie of the miracle, end certainty of the history.

V. 34. *Jesus Christ maketh thee whole, arise*, &c.] This he said, being assured of the will of God herein, shewing that himself was but a servant unto the power of Christ, who wrought the cure. Here appeared the excellent faith of *Peter*, assured of the truth of Christ's promises: see the marvelous difference of a man left but a little to his own strength (as he was when he denyed Christ, Mat. 26. 70. &c.) and the same confirmed by the power of the holy Ghost, as *Peter* now was, when he confidently told *Æneas*, *Jesus Christ maketh thee whole*; and in full assurance of a cure beyond all art of man, or power of the creature, biddeth him, arise, and make his bed.

make thy bed] As they who have slept, rising cast up their bed: this sheweth that he was perfectly cured and enabled to do so.

he arose immediatly] Which sheweth that it was done by a divine power: art worketh in time and by degrees, but God when he pleaseth in an instant.

V. 35. *all that dwelt*] As many as saw it; very many.

and saw] Σάρωνα, Hebr. שרון *Sharon*, Isa. 33. 9. 1 Chron. 27. 29. 70 Σάρων, a champion country, or tract of fruitful land between Cesarea of Palestine, mount Tabor, and the lake of Genesareth, running along beyond Joppa: this place it seemeth was near Lydda, See *Jerom de loc. Alt.* and *Joh. Drus. ad Vet. N. T. com.* 1 *Saronas*.

V. 36. *was at Joppa*] A city by the sea side. See on v. 33. and c. 10. 5.

V. 37. *whom when they had washed*] They used to wash their dead, and to anoint them before they put them into the linen in which they buried them.

V. 38. *they sent unto him two men*, &c.] Here they shewed their faith and charity, desiring that the pious woman might recover, and be longer profitable unto the Church.

V. 39. *Peter arose and went*] Both they who sent for him, and *Peter* going were directed so to do, by the holy Spirit and providence of God, for the advancement of his glory, and the confirmation of the truth of the gospel, else might it have seemed a strange request of the one, or undertaking of the other, to raise the dead.

shewing the coats] Which she made to give to the poor.

V. 40. *put them all forth*] Probably he either meaneth all those, who with importunate mourning might distract him praying; or, *all*, here, as verse 35. and many other places, goeth for *many*. Syr. *he put out all the men*.

opened her eyes] Her life being restored at that word, *Tabitha arise*, she looked and sate up.

V. 41. *presented her alive*] Syr. *he gave her to them alive*: that is, restored again to life, and doublesse, to good health and strength, for in all the admirable cures done by Christ or any of the Apostles or Disciples, in his name we never read that the disaffected person was lesse than perfectly recovered.

V. 42. *many believed*] This was the end and fruit of the miracle to bring them by faith to Christ and eternal life.

V. 43. *he tarried many dayes*] Until *Cornelius* by Gods appointment, sent for him hence, c. 10. 6. 24, &c. it is likely that he stayed here to instruct them further in the truth of Christ, and to confirm them in the faith.

CHAP. X.

Verse 1. *Cornelius*] An Italian Captain of a garrison; Souldiers of the Romans at Cesarea.

V. 2. *a devout man*] It seemeth he was a Proselyte in heart, though not of the circumcision and open profession.

with all his house] This was a good signe of his devotion, that his servants also feared God: and a good example for Masters of families thus to order them: it was holy *Abrahams* praise, Gen. 18. 19.

to God always] His prayers are commended, 1. from the object, he prayed to God; not as the superstitious, to creatures: 2. from their perseverance, they were not by certain fits, in some fear or danger only (then even *Jonahs* mariners will be devout, Jon. 6. 1.) but always without ceasing, though not without intermission.

V. 3. *He saw in a vision*] Not in a trance or rapt of spirit, but in a vision, and that not obscurly, but sensibly and evidently: it is called in the Gr. ὄψεσιν, *visum*, that which is evidently and certainly seen, as this appearance of the Angel was, so the Syriac giveth the Greek as this appearance of the Angel was, so the Syriac giveth the Greek *φανερῶς*, by גלויות by which they meant, *aperte, palàm, manifestè*, as it seemeth was this, for it was not only about the ninth hour of the day, three hours before night, about which time they usedto offer the evening sacrifice, (Exod. 29. 41.) with prayers, but the Angel of God appeared to him, not in a dumb shew, but bringing a divine oracle, which he clearly spake and delivered to him in an audible voice and words which he understood. See verse 30.

the ninth hour] Which was one of the Jews set hours of prayer, Chap. 3. 1. See Exod. 29. 41.

V. 4. *thy prayers and thine alms*, &c.] It is a manner of expression borrowed from their burnt-offerings, which they called עולות *holoth, ascensiones, holocaustis*, burnt-offerings, Deut. 12. 6. &c. or *ascensions*: (it is of the verb עולה *halah, ascendit*, &c.) or *incence*, whereof *David* saith, Psal. 141. 2. let my prayer be set forth before thee, as *incense* and Rev. 8. 4. *the smoak of the incense which came with the prayers of the saints, ascended up before the Lord out of the angels hand*. So came up *Cornelius* alms with his prayers for a memorial before God; with *such sacrifices God is well pleased*, Heb. 13. 18. such contributions to the saints the Apostle called, *an odour of a sweet smell, a sacrifice acceptable, well pleasing to God*, Phil 4. 1 without charity God accepteth no sacrifice of prayers, Mat. 5. 23, 24, Prov. 21. 13.

V. 5. *now send men*] The angel seemeth to resigne the office of teaching to *Peter*, whom God had assigned thereto: so did Christ to *Ananias*, chap. 9. 10. God will be heard in those men whom he appointeth to preach, Luke 10. 16. and it is very dangerous to contemn his ordinance.

to Joppa, and call] See on chap. 9. 36. it was a port town, where *Jonah* took shipping, when he would flie from God, Jon. 1. 3. here dwelt *Simon* the tanner where Peter lodged, verse 6. *Hebrew* יפו *japho*, Greek, Ἰόππη: a very ancient town of Palestine, so named for its beauty, of יפה *japha, pulcher, formosus*, as some think: others say of יפת *japheth*, in *Jeroms* time it was called

called Joppa, *ib. in loc. Alfor.* now Jaffa, *G. Mercat. Atl. min. in terra sanct.*

V. 6. *he lodgeth with one Simon*, &c.] These particular instructions not onely informed him where to finde *Peter*, but also confirmed him in his faith and obedience to Gods command.

V. 7. *a devout souldier*] See on verse 2. though it were in carnal reason full of danger to change religion, specially in compliance with those who were commonly accused of attempting new matters in the government of Palestine and Syria, yet *Cornelius* faith in God overcometh these difficulties, and presently sent according to Gods command: in matters of religion we must rely on Gods commandments, wherein delayes are dangerous, and not on carnall reason. The souldier he entrusted, was formed according to the happy example of his master, verse 2. and in his devotion not only expressed his masters religious care to teach his family by precept and example (that most powerful Rhetorick) but also his obsequious readinesse to learn good: In every calling, men may serve the Lord: these shall rise in judgement to condemn wicked souldiers.

V. 8. *declared all these things unto them*] Which he did, as to furnish them for their treaty with *Peter*, so to encourage them in this service, wherein the cause of God, and his and their salvations were interressed: his choice of such men of trust is imitable.

V. 9. *about the sixth hour*] About noon, which was another hour for prayer, Psal. 55. 17. he went up to the top of the house, which was flat roofe, that being a place, as most remote of all the house, from disturbance by any domestick businesses, so, most fit and accomodate for prayer, which ought to be free from all distractions.

V. 10. *he fell into a trance*] A Supernatural elevation of the minde, by the Spirit of God, filling all the sense and faculty of the soul with a divine revelation.

V. 11. *and he saw heaven opened*] This was the vision which he saw, we may not think this vision, reall or sensible according to the outward man: his *ecstasie* gave him other eyes, that is, spiritual.

V. 12. *were all manner of four footed beasts*] Wherein seemed to him to be all manner of beasts, and creatures, as well those which by their law were to be accounted unclean, as others.

V. 13. *and eat*] That is, indifferently without any respect to the distinction of clean and unclean: and therefore God affected him with so sharp and sodain an hunger, verse 10. because he meant to present him a vision suitable thereto.

V. 14. *common or unclean*] That is, which the prescript of the law made such. See Mark 7. 2. See Deut. 14. 4. &c. *Peter* did not yet well understand how this rapt and vision agreed with that law of God; therefore lest he should have done any thing rashly or with a reluctant conscience, he expresseth his scruple, most probably, that he might be better enformed and satisfied therein, lest he should do that which by the law would render him prophane or unclean.

V. 15. *what God hath cleansed*] By taking away the difference, which he had put for the time of the ceremonial law only, by this he was taught, not a man only, but also the Gentiles, seeing God had taken away the difference, Ephes. 2. 14.

call thou not common] Or *unclean*, μὴ κοίνου, (See on Matth. 15. 11.) *Syriac ne contamines*: do thou not say, or make as unclean, that is in thy esteem or valew of them: so the Hebrews used to speak: as Proverbs 17. 15. מצדיק רשע *matsdik rashah, justifying the wicked*: that is, accounting the wicked just; So the 70. ὁ δίκαιον κρίνων τὸν ἄδικον, &c.

V. 16. *Received up again*] That is, seemed in this vision to be taken up again.

V. 17. *While Peter doubted*, &c.] διηπόρει. Syr. מיתמה *methdamar, wondred*: but διαπορία signifieth (as hath been noted) such a suspension of the minde, as perplexeth and straitneth it so, that one knoweth not what to do.

what this which he had seen, should mean] τί ἂν εἴη. So the *Syriac*, *what it should be*: that is, what it should signifie, what the Lord would hereby instruct him to do.

behold the men] The servants and the souldier which *Cornelius* sent, verse 7, 8.

V. 18. *and called*] As strangers in civility use to do: the rather, because they being Gentiles (with whom the Jews conversed not) would not by any importunity give offence: a good pattern for all godly souldiers.

V. 19. *while Peter thought on the vision*] While his thoughts were troubled, and he seriously meditated on that which God had shewed him and said unto him.

the Spirit said unto him] By an inward revelation, the holy Ghost further, and more evidently instructed him what the meaning of the vision was: God will never leave them without sufficient instruction who faithfully meditate on that he revealeth to them.

V. 20. *doubting nothing*] μηδὲν διακρινόμενος. διακρίνεσθαι, is in matter of judgement to waver, as now inclining to one side, and then to the another: *Budæus* interpreteth this place, without any *dispute*, not doubting; *citra hesitantiam; qui enim hesitant, secum ipsi disputant sententiis alternantibus: with at hesitation or sticking: for they that doubt, or stick at a thing, dispute with themselves with variable conclusions*; this sheweth how our minds ought to be resolved toward Gods word, we must not waver. See Rom. 4. 20. & 14. 23. there can be no peace or rest of consciences, but on Gods word, and resolute adhering to the same.

I have sent them] I moved him that sent them: so that here is nothing fortuitous, but all directed by Gods Spirit, and holy providence.

V. 21. *What is the cause*, &c.] What businesse have ye with me? he knew not yet whither all this tended, and therefore enquired more diligently.

V. 22. *a just man*, &c.] He being a Gentile, and a souldier, they give *Peter* this character, in three excellent attributes. 1. that he was a just man. 2. that he feared God. 3. that he lived in the good opinion and report of all the Jews that knew him; and this, not (as officious sycophants use) to flatter him; but to do him right. and specially to free *Peter* from such jealousie as might otherwise, make him fearefull to come to him: in all, here is a good example for servants, ingenuously to give their masters their due honour, and faithfully to obey them.

was warned from God by an holy Angell] See Matt. 2. 12. this was their main argument to perswade *Peter* to go, because God called him; and had an hand in all this, and that it was no motion of man, who may oftimes propose things inconvenient and evill (as *Balac* did when he sent for *Balaam* to curse the Israel of God) but this was of God who cannot erre nor command any evill.

V. 23. *and lodged them*] Courteously entertained them as guests and strangers, ξενίζω signifieth also ξένους καλεῖν καὶ φιλοξενεῖν. *Suidas*: *to receive one for hospitality sake*, or to hospitality: a good example to all good men. See Heb. 13. 2. 1 Tim. 5. 10. Gen. 18. 2, 3. Gen. 19. 1, 2, 3. Exod. 2. 20. Judg. 19. 20. specially for prelates, 1 Tim 3. 1.

On the morrow, &c.] Here was *Peters* ready obedience to God, he would not beyond necessity delay to execute that which he understood God would have him do: so holy *Abraham*, having received that grievous precept to sacrifice his onely dear Sonne *Isaac*, *rose up early in the morning to take* his journey according to Gods command, Gen. 22. 3. delayed duty (besides the danger of prevention by some unexpected accident) looseth the value which a cheerfull expedition might have given it: God loveth a cheerful giver, and a quick servant.

and certain brethren] So the unanimous Christians esteemed each other. See c. 9. 17. these out of thankfulnesse and honour to Peter, would accompany him on the way, but Gods providence so disposed of it, that they also might be witnesses of his grace and mercy to the gentiles.

V. 24. *his kinsmen*, &c.] To the end that they also might be partakers of the grace and mercy of God with him.

V. 25. *worshipped*, &c.] Not as God, with Divine worship; yet with too much humility, which Peter corrected: see Revel. 19. 10. and 22. 8. προσκυνήσας here translated (*worshipped*) signifieth also saluted reverently. So the Hebrews use their verb שחה *shacha*, to fall down, or bow down to adoration Divine, or civill, Gen. 23. 7. *Abraham arose* וישתחו *wajishtachu*, and *bowed himself to the people of the land*, 70. προσεκύνησεν τῷ λαῷ — the word here used: so that προσκυνεῖν, importing both to *adore*, or *worship* with Divine worship; and to salute with civill worship, such as man oweth to man respectively: we cannot reasonably think, that *Abraham* adored the people as God, or *Cornelius Peter*; yet it appeareth that *Cornelius* being stricken with reverence at the presence of so great a servant of God exceeded the bounds of more civil respect, as appeareth by Peters words, verse 26.

V. 26. *I my self am also a man*] This sheweth that *Cornelius* falling down, too much enclined to the *impropriation* of Gods honour, and giving it to a creature, which Peter prohibiteth by this reason, *I my self am a man*: he need say no more: man must adore his creatour, but not be adored by his fellow-creature: here is no killing of Peters feet.

V. 27. *as he talked with him*] As Peter went on talking with *Cornelius* into his house, probably they declared either to other, the work and providence of God in their meeting, Peter excusing himself thereby, for his comming to the Gentiles; and *Cornelius*, for his sending for him.

V. 28. *A man that is a Jew*] John 4. 9. & 18, 28. The law of God forbade them to marry with heathens, to have familiar conversation with them, &c. but their tradition barred them from eating with them, or coming into their houses &c. chap. 11. 3. so that where Peter faith it is *unlawfull*, beyond that which the law of God prohibited, you must understand Peter to speak מן אורח, after the common tradition, or sense of the Jews.

one of another nation] Being a Gentile and not a Jew.

common or unclean] Meaning in respect of the diversity of nations, for now he hereby understood, that God would call the Gentiles to faith and salvation by Christ.

V. 29. *I ask therefore, for what intent, &c.*] It is probable that he saith this for the companies sake assembled there, that they also might be acquainted with the whole passage, and do be better satisfied, and more attentive unto that which they should hear; for the journey by the way, and *Cornelius* in that discourse which they might have going into the house, probably had given *Peter* some light concerning the business.

V. 30. *Untill this hour*] Until this time of day. See verse 3, untill about three of the clock in the after-noon.

a man stood before me] The angel in mans shape, verse 3.

V. 31. *thy prayer is heard*] See verse 4.

V. 32. *send therefore*] See verse 5.

V. 33. *immediately therefore I sent unto thee*] This probably he said to assure *Peter*, that he would be a carefull and attentive hearer of the mysteries of faith, which is a great encouragement unto ministers, to a cheerfull execution of their ministery, whereas on the contrary a drowsie or inattentive auditory, not onely disheartens the minister, but intercept's the blessing of God thereby to have come upon them, and hinders the power of the word preached.

thou hast well done] This is a kinde of thankfull acknowledgement of *Peters* care and pains taken in comming to him.

We are all here present before God] Thus he declareth for himselfe, his friends and family, their attention, and future obedience to his doctrine: O that this thought were in all that hear the word of God, *we are all here present before God.*

V. 34. *Of a truth*] Certainly. See Deut. 10. 17. Rom. 2. 11. 1 Peter 1. 17. as if he said, hitherto I have been carried along with the common streame of the Jewish errour, thinking that Gods grace and mercy were entailed upon the Jews, and that they only were heirs of all his promises in Christ, and the only nation of the world which he would accept, and own for his people; but now I know for a truth, that God is no accepter of persons.

no respecter of persons] Or, hath no regard in his acceptance, to the externall condition of the person, as, of what nation, family, name, or quality he be of, he speaketh here of those following degrees of grace, faith and obedience, which where ever they are found, tis evident they are acceptable to him.

V. 35. *he that feareth him*] He that is truely religious toward God, and just toward man: by the fear of God the Hebrews understood, the whole worship of God: *Peter*, intimating that *Cornelius* feared God in that he believed in him that came into the world to save sinners, sheweth that the Sacraments are seals of *adoption*, in children, and of faith, of those who are of years, as Rom. 4. 11. So that they are deceived, who to tie the holy Spirit and the effects thereof, to the receiving the Sacrament of baptism, as if none could fear God, or be accepted of him, and saved by him, who is not baptized: for first, none before Christ received this seal, as since we do: and next, it is the contempt, not the privation, which God herein condemneth. (See v. 44. and John 3. 5.) here it appereth, that *Cornelius* was accepted of God, before he had received the external seal of his covenant.

V. 36. *preaching peace*] This is, reconciliation between God and man, through Christ, Isa. 57. 19. Ephes. 2. 14, 16, 17. Col. 1. 20.

Lord of all] Not only the God of the Jews, but of the Gentiles also; and he will gather his elect out of all the world, Rom. 3. 30. & 10. 12.

V. 37. *After the baptisme*] That is, after John, the forerunner of Christ, had preached, and baptized in his name.

V. 38 *God anointed Jesus*] That is, indued his human nature, with the graces of the Holy Ghost, and consecrated, or dedicated his whole person to the office of a mediatour, both which were prefigured, by the ancient rite of anointing.

for God was with him] In the fulnesse of the deity, as he was the eternal Son, Col. 2. 9. and in powe, grace and favour, as he was *man*, and *Mediatour*. John 8. 29 & 16 32.

V. 39. *and we are winnesses*] We the Apostles who attended on him, chosen for this end, that we might testifie what doctrine he preached, and what miracles he did; as verse 41, 42.

Whom they slew, &c.] Thus speaking of the death of Christ, he mentioneth the ingratitude and in humanity of his countrey-men the Jews toward Christ: and that we might consider what he suffered to deliver us from the curse of the law. See Gal. 3. 13. Deut. 21. 23. Here see how necessary, a good end proposed, and a good intention is to every action: for albeit, as *Lactantius* saith well, *lib. 3. cap. 15. nihil interest quo animo facias, quod feciss vitiosum est: it skilleth not with what intention thou doest, that which is wicked to be done*: yet doing any thing with an evill intention, though the thing done were so far decreed of God, as that he will draw good out of that evil (as it was in Christs death for our redemption) yet is that same action a sin in the agent, or agents, and Gods goodnesse (so much above all evill, so invincible, that he draweth a good end out of the wicked actions of men) doth no wayes justifie the sins of men, because he never decreeth sin See Gen. 50. 20. 1 King. 12. 8. 15. 19. 1 Sam. 10. 26. 27

V. 40. *him God raised*] Left the Gentiles should think, therefore Christ, whom these men preach, is destroyed, he presently inferreth, that (which declareth him to be the Son of God, Romans 1. 4. and conquerer of death and hell) he was raised up from the dead.

V. 41. *Not to all the people*] God shewed Christ alive from the dead, but not to all the Jews, but to all those who were appointed witnesses of the same; and those not a few: he was seen alive after his resurrection from the dead, to above five hundred brethren at once, 1 Cor. 15, 6. he appeared not to the enemies, because his state of humiliation and suffering by them, was finished; and it concerned not them (whose impenitency and unbelief he knew and foresaw) otherwise than that they shal see him coming again in the clouds to judge them Rev. 1. 7.

V. 42. *commanded us to preach*] See chap. 1. 8. Luke 24. 47, 48. Mark 16. 15. Mat. 28. 19. because the power of Christ's resurrection and the glory of his kingdom, which is now, by mens spiritually blindnesse and unbelief, much clouded, which shall in his coming to judge the living and the dead, clearly and terribly shine out to all the nations of the earth, therefore *Peter* annexeth this declaration unto the foregoing discourse, as that which Christ principally gave them in charge to preach, and which is of a very high concernment for all auditors of Gods word to attend, and diligently mark and observe.

of quick and dead] Of those who being found alive at his coming, shall be changed; and of those that shall be raised from the dead, to come to judgement. 1 Thes. 4. 15. Rom. 14. 9. 2 Tim. 4. 1. 1 Pet. 4. 5.

V. 43. *to him give all, &c.*] Jer. 31. 34. Mich. 7. 18. Luke 24. 27. as if he had said, this doctrine which we according to the commandment of Christ, preach to you and must preach to all nations, is no new doctrine, but such as all the holy Prophets attested concerning Christ, even free remission of sins and salvation, by him who died for us wretched sinners, and rose again for our justification, who believe in him, Rom. 4. 24, 25. It is more than probable, that *Peter* cited many places of the Prophets, and opened the same unto these hearers, thereby evidently proving those things by him alleadged, which for brevity sake are not here recorded, it being sufficient that the sums of these things whereof *Peter* discoursed, are here set down.

through his name] By his merit.

V. 44. *while he yet spake*] The Holy Ghost accompanied the sincere preaching, and attentive hearing the word, and here by an evident miracle confirmed that which *Peter* had preached unto them, that Gods mercy in Christ belongeth as well to the *Gentiles* as to the *Jews*.

the Holy Ghost] That is, the graces of the Holy Spirit, in illumination, regeneration, and the gifts of tongues, &c. By this miracle God declared, that the merit of Christs passion belongeth as well to the Gentiles as to the Jews; and that (the Spirit, thus coming on these before baptisme) the rightcousnesse of God is not attained by any thing external, without the inward working of his Spirit, which here came on *Cornelius*, being neither circumcised nor baptized. See on verse 35.

V. 45. *Because that on the Gentiles*] They did not before this understand, that the grace of God appertained unto them, which had been so long (like the dew in Gideons fleece) distilled onely on the the Jews, Psal. 147. 19, 20. this made those Jews which came with *Peter*, amazed, that such an admirable measure of Gods spirit was also powred out upon the Gentiles, as on the day of *Pentecost* on the *Apostles* at *Jerusalem*.

V. 46. *for they heard him speak*] It was the vulgar errour of the Jews that the covenant of grace, and the Messias, belonged only to themselves, but now they perceive that the Gentiles also had interest therein, hearing them speak unstudied languages, they knew that they had received the holy Ghost.

then answered Peter] This is an usual manner of speaking with the *Hebrews*, *answered*, for, then said, &c. so the *Syriac* ܐܡܪ *wemer, and he said*: Peter seeing what was done, better understood what those gifts of the holy Ghost meant, to wit that the believing Gentiles should also be partakers of Salvation by Christ.

V. 47. *Can any forbid water*] He reasoneth from the thing signified, unto the signe, and this question is in effect a vehement assertion, as if he had said, we ought not to withhold the signe; it were a sin to deny it: his reason may thus, more at large, be formed. Those that are in Christ by the inward effect of the Holy Ghost, ought to be implanted into the Church by baptisme; but these Gentiles are in Christ by the inward effect of the Holy Ghost, therefore they ought to be implanted into the Church by baptisme: the same

same reason will conclude for baptizing infants, whom the Holy Ghost hath made, and pronounced holy, it born of believing Parents, 1 Cor. 7. 14. the meaning of these words is; seeing God hath given them the inward grace and spiritual part, should we, who are but Ministers, deny to communicate to them the external sign and seal of incorporation into Christs body the Church?

V. 48. *To be baptized in the name of the Lord*] For baptism is the signe whereby believers are openly declared to be the people of God: that which he saith, *in the Name of the Lord*, we must understand as relating to the use, not the forme of baptism: They were baptized in the Name of the Father, Son, and Holy Ghost, as Christ commanded, Matth. 28. 19, but here, baptizing in the Name of the Lord, importeth, consecration to the Lord Christ, and implantation into the Church, whereof he is the Head. So chap. 2. 38. chap. 8. 16. and chap. 19. 5.

to tarry certain dayes] Cornelius and the Church in his house prayed him to tarry; both that they might be further instructed, and confirmed, and comforted by his Ministry, and also to expresse their thankfulnesse to him for so great a blessing as God had sent them by his ministry: the best have ever need to learn, and to be confirmed: and by our desire to know more, we may, no: obscurely, gather how we have profited: no man hath ever tasted of true grace offered in the Gospel, but he desireth more.

CHAP. XI.

Verse 1. *That the Gentiles also had received*] Which was yet a wonder to them: a mystery hid from the beginning of the World, Ephes. 3. 10, 11. which caused the holy Angels to stand at gaze. See 1 Pet. 1. 12. The Jews held the Gentiles as wicked, incorrigible, desperate sinners, and meer aliants from God. See Ephes. 2. 12. But now that which God here did, was so publick (by reason of those Jewes which were of *Cesarea* with *Peter*; relating the miracle to the Apostles and Brethren at *Jerusalem*) that it might sufficiently teach them the contrary.

V. 2. *that were of the circumcision*] So were also all the believing Jewes, who did not quatrel with him, neither are here mentioned: but this pointeth at them onely, who were too much addicted to legall ceremonies, in so much that they thought circumcision simply necessary to salvation. See chap. 15. 1, 5. and would have the believing Gentiles also circumcised.

V. 3. *thou wentest in to men uncircumcised*] Chap. 10. 28. Thus they accuse *Peter*, as if it had been some grievous sin: whereas the Law of God forbade not all commerce with Gentiles, but that onely which might corrupt them; not that which might gain others to God and salvation by them.

V. 4. *Peter rehearsed the matter in Order, &c.*] *Peter* willingly submitted to the judgement of the Church, to give them account of that he had done. (See 1 Cor. 14. 29.) by this means he both taught us what every one of us ought to do, and also better instructed them who erred. *Peter* pretended not to be above the Church.

V. 5. *I was in the city Joppa praying*] This whole narration. See chap. 10. 9 &c.

V. 15. *as on us, &c.*] Chap. 2. 4. In the like power, though not in the same signes of fiery tongues, nor with the same degrees of fulnesse.

V. 16. *John indeed baptized with water*] John 1. 26.

V. 17. *What was I that I should withstand*] This was *Peters* conclusion when he had rehearsed the matter: the meaning is; seeing that God hath made the Gentiles equal in grace, with the Jews converted to Christ, it was not in me to deny them an equal share and communion in the external seals and signs thereof: he that shall exclude those who have received the graces of Gods sanctifying Spirit by barring them from the external communion of the Church; in the rule (by *Peters* conclusion) are resisters of God.

V. 18. *They held their peace*] They rested satisfied; which is indeed the property of good men, who contend not so much for victory, as for truth; whereas the perverse will be satisfied with no reason.

V. 19. *They which were scattered*] Chap. 8. 1. He further prosecuteth here, that which was onely hinted, chap. 8. 4. concerning the propagation of the Gospel, by the ministry of those who were dispersed by reason of the cruel persecution: it ought to be a ground of comfort unto us who have long feared a sad darknesse coming on the Christian World, and a dangerous eclipse of the Gospel: yea but the Spirit saith, Rev. 2. 10. -- *fear none of these things, &c.* The more Satan laboureth to oppresse the Elect, and obscure the truth, the more he marketh them for Saints whom the impious world hateth, and that for truth which Satan stirreth up his servants to oppose: Stars never shine so clear as in the uncouth shade of night.

Phenice] A Region of *Syria*.

Cyprus] An Isle in the *Carpathean* Sea, between *Cilicia*, and *Syria*.

Antioch] A famous city in *Syria*, near *Cilicia*.

V. 20. *Cyrene*] There were two cities of this name, one in Lybia, chap. 2. 10. the other in Assyria.

the Grecians] He meaneth not here the scattered Jews (who used the Greek tongue in their Synagogues; as chap. 6. 1. for of them he spake, verse 19.) but the Grecians which were Gentiles.

V. 21. *the hand of the Lord*] The power and grace of God, in miracles, and inward working of the hearers, accompanying their ministry, see Luke 1. 66. & 5. 17.

V. 22. *they sent forth Barnabas*] Of him see, chap. 4. 36. the burden of forming and ordering the Church of Christ, appointing and designing Pastours and Ministers to the several congregations, and holding them in an holy unity, they lay now upon the Apostles, therefore to confirm them that were converted to the faith, they send this son of consolation to Antioch, where a famous Church was now beginning, to order and establish the same.

V. 23. *had seen the grace of God*] Meaning, the admirable effects thereof, bestowed upon the people of *Antioch* in their conversion to Christ.

cleave unto the Lord] Deut. 10 & 30 20 with ardent desire, and zeal resolving to serve him, and to rest allaied in expectation of his promises.

V. 24. *he was a good man*] Meaning *Barnabas*, verse 22.

much people was added, &c.] They are here said, *added to the Lord*, who were won to the faith in Christ, and the Church there present: mark here the fruit of Ministers unity; many were added to the Lord; for *Barnabas* preaching was to confirm that truth which others had taught: it is not so where one casteth down that which another buildeth; consider well Mat. 18. 7.

V. 25. *to seek Saul*] His ambition was, that the Gospel and glory of Christ, in the conversion and salvation of souls might be advanced; therefore he that might have been in great honour and esteem at Antioch, goeth to seek *Saul*, that they might joyn in the work of Christ.

V. 26 *with the Church*] Or in the Church ἐν τῇ ἐκκλησίᾳ. Hence appereth their great diligence in preaching and propagating the truth of the Gospel, and that set out by the circumstance of time, *a whole year*, which wanted not an excellent effect, specified in the next following words.

were called Christians first, &c.] Whereas before they were called Disciples, and *Nazarens* (under which name they used to curse the professions of the Gospel thrice a day: as *Jerom* in Isaiah 49. speaking of the unbelieving Jews, saith, *ter per singulos dies sub nomine Nazarenorum maledicunt in synagogis suis See c. 24 5.*) Now at Antioch they were first called Christians. So much honour had this city, that from thence Christ, as it were spread his *Banner*; that it might appear to the world, that there was a people who would follow him, and glory to be called by his Sacred Name.

V. 27. *came Prophets to Jerusalem*] See chap. 13. 1. God then furnished his Church with variety of gifts: he gave some to be Apostles, some Prophets, &c. See Ephes. 4. 11 and inspired these with revelations for the good of his Church. See chap. 21. 9.

V. 28. *named Agabus*] Chap. 21 10. He foretold of the great general dearth in *Claudius Cesars* dayes, not by judicial Astrology, but the spirit, as it followeth in the next words: These new calamities he foreseeth that the Christians, having such timely notice thereof, might (as good *Joseph* did) lay up store and so provide for themselves and others safety, in the fad calamity which was then coming upon the world.

signified by the spirit] By divine Revelation: whereby God gave them occasion to relieve the brethren at Jerusalem.

V. 29. *every man according to his ability*] See Luke 11. 41. Meaning every one of the Christians at Antiochia; because they of Jerusalem might probably be in more necessity, by reason of the malice of the Jews there, and their persecution. See Rom. 15. 26. 1 Cor 16. 1. 2 Cor. 8. 4. & 9. 1, 2. Gal. 2. 10.

V. 30. *sent it to the Elders*] Their pillars and Ministers of the Church 1 Pet. 5. 1, 2. 2 John 1. 3. John 1. Gal. 2 9. which Elders, as *Clem. Alexandrinus* saith, *Strom lib 6. he is indeed an Elder* of the Church, and a true minister of the will of God, ἐὰν ᾖ ὁ διδάσκων τὰ τῶν κυρίου, &c. if he do and teach the things of God, &c. *Ignatius Mart. epist. ad Tralianos*, speaking of eof faith, εἰ δὲ μὴ ἐπιτρόπου, οὐ σωμάτων Θεοῦ, &c. *Vedelius* interpreteth it, *Presbyteri vero, sunt concessus quidam Dei*; an assembly (or Synod) of God: and presently after he saith without *these, there is no elect Church, no congregation of Saints*: and in the same Epistle, he saith they are συμβουλοὶ καὶ σύνεδροι τῶν τῶν ἀποστόλων, *counsellors, and assessours of the Bishop*. See the same,

same, *ep. ad Magnes.* therefore *Clemens Romanus ep. ad Corinth.* 1. saith, you that laid the first foundations of sedition, ὑποτάγητε τοῖς πρεσβυτέροις *be obedient* to your *Elders*, *Chrysostom To.* 4. *in* 1 Tim. 3. 8. *hom.* 11. saith; having spoken of Bishops, &c. omitting the order, or constitution of *Elders*, he passeth to Deacons: why so? ὅτι ἐν πολὺ τὸ μέσον ἀυτῶν, καὶ τῶν ἐπισκόπων &c. ὃ δ' ἀεὶ ἐπισκόπων ὄντα, ταύτα καὶ πρεσβύτερον ἀφεμόζει. And that which he speaketh of Bishops, agreeth also to Elders: for they are superiour (saith he) only in ordination, in imposition of hands. *Jerom on Tit.* 1. saith, *idem est ergo Presbyter qui Episcopus, & antequam diaboli instinctu diceretur in populis ego sum Pauli, ego Apollonis, communi presbyterorum consilio, ecclesiæ gubernabantur*, much more saith he there; the summe is, that the same men were Bishops and Elders, and that that time spake indifferently of Bishops, as of Elders: whereto he citeth chap. 22. 17. Acts, where it is said *Paul* sent to Ephesus, and called the Elders of the Church: and verse 28. he bad them take heed to themselves, *and to all the flock, over which the Lord hath made you* (ἐπισκόπους) *Bishops* or *Overseers*. *Ambros. in Ephes.* 4. (if that be his work) saith, *primi Presbyteri Episcopi appellabantur*, *&c.* the first Elders were called Bishops: yet the same taketh not away order, in 1 Tim. 3. *Episcopus primus est, ut omnis Episcopus presbyter sit, non tamen omnis Presbyter Episcopus: hic enim Episcopus est, qui inter Presbyteros primus est*: The Bishop is the first, so that every Bishop is an Elder, but every Elder is not a Bishop: for he is a Bishop, who among the Elders is the first or chief. The first council at Rome, held 1074. *Anno Domini*, c. 15. sheweth that the Elder is comprehended under the name of Bishop: *Severin Pin. Concil. To.* 7. So saith *Isidor*, that *Paul* calleth the same Elders under the name of Bishop. *Concil. Aquisgranens. Anno Domini.* 816. *ib. To.* 6. yet that they are not the same, *Epiphanius* (*haref.* 75. against the Arrians) contendeth.

Barnabas] See chap. 11. 25.

CHAP. XII.

Verse 1. *King Herod*] He was nephew of *Herod* the great, and son of *Aristobulus*; a Vice-Roy, or Deputy King to the Emperour of Rome, for the government of the Jews: *Syr. surnamed Agrippa. See Joseph. Antiq. l.* 19. *c.* 4. 5. *&c.* See on Mat. 14. 1.

stretched forth his hands] Or laid hands on, or began to lay hands on some Christians.

V. 2. *killed James*] This was one of the sons of *Zebedeus*, Mat. 4. 21 and 10. 2. there was another so named which was the son of *Alpheus*: of whom, verse 17. See Matthew 20. 20.

V. 3. *the dayes of unleavened bread*] These words intimate the cause why he deferred *Peters* execution, for reverence of the Passover, which lasted eight dayes. See chap. 20. 6. Sins never go single: *Herods* tyranny will draw on hypocrisie to vaile it: he would seem to reverence the institution of God in the Passeover and by all means to avoid the profanation thereof; not for any good conscience toward God, but because he feared to offend and provoke the Jewes: however, God used the hypocrisie of this bloody tyrant, to the preservation and safety of *Peter*, whom he would miraculously deliver and preserve, as for the confirmation of his faith, so for the advancement of Gods glory in the propagation of the Gospel.

V. 4. *four quaternions of souldiers*] The number being sixteen, was divided by fours, to keep divers wards, or watch by turns: therefore the Syriac hath it, he delivered him to sixteen souldiers; all which imjuous diligence of theirs, served to manifest the evidence of the miracle, and Gods merciful providence in delivering and preserving his from the fury of their enemies and persecutors.

V. 5. *prayer was made without ceasing*] Or *instant* and *earnest* prayer was made: ἐκτενῆς, is *sedulus, diligens. Sedius* interpreteth ἐκτενῶς by ἀλακρίτως, with all the strength of the soul; and so this prayer was made with all fervency of spirit, and perseverance: it was their own cause; therefore they give all the assistance they can, according to the Apostles rule, Hebr. 13. 3. Colos. 4. 2. 1 Thes. 5. 17 this shewes that they believed that God would hear them according to his promise, Psal. 50. 15. Mat. 18. 19. &c.

V. 6. *the same night*] The Syriac Interpreter paraphraseth thus *in the same night on whose morning following he would* bring him out. God many times suffereth his to come to the pits brink, and then delivereth them; that they may be the more sensible of his mercy, and have the more evident matter of rejoycing and prayfing him: also that he might by such experience give them assurance, that in the greatest dangers, he can, and will deliver them when he knoweth it best.

sleeping between two souldiers] All these circumstances shew *Herods* bloody intent, and Gods power in delivering *Peter*, in spite of his chains and guards.

V. 7. *the Angel of the Lord*] Chap. 5. 19. For he hath made his Angels Ministring spirits for their sakes, who are heirs of salvation. See Hebr. 1. 14. Psal. 34. 7.

the light shined] As to light *Peter*, so to assure him of assistance from heaven: whether it shined to *Peter* onely, or in the place where he was or went, it skilleth not; the guard probably were either asleep, or so stupified, that they could either not perceive, or not resist: neither is it behooful to enquire what light this was? whence or how it shined? whether it were onely the refulgence of an Angelical nature, or of some natural causes permitted to the power of the Angels? if these, or the like things had been necessary to salvation, they had been written.

the prison] Or house. Gre. ἐν τῷ οἰκήματι, in the house, which was the prison.

smote Peter on the side] To awake, and lead him out: which sheweth the merciful providence of God, watching over us when we sleep; and providing for our safety, when we think not of our own dangers, and keeping us, when sleep hath shut up all our senses. See Gen 19. 16.

his chains fell off] This was done by the power of God, whom all creatures obey. See Chap. 16. 27. So easily can God (whose will is his word; and his word, his work) deliver us: So admirable is the power of faithful prayer to open prison doors, make chains fall off, and to cause the sun and moon to stand still in the heaven, Josh. 10. 12, 13. to open and shut heaven for rain, James 5. 17.

V. 8. *thy sandals*] Which were a kind of high shoes, tyed on with strings, after the manner and convenience of those hot countreys. Herein Gods fatherly providence appeareth: He knoweth what things we have need of, Mat. 6. 8. and therefore will have us supplyed with all necessary accommodations, as in other infinite examples; so in the Angels bidding *Peter* gird himself, bind on his sandals, and cast his garment about him, and follow him.

V. 9. *and wist not that it was true, &c.*] He knew not yet whether it were a reall thing, or a vision: he knew that God could deliver in life and in death, therefore he readily obeyed the voyce of the Angel, though at present amazed at the glory of the same, he knew not whether it were reall which he saw and heard, or a vision.

V. 10. *the first and second ward*] The watch which kept court of guard in the first and second place: God could at once have set him free by carrying him from so many difficulties; but thus he seemed to give him many deliverances, because from many, and through many difficulties; that the divine power, and the Churches comfort might more evidently appear.

leadeth unto the city] That is, by which they went from the prison into the inward parts of the city: it is not likely that the prison was out of the city.

which opened to them of his own accord] αὐτομάτη; the word signifieth, that which moveth, or doth something of it *selfe, non alieno impulsu*, not moved by another; but this was done by the command and power of God, whose will all creatures must obey.

forthwith the Angel departed] Having performed his charge; and that for which God had sent him; he left *Peter* free, to go to his company.

V. 11. *When Peter was come to himself*] For before, he was as a man in a trance, or dream; out of himself (See verse 9) amazed at that which befel him: but now recovering a better understanding, he knew what God had done for him. This manner of speaking the Latines also used, who in great and sudden joy, or vehement anger, used to say --- *vix sum apud me* ---

from all the expectation of the people] For they looked that *Herod* would have put him to death, as he purposed, and had done to *James* before, verse 2.

V. 12. *where many were gathered together praying*] Because they could not publickly assemble, they divided company, and met to pray and preach, as they could in those dangerous times, wherein the enemies of the Gospel so violently raged: hither *Peter* hasteth, to declare Gods goodnesse in his deliverance: and herein they tasted the comfortable fruit of their prayers.

V. 13. *came to hearken*] To ask who was there: the Syriac gives it, *that she might answer*: to wit, those who knock'e.

V. 14. *she opened not the gate for gladnesse*] Sudden joy (as any other extream affection) disturbeth reason, and for a time, perverteth the offices thereof (as here, in *Rhode*) in so much that some have dyed with sudden joy.

V. 15. *thou art mad*] μαίνῃ, because they thought she spake improbable things: some read *art thou mad?* for by saying thus, she discomposed them, and likely, interrupted their prayers; Syr. *omnino turbata es: verily thou art troubled in mind.* it

it is his Angel] Meaning according to the common opinion, an *Angel guardian*, which they might possibly suppose, came to signifie his death, whom they in reason might give for dead. See Mat. 18. 10. Psal. 34. 7 & 91. 11.

V. 16. *but Peter continued knocking*] Among so many dangers of the Church, he might easily know they would be fearful to open doors in the night, until they could be well assured who was there: therefore he continued knocking, that he might shew himself, and declare what God had done for him, for their comfort and confirmation.

V. 17. *beckning unto them with the hand*] κατασείσας ταῖς χεσὶ *silence by the hand*: this did *Peter*, left at any sudden voice of joy of the brethren, some notice might be taken by those who passed by, or dwelt at the next houses, and so *Peter* might be further pursued, and they endangered

unto James] The son of *Alpheus*, *James* the lesse, by *Mark* 15. 40. called the brother of (that is, the kinsman of) the Lord, Gala. 1. 19. yet surviving, verse 2. Matthew 10. 3. Luke 6. 15. Acts 15 13. antiquitie took him to be superintendent, or Bishop of the Church of Jerusalem. See chap. 21. 17, 18. Gala. 2. 9. *Chrysost. hom.* 33. *in Act. Jerom. To.* 1. *catalog. script. ecles.*

another place] Some more secret and secure place, for fear of pursuit, when they should misse him in the prison; for in all likelihood missing him there, they would have made very diligent enquiry for, and narrow search for all conventions and hourses of Christians who were most likely to harbour him; and had they found him, both he and others with him must probably have perished by *Herods* rageing cruelty.

V. 18. *there was no small stir, &c.*] Syr. *there was great contention*; probably, all being troubled with fear and admiration, they would lay the supposed fault of the prisoners escape, on the keepers; they were not ignorant of *Herods* tyranny, nor the ordinary danger of letting prisoners escape.

V. 19. *put to death*] ἀπαχθῆναι, to be *led away*; that is, to execution: so the Syriac, *he commanded that they should die.*

he went] Meaning Peter.

V. 20. *was highly displeased*] Or bare an *hostile minde, intending war.*

with them of Tyre and Sidon] Two rich and ancient Cities of Phznicia, on the coast of Syria; one of the frontier *canton*, or free towns See Isaiah 23. 8. It may be, that their wealth begat them insolency, to affront *Herod*; or his ambition and covetousnesse might possibly instigate him to quarrel with them.

came with one accord] Having formerly suffered grievous things, they now, out of dear experience, learned rather to contend with words, and treaty, than arms; and to try all means to save blood: every state may begin a war, but it will be in the power of the conquerer onely, to end it, and he must be more than wise who shall compose it.

the kings Chamberlain] Gr. *that was over the kings bedchamber.*

their countrey] See 1 Kings 5. 9, 11. Ezek. 27. 17.

V. 21. *Upon a set day*] Probably, it was appointed for audience of the Tyrian, and Sidonian Commissioners about the peace.

V. 22. *the people gave a shout saying*] As prophane *Sycophants*; they applauded him, and gave him the honour due to God.

V. 23. *immediately the Angel, &c.*] God sent an Angel to deliver *Peter*; and now he sends another to punish the sacrilegious *Herod*: that which *Josephus Ant. l.* 19. *c.* 7. *& Euseb. l.* 2. speak of other signes and presages about him, there being no other certainty, must be left on the credit of those Authours.

he gave not] Because he suppressed not their impious flattery, but rather encouraged them by countenancing the same.

eaten of worms] Or *vermin*: some write that his grandfather also was eaten of lice.

V. 24. *the word of God*] Was happily preached and received of many, with good fruit of faith and obedience; as Col. 1. 6. Acts 19. 20.

V. 25. *returned from Jerusalem*] To Antioch, which both the Syriac, and some Greek copies expresse. And this is here set down as a preparation and passage into the following history: for the better understanding whereof, we must consider that which we read chap. 11. 29, 30. concerning the disciples determination to send relief unto the Christian brethren in Judea, by the hands of *Barnabas* and *Saul*.

fulfilled their ministry] Or charge, chap. 11. 29, 30. which now had been to carry the benevolence of the Antiochian Christians, to the Saints at Jerusalem

John whose surname was Mark] This is said, to distinguish him from the other *Mark*: this *John Mark* was he whose mother is mentioned, verse 12. he going with *Paul* and *Barnabas* was afterward the occasion of a bitter dissention between them, chap. 15. 37, 39.

CHAP. XIII.

Verse 1. *Certain Prophets*] So were they called, not onely who foretold things to come, as *Agabus*, but those also who interpret Scriptures, 1 Cor. 14. See on chap. 11. 27.

Manaen which had been brought up with Herod] Or *Herods* foster-brother; that was *Herod Antipas* who slew *John Baptist*, Matthew 14. 1. this commendeth *Manaen's* Religion, who in contempt of the World embraced the Gospel, as *Moses* had done the truth of Religion, and Worship of the true God: or at least, sheweth how God hath in all sorts and degrees of men, some who fear him: he had in impious *Ahabs* house, an *Obadiah*, 1 Kings 18. 3, 13. a *Moses* in wicked *Pharaohs*; some believers in *Nerocs*, Phil. 4. 22. and *Herods*, Luke 8. 3.

V. 2. *ministred*] In the publick service of God, as prayer, preaching, administration of the sacraments, and other ministerial offices. And here is mention made of fasting, to shew how intent and serious they were in holy duties, from which they admitted no distraction by dainties at other times necessary for the maintenance of life and health.

the holy Ghost said] By a prophetical revelation either to some one or more of them.

separate me Barnabas] That they may have like authority with the other Apostles, infallibility of the spirit, and commission to preach unto the Gentiles, Gal. 2. 9.

V. 3. *laid their hands on them*] That imposition of hands signified their setting apart to this particular employment, the consent of the Church, and their blessing. See chap 6. 6. and 14. 26.

V. 4. *Seleucia*] A sea town of Cilicia.

to Cyprus] Chap. 11. 19. An Island in the Mediterrane Sea, famous for fruitfulnesse and amenity.

V. 5. *Salamis*] A city of Cyprus on the East: hence there was commodious passage into Syria: it was since called Constantia. *Atlas minor. G. Mercat* Here they preached the word of God in the Synagogues of the Jews: for though they were sent out cheifely for the conversion and confirmation of the Gentiles; yet they were therein first to preach the Gospel to the Jewes, when and where ever they found opportunity thereto, serving, verse 46. 47. Again it is something considerable that they could hardly then finde any other places for publick assemblies, the heathens Temples being furnished with such abominations, as afforded the servants of God no convenience of entring into them.

to their ministery] To the work of the ministery.

V. 6. *Paphos*] A city of Cyprus.

V. 7. *the deputy*] ἀνθύπατος, The *Præconsul*, or *Proprietor*, a Roman officer, of whom see *Fenestella de Magistrat. Rom. cap.* 11. *Pompon. Lat. de Magistrat. Rom. Velateran. de Magist. & sacr. Rom.*

V. 8. *but Elimas*] It is an Arabick word, and signifieth a *magitian, wise man, &c.* See *Job. Drus. ad Vet. N. T. com.* 2. *cap.* 7.

V. 9. *then Saul*] Becoming a Christian he changed his Hebrew name *Saul*, for a Roman name *Paul*, being specially assigned, an Apostle, and Doctor of the Gentiles.

V. 10. *thou child, &c.*] See Matth. 13. 38. John 8. 44. 1 John 3. 8. So Christ told the impious Jews, John 8. 44. *ye are of your father the devil.* So *Paul* here calleth this enemy of all righteousnesse, *child of the devil*, that he might discover the author of those impostures by which *Elimas* had bewitched the people; as also to beat down the arrogancy of the false Prophet, who impudently professed himself to be *bar jesus*: the Syriac calleth him בר־שמא *filium nominis, a man of name*: it is an *Hebraisme*, signifying a famous man. So Gen. 6. 4. such are called אנשי השם that is, *men of renown*: and as בן in Hebrew, so בר in Syriac often times signifieth *præditum*, indued, qualified, or meet, as Deut. 3. 18. Jud. 21. 10. 1 Sam. 14. 52. בן־חיל *filius robore* a sonne of strength; a man indued with strength (or a valiant man) Job 41. בני־שחץ sonnes of pride (that is, proud) So in this place, *a sonne of name*, signifieth a man --- renowned; (or famous) in what his name was famous both the Hebrew name, which the Greek retaineth, בר ישוע as also the interpretation thereof *Elimas* do shew: for *Bar jesus* signifieth *præditum salute*, endued with health or safety; and *Elimas*, which in Hebrew they would write אליטמא, signifieth, *divine counsel*; for they who were bewitche'd, and befooled by his art, ascribed salvation, or safety unto him, for a time as they thought him to be partaker of the divine counsels: So Satan useth to veile and adorne his artifices with ample titles: So those inchanters, he adorne his artifices with ample titles: So those inchanters, be-

honourable

honourable name, being called חכמים, that is, *Wise-men.*

perverst the right ways] To lay false imputations on the Gospel, and the way of salvation, to hinder the work of Gods grace.

V. 11. *the hand of the Lord*] The power of God which sheweth itself in punishing his enemies.

V. 12. *being astonished*] See Matthew 7. 28. which he saw accompanied with such power of God, in persuading, reproving, and doing miracles; and ot such majesty and sanctitie.

V. 13. *Pamphilia*] A countrey in Asia the lesse: hither they came from Paphos, now called *Paphos* in Cyprus. *Atlas min.*

V. 14. *Antioch*] This was another Antiochia in Asia, bounding upon Lycaonia, Isauria, and Pamphylia, not that Antioch in Syria, chap. 11. 19.

V. 15. *after the reading of the Law*] Which they so distributed into parts, to be read every Sabbath day, that they read all the Law and Pro, hets once a year. See Luke 4. 16. See *Termel. in loc.*

rulers of the synagogue] For no man might presume to preach without lawful authority, and calling thereto by the governours by God appointed. See on chap. 18. 8.

V. 16. *beckning with his hand*] To get audience and warne them to attention. See on chap. 12. 17.

V. 17. *exalted the people*] This setteth to that dignity of *Joseph* in *Pharaohs* Court, and that whilst his father and brethren had for his sake, until another *Pharaoh* arose who knew them not. He speaketh these things concerning their fathers to make them know, that whatever excellency they or their fathers had, was not of their merit, but Gods free mercy: and that they now taught no new Religion, but the very same in which their fathers were saved, all depending on Gods free election of the Jewes whereby he became their God. See Gen. 17. 7. Deut. 4. 7. Psal. 147. 19, 20. Ezek. 16. 3. &c. Josh. 24. 2, 3. &c.

when they dwelt as strangers] Exod. 1. 1.

and with an high arm] That which *Moses* expressetth Exod. 32. 11. *with great power* וביד חזקה *and with mighty hand*, 70. ἐν ἰσχυῖ μεγάλῃ, ἢ ἐν τῇ βραχίονι τῷ ὑψηλῷ: the meaning is, by shewing his might and power, in destroying *Israels* enemies, and removing all other obstructions to their coming out of *Egypt*. See also Exod. 13. 14, 16.

V. 18. *fourty years suffered their manners* ἐτροποφόρησεν, &c. ἐτροποφορία, signifieth to bear with, or to endure ones manners or qualities. So *Suidas* interpreter giveth it here; but the Syriac וסבלם אנון *verbarse innun*, and he *nourished them*, as if it were ἐθρεψοφόρησεν αὐτοὺς, that is, ἐθρέψεν αὐτοὺς, *he nourished them*, bearing them like a nurse, as *Moses* speaketh, Numb. 11. 12. Deut. 32. 11. indeed he did both: he endured their many rebellions with great mercy, and did feed and carry them like a tender nurse; though here the Apostle aimeth at the first, that he might shew, that Gods free election of their fathers was the cause why his goodnesse would not strive with their incrateful wickednesse: they many times provoked him to anger, yet God (though he often corrected them) destroyed them not, but with admirable lenity, bare their perverse qualities, that in the fulnesse of time he might perform the promise made to their fathers.

V. 19. *destroyed seven nations*] That he might plant Israel in that land. See Gen. 15. 17. Josh. 3. 10. Judg. 5. 6.

he divided their land] Josh. 14. 2.

V. 20. *he gave unto them judges*] Judg. 3. 9.

the space of, &c.] Reckoning from *Moses* to *Samuels* government, there were sixteen Judges, *Moses, Joshua, Othniel, Ehud, Deborah, Gedeon, Abimeleth, Thola, Jaires, Jephte, Abessam, Elam, Abdon, Sampson, Eli, Samuel*; who governed so long in all. See Deut. 1. 34. Judges 3. and 5. and 8. and 9. and 10. and 11. and 15. 1 Sam. 4.

V. 21. *afterward they desired a King*] 1 Sam. 8. 5.

V. 22. *he raised up unto them David*] 1 Sam. 16. 13.

I have found David] Psal. 89. 20.

V. 23. *of this mans seed*] Isaiah 11. 1. that is, of the linage of *David*, God raised up Jesus Christ our Saviour. See Isaiah 11. 1. Rom. 1. 3. &c. Mat. 1. Luke 3. 31.

V. 24. *when John had first preached*] Mat. 3. 1.

before his coming] Gr. πρὸ προσώπου τῆς εἰσόδου αὐτοῦ, word for word, *before the face of his entrante*: the Prophets preached in several ages before Christs coming, but not as *John*, who in view of him: as the Hebrews said לפני *liphne* to, or before the face here of Christ present it may be said. See Luke 1. 76. John pointed him out present, John 1. 29. and preached and administred the Sacrament of Baptism, and doctrine of repentance, a due preparative thereto.

V. 25. *Whom think ye that I am?*] John 1. 20.

I am not he] See John 1. 21, 25.

V. 26. *unto this salvation*] Meaning the Gospel (which is the gladsome tidings of Salvation in Christ) was first addressed to the Jewes.

V. 27. *because they knew him not*] They knew not Christ to be the Messias; or knowing him by his works exceeding all created power, would not yet acknowledge, because he in the form of a servant, Phil. 2. 7. answered not their expectation of a glorious temporal Monarch.

nor yet the voices of the Prophets] That is, as the Syriac interpreteth, the writings of the Prophets according to which he here also saith, *which are read every Sabbath, &c.*

they have fulfilled] See chap. 4. 28.

V. 28 *and though they found*] Mat. 27. 22.

V. 29. *when they had fulfilled all*] All that God would have done by them, who so used Christ, that nothing of all the prophecies concerning his sufferings was unfulfilled. See Luke 24. 44. John 19. 30.

they took him down] That is, *Joseph* of Arimathea, and *Nicodemus*. See Mat. 27. 58.

V. 30. *but God raised him*] Mat. 28. 6. Lest any should suspect that he could not therefore be their Messias and Saviour, who died by the hands of the wicked; he hence proveth him to be the promised Messias who was to die for the people, (Dan. 9. 26. Isa. 53. 6, 8, 10, 11, 12.) and in his resurrection was declared to be the Son of God, Rom. 1. 4.

V. 31. *and he was seen, &c.*] See on chap. 10. 41. and Mat. 28. 6.

V. 32. *glad tidings how that the promise*] Intimating that he taught no new matter, but that the ancient promises concerning the Messias were now fulfilled.

V. 33. *as it is also written*] Psal. 2. 7. Heb. 1. 5. In that he was incarnate, God began to fulfill his promise which was accomplished in his resurrection and ascension, as appeareth in the next verse.

V. 34. *I will give you*] Isaiah 55. 3.

the sure mercies of David] Hebr. חסדי דוד הנאמנים *chasde David hanneemanim, the stable mercies of David*: 70. τὰ ὅσια Δαυὶδ τὰ πιστά, which S. *Luke* followeth; the faithful or certain holy things of *David*: that is, the promises which he made of his free mercy to *David*, concerning the eternal kingdom of Christ, 2 Sam. 7.

V. 35. *thou shalt not suffer*] Psal. 16. 10. See chap. 2. 27.

V. 36. *after he had served, &c.*] Or after he had in his own age served the will of God: the meaning is, after *David* had lived uprightly toward God, in his appointed time he died, and therefore that which he foretold in these prophesies, appertained unto Christ, who saw no corruption, not unto *David* himself.

V. 37. *saw no corruption*] Did not corrupt, verse 35. and chap. 2. 27. for he rose again the third day.

V. 38. *through this man*] It is preached and declared unto you, that through Jesus you shall have remission of sins: this is the conclusion of the Apostles Sermon: he had shewed that Christ whom they preached was the very Messias promised to the fathers, and removed the Jews objection, the scandal of the crosse; now he further declareth what great benefits are offered in Christ, and how severely God will revenge the contempt of his beloved Son, if they refuse mercy offered, verse 40.

V. 39. *are justified from all things*] Whereas by the Law, and ceremonies thereof, no man could be justified or acquitted of the guilt of his sinnnes; they that believe in Christ are justified (Rom. 5. 1.) the Law had but the shadow of that which was to be performed in Christ, Gal. 3. 22. Rom. 3. 20. Hebr. 10. 1, 4.

V. 40. *spoken of in the Prophets*] Hab. 1. 5. Isaiah 28. 14. the substance of whose words he here citeth and appleth to them, who contemning the word of God, do in effect think they have made a league with death and hell, so that the judgement of God shall not come on them, who have made lyes their hope; whereas Christ is that onely precious corner-stone and sure foundation laid in Sion, in whom whosoever believeth shall not perish. See Isaiah 28. 16.

V. 41 *Behold ye despisers*] This seemeth to be taken from Isaiah 28. 14. where the Prophet saith, *Hear the word of the Lord* אנשי לצון *anshe latson, ye men of derision: Ar. Mont. irrisores. V. Schindl. pent. viri illusores. Patabius & Vulg.* (it is of לוץ *luts, derisit, cavillatus est*) mockers and despisers of Gods word: the rest, for substance out of Habak. 1. 5. which by analogy and proportion he accommodateth to his present purpose: as God, when the people most securely despised prophesies, brought heavy plagues and destructions on them by the Chaldees who demolished their temple, and ruined their city (wherein they so much gloried and trusted) because of their contempt of his word, and other crying sins following the same. 2 Chron. 36. 15, 16. &c. So did it now come upon them again by the Romans, for their despising Christ and the Gospel.

V. 42. *might be preached to them the next Sabbath*] Or in the *week between*, on some day before the next Sabbath, as some interpret: but verse 44. the convention was on the next Sabbath: so much were they afflicted with that they heard, that they desired much to hear it again, that they might better understand and remember the same; we would often hear what we love,

V. 43. *many*

V. 43. *many of the Jews*] Though some were averse and more enraged against the Gospel, yet God still hath a part. *Proselytes*; *Sund. quasi* προσελήλυθότες, because they came to the Religion of the Jews from Paganism. See chap. 2. 10. these and other converts the Apostles exhort to constancy in the faith of Jesus, well knowing with what fierce encounters Satan useth to charge the infancy of true Religion, and our first good beginnings.

V. 44. *almost the whole city*] A Metonymical expression; city for citizens: some coming of zeal to the gospel; some of malice, to cavil: so are our assemblies mixed still.

V. 45. *filled with envy*] ζήλος here signifieth, an envious indignation, at the great confluence of the Gentiles following the Apostles, see on chap. 5. 17. they envied the growth and happy successe of the Gospel.

contradicting and blasphoming] Contradicting, and cavilling at the doctrine of the gospel, and likely reviling their persons, discrediting and calumniating them: blasphemie, and persecution of the Ministers of Christ seldome goe asunder.

V. 46. *It was necessary*] Because so commanded, Mat. 10. 6. This setteth off the odiousness of their ingratitude to God, in that they, of whom God had so great a care before all the nations of the world, to have the means of salvation by Christ made known unto them, obstinately rejected the same.

and judge ye ur selves] This your unbelief and contempt of the gospel, speak you unworthy of eternal life, which is onely by Christ, your own fact judgeth you not worthy, &c.

V. 47. *I have set thee to be a light, &c.*] Isaiah 49. 6. To give the people, that sate in darknesse, &c. Mat. 4. knowledge of the way to eternal life. See Joh. 17. 3.

V. 48. *When the Gentiles heard this they were glad*] When they understood their own interest in Christ, and their calling to the hope of salvation, they received the Gospel with greater reverence and joy of heart: they had hitherto no rest in their consciences, but Christ now thus proposed to them, and apprehended by faith, giveth them that, Rom. 5. 1. therefore they cannot but rejoyce. See chap. 8. 39 Rom. 14. 17. 1 Pet. 1. 8.

to eternal life, believed] Here is the fountain of all saving grace, Gods free and eternal mercy ordaining the means, as he hath the end: they now obtaining the means (knowledge of Christ by the Gospel preached to them, and feeling the power thereof in their faith and conversion) blesse, and give thanks to God for this favour, being assured of the end thereof to life eternal.

V. 49. *published throughout all the region*] In spight of all oppositions: so true is that which Christ intimated in the parable of the leaven, Matthew. 13. 33. concerning the processe of the Gospel.

V. 50. *devout and honourable women*] Which had embraced the law of *Moses*, and the Jewish religion, and were lead with blind zeal against the gospel which they knew not: so that calling them devout, the Evangelist speaketh according to the worlds estimate of them: The corruption of the best is worst; where Satan can but gain such agents to his party, there are commonly the bloodiest persecutions of the Prophets and Ministers of Christ: *Jezabel, Herodias*, and these *Pisidians* here, are examples enough; I would we had no more.

V. 51. *Shook off the dust*] See Matth. 10. 14. Mark 6. 11. Luke 9. 5. and 10. 11. It was a signe of execration with the Jewes.

came to Iconium] Some say this was a town in *Lycaonia* near to the famous mountain *Taurus*, *Plin. nat. hist. lib. 5. 27.* mentioneth it: others say, there are others of the same name in other Provinces. See chap. 14. 1.

V. 52. *the disciples were filled with joy*] Because of the successe of the gospel and because the Spirit of God reigned in them, to direct and make them glad: the scope is to shew that the disciples were so far from being discouraged with the Jewes blasphemies, calumnies, oppositions, and persecutions, that they were more confirmed hereby, and glad for their sufferings for the truth of Christ. See chap. 5. 41.

CHAP. XIV.

Verse 1. *And it came to passe*] καὶ τὸ αὐτὸ, *likewise*, or as it was a little before that time, at Antioch in Pisidia, chap. 13. 14.

in Iconium] Chap. 13 51.

went both together into the] As they did at Antioch, chapter 13. 14.

of the Greeks] Proselytes frequenting the Jews synagogues, though they received not circumcision.

V. 2. *unbelieving Jews*] ἀπειθοῦντες, those that believed not, or those that obeyed not the Gospel, as not suffering their hard and obstinate hearts to be perswaded to receive the truth thereof. So Syriac, *qui non obediebant.*

against the brethren] The believers, who with brotherly love and unity call upon one heavenly Father.

V. 3. *long time, &c.*] ἱκανὸν χρόνον, *a sufficient time.* See Luke 8. 27 & 20 9. & 23 8.

boldly in the Lord] *Of the Lord*, as the Syriac giveth it: or rather trusting in the Lord.

unto the word of his grace] The word in which his grace and free mercy is preached and declared to those that believe in Christ.

and granted signes] These words expresse how God gave testimony to the doctrine which *Paul* and *Barnabas* preached. See Mark 16. 20.

V. 4. *was divided*] ἐσχίσθη; they were cut *studia in contraria*, into contrary factions, or opinions, so that some took part with the Jews, and others with the Apostles.

V. 5. *an assault made*] 2 Tim. 3. 11. Here appeareth the effect of unbelief; sedition and violence offered to the servants of Christ: impiety cannot contain it self, but on every occasion breaketh out from worse to worse.

V. 6. *fled to Lystra*] Matth. 10. 23. See here verse 20 when they were in hazard of being destroyed they fled according to our Saviours command, Matthew 10. thereby to decline the fury of their adversaries: this was wisdom, not incontstancy.

V. 7. *there they preached*] Thus, by their flight they reserved themselves to better opportunities of doing good, in these cities of Lystra and Derbe (where they found *Timothie*. chap. 16. 1. Rom. 16. 21.) these were towns near Lycaonia in Asia the lesser.

V. 8. *creeple from his mothers womb*] This setteth off the excellency of Gods power in the cure, as chap. 3. 2. &c.

V. 9. *perceiving that he had faith to be healed*] Perceiving by his attention, countenance, or some words by him uttered, that he had faith for his cure which unbelief hindereth, Matth. 13. 38. Mark 6. 5.

V. 10. *with a loud voice*] That the people there present might hear: and that *Paul* might thereby profesle his confidence of the cure.

he leaped and walked] Shewing a sound recovery, as chap. 3.

V. 11. *the gods are come down*] Their idol worship was not terminative in their images, but they vainly though they worshipped some deity by those images, so that though their idols were present with them, yet here they dreamed that those gods who were thereby worshipped, were now come personally down among them. So blind is flesh and blood unto the cleareſt light of the Gospel; though *Paul* had preached Christ unto them, and his doctrine was presently confirmed with a singular miracle, which by their own principles of reasons, none but a divine power could have done, yet they impute that work to their false and imaginary gods; so little can miracles prevail for the spectatours conversion and confirmation, except the holy Ghost open their hearts to understand and believe the truth.

V. 12. *called Barnabas, Jupiter, &c.*] They called them by the names of their false gods: *Barnabas, Jupiter*; their chief idol-god: and *Paul, Mercury*; whom they feigned to be the interpreter of their gods, because *Paul* here appeared the chief speaker.

V. 13. *brought oxen and garlands*] Trimmed with garlands of flowers, according to the custom of the heathens.

unto the gates] Meaning the gates of the house where the Apostle lodged; for their temple was without the town: and therefore the priest brought the sacrifices (as he thought) to the gods themselves.

V. 14 *rent their clothes*] In token of their detesting and abhorring it: knowing that in such impious and foolish sacrilledge, their selves should have been made idols, and robbers of God, had they but consented to receive such vain honour from them.

crying out] That all the people might be undeceived, and not held any longer in those snares of the devil.

V. 15. *we also are men*] See chap. 10. 26.

of like passions] ὁμοιοπαθεῖς; mortal, as you are, subject to death, as all others. See James 5. 17 not without the infirmities of flesh and blood: *Pudeus* interpreteth this place, *eadem conditione mortalitatis, &c. simili conditione vobiscum humanitus afficimur.* In the same condition of mortality, &c. in the like nature are we humanely affected, as you are.

V. 15. *turn from these vanities*] That is, from idolatry; superstition, &c. this is after the Hebrew manner, who called idols הבל *hebel, vanity.* So Deut. 32. 21. they provoked me to anger בהבליהם *behablehem*, with their vanities, which the 70 give there, ἐν τοῖς εἰδώλοις αὐτῶν, Jer. 10. 8, 15. the same word they give by τὰ μάταια, *vanities*, the word here used. See also 1 Kings 16. 13, 26. Jer. 8. 19. certainly adoration of senseless

Idols. is the most irrational vanity that ever Satan put into the stupified heart of man: how much more truly do dumb creatures naturally judge of your gods, (*Said Minucius Felix Octav.*) *Non sentire eos sciunt, rodunt, insultant, insident: they know they have no sense, they gnaw them, leap on them, sit on them*; the birds would breed in the mouth of your god, and spiders hang their slender threads on their head, &c.

which made heaven and earth] Genesis 1. 1. Psalm 146. 6. Rev. 14. 17. *Paul* and *Barnabas* had here to deal with Heathens who knew not God; so that it was necessary to lead them by certain degrees to Christ the Saviour: therefore they begin from that which was not so much remote from common sense; drawing them off from the worship of their inactive and senseless Idols, to the consideration of the true God, who hath created Heaven, Earth, and all Creatures, and still governeth and preserveth the same: probably they spake much more concerning, Gods Justice, Mercy, and Eternity, and so prepared the way to lead them up to the knowledge of Christ the Saviour.

V. 16. *who in times past*] Psal. 82. 12. Acts 17. 30. Here they seem to prepossesse an objection which their hearers might have made; if God were alwayes of such power, why did he not sooner reveal the same unto us? how came it that he so much prospered our ancestours, who served the same gods, with the like worship and rites, as we have hitherto done? had he not approved this service, he would not have favoured us therein: the Apostles answered to this purpose: God was not ignorant of these your impious manners; but in his just judgement gave you up to your own vile affections (Rom. 1. 24, 28.) to perish therein: but now that God vouchsafeth you the knowledge of his will for your salvation, neither consent of multitudes erring, nor antiquity of sin, ought to hinder you from embracing a saving truth; but rather the long-suffering of God, must lead you to repentance.

to walk in their own wayes] To live after their own fantasies; not that God ever approved of their wickednesse, but because he justly give them over (Rom. 1. 24.) to their sin and superstition, not bestowing on them his Laws and ordinances, as he did on *Israel*, Psal. 147. 19, 20

V. 17. *he left not himself without witnesse*] Here he prepossesseth an objection: if any should say, how should they not erre, seeing that God neither revealed his will nor himself unto them? the answer is, that God might be seen in the works of his wisdom, power, and providence, in all the known courses of Nature, and things appointed for the common use of man, as showers, fruit, corn, &c. See Rom. 1. 19. As also in his admirable patience, and invincible goodnesse, in that he giveth to the just and unjust, *indiscretas pluvias*, unfeverred showers (*Cyprian de bon. patient*) and all other secular goods. See Mat. 5. 45.

with food and gladnesse] With gladnesse for the abundance with which he crowneth the year. See Psal. 65. 9. &c.

V. 18. *with these sayings scarce, &c.*] All that they could say, could hardly perswade these obstinate idolaters to forbear sacrificing to them. So hard is it to make carnal hearts understand the things of God: so hard, to remove an errour, to which time, custome, and popular example hath given deep root.

V. 19. *certain Jews from Antioch*] See chap. 13. 14. Here appeareth Satans restlesse malice in assaulting the Ministers of Christ: now trying them with sacrilege, and robbing God of his honour, in accepting sacrifices and divine honour, when that artifice failed; he inciteth the Jews, and they the people, to persecute and Stone them. See also the inconstancy of the vulgar; but even now mad to adore them as gods, and forthwith as little sober in the other extream, persecuting them, as if they had been the worst of men, stoning *Paul*, and dragging him out of the city as dead.

V. 20. *as the disciples stood round about him*] That is, the believers, who followed the Apostles: these forsook not *Paul*, but compassed him round to keep him, if possible, from further rage of the seditious multitude.

he rose up] He revived, and came to himself again, and entred again into that injurious city, to rest, and refresh himselfe.

to Derbe] See verse 6. It was a city of *Isauria* in *Asia* the lesser, as some say, though near to *Lycaonia*, *Joh. Drus. ad voc. N. T. tom. 1. Jerom de loc. Ath.* saith *Derbe civit as Lycaoniæ provinciæ*, which the sixth verse seemeth to intimate: but that may be interpreted, they fled *unto the cities of Lycaonia, to Lystra and Derbe, and unto the region that lyeth round about*: and that not reckoning *Lystra* and *Derbe* as cities of *Lycaonia*, but shewing that the Apostles did not onely flye to the cities of *Lycaonia*, but also to *Lystra* and *Derbe*, and other places in the adjacent region: the Syriac seemeth to favour this interpretation, which saith, they *fled into the cities of Lycaonia*, ולוסטרא ודרבא *velystera vedarbi*, and *Lystra*, and *Derbe*, they fled into the cities of *Lycaonia*, and into *Lystra*, and into *Derbe*.

V. 21. *and when they had preached the Gospel, &c.*] This was their undaunted courage and unwearied industry to preach the Gospel, notwithstanding so many dangers.

and had taught many] μαθητεύσαντες ἱκανοὺς, and had taught a sufficient number: that is had by teaching brought many to the faith of Christ, making them disciples, who were baptized; for the word μαθητεύειν doth not here signifie onely τὸ διδάσκειν, to reach, but by teaching of the capable; and baptizing to make disciples of Christ, as Mat. 28. 19. So the Syriac interpreteth here, *they made many disciples*: the Jews, and Proselytes were made *Moses* disciples when they were circumcised, and catechumenists and infants of Christian Parents are made Christians, and Disciples of Christ by baptisme.

to Antioch] Of *Pisidia*, c. 13. 14.

V. 22. *confirming the souls*] That is, the mindes of the believers, which was their care to strengthen and comfort them: it is not enough to sow good seed, it must be watered and fenced. So in Gods field.

through much tribulation, &c.] This they say, lest the weak should doubt of the truth of the Word, by reason of the persecutions following the preaching thereof. See Mat. 7. 14. Luke 21. 19. afflictions are the *Marahs* in the way to our promised rest. See 1 Pet. 4. 13. Rom. 8. 17. 2 Tim. 2. 11. 2 Tim. 3. 11, 13. le is Gods great mercy, *Nequitis impunitatem non relinquere*, not to leave wickednesse unpunished, and now to correct with the rod, that he may not condemn in hell for ever. *Augustine de verb. Dom. Luc. serm.* 37.

V. 23. *ordained them elders*] χειροτονήσαντες: This word signifieth making of such a choice, as was made or confirmed by lifting up of hands, to signifie *Suffragies*, or consents: it is also used to appoint or ordain in general, as c. 10. 41. the Syriac readeth; and they appointed unto them Elders in every congregation. It seemeth that *Paul* and *barnabas* did not all alone in ordinations and *church* government; other Christians shewed their consent, or approbation of the persons who were ordained elders, by lifting up their hands; as very well knowing of what behaviour they had been among them: so ἐπιχειροτονία signifieth, to disallow of some act, election, or decree: *Suidas* interpreteth the word χειροτονία by ἐκλογὴ; his interpreter giveth it, *electio, delectus — suffragia confirmatio, populi totius consensus*, an election, choosing — by voices, a confirmation or consent of all the people. See on chap. 11. 30. and Tit. 1. 5. &c. 1 Tim. 3. 7. 1 Pet. 5. 1. 2 John 1. 3. John 1.

commended them to the Lord, &c.] They prayed for their safety and happy successe, under Gods blessed protection.

on whom they believed] Which sheweth, as their confidence, so our comfort in God who never forsakes them that believe and truly seek him. See Psal. 9. 10.

V. 24. *Pisidia*] c. 13. 14.

Pamphilia] c. 13. 13.

V. 25. *in Perga*] c. 13. 13.

Attalia] A town in *Pamphilia*.

V. 26. *had been recommended*] Chap. 13. 1, 4. Recommended in their prayers, to the power and free assistance of Gods holy Spirit, enabling them to the work of their ministery, and to convert the Gentiles unto whom they went from *Antioch*, chap. 13. 3, 4.

the work which they fulfilled] Herein is set out the industry and fidelity of these men in the ministery

V. 27. *opened the door of faith*] By the preaching of the Gospel, and power of the holy Spirit, he gave them entrance into the communion of faith in Christ. See Rev. 3. 7, 8.

V. 28. *there they abode long time*] To edifie those Christians, and to rest and refresh themselves, as Christ sometimes retired with his Disciples from the multitudes.

CHAP. XV.

Verse 1. *Certain men that came down*] *Epiphanius hæres.* 28. 2. *faith, Cerinthus* and others: this policy of Satan whereby he assailed the Church by civil dissention, was concerning the office of Christ; whether we are justified onely by faith in Christs righteousnesse, or must therewith joyn the works of the Law.

except ye be circumcised] Gal. 5. 2. *Luke* briefely stateth this troublesome question: these Impostors would have laid a necessity of keeping the whole Law, on mens consciences; for every man that is circumcised, *is a debtor to do the whole law*, and to Christ is become of no effect unto him, Gal. 5. 3, 4. but he is still under the curse of the Law: these adversaries acknowledged Christ to be the true Messias, and had given their names to him, onely they would with faith in Christ, joyn a necessity of observing the Law for salvation; which possibly seemed an excusable errour to some: But *Paul*, who for small external matters would not have contention to the violation of peace (Rom. 14. 1.) would not in this cause be silent. First because a necessity of observing the whole Law being granted, mans salvation, which onely can be in the free grace and

and mercy of God in Christ should be grounded on the Law; and so it would follow, that Christ died without cause or in vain, Gal. 2. 21. Secondly, by such a concession, Christian liberty must be taken away. See Gal. 4. 1. &c. Thirdly, by this means Satan would easily have obscured the honour of Christ, and light of the Gospel, if he could have carried on this stratagem: *Paul* therefore here standeth up for defence of Gods free mercy in our salvation, for discharge of our consciences from the curse and heavy burden of the Law; and that the glory of God, his grace and mercy, having us, might like a clear light from Heaven, shine to all the World.

V. 2. *no small dissention*] στάσεως, for ἀνῄσεως: the Syriac giveth it *commotion*: it was an eager contention, Satan (as his manner is) stirring up factious men, to trouble the peace of the Church, and to corrupt the doctrine thereof, *Paul* and *Barnabas* like constant champions of Christ defending the truth.

they determined to send] To wit, the brethren of *Antioch* (for a remedy against this emergent mischief) determined to send *Paul* and *Barnabas* with some others, to the Apostles and Elders then being at *Jerusalem*, to desire them to decide this controversie; to this *Paul* willingly subscribed, though he were nothing inferiour to the *very chief Apostles*, 2 Cor. 12. 1. (for as *Cyprian de simpl. prælat.* saith well, *Hæc erant utique cæteris Apostoli, quod fuit Petrus, pari consortio præditi & honoris & potestatis, the rest of the Apostles were as* Peter, *endued with equal partnership of honour and authority*) that he might thereby satisfie the believers concerning those false Apostles, who pretended the authority of the Church at *Jerusalem* for the maintenance of their Heresie: he knew his doctrine was of God, and not to be subjected to the judgement of men: yet for the satisfaction and confirmation of the weak, he willingly submitted to their judgement who were at *Jerusalem*.

V. 3. *brought on their way by the church*] That is, by the believers. Some of them being appointed to accompany *Paul* and *Barnabas* on their way, lest they should seem to have gone of their own accord, or to have dissented from the Church of *Antioch*.

Phenice] Chap. 11. 19.

declaring the conversion] To all the Churches as they passed along they shewed the brethren for their comfort and confirmation, what God had done in the conversion of the Gentiles to the faith of Christ: it is a joy of heart to all good men to hear the Gospels flourishing.

V. 4. *they were received of the Church*] Of all the Church they were acknowledged for singular instruments of Gods glory, and mens salvation, by the propagation of the Gospel.

they declared all things] That they might understand by the successe of their Ministery, that the calling of the Gentiles (which the adversaries laboured by their false doctrines, and mixture of antiquated ceremonies to annul and overthrow pleased God.

V. 5. *but there arose up*] Some understand this, as if these (according with the seducers who came to *Antioch*,) rose up to trouble them at *Jerusalem* also: but others more probably refer these words to the relation which *Paul* and *Barnabas* made to the brethren at *Jerusalem*, concerning those things which were agitated at *Antioch*; for the decision whereof they were come up to advise with them at *Jerusalem*.

sell of Pharisees] See on Luke 14. 1. ἀπὸ τῆς αἱρέσεως. of the heresie of the Pharisees: these had given their names to Christ, but yet retained some reliques of the antiquated ceremonies; *Cerinthus* and *Ebion* were condemned for the same, that they endeavoured to mingle the ceremonies of the Law, with the Gospel of Christ: so while they would be Jewes and Christians, they became neither: these being hypocrites, and therefore too intent to external rites, whereby they might appear more conspicuous to men, would pervert the truth of Christ, for their own vain-glory's sake.

V. 6. *Apostles and Elders came together*] To these apertained the decision of all controversies of faith: these being enformed of the present businesse, came together to consider what course to take therein; they being by the influence of the holy Ghost, both qualified and authorized to be the most competent judges in such cases: possibly they discussed this question. the Laity being present (as verse 12. 22.) but lest any should dream that the vulgar were admitted to judge of this controversie, the Apostles and Elders which were Ministers are here named.

of this matter] περὶ τῷ λόγῳ τούτῳ of this word: it is a common *Hebraisme*; word put for the businesse spoken of.

V. 7. *much disputation*] συζήτησις, here used, signifieth, among other things, a conferring of reasons, *pro* and *con*: for the finding out a truth, by stating the question and allegation of arguments thereto serving. See chap 9. 29. and Mark 1. 27.

men and brethren] Chap. 10. 20. and 11. 13.

a good while ago] At our beginning to preach the Gospel to the Gentiles. *Peter* in this great dispute it seemeth had hitherto held his peace, possibly lest he might seem to prescribe his fellow Apostles; but now he opportunely taketh occasion to declare his judgement in this matter, for the defence of the tenet of *Paul* and *Barnabas*, teaching that justification, and salvation, are by faith in Christ, without the deeds of the Law (Rom 3. 28.) Now this ἀφ' ἡμερῶν ἀρχαίων, *jampridem, jam inde ab initio*, or as some translate, *ab antiquis diebus*; from the dayes of old, or *a good while ago*, relateth to the calling of *Cornelius* and his friends, chap. 10. and the controversie following the same, chap. 11. 2, 3. &c.

should hear the word of the Gospel] His purpose is here to shew that Christ is sufficient to the believing Gentiles: and that there needed no legal ceremonies to perfect them: this God revealed to him, that they should receive the Gospel and believe to salvation, not that they should be circumcised or charged with any legal ceremonies.

V. 8. *giving them the holy Ghost*] As if he said, when I had accordingly preached the Gospel to them, presently God gave them the Holy Ghost, as he had done to us; when they were not circumcised, neither observed the ceremonial Law. Seeing then God looketh principally on the purity of the heart, and hath sufficiently testified his reception of the Gentiles, by equalling the uncircumcision with us of the circumcision, in the same gifts and graces of the holy Ghost, why should we force upon them who are begun in the Spirit, to be perfected in the flesh? See Gal. 3. 3.

V. 9. *put no difference*] Touching adoption and eternal life: though heretofore he distinguished between *Jews* and *Gentiles*, by circumcision and other legal rites; yet now in Christ both are made one, the *middle wall of partition between us* being broken down, Ephes. 2. 14. See Mat. 27. 51.

purifying their hearts by faith] Chap. 10. 43. 1 Cor. 1. 2. He opposeth to legal purifications, the substace thereby figured, purification of the heart, and whole man, by the blood of Christ, and the spirit of regeneration, Heb. 9. 14.

V. 10. *why tempt ye God*] He calleth it a tempting of God to lay more upon mens consciences, than either God hath laid on them, or they are able to perform: as here by imposing circumcision; they would bind them to that which God commanded not the Gentiles, and lay a necessity of their keeping the whole Law upon them, which none can do. Therefore to wave the means of salvation by the free grace of God in Christ, and co put salvation on terms so impossible, as is our perfect obedience to the whole Law, is to tempt God.

to put a yoke upon the neck] Mat. 23. 4. Gal. 5 1

were able to bear] For every one that is circumcised, is bound to keep the whole Law, Gal. 5. 3. under a severe curse, Gal 3. 10. If he fail in any thing, he is guilty of the breach of all, James 2. 10. this none of the Fathers could bear; it were meere tempting of God to professe it, seeing Christ bare it for us, 1 Pet. 2. 24.

V. 11. *we believe that through the grace, &c.*] The elect Jews were not saved by their works of the Law (Gal. 3 11. Rom. 3. 20.) but by grace in Christ; therefore he equalleth them herein with the Gentiles, and professeth his hope of salvation, by no other mean: Seeing then we cannot obtain salvation by grace, except the yoke and curse of the Law be taken off; neither can salvation be by the works of the Law. And lastly, because they cannot be subject to the curse of the Law who believe in Christ, therefore it is vain to go back from the fountain of salvation, unto those beggerly rudiments. which were but a School-master to bring us to Christ, Gal. 3. 24.

V. 12. *all the multitude kept silence*] As entertaining his discourse with a reverend silence: this sheweth the part which the people have to act in counsels concerning controversies in religion, which is a modest silence, that they may hear and learn of those whom God hath assigned to the ministery of his Word.

and gave audience to Paul, &c.] They relating what signes and wonders God had done by them among the Gentiles, confirm the sentence of *Peter*: for those their works concluded, that God was pleased with their ministration to the Gentiles.

V. 13. *after that they held their peace*] *James* would not interrupt the discourse of *Paul* and *barnabas*, but when they had spoken, then he also spake: 'Tis a *babel* and confusion of tongues where many speaking at once, none are distinctly heard.

James] Son of *Alpheus*. See on chap 12. 19.

V. 14. *Simeon*] That is, *Peter*, 2 Pet. 1. 1. It seemeth the *Gr.* said Σίμων, (as reading שמעון instead of שמעון because they could not pronounce the letter ע) for so he is commonly named *Simon*, not *Simeon*. So *Irenæus*, *l.* 3. *c.* 13.

for his name] To bear his Name, to acknowledge and worship him for their onely God. *Gre.* ἐπὶ τῷ ὀνόματι αὐτοῦ, That is, as the Syriac giveth it, לשמה *to his Name*; which might be named his people. See v. 17 and Rom. 9. 25, 26.

V. 15. *to this agree the words of the Prophets*] Concerning the calling

calling of the Gentiles the Prophets in many places spake, though here be but one cited v. 16. Note here the rule by which the Apostles themselves proceeded, the written Word of God; they equal not any humane traditions with it, they take not on them to judge the Scriptures, much lesse to determine any thing against them: for there is but one truth, and one Spirit of God speaking both in the Prophets and Apostles.

V. 16. *after this will I return*] Amos 9. 11. Gre. ἀναστρέψω, which word hath divers significations; among which, sometimes it importeth actively to return; So it may relate to God returning to thee mercy to his people, who in his justice lest them to themselves; as Rom. 1. 14. See Acts 17. 30. sometimes passively, or neutrally, *returnsum reverti ego*. So if it relate to the people converting, the sense may be; that God would cause them to return from their sins, and calamities, of which the Prophet there spake, that they might under the Messias, be restored to their former glory and happinesse: according to which *Suidas* saith ἀναστρεφὴ is called the very restoring, or returning into ones former place whence he was driven; *alicujus in pristinum statum restitutio*, faith *Æmilius Portus*; a restoring one to his ancient state, which was bestowed on Israel in Christ. *Luke* citeth not the words of the Prophet, but so varieth them as to the same sense more clearly interpreted concerning the repair of Israel by Christ.

tabernacle of David] Meaning the *Church of God* to be repaired, and restored by the Messias. Some (saith *Oecumenius*) understand it concerning the resurrection of Christ, whom God the Father raised, and us in him: for *no other wise could our nature be repaired and raised up, except by his hand who first made us* ---

V. 17. *that the residue of men might seek after the Lord*] Respecting the general sentence of the Prophets concerning the calling of the Gentiles, he speaketh the same sense with the Prophet Amos 9 12. in words somewhat varying, instancing first in the residue of *Edom*: but *Edom* here more generally, in the residue of men; that is, as he expresseth, *all the Gentiles*, as the Prophet also so saith כל־הגוים *col haggoim*, *all the nations upon whom my Name is called*.

who doth all these things] Do not think much that God calleth the Gentiles, whom ye count unclean, *God hath done it*, who doth all things well. See Psal. 118. 23. Mat. 21. 42.

V. 18. *known unto God are all his works*] Thus he strengthneth weak minds against suspition of novelty: indeed this calling of the Gentiles is sudden to men; but God knew this from the beginning, determining in eternity whatsoever he would bring to passe in time: he it is, who both revealed these things to the Prophets, and fulfilled the same in the appointed time.

V. 19 *my sentence is, that we trouble not them*] Out of Scripture he concludeth with Peter, that the yoke of the Law was not to be put upon the Gentiles; it had been a wretched perplexity to their consciences to put them vainly to seek any other means of justification, than faith in Christ.

V. 20. *pollutions*] 1 Cor. 8. 1. &c Pollutions of Idols, are things polluted by Idols to whom they were offered.

of idols] Because some thought it no offence to be present at the Idols temples, and there to feast with Idolaters, which the Apostle saith, is to drink the cup of the Devils, 1 Cor. 10. 21. The Syriac giveth it, *from the pollution of things offered, à vanitatibus idolorum*, the interpreter of *Irenæus*, *l.* 3. *c.* 12. See on chap. 14. 15.

and from blood] He knoweth that these ceremonies to which they were accustomed many years, could not without great distraction be suddenly abolished, until they could better learn their liberty in Christ. Therefore though they were dead in Christ passion, no more to be revived (as Gal. 5.) yet they did not presently drag them out of doors, but gave them time, as it were, for a decent burial of them.

V. 21. *for Moses of old time*] He signifieth hereby that the Jews could not so suddenly bear the abolition of the legal ceremonies, to which they had been long accustomed by the continual hearing of the Law read in every Synagogue; and that therefore they ought to purchase unity with a charitable compliance, until they could be more fully enformed concerning Christian liberty.

V. 22. *then pleased it the Apostles, &c.*] Here was a holy, and no lesse happy unity: here neither *John*, *Andrew*, or any of the Apostles, contradicted; but, as the matter was referred, and judged, so all rested satisfied, and the people modestly consented. So *Clement Romanus* (who lived in this time, Phil. 4. 3.) speaking of Ordinations by the Apostles, and their successours, intimateth that it was done συνευδοκησάσης τῆς ἐκκλησίας πάσης *the whole Church thereto willingly consenting*.

to send chosen men] That the adversaries at *Antioch* might not calumniate *Paul* and *Barnabas*, as dissenters from the rest of the *Apostles*, they send with them *Barsabas* and *Silas*, chief among the brethren at *Jerusalem*, to testifie that they were of the same judgement with *Paul* and *Barnabas*.

V. 23. *and wrote letters, &c.*] This they did, that by the testimony of the commissioners, and the letters of the counsel the false Apostles might be silenced, and the believers confirmed in the truth and unity of their profession.

V. 24. *which went from us*] They went out from us, they were not of us: see 1 John 2. 19. It is a mischievous artifice of Satan, to divide Christians: he knows where there is holy unity, there God is and therefore he can never prevail: therefore he laboureth to have a party in us, against us: he can never so dangerously wound Religion, as by the seeming religious, therefore raiseth he up men among our selves to speak perverse things. See chap. 20. 30.

subverting your souls] ἀνασκευάζοντες, It cometh from the word among other things signifying to demolish and cast down: fitly, here used, seeing that the false Apostles by their superstitions, or laying other foundations for salvation, besides the free mercy of God in Christ, destroyed souls: he builds to ruine, who builds his salvation on any meanes, but the sole merits of Christ; *other foundation can no man lay, than that which is laid, which is Christ Jesus*. See 1 Cor. 3. 11, 12. Ephes. 2. 10. Gal. 1. 8. he subverteth and casteth down, who buildeth not on Christ alone.

to whom we gave no such command] Thus pull they off the vizards of those pretenders to the authority of the Apostles, and possibly commision from them so to reach; whereas indeed they taught that which raised the foundation of the truth of the Gospel: for the righteousnesse of Christ, and the righteousnesse of the law, grace, and merit, legal ceremonies intimating an expectation of Christ to come, and Christian liberty, declaring and professing a discharge from the duties of the ceremonial law, and the curse of the moral, by Christ already come: are utterly incompatible, See Rom. 9. 30, 31. Rom. 10. 3, 5, 6. Rom. 4. 4 5. Gal. 2. 2. & 5. 2. 3. therefore the Apostles in this sift council, thus seriously disavow that doctrine which teacheth to mingle the legal ceremonies, and the observation thereof with the gospel.

V. 25. *it seemed good unto us, &c.*] All the true members of Christ agree in the fundamentals of Religion (though there sometimes fall out varieties of judgements and differences in things subordinate) because the Spirit of God is ever with them, uniting them, if not with infallibility, as here, yet with a sufficient measure of grace: compare verse 28, 39. and see Mat. 28. 20.

to send chosen men] Such as are fit to interpose, and be imployed in this so weighty a businesse.

with our beloved Barnabas and Paul] This they oppose to the calumnies of those false Apostles whereby they vilified *Paul* and *Barnabas*: and for their confirmation who were stumbled thereat; hereby they declare their consent with *Paul* and *Barnabas*, commending them for their singular zeal in that they had ventured their lives for the truth and testimony of the Lord Jesus; daring and suffering for the name of Christ is commendable. See 1 Pet. 4 14. 16. it is the cause, not the punishment which makes the Martyr.

V. 27. *We have therefore sent Judas and Silas*] They expresse their names, to acquaint the Church of Antioch with them. See on verse 22. this *Silas* proved an excellent assistant to *Paul* in preaching the Gospel, and persecutions for the same endured, verse 40.

V. 28. *It seemed good to the holy Ghost, &c.*] Herein they render a reason of their decree concerning the causes of justification; because so it pleased the holy Ghost, whose truth and guidance they followed. This they say, lest the *Antiochians* should think this decree humane, they cited their authority, as if they had said, we have determined as we were guided by the Spirit of God: in that they say (*and to us*) appeareth the authority of the faithful Ministers in controversies of faith. Rom. 1. 5. Mal. 2. 7.

necessary things] *Necessary* is not here to be referred to the ceremonies themselves here mentioned; but to the present occasion and persons, whose unity and salvation was necessarily to be advanced by all means: it was therefore an accidental and temporary necessity: laws concerning things simply necessary, ought to be perpetual; so was not this: for when this tumultuous dissention was over, and the brethren better enformed, *Paul* sheweth that nothing is unclean, which God hath made for mans use. See 1 Cor. 8. 8. & 10. 19 1 Tim 4. 4. Tit 1. 15.

V 29. *that they abstain from meats, &c.*] This did they, that they might hold the unity in the faith of Christ, between the believing Jews and new converted Gentiles: in things of their own nature indifferent (such as were the three first things here prohibited for the time) we ought to hold charity; and by no means to break the sacred band of unity, in things which God neither commandeth nor forbiddeth, we ought to have a tender care, first of the Churches unity, and next of their consciences, who are infirm brethren. See Col. 3. 14. 1 Tim. 1. 5. Rom. 15. 2. Rom. 14. 1. &c.

and from fornication] This part of the moral Law (which is indispensable, and continually, and universally binding) is here inserted for the Gentiles sake, who before their conversion were

were shamelessly given to fornication, and all uncleannesse of life.

V. 30. *when they were dismissed*] From the councill at Jerusalem,

gathered the multitude] Though the determination in controversies of faith, be properly in men of learning and integrity of life, yet all having equal interest in the common salvation, there was good reason why the whole multitude of believers should be acquainted with (and their consent had to) all the proceedings and the issue thereof.

V. 31. *they rejoyced, &c.*] As the truly religious cannot chuse but be grieved at the divisions of that body, wherof they are members, so must it be great joy to see all sweetly composed to Gods honour: nor could there be any more comfortable news, than their assurance by the testimony of the holy Ghost, and the Apostles of Christ, that they are freely justified by faith in him, without the works of the law; for therein men have peace with God. See Rom. 5. 1.

consolation] Or *exhortation*.

V. 32. *being Prophets also*] See 1 Cor. 14. 29, 32. & 12. 18. Eph. 4. 11. that is, men of singular gifts in teaching, and interpreting Scriptures. See 1 Cor. 14. 3.

V. 33. *let go in peace*] With good love and blessing of the brethren.

V. 34. *it pleased Silas to abide*] They were dismissed by the Church at Antioch, at their pleasure to depart, and return to the Apostles at Jerusalem, but *Silas* to do that Church more service, abode there a longer time.

V. 35. *with many others also*] Without emulation they united in the work of Christ, as they who truly zealed Gods honour, not their own, this sheweth their happy consent in preaching the Gospel, and that in the absence of teachers, the Church was supplied with other, so that *Paul* and *Barnabas* resolving to visit other places, lest not that destitute.

V. 36. *let us go again and visit, &c.*] Here was *Pauls* diligence, not onely to plant, but also to water: it was not enough once to preach the gospel to them, but in regard of mens frailties, it ought to be cherished and fomented with new exhortations and consolations: the rather, because Satan (the envious man) is ever ready to cast in his tares, whereforever the servants of God have sowed the good wheat. See Mat. 13.

V. 37. *to take with them John*] Whose sirname was *Mark*, chap. 12. 25. See chap. 13. 13.

V. 38. *and went not with them to the work*] That is, to that ministration assigned them, chap. 13. 2. it seemeth that it was no small scandal that he deserred them at *Pamphilia*, that *Paul* so strictly stood upon it, that he would not have him admitted into the society of this present visitation of the Churches: so dangerous a thing it is for him to look back, that hath once put his hand to the plow. See Luke 9. 62.

V. 39. *the contention was so sharp*] Such as prevailed to embittering their minds, so that *Barnabas* went away with *John* to his own country Cyprus, Chapter 4, So mischievously vigilant is atan to take all occasions of dividing good men: he is contented and well pleased with the confederacies and combinations of the wicked, for that is the strength of his kingdom; he enviech only the unity of the religious: the more cautious ought good men to be, lest they be embarked in contentions.

V. 40. *Paul chose Silas*] Though they differed about *John*, v. 38 39. yet neither for sook his office and ministery: this storm divided them in their persons, not in their faith: and by the providence of God to the Churches good, for their confirmation and further edification in the faith of Christ.

V. 41. *confirming the churches*] Bringing to their mindes that which they had formerly taught, and further instructing them, as need required. Thus the invincible goodnesse of God bringeth good out of evill: (their division was evil, but the edifying of the Churches) good.

CHAP. XVI.

Verse 1. *Derbe and Lystra*] Chap. 14. 6.

named Timotheus] Rom. 16. 21. Phil. 2. 19. 1 Thes. 3. 2. to him the Apostles wrote two epistles.

certain women [See 2 Tim. 1. 5. the is named *Eunice*, daughter of *Lois*.

a Greek] A Gentile proselyte, without having received circumcision, chap. 14. 1.

V. 2. *Iconium*] chap. 14. 1.

V. 3. *circumcised him*] That he might make the better use of him in his ministery among the Jews, who abhorred the uncircumcision: so far complied *Paul* with the weak to win them to Christ. See 1 Cor. 9. 20. 21, his mother was a Jew; so on that part he belonged to the circumcision.

V. 4. *that were ordained*] In the council at *Jerusalem*, whereof see chap. 15. 28.

V. 5. *encreased in number*] This sheweth the double effect of *Pauls* visiting those Churches 1 1. in their confirmation who believed before. 2. In new accessions of many others unto the faith.

V. 6. *Phrigia*] A countrey of the lesser Asia, which Asia is now called Anatolia, or Natolia, *Atlas Min. G. Mercator*.

Galatia] A countrey of the same, joyning to Phrygia; to this Church *Paul* wrote his Epistle. See in chap. 18. 23.

forbidden of the holy Ghost] By a secret revelation: God chooseth not only men, but also appointeth time and place, when and where he will have his word preached.

in Asia] In Asia the lesse.

V. 7. *to Mysia*] A countrey by the Hellespont bordering on Troas: mentioned *Plin. lib. 5. cap.* 30.

Bythinia] A countrey in Asia nere Troas.

but the spirit suffered him not] *Non negatà illis populis gratiâ, sed retardatâ, Prosper de vocat, Gen. lib.* 2. *cap.* 3. *his grace not being denied that people*, but only retarded by a secret judgement, faith the same, *contr. Collat. c.* 25.

V. 8. *Troas*] A city of Asia, called also Alexandria, and Antigonia; *lin. l.* 5. *c.* 30. see on verse 11.

V. 9. *a man of Macedonia*] That is, an Angel in mans shape: or the appearance of a man; for it was a vision, Macedonia was a province of Greece.

V. 10. *immediatly we endeavoured*] This expresseth their ready minde to obey God, and to follow his calling. See Gen. 12, 4. & 22. 3.

assuredly gathering] By *Pauls* vision, and those things which happened unto them. See chap. 9. 22.

V. 11. *loosing from Troas*] Going from thence: setting sail thence, for it was a maritime town, *Ierom de loc. Heb. Act.*

Samothracia] An isle near Thrace.

Neopolis] A city and part of Macedonia.

V. 12. *to Philippi*] A chief or first city, and part of Macedonia.

and a colonie] A Roman colonie: whose inhabitants came from Rome to dwel there.

V. 13. *prayer was wont to be made*] It appeareth not who they were, who here prayed; but is it probable, that the Jews and Proselytes there prayed for fear of the infidels, not daring so to do elsewhere; and here it seemeth was a private Oratory or Chappel: for so the word προσευχὴ here used, doth also here signify, as well as the action of prayer there performed: and so the Syriac expresseth it, *we went out of the city by the river side, because there was to be seen*, מית צלותא *an house of prayer*.

V. 14. *of the city of Thyatira*] Mentioned also, *Plin. lib.* 5. *cap.* 30. a city of Asia, *Ierom de loc. Heb. Act.* here dwelt Lydia, that devout servant of God, of this city. See Revel. 1. 11. & 2. 18. 24.

whose heart the Lord] God who elected her to salvation, made the means thereto effectual, by preparing her heart and affections to receive the gospel: where God, who hath the key of *David* opens not, there the gospel, (though never so powerfully preached) is hid, and nothing affecteth the stupid drowzy hearer: see 2 Cor. 4. 4. see here chap. 13. 48.

V. 15. *and her houshold*] Gods covenant is with us and our children, Gen. 17. 9 10. and therefore the seal thereof ought so to be: whole families were baptized, whereof children were commonly a part: if any say there were no children in *Lydias*, and the Goalers houshold, or other like families, we require their proof: if any desire our proof (that children ought to be baptized, who are born of believing parents) by some expresse place of Scripture; we that are in 1600 years possession and prescription, more reasonably, require them to prove by any expresse place of Scripture that children were not baptized by the Apostles (when they baptized households, and nations, as they were commanded, Mat. 28. 19.) or ought not to be, by us.

V. 16. *a spirit*] This was the Spirit of Satan, who would testifie the truth, that he might discredit the truth of the Gospel, and bring it into some suspect. See Mark 1. 25. 34.

of divination] Πύθωνα Πύθωνος: this is an epithite of *Apollo*, who was wont to give answers to them that enquired. He was named *Pythius*, which Deut. 11. 28. is called אוב *Ob*; so 1 Sam. 28. 7. *See Hen. Ainsworth* on Deut. 18. 11.

V. 17. *these are the servants of the most High*] When he speaketh a lie he speaketh of his own; here he spake truth, that he might make the hearers jealous of the truth of that which so impure a spirit professed: some do good in shew, that they may thereby be enabled to do reall mischief. See Phil. 1. 18. the more cautious must we be, lest we be seduced under shews of truth and sanctity: Satan can transform his ministers into angels of light. 2 Cor. 11.

V. 18 *I command thee in the name*, &c.] This spake he by the motion of the holy Ghost informing him both of the dangerous effects of Satans encreasing rage, and also of the power he would give him to cast out Satan, See Mark 1. 34. Luke 4. 41. Mark 16. 17.

V. 19. *hope*

V. 19. *hope of their gain was gone*] It seemeth she used to receive a price of her divination and telling things to come.

market-place] Or Court.

V. 20. *to the magistrates*] Or principle governours of the Roman Colonie.

being Jews do exceedingly trouble] The truth of the Gospel ever seemeth troublesome to the wicked in whom Satan reigneth, because it overthroweth him and his kingdom: they mention their being Jews, because their name was now odious to the Romans.

V. 21. *Customes which are not lawful*] ἔθη, *rites* or *manners*: in this they discover, that whereas any errour, or impious practise in their superstitions, and abominations was tolerated, if not favoured among them, only truth and sanctity were despicable: they were Romans, see verse 12.

V. 22. *the multitude rose up together*] Any pretence enrageth the vulgar against the truth of Christ. See Revel. 12. 15.

rent of their cloathes] That is, rent *Pauls* and *Silas* cloathes.

commanded to beat them] As malefactors: this was Satans fury against the ministers of Christ. See Revel. 2. 10. 2 Cor. 11. 25. 1 Thes. 2. 2.

V. 23. *when they had laid many stripes* upon them] See 2 Cor. 11. 24.

V. 24. *made their feet fast in the stocks*] ἀσφαλίσασθαι, properly signifieth to confirm or strengthen. *Budaus* giveth it *munio*: *protego*, &c. and *idoneis sponsoribus cavere*: which we say, *to take good security*; and so ἀσφάλεια, is *security*, they put them here εἰς τὸ ξύλον, *into the wood*: Latine *nunella*: *machina lignea, in qua caput & collum committebantur*, *Skindler*. *Pentes*, in פוֹת *stocks* or *pillary*, into which prisoners feet or heads were put, (to secure their keepers) that they should not make any escape: such hath been the worlds entertainment of the saints. See Gen. 39. 20. Psalm 105. 18. Mark 6. 17. 1 Kings 22. 27. Jerem. 20. 2.

V. 25. *prayed and sang prayses unto God*] Satans purpose was to make them blaspheme; or to desert or suspect their cause and calling into Macedon as inauspicious: but the more they are afflicted the more they rejoyce and praise the Lord. See chap. 5. 41. Rom. 5. 3. Colos. 1. 11. 1 Pet. 4. 13. *why do the heathens rage, and the people imagine a vain thing*? Psal. 2. 1. &c. there is nothing more vain than violence, or counsel against the truth of Christ: the more you labour to suppresse it, the more it shineth, *florescit vulnere*, it flourisheth in its wound.

and the prisoners heard them] They did not pray as the Phaisees, ambitious of the praises of men, but to testifie the confidence they had in a good cause, and in a good conscience.

V. 26. *suddenly there was a great earth-quake*, &c.] Thus God assured them that their prayers were heard. See Chap. 4. 31. he could without an earthquake have delivered them, as Chap. 12. 10. but thus the Lord of the creatures would manifest his power and presence, lest any should think that they had by some endeavours attempted to break prison, or that it had been onely some fortuitous escape: and this he would be manifest to posterities, that the sighing of his prisoners cometh before him who can at his pleasure deliver those who are appointed to die. See Psalm 34. 16. 19. Psalm 145. 18.

V. 27. *would have killed himself*] Fearing that he must needs suffer for the escape of his prisoners; for (had he been enformed of all that now happened) to a man unacquainted with the power and providence of God, it might seem a ridiculous plea, to say, that the prison doors opened themselves, and that all his prisoners bands fell off: here we may see the miserable resolutions and comforts of the unregenerate in afflictions.

V. 28. *Do thy self no harm*, &c.] Hereby it may appear that these servants of God were not so solicitous for their own lives and liberties, as for the propagation of the gospel, and mens salvation: otherwise being loose, and the doors all open, they could have been silent; and they might easily have escaped: but they being enformed by the spirit that God therefore awaked the keeper, that he might be converted and saved; *Paul* and *Silas* start not, neither tempted they God, or lost the use of the miracle by their stay; it being the main end of all this; that God might appear on the part of that religion, which the world then so much condemned, and that this keeper and his family might be saved.

V. 29. *called for a light*] Possibly to be brought into the place where the prisoners were; for prisons usually have light burning in some of their watches all night; and thereby he might see, or finde that the prison doors were open, verse 27.

he sprang in] εἰσεπήδησε, he leaped in (or came speedily in among them, as one that leaped) to see if the prisoners were all there. So εἰσφεύδω is interpreted, *saltu irruo*, &c. εἰσπηδήσιον εἰς τὸν οἶκον, *Demost.* he leaped or rushed into the house.

came trembling and fell down, &c.] He that a little before confidently put their feet into the stocks, now cometh trembling to their feet: mark how behoofull it is for some men to be humbled with fear and affliction: how securely before this hour would he have despised all that ever *Paul* and *Silas* could have said to him? this short fear hath made him docible: you may perceive the reason why God so often exerciseth his dear children with fears: but why (may some say) did not *Paul* and *Sylas* reprove him, and take him up from their feet, as *Peter* did *Cornelius*, chap. 10. 26. because they knew this man did it not to adore them, but for present fear of Gods judgements to humble himself: And indeed it was a Roman fashion of begging pardon to fall at his feet of whom they entreated it: had here been any thing prejudicall to Gods honour, *Paul* would not have forgotten his former zeal among the Lystrians, chapter 14. 14. &c.

V. 30. *and brought them out*] Out of the inner prison, verse 24. into some more convenient room; possibly into his own lodgings, as is after expressed, verse 34.

What must I do to be saved?] Some being startled with fear and sense of afflictions return to their former purposes more obstinately. See Exod. 7. 3. Mat. 28. 5, 11, 15. but he so profited by his fear, that he desired to be enformed, what he must do to be saved, as Chapter 2. 37. this was Gods free mercy, (Rom. 9. 15.) for *Paul* had not yet preached Christ unto him since his imprisonment.

V. 31. *believe in the Lord Jesus Christ*] This brief answer containeth the sum of the Gospel offering us salvation, and all blessednesse in Christ apprehended by faith.

V. 32. *and they speak unto him the word of God*, &c.] More largly expounding that which they proposed in brief.

to all that were in the house] So proved it an happy affliction to those prisoners also, who by this means came to faith and salvation.

V. 33. *took them in the same hour of the night*] See what admirable changes God can suddenly work; but now this keeper would have destroyed himself; presently he humbly beggeth information how he might be saved; which having received; he delayeth not to shew his thankfulnesse. See also Gen. 40. 23. and 41. 9. &c. Esther 6. 1, 2, 3. faith cannot be unfruitfull of good works.

was baptized, he and all his] See on verse 15. this care of his family is exemplary. See Chap. 10. 7, 24. 48. See on verse 15.

V. 34. *he had brought them into his house*] Into his own lodgings, where his self and family kept: see the admirable change of him and his in one night, now he observeth not the governours charge concerning the close and safe imprisonment of *Paul* and *Silas*, but useth them with all humanity: now he washeth their stripes, or wounds received by those stripes. They that have true faith, and assurance in their interest in Christ, will obey God in being charitable, rather than men who commend them to be cruel.

he set meat before them] τραπέζαν, a table: τράπεζα is here put to signify a table furnished with meat (as among many Greek authors) the 70. use it. Dan. 1. 13, 15. τῶν ἐσθιόντων τράπεζαν —*that eat the portion of the kings meat*, Psalm 78. 20. *can he give bread also, can he provide* τράπεζαν τῷ λαῷ αὐτοῦ, *a table for his people*, Hebrew לֶחֶם *flesh for his people*. So Psalm 23. 5. Psalm 69. 22. &c. *Paul* and *Silas* were fasting, and not a little tyred with watching, stripes, and injurious usages; therefore, though about midnight, the converted keeper set before them such food as he had ready in his house, to refresh them: no hour is unseasonable to feed the hungry or to do works of charity, thus faith worketh by love and charity. See Gal. 5. 6.

and rejoyced believing, &c.] They *rejoyced in the faith of God*, the Syriac hath it: it is true which *Ambrose* saith, *l. 5. ep. 18.* *nullus major dolor quam si qui peccati mucrone vulneratus conscientiæ, there is no greater sorrow, than that which with the sword of sinne woundeth the conscience*; therefore the sinner feeling a sweet calm within him, in peace of conscience by his justification by faith, (Rom. 5. 1.) must needs rejoyce in spirit: here was now no exaction of fees, imperious and cruell usage of the prisoners, after the keeper once believed in Christ, but the true fruits of charity, and so true joy to him and his whole family what joy or peace of conscience others are like to have at last, may not obscurely be gathered from Christs words, Matthew 25. 43, 45. who speaking of the form of judgement to come, among other arguments of condemnation receiteth this, *I was sick, and in prison, and ye visited me not*; in as much as ye did it not to one of the least of these, *ye did it not to me*: where note, First that Christ taketh some things on his own account, as done to his own person, which are done to his elect. Secondly, that if neglecting to visit, relieve, and comfort the imprisoned, be a just

just cause of damnation; then most sad and fearful must be the condition of those keepers, who as much as they could, have taken away the relief and comfort of their prisoners, by unreasonable exactions, and hard usage of them. But they have warrant and custom for that they do: that indeed might possibly secure them from men here, but who can give them indemnity from the sentence of Christ already foretold them? Doth any of them so much love his own soul, as to cry with this happy convert, verse 30. *what must I do to be saved*? you see what followeth, verse 31. but lest thy fruitlesse faith should at last fail thee, go learn of *Zache*, Luke 19. 8. to restore the damage, that Jesus may say to thy conscience, *This day is salvation come to this house*.

V. 35. *and when it was day*] Remembring, and possibly being terrified with the earth-quake.

sent the Sergeants] Syr. *duces gestantes virgas*, according to the Greek, ῥαβδοῦχοι: so called of the staves or rods which they carried. Some say that these were messengers, known by their staff of office which they were to carry, as apparitors to cite, and bear out processe of judges and magistrates: and that the *Lictores* were distinguished from these, by the axes and rods which they carried.

V. 36. *Keeper of the prison told this saying*] Being glad for their enlargement, he cheerfully brought them news of this new clemency.

V. 37. *but Paul said unto them*] That is, unto the Sergeants.

uncondemned] ἀκατάκριτος. as they say, *indicta causâ*, without cause pleadged; without any legal tryal, or hearing of us: Syr. *insontes* guiltlesse men.

being Romans] Not because he was born at Rome, or of Roman parents (he was an Hebrew, born at *Tarsus*) but because the citizens thereof were by their privildge free men of Rome; and so by their *Valerian* Law might not be bound, and by their *Sempronian* Law, they might not be beaten or executed without the Romans consent: thus *Paul* pleaded his privildge for the defence of the gospel, lest the word of God should be despised with their persons.

V. 28. *they feared when*] Because the punishment was great for any man that is jured a citizen or free man of Rome.

V. 39. *and they came and beseaught them*] This can God do for all his servants, who have been disgracefully and despitefully ulled: in this entreating and leading them out of prison, they sufficiently confesse their precipitate fury in abusing them who were innocent: this was for fear of the Romans, lest they should punish their city, or them for violating their privildges; therefore they desire them to depart from them.

V. 40. *and entred into the house of Lydia*] Verse 14. doubtlesse to confirm them in the faith which they had preached to them, and probably they would have stayed longer, but that the imperious and armed enteratay of the wicked Magistrates awed them: *Lydia* and her hearing of their marvellous deliverance, could not but be comforted, and confirmed in the truth: and though *Paul* now left them, yet he after visiteth the Philippians with an Epistle to contain and confirm them in the faith.

CHAP. XVII.

Verse 1. *Amphipolis*] A city of Macedonia, now called Chrysopolis: there was another of the same name in Syria, saith *Jerom de loc. Hebr. Alt.*

Apollonia] Another city in Macedonia: there is also another of the same name in Africa, which was called Pentapolis. *Jerom q. supr.*

Thessalonica] A chief city of Macedonia: so called of *Philips* victory over the Thessalonians: to the Church hereof the Apostle wrote two Epistles.

V. 2. *as his manner was*] He was constant in preaching the truth of Christ, and the adversaries were constant in opposing it: by that which men use to do, you may know to which party they belong.

went in unto them] Into their synagogue: he was none of them who crept into houses, to lead captive silly women, 2 Tim. 3. 2. &c. truth seeks no corners, the good seed is sowed in the day time, but the tares while men slept, Mat. 10. 25. truth knoweth it self a stranger on earth; and that it easily findes enemies; the kinred, star, hope, favour and dignity thereof are in heaven: onely it rejoyceth in this one thing; as *Tertullian Apol. cap.* 1. faith, *ne ignota damneur, lest it be condemned unknown*: therefore *edito gaudet & aperto, it joyeth to be publickely seen*: *dum conventicula sibi diversa constituunt, veritatis caput, atque originem reliquerunt, Cyprian. de simpl. prælat. while men appoint them divers conventicles, they left the author and fountain of truth.*

out of the Scriptures] This sheweth whence all sound knowledge of God and religion must be drived: in things humane, human reasons have place; but in matters of religion, onely the word of God (without traditions of men) must determine so as that in that we must rest. Faith can be grounded on nothing but infallible truth; and that can be found onely in the word of God, in which there can be no falsehood, because God, the author thereof, 2 Tim. 3. 16. cannot lie, 1 Tit. 1. 2. Well said *Ambrose* in his answer to *Valentinian* the Emperour, *lib. 5. ep. 33. Cœli mysterium doceat me Deus ipse qui condidit, non homo qui seipsum ignoravit: Cui magis de Deo, quam Deo credam? let God his self teach me the mystery of heaven, who made heaven, not man who knoweth not himself; concerning God, whom shall I rather believe than God himself?*

V. 3. *opening and alledging*] That is, as the Syriac hath it, *expounding and shewing*: indeed παρατιθέμενος, importes a making things as manifest, as that which is set before our eyes. The sum of his sermon was, that Christ for our redemtion ought so to die, and rise again (Rom. 4. 25.) and that this Jesus (whom *Paul* preached) is indeed the Christ and long expected Messias.

V. 4. *consorted with Paul*] προσεκληρώθησαν, as it were chosen by lot, they joyned: it importeth a near and firme conjunction, the Syriac interpreteth it, *they adheared to Paul and Silas*: so that hence it appeareth that their reasoning in the Jews Synagogue was not without good effect: *some of the Jews believed*, and many of the *Grecians*, this word importeth not a cold assent to the truth which they heard, but also a serious affection to the same, and the Christian party that they might be further enformed and confirmed a wavering suspence, and lukewarme neutrality of professours, much disadvantageth the cause of religion.

devout Greeks] Chap. 11. 20.

V. 5. *which believed not*] See Chap. 14. 2. because they believed not the gospel, they envied the prosperity and propagation thereof; and were moved with zeal to defend the ceremonial rights, in which they had been brought up: the word ζῆλος here used, signifieth sometimes zeal to good, sometimes to evil, as here; so Acts 7. 9. that is, envy.

certain lewd fellowes] τῶν ἀγοραίων τινάς, &c. idle fellows, who having no employment at home, use to walk lazily up and down markets and publick places; the dregges of cities, mercenary, worthlesse burdens of the earth; commonly watching opportunities of moving sedition, in hope of finding some advantages in change.

the house of Jason] Who was Paul and Silas host, whom Paul mentioneth, Rom. 16. 21.

sought to bring them out] To bring out Paul and Silas, that they might stone them.

V. 6. *they drew Jason*] In an illegal and tumultuous way violently pulled him out of his house, as a delinquent; as if hospitality, and harbouring the servants of Christ had been a sinne.

and certain brethren] Some other believers. See verse 4. who it seemed had but newly embraced the Gospell among them.

these have turned the world upside down] Or, *who have stirred up the world to insurrection and sedition*: a grievous crime of Christians, had it been true; but being false, the greater was the accusers sinne, who charged them with such untruth: so odious is sinne, that the very wicked are ashamed of it, which is the reason why they commonly call others by names proper to themselves, that they may transmit unto, or charge their sins upon others. (See chap. 24. 5. Genes. 3. 12, 13. 1 Sam. 15. 15. 21. 1 Kings 18. 17.) they would, the guilt also, if they could; so in the Primitive Church, what ever calamity came upon the people, or common weal, it was presently imputed to the Christians.

are come hither also] Meaning, they are ill-affected to the state, and trouble this city as they have done others.

V. 7 *whom Jason hath received*] He hath harboured them: see on verse 6.

contrary to the decrees of Cæsar] An odious crime, but impudedently cast on Christians: *Paul* and *Silas* endeavoured to advance the spiritual kingdom of Christ, without any injury to the Roman Empire; which the Jews well knew, but cast this aspersion upon them, onely to render them odious to the people: therefore they pretended *Cæsars* right, that they might abuse the decrees of *Cæsar*, to the destruction of Gods servants: the ancient Christians were no disturbers of States: *rogamus Auguste, non pugnamus*, said *Ambrose lib. 5. epist. 33. ad Marcellin. we entreat, O Cæsar, we fight not*; therefore *Theodosius* had rather to binde men to him, *religione quam timore, with religion rather than fear*, *Ambros. de exit. Theodos. orat. the Christian* (said *Tertullian. ad Scap. cap.* 2.) *is no mans enemy, much lesse the Emperours, whom knowing to be appointed of God, he must needs, love, reverence, honour and wish safe*—therefore saith the same, *we honour the Emperour so far as it is lawful for us, and expedient for him, it honoreth him secundum—dy sub Deo minorem as a man next unto God—and lesse than God only,* they

they prayed for the Emperours---*long life, prosperous reign, valiant arms, faithful Senate, or counsel, good people, and a quiet world*: *ib. Apol. cap.* 30. yet these men could never be secure from calumny, as if they hadbeen enemies to peace.

V. 8. *They troubled the people*, &c.] This people not knowing the business, and hearing (something pretended against the Roman state (having to meddly (married under their power) were troubled, for fear they might again deal severely with them as disturbers of peace; and probably the Roman commanders there being, might also be troubled at the appearance, or fear of some insurrection.

V. 9. *When they had taken security of Jason*] λαβόντες τὸ ἱκανὸν, *Syr. and had taken sureties*: that is, bail, for their appearance. So *Budæus* interpreth it, *cum satis accepissent, ab Jasone, & ab aliis judicio sistendi sponsionis*, &c. here they being partly satisfied with their answer (as is most probable) and a legal security taken, they appease the people.

V. 10. *Berea*] Another City of *Macedonia*: hither they sent Paul and Silas, that they might keep them from the rage of the Jews, and reserve them to the greater good of the Church.

went into the synagogue] Here was his invincible love toward s the Jews: after so many violent outrages of theirs against his life, he ceaseth not to venture again for their salvation. See Rom. 9. 2, 3.

V. 11. *These were more noble*] That is, than the *Tessalonian Jews*, for this τῶν ὲν Θεσσαλονίκῃ, is *ellipticall*: *than these (Jews) in Tessalonica*: which their dayly searching of the Scriptures confirmes, the Jews had the writings of the Prophets, but rarely the Gentiles before their conversion: see verse 13.

they received the word] That is, the Gospel of Christ preached unto them, which they of *Thessalonica* rejected and persecuted, but these cheerfully and readily embraced: herein they were more excellent than others. See 1 Thes. 2. 13.

searched the scriptures dayly, &c.] For they testifie of Christ, John 5. 39 there Christ is learned; there shineth an heavenly light, which like that Eastern star, (Mat. 2. 2. &c.) leads the wise men to Christ: these *Bereans* diligence, is exemplary to us.

V. 12. *Therefore many of them believed*] By the testimony of Scriptures, and example of other believers, the Spirit of God working thereon.

V. 13 *When the Jews of Thessalonica*, &c.] These unbelievers being of restlesse and implacable malice, envied those who believed, therefore came they over to *Berea*; to hinder the preaching of the Gospel there, by stirring up new troubles. See 2 Thes. 1. 5. &c.

V. 14. *to go as it were to sea*] To take shipping as if he meant to go quite away out of those parts; which they did, that the Jews might give over their pursuit.

but Silas and Timotheus abode, &c.] They being not so much known nor maliced as Paul, stayed a little while, further to edifie the believers there.

V. 15. *to Athens*] A City and famous University of *Greece*: to did the providence of God bring to passe, that Satans malitious endeavours to suppresse the Gospel, caused it more to spread abroad; as here it did, at *Athens*, the *Greece of Greece*. See *Atlas. min G. Mercat. in Athaia.*

V. 16. *His spirit was stirred in him*] παρωξύνετο--was embittered in him. So chap. 15. 39. ἐγένετο δὲ παροξυσμὸς --- ὥστε παροξυνθῆναι, *Occumen. loc.*---was *stirred up*. So bitterneſſe of Spirit moved him, that he could not bear it, but brake out into reproof.

V. 17. *with the devout persons*] With the Proselytes. *Syr. with them that feared God*. See chap. 13. 43.

V. 18. *Epicureans*] A sect of Philosophers, as also were the *Stoicks*, of the errours of the *Epicureans*. See *Epiphan. hæres. 6. Gent. hæres. ord.* 8. of the *Stoicks*, see *Epiphan. hæres. 5. D. Laert. lib. 10. ib. lib. 7. zenon*,

V. 19. *Areopagus*] Or *Mars-hill*, it was the highest court in *Athens*, a court where the Judges called *Areopagites*, sate concerning the highest titles and causes, specially religion: hither they brought Paul as a violater of their religion, to be judged, as *Socrates* was, for that he denyed their Idols to be gods, and because he would, as they said, bring in ἑτερα καινὰ δαιμόνια, other new gods. *D. Laert. l. 2. Socrat.*

what this new doctrine, &c.] Thus godlesse men think of truth: whereas truth is more ancient than any errour: the gospel was in the old testament, as the wheat in the blade, in time, and by degrees ripening, and shewing it self. Heathenish superstitions are but imitations of Gods truth and holy worship, inventions of Satan to beguile ignorant soules with shewes of truth.

V. 20. *thou bringest certain strange things*, &c.] It is strange to them who were aliens from the covenant of God: this they would know, to satisfie their own curiosity.

V. 21 *either to tell or hear*] This is the fruit of idlenesse, and levity of unsgoverned minds. See 1 Tim. 5. 13. these two things go together: inquisitivenesse, and talkativenesse: the Grecian Historians shew the disposition of this people: the meanest mechanick among them, would be medling and discoursing of State-matters; insomuch as in that dangerous liberty of tongues, that republique (though the *Mistris* of knowledge to all *Greece*) could never be well or long setled, nor free from tumults, and dangerous concussions of state, so discomposing and disjoyning the members thereof, that they were long before they could grow together again, recover their ancient strength, or be free from some mischieuous gangrens, untill they lost themselves and all *Greece* with them: such popular liberty, being a dangerous sympton, of a disaffected Common-wealth, it were to be wished, that those, who sit at the helm, would seriously, and timely consider how this disease hath crept upon us, now some years together, least once ---flourishing *England* come to the like misery.

V. 22. *Mars-hill*] See verse 19.

and said, ye men of Athens] So was he ready to give account of the hope which was in him. See 1 Pet. 3. 15.

too superstitious] δεισιδαιμονεστέρους: the word is used sometimes in the good part; but here, and elsewhere, in the evil: so *Clem Alexandr. adm. ad Gent. &c.* δεισιδαιμονῶν, is *metuens numen*, or a superstitious man: one who by fear, is driven to believe a deity, or worshippeth for fear, as the superstitious usually do. *Lactantius* describeth such to be, *qui superstitem memoriam defunctorum colunt*, &c. who worship the images of their *Ancestors*, as their *penates*, and houshold gods: they who devised to themselves new rites of adoring the dead (in stead of God) whom they imagined to be received into heaven and Deified, *lib. 4. cap.* 28. and also they who worshipped many, or any false God, he had excellently well said before. *l. 2. c.* 18. that such had not the reason of men left in them; and that there is no doubt, but that *Religio nulla est, ubicunque simulachrum est, there is no religion, where there is an image.*

V. 23. *your devotions*] σεβάσματα; *your adorations* (of σεβάζομαι, to adore with religious worship. *Budæus*) or the gods which ye worship: the Syriac give it בית דחלתכון *beth dachalotheun*: *the house of your religions*; your idol temple.

TO THE UNKNOWN GOD] Syriac לאלהא נגיהא *dalaho genzo*; of or to *the hidden God*: he dwelleth in the thick darknesse, 1 Kings 8. 12. Hebrew נגן *ganaz*, is *texit, velavit*, &c. the same which ἀπορρήτῳ with the Greeks: God is indeed, as *Lactantius* saith, *lib. 1. cap.* 8. *inexcogitabilis, ineffabilis, & nulli alio satis notus quam sibi; incomprehensible, ineffable, not very much known to any but himself*: Some heathen authours mention this altar, as *Pausanias Attic. Latra. in Epimenid, Lucian. Philopatride*: but something differing, in their relation of the inscription, and occasion of the same: *Oecumenius* saith, that the whole inscription was, Θεοῖς Ἀσίας, καὶ Εὐρώπης, καὶ Λιβύης, Θεῷ ἀγνώστῳ καὶ ξένῳ, to the *gods* of Asia, Europe *and* Lybia, *to the unknown and strange God*: hereby Paul taketh occasion to bring them to the true God, whom yet they knew not.

V. 24. *God that made the world*] Chap. 7. 48. The Apostle here teacheth them, who that God was, whom they worshipped under the notion of ΑΓΝΩΣΤΟΝ; whom he describes by his effects, and works of creation, and preservation of of the world, concerning the incomprehensible essence of God, though before an auditory of Philosophers, he said nothing, only by his work of creation and providence, he sheweth which is indeed the true and onely God: in these words he refuteth the foolish tenet of *Epicures* affirming the world to be eternal. See in verse 26.

V. 25. *with mens hands*] His worship consisteth not in things external, humane traditions, or the works of mens hands, idols, images, &c. but in spirit and truth (See John 4. 24.) according to the holy prescript of his own word: he is independently and self-blessed, wanting nothing of ours (Psalm 50. 8.) he gives all creatures what they have and are: when he blesseth us with ability to give (which is acceptable service to him. Phil. 4. 18. Hebr. 13. 16.) and rewardeth that which we do herein, in faith and obedience to him, he onely crowneth his own graces in us: but here he intendeth not these things, but external ceremonies &c.

V. 26. *hath made of one blood*] Of one *Adam*: herein he admonisheth the Athenians to consider the end for which God gave them life and being: it is a brutish *supor*, not to minde why God made us reasonable creatures.

determined the time before] Job 7. 1. & 14. 5, 6. For the birth and life of every man, as also the places of their habitations: this he saith to confute the *Epicures*, who denyed Gods providence, dreaming that all things were made by a fortuitous concourse of their imaginary *Atomi*: (*Clem. Alexandrinus from. lib.* 1. *Greg. Nazianzen orat.* 33. *fine. Epiphanius hæres.* 6. *Athanas. de incarn. verb. Augustin de C. D. lib.* 6. *cap.* 5. &c.) God in his eternal counsel ordained all these things, and changes which we see in their appointed times: he divideth the earth to the sons of men, and his providence governeth all things, which his wisdom not onely foresaw, but disposed of. See Psal. 115 3.

V. 27. *that they should seek the Lord*] It is not as *Anaxagoras* said, man was born to see the sun and the heavens (*Lactant. l.* 3. *c.* 9.) but to seek, know, and serve the Lord their Maker: he not onely

onely gave us life, but also means by which we may come to know him, in the great volume of nature, and the book of grace, the holy Scripture.

if happily they might feel after him] ψηλαφήσειαν αὐτὸν *might feel* and finde, he intimates that God, though he be incorporeal, yet in his works which are corporeal and obvious to sense, so complicit with their infirmity, as that he seeteth himself before them (as *Oecumenius* saith) ὥσπερ ἐν εἰς μέσον τι ψηλαφώμενον) as it were something *palpable*: the Syriack hath it, *that they might finde him by his creatures*: in them indeed, that which may be known of him, as his wisdome, power, and goodnesse, may and do evidently appear, Romans 1: 20.

not farre from every one of us] We are not to seek the knowledge of God in things farre remote from us; we need not go out of our selves to finde him; he filleth all things. Jer. 23. 24. indeed the carnal eye cannot see him, nor the ear heare him: *lo he goeth by me, and I see him not*. Job 9. 11. yet the effects of his present goodnesse, are obvious to every sense. See *Augustin. Paulina. ep.* 112. *cap.* 11.

V. 28. *in him we live*, &c.] That is, by his power, by which he continually preserveth the creature in his being. Col 1. 17. Hebr. 1. 3.

your own Poets have said] As *Aratus* a Greek; this he citeth, not to derive any proof from his authority, who was an heathen, and alien, but to shame the *Athenians*, with whom he had now to do. See also 1 Cor. 15. 33. Tit. 1. 12.

V. 29. *we ought not to think*] Esa. 40. 18. from *Aratus* testimony he inferreth, that the worship of Idols is impious vanity; how foolish and irrational is it for man, the image of God, to adore the image and work of man? and what madnesse is it for a man to think that any can make the image of an infinite, incomprehensible God, when he well knows that the most curious artificer can neither draw the picture of a soule, nor carve it's image.

V. 30. *times of this ignorance*] Chap. 14. 16.

God winked at] ὑπεριδὼν ὁ Θεός, may here signifie the same which ἀμελήσας Hebr. 8. 9. not to regard, or to contemn, contrary to ἐπιβλέπειν. Luke 1. 48. God did not manifest himself unto them, as unto the Jewes. Psal. 147. 19, 20. and this sheweth Gods patience, in that he did not presently destroy them, not their impunity for the life to come: herein he prepossesseth an objection which they might possibly have made: if the religion which we professe, be false and erroneous; why did God suffer the world so long to err: he saith God bare with that in his long-suffering; but now he requireth you to repent: be not you so curious to examine what became of others before you, as careful for your own salvation; the onely means whereto, is now presented you: that was a severe judgement, when God gave you up to your own lusts; and blindnesse of mind (as Rom. 1. 24. Heb. 8. 9.) this is a gracious mercy which he offereth you in the Gospel and covenant of grace.

but now he commandeth all men] Now he causeth the Gospel to be preached to all nations, to draw them from their horrible sinstand now if they refuse to do the known will of their Master, they must expect more severe judgements.

V. 31. *righteousnesse*] ἐν δικαιοσύνῃ in justice and equity: as 2 Cor. 5. 10. he mentioneth the judgement to come, to terrifie the *Epicures*, that they might no longer beguile their own souls, in hope of future impunity. See Psal. 96. 13. & 9. 8, 9

by that man whom he hath ordained] Rom. 2. 16. Christ Jesus: possibly *Paul* nameth his humanity, in respect of the Gentiles ignorance of the mystery of the blessed Trinity, and Christs incarnation: and lest they should so mistake that sacred mystery, as thereby to confirme their opinion concerning plurality of gods.

given assurance] Or *offered faith*; the meaning is, that God confirmed and declared, as it were by a most evident testimony, that Christ should judge the world, in raising him from the dead; wherein he was with power, declared to be the Son of God. Rom. 1. 4.

V. 32. *Some mocked*] Some were like stony ground, some like thorny, and some like the good. Matth. 13. they who tasted the truth and mercy of God therein, desired to hear more. See Chap. 13. 42.

V. 33. *So Paul departed*] He dismissed his auditors, having performed his part in sowing the seed of the Gospel among them.

V. 34. *certain men clave unto him*] To wit, those whose hearts God had opened, so that the word might be a favour of life unto them.

Dionysius the Areopagite] A Senatour or Judge in that court of *Mars-hill* in Athens, whom *Luke* names, because he was no vulgar auditor, but an eminent man, and of great authority with the Athenians.

Damaris] It seemeth that she was some honourable woman. See verse 11.

CHAP. XVIII.

Verse 1. *Corinth*] A chief city of Achaia, situate between the Egean and Ionian seas.

V. 2. *Aquila*] A Jew converted to the faith of Christ. See Rom. 16. 3.

Pontus] A Province in Asia.

Claudius] The Emperour of Rome.

V. 3. *and wrought*] This he did in respect of the present necessity, that he might not disadvantage the Gospel by being burdensome to any. Chap. 20. 34. 2 Thes. 3. 8.

tent-makers] Their trade was to make tents of skins, then much in use in those hot countries

V. 4 *a Greek*.] See chap. 11. 20.

V. 6. *when Silas and Timotheus were come*] See chap. 16. 1. &c. and 17. 15. we here read the proceeding of *Paul* in preaching the Gospel at *Corinth*, accommodating his doctrine to their capacity, of which he seemeth to speak, 1 Cor. 3. 1, 2. but after the coming of *Silas* and *Timotheus* from *Macedon* unto him, as he had ordered, chap. 17. 15. he began to be fervent in the cause of Christ, declaring him to be τὸν Χριστὸν Ἰησοῦν, that Christ Jesus, promised by the Prophets,

was pressed in spirit] He had an extraordinary and vehement motion of the spirit, by a divine inspiration, to testifie to the Jewes, that Jesus was that Christ, the Messias, whom they so long expected.

V. 6. *he shook his raiment*] Mat. 10. 14. and chap. 13. 51.

your blood be upon your own heads] This is an Hebrew manner of speaking. So Josh. 2. 19. דמו בראשו *damo beroshu Gre.* ἔνοχος ἔσται τῷ θανάτῳ; *he shall be guilty to himself*: that is, of his own destruction. So 1 Sam. 1. 16. *thy blood shall be upon thine own head*. So the Jemes cried, Mat. 27. 25. *his blood be upon our heads, &c.* that is, the guilt and punishment thereof; this *phrase* seemeth taken from the Jewes custome of laying their hands on the head of the guilty persons by which they intimated, that the witnesses laid that crime, concerning which they testified, on the head, or to the charge of the person accused, and so devoted him to punishment; as their sacrifices were destinated to death, by the laying the sacrificers hand on the head of the beast to be offered: See Levit. 1. 4. & 3. 2. Exod. 29. 10. So that blood is said to be laid on the head, when one is guilty of the sin which deserveth death: the sense of *Pauls* speech is, be you, or you are guilty of your own destructions.

I am clean, &c.] καθαρὸς ἐγὼ that is, ἀθῶος, innocent guiltlesse; or ἀναίτιος; unblameable, not in the fault: ἐκ κοινωνῶ τῶν κακῶν: *I have no share in this evill*: it is none of my fault, if ye perish.

henceforth I will go unto the Gentiles] This he said, that emulation of the Gentiles might incite them to believe: but their obstinacy made an evill use of every thing, and so rendred them incurable. chap. 13. 46,

V. 7. *named Justus*] This was a Proselyte: the Syryack calleth him טיטוס *Titus*; whether *Justus* were here a surname; as, chap. 1. 23. and Col. 4. 11. it is uncertain, the vulgar readeth *Titi Justi*.

one that feared God] So chap. 10. 2. *Cornelius* was said to be a devout man, and one that *feared* God: a religious and good man.

V. 8. *and Crispus a chief ruler*] See 1 Cor. 1. 14. ἀρχισυνάγωγος *a chief*, or *one of the chief rulers of the synagogue*, for verse 17. *Sosthenes* is mentioned (as his colleague, or one in the same office) *a chief ruler of the synagogue*. See on Mark 5. 22. Mat 9. 18. and on Luke 13. 14.

V. 9. *be not afraid, but speak*, &c.] Be not afraid to speak boldly: because the ingraticuse and perversenesse of hearers, often discouragedh Ministers, thus God animateth them to their duty. See Isai. 58. 1. Jer. 1. 17, 18, 19. Ezek. 3. 4, 5, 8, 9, 11. we may not, for fear of the invincible malice of some, neglect the salvation of others. See chap. 20. 27.

V. 10. *for I am with thee*] I will take thy part and assist thee. See Mat. 28. Rom. 8. 31. however God often permitteth his Ministers to the violence of enemies, yet he is with them in life and death; yea, then most, when they are most destitute of mans assistance. See 2 Tim. 4. 16, 17, 18. but here God promised a more evident and peculiar protection to *Paul*, by making void all the mischievous endeavours of the adversaries.

I have much people in this city] This is a second argument, whereby he encouraged *Paul* to speak confidently: there were many in Corinth whom God had ordained to salvation, so that his labour should be blessed with happy successe: here is an argument of industry and patience to Ministers: God hath his Elect, whom in his appointed time he will effectually call to Christ by the word preached, though he suffer them for a season to lie like the pure wheat among the perishing chaffe.

V. 11. *continued there*] ἐκάθισεν *he sate there*, that is, at Corinth. So the Syriack giveth it ית which signifieth, he sate, remained, or dwelt of the Hebrew ישב often used to the same purpose.

a year and six months] So full of labour and difficulty was the planting of Churches, that *Paul*, so extraordinarily gifted, was so long in this one, yet had he assistants. See 1 Cor. 2. 3. 1 Cor. 3. 10.

V. 12. *Gallio was Deputy*] Affliction commonly followeth preaching of the Gospel: malice is restlesse as the devil, whose influence it is: the Jewes, as it seems by the change of their Deputy, were an inmated to attempt against *Paul*; hoping that a new Judge would favour them against the Christians.

of Achaia] *Gallio* is called *proconsul*, or Deputy *Consul of Acaia*, that is of all Greece, of which *Achaia* was but a part: *Achaia*, *Strabo* interpreteth Ἀχαΐα, ἡ ἄνω: *Achaia*, that is *Greece*: So *Suidas* interpreteth Ἀχαΐα, ἡ ἄνω: *Achaia*, that is *Greece*: So the Romans (saith he) seem to call *Achaia*, *Greece*; transferring the name of the then chief and ruling part thereof, to the whole conquered nation: so say it was because they subdued the rest of the Grecians through the ayd of the Achaians *Pausanias*; *&c.* Sure it is that Greece was made a *Consularis Province*: some write that *Gallio* obtained this Deputyship of *Claudius* the Roman Emperour, by the favour of *Nero*, *Claudius* adopted son.

with one accord] So unanimous, and industrious are the wicked to do mischief: it is a wretched shame for Christians to divide, when Satans kingdome can be of one consent.

V. 13. *contrary to the law*] They mean the law of *Moses*; according to which the Romans had permitted them to live: this they said, not being able to look to the end of the Law Christ Jesus, 2 Cor. 3. 13. Now however the Romans favoured neither the religion of Jewes nor Christians, yet for as much as innovations in religion, are often the causes of dangerous confusions of States, all such changes were suspected, and odious to the Romans, so that they made severe decrees against the authours thereof.

V. 14. *if it were a matter of wrong*] Between party and party: it is as if he said; I will meddle onely with civill government, and not with your religion.

V. 15. *and names*] The profane man thought the Jews worshipped one name, and the Christians another, as the hathens, who upon the matter, adored bare names, and fancies of men.

V. 16. *drave them from the judgement seat*] He *superseded* the cause, and therefore would not have them stay there longer to trouble the court, with controversies (as he thought) unnecessary.

V. 17. *the Greeks*] The Grecians which were not converted: the Syriack readeth it, *the profane*.

none of those things] Neither for that which concerned religion, to defend Gods servants: nor for the States interest, to maintain peace, and defend the oppressed.

V. 18. *having shorn*] As Nazarites did at the end of their vow, Numb. 6. 18. the meaning is, that *Paul* shore his head. (See chap. 21. 24.) not as some others think, that this is to be understood of *Aquila* and *Priscilla*.

in Cenchrea] A port of the Corinthians.

V. 19. *came to Ephesus*] A city of Ionia, and Metropolis or chief city of Asia the lesse.

left them there.] That is, he left *Aquila* and *Priscilla* at Ephesus.

reasoned with the Jewes] So zealous was he still for their salvation, so often did he expose his life for them.

V. 20. *he consented not*] Not that he was not willing to spend his time, and do his uttermost endeavour for their salvation who were willing to hear; for he ventured often to preach to the obstinate, and he promised to come again unto them; but it seemeth some secret instinct of Gods spirit now led him to Jerusalem.

V. 21. *keep this feast*] Not that he now observed dayes, or the antiquated ceremonies of the law (See Gal. 4. 10.) but because he might in that solemnity, and concourse of people, more advance the Gospel.

if God will] 1 Cor. 4. 19. Jam 4. 15.

V. 22. *Cesarea*] Called *Cesarea Stratonis* a port by which they went to Jerusalem; some say built by *Herod*.

V. 23. *Galatia*, and *Phrygia*] Chap. 16. 6. Galatia, or Gallo-graecia; so named of the *Galli, qui Graeis, mixti, vlim loca ea coluere. Atlas min. Amster. 1634. pag. 600. cap. 20.*) *The Gaules and French, who mixed with Grecians anciently inhabited those places.*

V. 24. *a certain Jew*] 1 Cor. 1. 12.

named Apollos] See 1 Cor. 3. 6. and 1 Cor. 4 6. he was born at Alexandria, a city in Egypt.

an eloquent man] Though the Kingdom of God be not in word, but in power. 1 Cor 4. 20. nor eloquence of speech, or the enticing words of mans wisdom, but in the evidence of the spirit. 1 Cor. 2. 1. 4. yet is eloquence used, to the setting forth of the truth of God, and edification of his Church, as an *Egyptian jewel* to adorne the tabernacle, and here commended in *Apollos*, by the holy Ghost, whose gift it is; *Lactantius* noted well that the Phylosophers, Orators, and Poets, were therefore very pernicious, in that they easily insinuated incautious minds: *suavitate sermonis, with sweetnesse of speech*; therefore his advice is, even in delivering the truth of Christ, to sweeten the speech for the winning of them to Christ, who will neither hear nor read any thing, *nisi expolitum, ac disertum, except it be polished, and eloquent*; and where *nemo rem veritate ponderat, sed ornatu, lib. 5. cap. 1. no man valueth the matter by the truth, but politie and trimme thereof.*

mighty in the Scriptures,] Much versed and learned in them, which enabled him to convince the adversaries. Tosta 1. 9. Syriack, *argutus erat in Scripturis*: this is added that none might think it to be the vain and frothy eloquence of profane men: it was a divine and powerfull eloquence.

V. 25. *instructed in the way of the Lord*] κατηχημένος, instructed *viva voce*, The Syriack hath it, *suavitate docuerat*, *he was taught*. Some interpret, he was *initiated*, *&c.* See Luke 1. 4. the word signifieth one that is entred into religion, or catechized, as those who were taught the rudiments and principles thereof.

fervent in spirit] Zealous to teach and to winne men to Christ: See Rom. 12. 11. 1 Kings 19. 14. Zeale is the life of religion, without which it is inactive (See Rev. 3. 15, 16.) but it must be zeale with the true knowledge of God. See Rom. 10. 2. 2. Acts 21, 20. and 22. 3, Tit. 2. 14. Rev. 3. 19.

taught diligently] His zeale and diligence is here commendable, though he had not yet much knowledge of the doctrine of the Gospel, as appeareth by the next clause: however, he well used his talent, being faithful in a little.

the baptisme of John] That is the doctrine of *John*, which we may not understand as if John were the authour thereof, or as it were different from the doctrine of Christ and his Apostles (for he preached repentance, and faith in Christ for remission of sinnes, and salvation, which they also preached) but because John was between the Prophets and Christ, whose way he was to prepare; the mysteries of salvation were not so clearly manifested; as afterward by Christ himself and his Apostles: John taught the rudiments, as his hearers were capable, but the Apostles themselves could not understand some things often taught by Christ, untill they received, the holy Ghost, to lead them into all truth: therefore though *Apollos* were instructed in the way of the Lord, having learned that Christ was the only redeemer of man, yet he was yet ignorant of many things appertaining to the manner of our redemption, and the kingdom of Christ, which he afterward more fully learned and happily taught.

V. 26. *they took him unto them and expounded*] If *Priscilla*, the woman here mentioned, contributed ought to this work, it was where her husband, *Apollos*, and her selfe were private: such instruction *Paul* commendeth in *Timothies* grandmother *Lois*, and his mother *Eunice*, of whom (most likely) he had learned the holy Scriptures. (See 2 Tim. 1. 5. and 3. 15.) though otherwise in the Church, (or other place made publick by the company) he suffered not a woman to teach, but to be in silence. See 1 Tim. 2. 11, 12. possibly the man and wife hearing *Apollos*, both joyned in the invitation of him unto them, but that *Aquila* performed the part of interpretation, and instruction in the way of God, though it be attributed to both, because both equally affected it; there is no patronage here for that late revived practice of the old exploded heresie of the *Pepulians*, or *Quintilians*, who as *Augustine Tom. 6. de haeref.* saith *mulieres sacerdotio honorant*, they honour women with Priest-hood. We may more safely say that the most excellent of meer men know not all; and that those who are inferiour in gifts may adde something to them.

the way of God] The doctrine of the Gospel.

V. 27. *to passe to Achaia*] See verse 12. why he would go thither is not here expressed, but certainly it was to advance the Gospel there.

the brethren wrote] Letters of recommendation for him who was not much know to the Churches.

helped them much] Confirming them who believed, and refuting the adversaries through the grace of God thereto enabling him.

V. 28. *That Jesus was Christ*] The Jews had no controversie with Christians concerning a Christ to come; the whole dispute was, whether Jesus the Sonne of Mary were he; this now *Apollos* proved by Scriptures accommodated to him: and thus *Apollos* watered, 2 *Cor.* 3. 6. herein the Scripture is sufficient to accomplish and make the man of God absolute, 2 *Tim.* 3. 16. we cannot learned Christ in any humane traditions, or inventions of men: the sun can be discerned by no light but his own, because that excells all other worldly lights: neither can Christ the sun of righteousnesse be known by any, but his own light, which shineth in the Scriptures: these restlesse of him, and discover him unto us, Iohn 5. 39.

CHAP.

CHAP. XIX.

Verse 1. *Through the upper coasts*] In the upper parts of *Asia*, are *Phrygia*, *Galatia*, *Lydia*, *Livonia*, *Ionia*, in which was *Ephesus*.

V. 2. *have ye received*, *&c.*] They are demanded concerning the visible gifts of the Holy Ghost, as speaking tongues, healing, &c. Which then flourished in the Church, though they were not then common to all that believed, and were baptized, as in this their answer may appear.

whether there be any Holy Ghost] Or *whether the Holy Ghost be* (as John 7. 39.) they meant whether there be any such gifts of the holy Ghost, given to any: they answered according to *Pauls* question; which being concerning the gifts and graces (not the infinite and eternal essence of the deity) they reply according to the same. (See chap. 8. 16.) for it were very absurd to say that they had not heard of the holy Ghost being baptized of Johns Disciples, John seeing him descending on Christ in his Baptisme, in a visible form. Mat. 3. 3. John 1. concerning this, neither did the Apostle ask, nor they answer, but concerning those gifts which then flourished in the Church, of which they said, they had not heard.

V. 3. *unto what then were ye baptized?*] That is, what religion, what doctrine professed you, in your baptisme? or the question was not here, of baptizing, but *de primordiis* concerning their beginning, and constitution of the Church of *Ephesus*, where appeared not yet any publick form of a Church in discipline and other Ecclesiastical rites, and conventions: so that he enquireth, how they were grounded, whether by imposition of hands, or the gifts of the holy Ghost, whereby it might appear, that they were divinely called, as the gifts of tongues, prophesie; &c.

unto Johns Baptisme] That is, we professed the same doctrine, which John Baptist taught: and we received baptisme, as a seal of our professing the same, and of our dedication unto Christ.

V. 4. *John verily baptized*] Mat 3. 11. as if he said, the ministery of John was not to gather disciples to himself, but that he might prepare and remit them to Christ, that they might in him only, expect and obtain remission of sins and salvation.

that is, on Christ Jesus] *Theophylaft* on Luke 24. expresseth that well; as not excluding the other persons of the holy Trinity, but in contradistinction to the Jewish baptizings or washings; that was faith he ὑπερασπιστὴς τῶν Ἰουδαϊκῶν, spiritual, not Judaicall. See on chap. 2. 38. and on 18. 48.

V. 5. *When they heard this*] That is, when they heard the doctrine of John, they were baptized by some of Johns disciples who had so preached unto them the doctrine of repentance, and salvation by Christ: not that *Paul* did rebaptize them; for otherwise it would follow, that Christ whom John baptized, and we, are not baptized with the same Baptisme: whereas he bare the same circumcision with the Jewes, and the same baptisme with us Gentiles. that he might declare himselfe the Saviour of both. So that these words (*when they heard this*) relate not unto the words of *Paul*, but unto their hearing of Johns doctrine: and therefore *Paul* is not said to have baptized them, but to have laid his hands on them: that is a posture and action of confirmation, not initiation, and baptizing, verse 6. against rebaptizing them who were baptized by hereticks (except of those who raised the foundation of faith, and used not the Catholick form of baptisme) See the Council of *Carthage*, 1 *Anno* 258. and the other Councells concerning the same. *Severin. Bin. To. 1. Concil. fol. 175, cap. 1. &c. Paris. 1636. ib. To 5. 482. cap. A. B. ibid. 455. cap. 2. E. ibid. T. 1. 99. cap. 1. A. B. & 158. 2. E. ibid. To. 9 368. 1. cap. & Bart. Carranza summ. Concil. Rothomag. 1633. pag. 673. Augustin. To. 4. expos. ep. ad Rom. inchat. prope. fin ibid. To. 3. de fide ad Petr. (si sit ejus liber) ibid. de bibol. Domini in Matth. serm. 11. Epiphan. exposit. fidei. Cathol. 13. Justin. Martyr. Quaest. & resp. ad Orthod. quaest. 14. Chrysostomi* words on Hebr. 6 6. are remarkable: when he had said τὸ δεύτερον σταυρὸν ἀνα, &c. Baptisme is the cross, in which our old man is Crucified with Christ; being made conformable to his death, &c. ὁ τοῖνυν δυσώνυμος αἱρετικὸς ἀνασταυροῖ αὐτὸν σαυτῷ, therefore here that rebaptizeth himself, crucifieth him (the Lord of life) again. *Auxentius* the heretick rebaptized. *Ambrose* said, he (therein) despised the Counsell of God. *epist. 32. fin.* Baptisme is a new birth of the whole man: as we can be born but once in the flesh, so can we be born but once in the Spirit: therefore as there was but one circumcision (which signified the same) so ought there to be but one baptisme.

V. 6. *Layd his hands upon them*] Chap. 6. 6. & 8. 17. he layd his hands upon them for confirmation, we read not that he rebaptized them.

they spake with tongues] Chap. 2. 4. & 10. 46. That, is, they spake divers languages, which before they knew not.

and prophesied) By a divine and evident inspiration, they preached and expounded the word of God as able Ministers of Christ. See 1 Cor. 11. 4. & 14. 1.

V. 8. *the kingdom of God*] See on chap. 1. 3. and on 20. 25. that is, concerning the mysteries of salvation comprehended in the Gospel; the Jews dreamed of a political kingdom of the Messias, which they supposed should be in ceremoniall rites, but *Paul* declared that it should be a spiritual kingdom; as Rom. 14. 17.

V. 9. *and spake evill of that way*] As chap. 18. 26. of that doctrine of the Gospel.

and separated the Disciples] This warranteth not separation from a true Church, or for any defects therein lesse than fundamentall; it is true that when the nations are drunken with the cups of *Babylonish* fornication, then the Lord calleth from heaven, *come out of her my people*, &c. (Revel. 17. 2. and 18. 4. See Ephes. 5. 7, 11, 2 Thes 3. 14. 2 Cor. 6. 14, 15. Tit. 3. 10.) and that in cale of leandal, we must not company with the incorrigible wicked: but here we see, though *Paul* withdrew the weak Disciples from the blasphemers of Christianity and the Gospel, yet he made no schismes nor yet deserted the cause, for which he daily disputed with the adversaries.

one Tyrannus] This seemeth to have been some Phylosopher, or publick professeur of Rhetorick, converted by *Paul*: *Syr. in the schoole of a certain man whose name was Tyrannus.*

V. 10. *by the space of two yeares*] This commendeth *Pauls* great diligence for the planting of the Gospel.

so that all they which dwelt in Asia, &c.] This was that admirable door, which *Paul* said was opened unto him, 1 Cor. 16. 9, not that all the people, but that all the Christians of *Asia* heard him, the sweet savour and report of the Gospel spreading it self abroad (like that odour of the precious oyntment, which filled the house. John 12. 3.) into all parts round about.

V. 11. *speciall miracles*] Great miracles, whereby he confirmed the authority of *Pauls* Apostleship, and ministery.

V. 12. *handkerchiefs*] This maketh nothing for the superstitious use of reliques: Gods providence did this that by such cures, he might prepare the absent, and those who had never seen the face of *Paul*, to a reverend esteem, and opinion of the Gospel and truth of Christ, in whose name they were so cured, and also, that in these meanes, so slender and improbable of themselves, the power of Jesus healing them might the more clearly appear.

and the diseases departed from them] As Mat. 8. 15. Luke 4. 39. John 4 52. the diseases left them, that is, they were freed from their diseases, and the unclean Spirits departed from them, being forced so to do by the power of Christ.

V. 13. *Exorcists*] *Syr. Jewes who wandred about, and adjured devils or conjured devils*: these possibly, out of a foolish and impious emulation of the Apostles casting out devils, practiced such things, intending if they could have effected anything herein, to have made men believe, that the like miracles done by the Apostles, were but *magical exorcismes*, concerning *exorcists*, and *exorcismes*, yet in use in the *Church of Rome*, see *Durand. rational. To 1. lib. 2. cap. 6. ib. lib. 6. c. 63. n. 8.* and the *Ritual Roman* Paul 5. *jussu edit. de sacr. bapt.* where they use these words, *exorcizo te immunde Spiritus, in nomine Patris +, & Filii +, & Spiritus Sancti + ut excas & recedas ab hoc famulo Dei, &c.* So *ibid. de benedictionibus ------ exorcizo te creatura salis per Deum + vivum, &c. exorcizo te creatura aqua, &c.* And *Benedict. esculent. exorcizo te creatura olei, &c.* See *ib. de exorcizand. obses. à dem.* Concerning the *Jewish Exorcists*, *Josephus* writeth some fabulous things, *Antiq. lib. 8. cap. 2.* The gift of casting out devils continued long in the primitive Church, *Justin. Martyr. dial. cum Try. Iud.*

V. 14. *Seven Sons of one Sheva*] He mentioneth these for the greater evidence of the history. these were eminent persons (sons of one of the chief Priests) who with false miracles, and abuse of the sacred name of Christ to their own secular gaines, endeavoured to confirm their impious superstitions, and to render the doctrine of the Gospel suspected.

V. 15. *But who are ye?*] What are you that I should obey you? God commanded me, Jesus (whom *Paul* preacheth) commandeth me; but do not I know that you have no such commission? no power to cast me out?

V. 16. *leaps on them*] The possessed man fell violently upon them, and by the force of the evill spirit in him, mastered them, tearing their cloaths, and wounding them: sometimes the devill willingly co-operateth with the conjurers, and witches, suffering himself to be commanded, and possibly, driven out also (probably the *Hebrews* might consider this in their calling a witch, *the mistris of a devill*, So 1 Sam. 28. 7. they call the witch of *Endor* בעלת אוב *behalath ob, dominam Pythonis*, a *Pythonisse*, one having a familiar spirit. *Chalde, one who can draw out a devill*; this he doth where he can entice men or women to confederate with him for mischief, and hold them, and others by them, in superstition: but here he had some other end, and

God would thus defeat their mischievous practises: making all serve to the further advancement of the Gospel which *Paul* preached.

V. 17 *fear fell on them all*] Herein appeareth the fruit of this divine revenge on them who impiously prophaned the holy name of Jesus: first that by their example, others feared to contemn that doctrine, the patronage whereof God so severely undertook: secondly in that all turned to the magnifying the sacred name of Jesus, the rumour of this accident making all afraid, not onely to blaspheme it as some of the Jewes did, but even to take it in their prophane mouthes, to abuse, as these Sonnes of *Sceva* did.

V. 18. *and confessed*] Terrified with this judgement on others, the remorse of their own consciences, and desiring some remedy, and comfort, they publickly confessed their errours, and detested those their sins. See Mat.3.6.

V. 19. *Curious arts*] That is *Magick*, as the *Syriack* expressed it divinations by judicial astrology, &c.

fifty thousand pieces of silver] Or, fifty thousand pence, which the word also sign fieth: what this cometh to of our *Sterling* money is not agreed on by the writers, but the least estimate, bringeth it about eight hundred pounds.

V. 20. *So mightily grew*, &c.] See chap. 12. 24. καὶ κράτει, *vehemently* with great power, as the Syriack hath it, intimating a powerful course of the word, casting down the kingdom of sin and Satan: so doth κράτος signifie victory also: the summe is, that these superstitious and impious things being taken away, the word of God so much prevailed in the affections and lives of men to faith and obedience, that many were daily added to the Church of Christ.

V. 21. *purposed in the Spirit*] That is, by the motion of the Holy Ghost: therefore he yeilded not to his friends importunity, chap. 20. 22. 22.

Macedonia] chap. 16. 9.

Achaia] Chap. 18. 12. Here it is taken for that territory of *Greece*, which bare that name, and not as, chap. 18. 12. for all *Greece*.

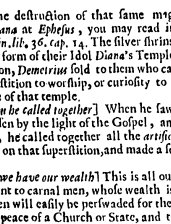
V. 22. *Timotheus and Erastus*] See Rom 16. 23. 2 Tim. 4. 20. to prepare and expedite those things which concerned the confirmation of those Churches, so that he might in his passage make the more haste to Jerusalem.

In Asia for a season] That is, in *Ephesus*, which is in *Asia*.

V. 23. *the same time*] When *Paul* was preparing to go from *Ephesus*, and thought all things well composed, upon a sodain Satan raised an unexpected storm.

about that way] *About the way of God. Syr.* That is, concerning the Gospel, and truth of God which *Paul* preached.

V. 24. *Silver shrines*] ναοὺς ἀργυροῦς. *Silver temples*, as the *Syriack* interpreteth, which were made in some such like form,



Concerning the destruction of that same magnificent Idoll Temple of *Diana* at *Ephesus*, you read in the story of *Erostratus. Plin.lib.36. cap.* 14. The silver shrines, or medals of silver with the form of their Idol *Diana*'s Temple, impressed or wrought thereon, *Demetrius* sold to them who came to *Ephesus* either of superstition to worship, or curiosity to see the magnificent structure of that temple.

V. 25. *Whom he called together*] When he saw the esteem of this temple lessen by the light of the Gospel, and so his trade growing dead, he called together all the *artificers*, whose living depended on that superstition, and made a seditious speech to them.

by this craft we have our wealth] This is all our trade: a dangerous argument to carnal men, whose wealth is the God they adore: such men will easily be perswaded for their private ends, to trouble the peace of a Church or State, and to defend their gains though never so impious with tumult and blood.

V. 26. *this Paul hath perswaded*, &c.] He truly confesseth the state of the cause: *Paul* had shewed them that they were no Gods which are made with hands; yet *Demetrius* wickedly endeavoureth to suppresse that truth: this blindnesse putteth him and his fellows precipitately on to violent tumults.

V. 27. *not onely our craft*] This our manufacture our making medals, is in danger to be reproved as impious and unprofitable.

But also the temple] It is a rare impiety of the vulgar which borroweth no pretence from religion to countenance it self withall: and medling with Religion without some private interests, is as rare in carnal men, if *Pauls* preaching had nothing hindered *Demetrius* and his fellows profits, he would hardly have stirred out of dores about it.

whom all Asia and the world worshippeth] To the argument of profit, and pretended Religion, he added another reason, from the magnificence of the Temple, and greatnesse of their Idol *Diana*; now he inforces another leading motive, from universality, and consent of worshippers.

V. 28. *They were full of wrath*] This argument of profit, worketh strongly on worldly mens affections: therefore now guided by passion and hearing the cause of the impaire and decay of their trade; they never examine the truth and effects of the Gospel, but put it to popularity, and tumultuous out-cries.

great is Diana of the Ephesians] They feigned *Diana* to be *Jupiters* daughter, and their *tutelary goddesse*, in this fantasticke opinion, they cry up her imaginary greatnesse, and their supposed interest, and thereby unanimously and publickly profess themselves defenders of that their superstition, with their uttermost power.

V. 29. *the whole city was filled*] Such unconsiderable sparks fomented by the breath of an inconstant vulgar out-times break out into outragious flames; when yet the cause of the impious tumult, is rumour of people ignorant of what they do; and desire of change. See Numb. 26. 1. 2 Sam, 15. 6. 11. 13.

Gaius and Aristarchus] See on Rom. 16. 23. Colos. 4, 10. herein they bewray their diffidence as to the truth and justice of their cause, who durst not put it to the test of any principles of truth or good reason, but used violence, and injurious treating of the servants of Christ, dragging them into the theatre, without any legal examination of the cause.

the theatre] A publick place, to which the custom was to resort in any trouble, or businesse about the common-wealth.

V. 30. *suffered him not*] This was their care of his safety, who better knew the disposition of that people, it is an example to hearers, to love and preserve their Ministers. See chap. 17. 10.

V. 31. *Chief of Asia*] Ἀσιαρχῶν. *Syr. primores Asiæ*: this was Gods providence over *Paul*, to stirre up some chief men in this so great a danger to countenance and favour him, these send to him to desire him, not to venture himself to an enraged multitude.

V. 32. *the assembly was confused*] This company is here called ἐκκλησία: the *Syr.* giveth it well, *turba quæ erant in theatro*; the multitude of the *Ephesians* now assembled in the theatre: this convention was very confused, some crying one thing, and some another.

the more part knew not wherefore] The people like great waters are easily enraged, but seldome well enformed, why? false rumours fill their ears, and ungoverned passion their hearts with sodain and vehement desire of some new unconsidered undertakings; the end whereof they neither prudently foresee, nor cautiously examine.

V. 33. *the Jewes putting him foreward*] It seemeth that the heathens of *Ephesus* were equally enraged against the Jewes and Christians; and that the Jewes put him on, to justifie their nation and religion, that they might cast all the occasion of this discontent and tumult, on the Christians.

beckened with, &c.] See on chap. 12. 17. Gre. κατασείσας τῇ χειρὶ. shaking his hand, by which they that spake in publick seemed to desire silence, that they might be heard; according to which the vulgar, *Vatablus*, &c. give it, *manu silentio postulato*, having required silence by his hand.

V. 34. *That he was a Jew*] They knew that the Jewes worshipped not their Idol, therefore would not hear him.

all with one voyce] So many wicked men can Satan unite in mischief: consent and unanimity of multitudes is no universal and certain mark of truth.

Cryed out] The word here used is of κράζω, to *yaull*, or *cry out*, κράζειν or κραυγὴν, is spoken of Crowes who in great flocks cry altogether, hence is this expression accommodated to the disturbed multitude.

V. 35. *what man is there that knoweth not*] To appease this tumult, he taketh it for granted, that their religion was so publickly known to the world, that there need no tumult or out-cries to professe the same: probably he understood *Demetrius* malice, and hypocrisie, in that under pretence of zeale to their religion, he had abused the whole city, by his stirring up this tumult, all being bur to maintain the gain of his self and fellow artificers: this forewhich most of the people knew not, he in his way prudently dissembled, magnifying with them the feigned god which they worshipped, that he might thereby attain his purpose, which was to appease the present tumult. This speech of the Town-Clerk favoureth only of carnal wisdom, whatever was pretended here contributeth no patronage to true religion.

a wor-

a worshipper of, &c.] νεωκόρος, is that which the Latines called *adituus*, *the Temple keeper*. He that hath charge of the *Church*. It is interpreted by *Suidas*, ὁ τοῦ ναοῦ κοσμῶν καὶ ὑπηρετῶν, one that adorneth and prepareth the Temple. His meaning is, that *Ephesus* was so established in their Religion and worship of *Diana* their supposed tutelary goddess, that there was no such cause of fear as *Demetrius* suggested, that they should be perswaded to forsake their religion for any other.

which fell down from Jupiter] Which descended from Heaven, the Syriac hath it. Concerning *Cunetius* the maker of this Idol, see *Plin.l.16.c.*40. But their covetous Priests perswaded them, that it came down, or was sent down from Heaven; the like fictions had other Heathens concerning the *Palladium* of *Troy*, and the *Ancile* of *Rome*, concerning this *Ephesian* Idol you may see more, said Διοπετές.

V. 36. *these things cannot be spoken against*] *Suidas* saith, ἀνεπιρρήτον (the word here used) is ἀπόλογον μὴ δεχόμενον, that which admitteth no contradiction; a certain and doubtless thing So pronounceth he concerning their vain superstition, grounded on lying Fables, impious prescription, and rash consent of multitudes; whereas it is neither in time, multitude, or power of Men, to make falsehood truth.

ye ought to be quiet] Or appeased.

V. 37. *are neither robbers of Churches*, &c.] That said he truely (would we could say as much of our Impropriators) but though he thus said to appease the tumult, yet the Doctrine which *Paul* preached, is unconsistent with Idols.

V. 38. *the Law is open*] Or *the Court-dayes are kept*. The Law is the best appeaser of tumults; and Justice the securest Bond of Peace, the Nerves and Sinewes of all Common-wealths, without which the people must needs perish, if by no other means in self-destruction: it is that fame, *fallsedo combinans*, without which, all bodies compounded, end in present dissolution.

deputies] That is, Judges appointed to determine personall controversies.

V. 39. *in a lawfull assembly*] Or *ordinary* Courts, or course of Justice (the sacred Patron of right and propriety) not in unlawful tumults.

V. 40. *in danger to be called in question for*, &c.] Being under the Roman state, the City was in danger to be fined or otherwayes punished, for that causeless uproar, the Romane Law was, that all factious and seditious persons under their government should lose their liberties, and Roman freedoms, so that this sober man blamed *Demetrius* and his fellows for troubling the people.

V. 41. *he dismissed the Assembly*] Perswading them every man peaceably to repair home to his own house. So God used the carnal wisedome and eloquence of this Heathen to the preservation of his servants. This example is not unworthy of prudent *Christians* in authority: to establish Law, and Justice (without which no society of man can flourish, or indeed subsist) to preserve publick Peace, and to appease all popular and unlawfull out-rages.

CHAP. XX.

Verse 1. *And embraced them*] The Greeke word signifieth also *to salute*, (1 Cor. 16. 19, &c.) with wishes of Happiness. So *Suidas* saith, ἀσπαρμὸς, ἡ ἐυχὴ, &c. it is most likely that thus they tooke leave, praying for each others prosperity.

into Macedonia] See c. 19. 21, 22.

V. 2. *much exhortation*] Confirming them in the Faith and Truth of the Gospel.

V. 3. *the Jews laid wait for him*] When they could not prevail against him by open violence, they assail him by treachery, and secret plotting against him.

to return thorow Macedonia] And thence to goe towards *Syria*: We may not tempt God, by running upon knowne dangers, but use the best means we can, to prevent and avoid them.

V. 4. *Berea*] Chap. 17. 10.

of Derbe] Chap. 14. 6.

Tychicus] Ephes. 6. 21. Tit. 3. 12.

V. 5. *Troas*] Chap. 16. 8 those seven companions and partakers of *Pauls* travels and dangers mentioned, verse 4. which *Luke* the Writer of this History, went before him to provide for his safety and necessary entertainment, some of them being left with him to minister to him, and assist him, as occasion served.

V. 6. *we sailed away from Philippi*] Chap. 16. 12. there they embarked.

dayes of unleavened bread] That is (seven dayes of) the *Passover*, wherein no leaven might be eaten, or found in their houses, Exodus 12. 19. In these dayes, *He would not set forto to travel, probably that he might not give offence to the weak Jews*: not that he might observe the now-antiquated Ceremony of this Feast, but that he might herein meet with occasion of propagating the Gospel, by instructing them concerning the fulfilling and abrogation of *the Law by Christ*, which they did not yet sufficiently understand.

V. 7. *first day of the weeke*] That is, the Lords Day, 1 Corinthians. 16. 2 Revelations 1. 10. vulgarly called Sunday: on this day *Christians used to have their solemne Assemblies, for publicke Prayer, Preaching, and Administration of the Lords Supper.*

to take bread] Chap. 2. 46. though by breaking of bread, the *Hebrews* understood any ordinary meals, yet this meeting seemeth to have been that they might hear the Word, and receive the Holy Sacrament of the Lords Supper.

V. 8. *were many Lights*] Because many persons were there assembled: they would not be in darkenesse, lest they should bring any suspition on their Calling, and Profession.

V. 9. *and was taken up dead*] A remarkable example for *Church-sleepers*.

V. 10. *fell on him*] See 1 Kings, 17. 21.

trouble not your selves] This he saith to comfort them: be not too much perplexed at this accident, God hath restored his life again.

V. 11. *untill break of day*] This was upon an extraordinary occasion, he being straitned in time upon his departure thence, and zealous of their Edification and Confirmation in the Faith: A singular example of *Paul* his unwearied diligence, and his Auditories vigilancy, patience and willingnesse to heare the Word: It will once rise in judgement to condemne negligent speakers, and drowzy, secure, and impatient hearers of these times, who might deservedly heare, that which *Christ* once said to his infirme Disciples, Matthew, 26.

40. *What could you not watch with me one houre ?*

V. 12. *were not a little comforted*] As it much afflicted them, that the preaching, which brought life and salvation to all believers, should be an occasion of death to the young man; so were they exceeding glad of his recovery, as for the young mans sake, so specially, for their owne confirmation by this miracle.

V. 13. *we went before*] Namely, *Luke* who wrote this History, and the rest mentioned v. 4.

unto Assos] A chiefe City of *Mysia*, called also *Apollonia Jerome de loc. Hebr. Act. Plin. lib.* 5. *cap.* 30. on the *Asiaticke* side.

to go aboard] Over land.

V. 14. *Mitylene*] An Island of the *Cyclades* in the *Ægean* Sea: so named of the chiefe City thereof, now called *Metelino*, *Jerome, qu. s.* faith, it is over against *Asia*. See *Plin lib.* 5. *cap.* 31. See *Atlas min. G. Mercat. Amsterd.* 1634. *pag.*604.

V. 15. *Chios*] Another Island of the same, betwixt *Samos* and *Lesbos*, *Plin. qu. s. Jerome*, saith it lieth before *Bithynia*.

Samos] Or, *Samus*, another Isle over against *Ephesus*, in the *Ægean* Sea, *Jerome qu. s. & Plin. lib.* 5. *cap.*31.

Trogyllium] Another little Isle in the Bay near *Jonia*.

Miletus] A town on the *Jonian* shore, not far from *Ephesus*, *Plin.lib.*5. *cap.*29. *Jerome* saith, it is a Sea-town of *Asia*, distant from the mouth of the River *Meander* ten furlongs; here *Paul* spake with the Elders of the *Church* of *Ephesus*, verse 17. See *G. Mercator. Atl. min. Amsterd.* 1634. *pag.* 600. *col.* 2. *init.*

V. 16. *if it were possible*, &c.] See Chapter 18. 21. See on verse 6.

V. 17. *called the Elders of the Church*] That is, the Governours, and Pastours thereof. See on Chap 11. 30.

V. 18. *you know*] This he said, not ostenting his labours, but to propose an example to those whom he appointed to govern that *Church*: and in citing eye-witnesses, he secretly appealeth to their own consciences herein.

from the first day] Chap. 18. 1.

V. 19. *serving the Lord*, &c.] This he speaketh of his publick office and ministery.

with all humility] Or *modesty*. Humility is the bond of concord. *Ambr. ep.* 84. *lib.* 10. the safe and most becoming ornament of *Church-governours*, who ought not by any means to be lords over Gods Heritage, 1 Pet. 5. 3.

temptations which befell me] That is, afflictions, as 1 Peter 4. 6. James 1. 2.

V. 20. *I kept nothing back*] See v. 35. Neither for fear nor favour of men, concealed I any thing (necessary for your salvation) from you.

V. 21. *repen-*

V. 21. *repentance toward God*] Earnestly preaching that they should turne unto God, by Repentance and newnesse of life and believe in *Christ*, who freely justifieth the sinner.

V. 22 *bound in the spirit*] The Holy Ghost, and my conscience leading me, Chap. 21. 11.

V. 23. *abide me*] Or, *wait for me*; *Parata sunt* —— Syriac. That is, by the Jewes who waited to take and destroy him.

V. 24. *none of these things move me*] None of them deter me from the duty which God enjoyneth me, nor do I value my life, so that I may finish that work which God hath enjoyned me, with joyfull success. See 2 Tim. 4. 7.

the Gospel of the grace] That which testifieth of the grace and mercy of God in *Christ*.

V. 25. *the kingdom of God*] The Gospel which is the Word of his kingdom.

shall see my face no more] This he saith, to fasten his Speech in their memories: We know what deepe impression the last words of dying or departing friends take in our mindes.

V. 26. *I take you to record*] μαρτύρομαι ὑμῖν, I witnesse to you: So Syriac, *Testor vobis*, and they were witnesses also.

I am pure from the Blood, &c.] The fault is not in me, if any of you perish. See Chapter, 18. 6. and Ezekiel, 3. 18.

V. 27. *all the Counsel of God*] Which concerneth your salvation. See Luke 7. 30. John 15. 15.

V. 28. *overseers*] ἐπισκόπους] Bishops: from the supreme authority of him that committed the charge unto them, he presseth them to care and diligence in the execution of the same: this name of Bishop here, as elsewhere is put for a Pastour of the *Church*, or *Minister of the Word*.

with his own blood] Which he that is *Christ hath purchased with his own blood*, so the Syriac expresseth it: that which appertaineth to the humanity of *Christ* is here attributed to his Divinity; because of the union of the two natures in one person, and communion of proprieties.

V. 29. *grievous Wolves*] Matthew 7. 15. John 10. 12. false teachers and bloody persecutors, so *Christ* called them, Matthew, 10. 16.

V. 30. *perverse things*] Broaching false and Heretical Doctrines, through their ambition, to be singular and popular.

V. 31. *by the space of three yeares*] Three yeares current, not compleat: for he taught in their Synagogues sixe moneths, and in the School of *Tyrannus* two yeares, Chap. 19. 8, 10. To which reckon the time of his going from them, to his present return through *Macedonia* and *Achia* (where he stayed three moneths, Chap. 20. 3.) and you have about three yeares time.

V. 32. *to the word of his grace*] That is, the Gospel which declareth his grace and free mercy; as if he had said, *I know it is a difficult thing, and beyond all humane ability, but God whose cause and worke it is in, which you labour, is all-sufficient, he that hath laid the foundation, can and will perfect all, enabling you to perform your parts therein committed to you.*

to build you up] To encrease you in grace and knowledge, to edifie and finish his work in you, being grounded on *Christ*, See Ephes. 2. 20, &c. 1 Tim. 4. 16.

to give you an inheritance] The Kingdome of Heaven, to which you have right, as sonnes by adoption in *Christ*, 1 Peter 1. 4, 5. Rom. 8. 17. He proposeth the reward as to encourage them to labour in the Gospel, so to prepare them to a patient enduring afflictions for the same.

V. 33. *I have coveted no mans silver*] Because covetousnesse is the root of all evil, 1 Tim. 6. 10. specially in Prelates, (as we may see John 12. 6. Matt. 26. 15.) He still urgeth his own example, not boastingly, as ambitious of their applause, but testifying his sincerity, for their imitation. See 1 Tim. 3. 3. Numbers 16. 15. 1 Samuel 12. 3. Luke 12. 15. 2 Peter 2. 3. 1 Peter, 5. 2.

V. 34. *your selves know that these hands*] 1 Corinth. 4. 12. 1 Thessalonians 2. 9. 2 Thes. 2. 8. He doth not herein propose a Law, or Rule to Ministers (for he had not power to take away that which God had given them, Leviticus, 27. 32. Matt. 10. 10. (see on Luke 11. 42.) and which himself had so often asserted, 1 Cor. 9. 14. Gal. 6. 6.) but in case of necessity to advance the Gospel.

V. 35. *it is more blessed to give*] It is likely this was spoken by *Christ*, and it may also be gathered out of the Scriptures, though it be not expressly written.

V. 36. *he kneeled down*] Though the heart and inward affection in Prayer, be the chief thing which God looketh on, yet is *he the God of the Body which he redeemed, as well as the Soul*, (1 Corinthians 6. 20.) therefore such reverend gesture, as kneeling, lifting up the hands, *&c.* have these excellent uses. First hereby we exercise Body and Soul in Gods service. Secondly, They stir up our own devotion and others, where they are present. Thirdly, thus we testifie the performance of our duty to God before men: as lifting up the hands is a signe of confidence to be heard, so is the bending of our knees of humility, which two are the wings of faithful Prayer. See Ephes. 3. 4. Acts 21. 5.

V. 37. *all wept sore*] as those who dearly love, use to doe at parting.

V. 38. *sorrowing most of all, &c.*] In consideration of the losse, which their selves, and all *Asia should have* of him.

they accompanied him unto the ship] As long as they could they would enjoy him; and as far as they could looke after him. Thus are we pulled one from another here: we part weeping, but shall at last come together again with joy, never more to part.

CHAP. XXI.

Verse 1. *After we were gotten from them*] ἀποσπασθέντας ἀπ' αὐτῶν, *pulled from them*, as they who part unwillingly, or are drawn away by force or necessity: so the Greek word ἀποσπάω, *abstrahe*, so σπάω, *trahe* signifieth. See Luke 22. 41. ἀπεσπάσθη ἀπ' αὐτῶν —— *avulsus fuit abiit*, he was drawn, or pulled from them,

and had launched] Or *put from the shore*.

Cos] Or *Coa*, and Island in the Ægean sea, one of the *Cyclades* mentioned, *Plin. l. 6. c. 34.*

Rhodes] Another Island in the *Lycian* sea, near the Continent of *Asia*; the most noble of all the *Cyclades*, saith *Jerome de loc. Hebr. Adi.* See *Atlas min. Gerard. Mercator. Amsterodam. 1634 pag. 605.*

Patara] A City of *Lycia*, a Province in *Asia Jerome, ibid.*

V. 2. *Phenicia*] Chapter 11. 19. See *Plin. lib. 36. cap. 26. init.*

V. 3. *at Tyre*] Which was the Metropolis of *Phenicia*.

V. 4. *that he should not goe up*] That is, they prophesied of his danger, if he went up; that they did by the Spirit of Prophesie; but through humane affection they dissuaded him from going, so this crosseth not that which is said, Chapter, 20. 22.

V. 5. *they all brought us on our way*] This was their love to him that taught them, and a good Testimony of their sincerity, who thus honoured him whom the World generally contemned and persecuted. See Galathians, 4. 14. 2 Timothy, 1. 15.

we kneeled down on the shore] See c. 20. 36. c. 7. 60. Probably, they prayed, as for the happy success of the Gospel to Gods glory, the encrease of the *Church*, and the Kingdome of *Christ*, and those things which concerned their bodies and souls in general; so for *Paul* and those with him, and their good voyage in particular.

V. 6. *they returned home again*] Every one to his own affairs and calling.

V. 7. *Ptolemais*] A Sea-town of *Phenicia*. See *Plin. lib. 5. cap. 5. & lib. 36. cap. 26. init.* The Syriac calleth it עכו (see *not. Tremel.*) So Judges 1. 31. עכו. 70. Ἄκκω, *Plin. lib. 5. cap. 19.* saith it was in time past called *Ace*. Here the Greeke useth the latter name, and the Syriac retaineth the more ancient.

V. 8. *we that were of Pauls company*] See Capter, 13. 13.

Cesarea] Chap. 18. 22.

of Philip. the Evangelist] or who preached the Gospel. This office seemeth to have been between an Apostle and a Pastor, Ephes. 4. 11. c. 8. 12.

which was one of the seven] c. 6. 5.

V. 9. *which did Prophesie*] That is, by the instinct of Spirit, tell things to come, not speake in the *Church*, as Teachers, that is prohibited, 1 Corinthians, 14. 34. 1 Timothy, 2. 12.

V. 10. *named Agabus*] See c. 11. 28.

V. 11. *binde the man that oweth this girdle*] The effect see verse 33. This said he, not so much for *Pauls* sake, as for others. *Paul* was not ignorant that bonds and afflictions abode him, c. 20. 23. but hereby his constancy to testifie the truth of *Christ* appeared, to the great confirmation of the believers. In taking *Pauls* girdle he imitated the Prophets, who used to represent that which they foretold, by certain signes. See Isaia, 20. 2. Jer. 27. 2. Ezekiel 12. 3. Jeremia. 32. 28. which manner the false Prophets also took up. 1 Kings 21. 11. Jer. 28. 10, 11. In that he alledgeth the dictate of Gods Spirit, it sheweth that the sufferings of Gods children, are neither fortuitous, nor in the power of persecutors, but in Gods providence. See John 19. 11.

V. 12. *besought him not to goe*] Out of their affection to him, and grief to lose so excellent a light, they importune him with tears, to forbear going to *Jerusalem*,

V. 13. *to

V. 13. *to break mine heart*] Meaning that it was bitternesse of heart to him, to see them afflicted with grief for him, who was resolved, come life, come death, to be obedient to the guidance of Gods holy spirit.

v. 14. *we ceased, saying, the will of the Lord, &c.*] When they saw he would not be persuaded, they committed him to God who was able to preserve him: this resolution is the onely means to bridle extravagant affections, when we can patiently submit our selves, our desires, and counsels to the will of God, in assurance of his mercy, who is able to make all things work together for good, to them that love him, Rom. 8. See Matt. 26. 39. 42.

V. 15. *took up our carriages, and went, &c.*] ἀποσκευασάμενοι, putting up our carriages and necessaries. That which the Latines gave by *convasa*, or *colligo necessaria ad iter*, the Greeks expressed by σκευάζομαι, in the active signification; and ἀποσκευάζω —— *vasa aufero*. *Suidas* interpreteth ἀποσκευή —— ὁ τῶν ὁδοιπόρων κόμβος —— carriage of necessaries for a voyage. So the Syriac here giveth it *prepared our selves*, putting all necessaries to carry with them. It sheweth *Pauls* admirable constancy, thus meeting with his foreseen afflictions, for the testimony of the Gospel; and that they who had dissuaded him from going up, did not therein so much regard their own interest as the *Churches* losse; for they would also share with him, seeing he would needs goe. True Faith is not daunted by the Crosse, but resolutely followes Gods calling.

V. 16. *with whom we should lodge*] Meaning at *Jerusalem*, where now at the great solemnity of the feast of *Pentecost* lodgings used to be very scarce.

V. 17. *received us gladly*] Chearfully and lovingly entertained us; for albeit they had heard many reports concerning him, which the enemies had injuriously cast forth to cause the brethren to suspect and avoid him, yet would they not for such rumours condemnne him, or exclude him from their societie.

V. 18. *with us unto James*] Chapter, 15. 13. It seemeth he was assigned to stay at *Jerusalem*, whereunto many Believers resorting, it was necessary, that one of the Apostles should reside there, to advise those Christians, who upon any emergent Controversies, should repaire thither; in which Case, it seemeth the Elders were called together.

V. 19. *what things God had wrought*] Which he did not in ostentation of his own excellency, who elsewhere saith he was the least of the Apostles, 1 Cor. 15. 9. but to see out the goodnesse of God in his reception of the Gentiles, and mercy shewed divers ways to them.

V. 20. *Thousands*] μυριάδες, *myriades*, or *ten thousands*, He meaneth a great number, He defineth it not.

all zealous of the Law] He meaneth the *major* part of them were zealous (though without knowledge Romans, 10. 2. Gal. 1. 14.) they were tenacious of legal Ceremonies, in which they had been bred.

V. 21. *to forsake Moses*] which was an odious and false aspersion: for the Doctrine of the Gospel which *Paul* preached, was according to *Moses testimony of Christ*: onely he taught, how we must pass from shadowes and representations to the substance which was in *Christ*, the end of the Law, (see Gal. 5. 1.) and how they must use all those things indifferently in wisedome and charity, as knowing our freedome in *Christ*. See Chapter, 16. 3, and 18. 18. Gal. 2. 3. Romans 14. 13, 15. 19. 21. 1 Cor. 8. 13.

V. 22. *the multitude must needs come together*] That is, it will be known that thou art here, and the unbelievers will persecute thee, as an enemy to their Law.

V. 23. *we have foure men*] Faithfull brethren, who had a Vow, as Chapter, 18. 18. Thus would they make present use of these mens legall Obligations, in the knowledge of Christian liberty, for the advancement of the Gospel; and indeed, the end of this Ceremony was thanksgiving, which is nothing contrary to Christian Religion, but well agreeing with it.

V. 24. *them take*] The meaning is, for as much as thou didst shear thy head at Cenchrea, Chap. 18. 18. according to thy vow of a Nazarite, shew (now thou art at *Jerusalem*) the accomplishment thereof, by joyning in the charge with these four men, offering according to the Law on thar behalfe, by which is may appeare that thou art not a despiser of the Law of *Moses*.

shave their heads] Numb. 6. 18, Chap. 18. 18. which (saith a learned Authour) the *Hebrewes* call, *the shaving of purity*, (or *for cleannesse*) —— this shaving was in thankfulnesse, to signifie that he had the perfection of his *Nazaritesship* from God; and therefore burned his hair under his sacrifice —— to signifie the end of his vow performed acceptable to God in *Christ*, and presented unto him by the Spirit, which is like unto fire, Matt. 3. 11.

V. 25. *we have written*] Chapter, 15. 20. as if they had said, as concerning the *Gentiles*, they are to observe onely the morall Law, not the Ceremonial, concerning the Jewes, we are so farre indulgent, as we may by any means bring them to *Christ*, in whom they shall better understand their liberty, and learn to leave off these beggarly and antiquated rudiments.

V. 26. *then Paul tooke the men*] Obtemperating to the advice of *James*, and the rest of the brethren, and to shew publickly that he was no enemy of the Law.

to signifie the accomplishment] The day on which the vow of a Nazarite did end, he was by the Law to offer certain sacrifices, Numb. 6. 13, and therefore it was necessary to acquaint the Priest herewith.

V. 27. *seven dayes were ended*] That is, a week after that *Paul* had performed this Ceremony: or the last of the seven weeks.

the Jewes which were of Asia] Who dwelling in *Asia*, had former contests with him there: these blood-hounds never give over their chase, so long as they could pursue him.

V. 28. *against the People and the Law*] Thus falsly do they calumniate him, who indeed taught them the true end and use of the Law.

Greeks also into the Temple] Meaning, that he had brought the uncircumcised beyond the court of the Gentiles, which was death to do.

V. 29. *Trophimus an Ephesian*] See Chap. 20. 4.

and they supposed] The wicked are full of jealousie, and therefore conclude, that must bee so, which they once dream of.

V. 30. *the City was moved*] So easily are multitudes engaged in sacred quarrels.

V. 31. *chief Captain*] See on John 18. 12. The Romane Tribune, who was in the nature of a Colonel, and had Centurions, or Captains of hundreds in his regiment, he had the command of the souldiers, and therefore the addresse was made to him in this tumult: they purposed to kill *Paul*; and draging him out of the Temple, forthwith the doors were shut, lest they should defile the Temple with blood; they thought it great impietie to stain the pavements of the Temple, but none to defile their souls with the guilt of blood: but God provided a timely rescue.

V. 32. *left beating of Paul*] For feare of the Roman power which came to keep peace: for the Iewes had not power of life and death permitted them by the Romans: the feare of men awed these persecutors, whom neither feare of God, respect of religion, reverence of the Temple, nor regard of man could restrain; which sufficiently demonstrateth that malice, not zeal set them on to these outrages.

V. 33. *to be bound with two chains*]Possibly he took him for the Author of this tumult. See Chap. 23. 27. here appeareth God providence rescuing *Paul* by his hands who had no such intention.

and what he had done] However he bound him, yet had he so much justice, as not to condemn him unheard: possibly, he neither being acquainted with *Paul*, nor the cause of the tumult; and seeing the people so generally violent against him, might suspect him to be some great malefactor or dangerous person; therefore he commanded him to be bound, that he might appease the present rage of the multitude, who seeing him so bound, might suppose that he was reserved to some capitall punishment.

V. 34. *could not know the certainty*] In seditious tumults nothing is certainly understood, where all is acted by affection, not by reason, violence, not equity.

into the Castle] Which joyned to the Temple, that he might shut out the multitude, and understand the truth of the matter.

V. 35. *he was born of the souldiers*] Whether by the throng, the people pressing on, or taken up by the souldiers, to secure him from their fury; is not expressed; the Syriac seemeth to understand this latter: there was little favour intended him by them, who reserved him (as probably they conceived) to punishment.

V. 36. *away with him*] See Luke 23. 18. John 19. 15. ἆρον αὐτόν, that is, *kill him*: so *Iudaus* among other significations interpreteth ἄιρω, *de medio tollo*. So they cried against *Christ*.

V. 37. *may I speake, &c.*] εἰ ἔξεστί μοι, *if it be lawfull*; It is a Greek manner of speaking, to crave leave to speak, or act: he desireth liberty to answer for himself, that being cleared, he might suffer no scandall to rest upon Gods Word and Truth, which he preached; and also to shew his invincible zea for the salvation of his kinsmen according to the flesh: amidst these hideous storms, their raging malice against his life; in chains, clamours and votes presently to murder him among armed troops apprehending him, he taketh care for their edification and salvation, being desirous to speak that he might clear his innocency, and satisfie them.

V. 38.

V. 38. *art not thou that Egyptian* Specified, chap. 5. 36. of whom *Josephus antiq. lib.* 20. *cap.* 11. *& de bel. Iud. lib.* 2. *cap.* 13. he enquireth of an Egyptian who in *Tiberius Cæsars* reign, made an insurrection, and after many of his followers were slain, escaped away.

that were murderers] σικαρίων, this was a word borrowed from the Latines, signifying men ready to murder; it seems they were so named of a short weapon which they did wear, called *sica*, a puniard, skein, pocket dagger, or stellato, of the Chaldee word סכין *sachin*, a knife, or the Hebr. שחן *sachan*, Prov. 23. 2. Gr. μάχαιρα, thy knife; Gen. 22. 10. *Abraham* took המאכלת, τὴν μάχαιραν, Chald. סכינא his knife. See of these *Joseph. Ant. Iud. lib.* 20.

V. 39. *of Tarsus*] Chap. 9. 32. See *Joseph. Antiq. l.* 1. *c.* 11. it was the Metropolis of Cilicia: it is now called Hama, *G. Mercat. Atl. min. Asia min.*

V. 40. *beckned with the hand*] See Chap. 12. 17. and 13. 16. and 19. 33.

in the Hebrew tongue] Whether in the pure Hebrew tongue (in use before their captivity, but in and before *Christs* time becoming a dead tongue) or in the Syriack, it is not certain: for that was called the Hebrew, both in respect of the derivation thereof from the Hebrew, and for as much as it was then the mother tongue of them who were Hebrews.

CHAP. XXII.

Verse 1. BRethren and Fathers] Thus he insinuateth to gain attention, wherein he respecteth the Honour which God had given them, not what they now deserved.

V. *in the Hebrew, &c.*] Chap. 21. 40.

they kept the more silence] Our mother Tongue most affecteth us; therefore, he that could speake all Tongues, used his own.

V. 3. *at the feet of Gamaliel*] Meaning that he was a continual and diligent hearer of that grave Doctor of the Law, *Gamaliel*, he alludeth to the posture of teachers standing in high places, and auditors sitting below them. See Deut. 33. 3. Luke 10. 39.

according to the perfect manner] Syr. *perfectly taught in the Law of the fathers*: which relateth not to the Ceremonial law, as if he had attributed perfection to that which made nothing perfect, but *the bringing in of a better hope did*. See Heb. 7. 11. 19. it relateth to *Pauls* instruction, as if he had said, I was perfectly taught.

zealous towards God] I did as seriously and heartily endeavour to serve God, as any of you now do in that way. Se Philip. 3. 6.

V. 4. *I persecuted*] See chap. 9. 1. &c. 1 Tim. 1. 13. &c. I was as violent against all Christians, as you now are.

V. 5. *as also the high priest, &c.*] The things which I speak are well known to the high priest himself, and all the chief of the Sanhedrim.

unto the brethren] Of the Synagogue of the Jewes at Damascus.

to be punished] To be beaten or imprisoned. See on chapter 9. 2.

V. 6. *come nigh unto Damascus*] See this whole passage, chap. 6, 1, 2, &c.

V. 9. *they heard not the voyce*] Chap. 9. 7. it is said they heard, τὴν φωνὴν, *a voyce*: that is the voyce of *Saul* speaking to one whom they saw not; they heard not the voyce of Christ: some think they heard onely a confused sound (that they might perceive it was from heaven) as the people did, John 12. 29. when some said it thundred, some said an Angel spake, but understood not what was said.

V. 10. *what shall I do*] Chap. 9. 6.

V. 11. *for the glory of that light*] Which strook him blinde for a time. He that had brought servants and others to assist him in carrying away the servants of Christ from Damascus bound to Jerusalem, is fain to use their help in leading him blinde into Damascus: thus God made him an example both of his justice, punishing him, and of his mercy, converting him.

V. 12. *a devout man &c.*] εὐσεβὴς, a pious or just man according to the Law: as all the Jews which knew him could testifie.

according to the Law] Which he inferreth to shew them that the gospel was not contrary to, nor destructive of the law, but only the accomplishment thereof: for, a man zealous of, and learned in the law, by Gods appointment, perswaded him to embrace the gospel. Thus he speaketh of *Ananias*, to distinguish him who was a believing Jew, from a proselyte or pious Gentile.

V. 13. *came unto me*] See Chap. 9, 17.

V. 14. *the God of our fathers, &c.*] No words sounded so well in the eares of a Jew, as these of which that nation often boasted. See John 8. 41. but hereby *Paul* proveth his purpose; that he was no Apostate from the God of *Abraham*, or his holy worship; but he still adored, and served the same God, as he had learned in the Law, under whose shadowes was veiled all that which more clearly shined in the Gospel.

hath chosen thee] προεχειρίσατο σε, hath designed or appointed thee, as chap. 26. 16. אקימך *Syr. akimach, constituit te, ordained* and made thee ready to his hand; πρόχειρος, that is saith *Suidas*, ὁ ἕτοιμος, one fitted, furnished, and prepared to some action.

and see that just one] That is Christ, whom all the Patriarcks, Prophets, and believers, before his coming desired to see: Mat. 13. 17. Luke 2. 29. See 1 Cor. 9. 1. and 15. 8. he saw Christ, either in some supernatural gifts, a rapt into heaven, or some apprehensible representation, as chap. 7. 55.

V. 15. *thou shalt be a witnesse*] God doth not fit men with extraordinary knowledge for their own sakes onely, but as finally to his own glory, so in that which is subordinate thereto, for others good: as trees bear not fruit for themselves, fountains run not for themselves, the sun shineth not for himself, but for others good: that good is best which is most communicable. You who have attained this honour of Christs disciples (Luke 24. 48. Acts 1. 8. John 1. 7.) live not to your selves, but to the testimony of Gods truth, and others good, by communicating to them that which you have heard and seen of Christ.

what thou hast seen] That is, not only this precedent apparition, but principally in that vision described, 2 Cor. 12. 2. These things he specifieth, not that his commission should be, onely to preach thus much and no more than now he heard and saw, but because he might hereby gain belief to those things which should be revealed to him, and which he should preach concerning the mysteries of salvation by Christ. in that he might truly avow his calling to that change by Christ, and that he was an ear-witnesse and an eye-witnesse, of these things: therefore not only now, but also again before King *Agrippa*, chap. 26. 12. &c. and so in his Epistle, 1 Cor. 9. 1. 1 Cor. 15. 8. he mentioneth the same.

V. 16. *why tarryest thou?*] These were *Ananias* words to *Saul*, exhorting him to be baptized: we may suppose that he did further instruct him in the doctrine of the Gospel, by larger discourses, which *Luke* for brevity sake here omitteth.

wash away thy sinnes] Chap. 2. 38. by the Spirit of God giving the inward effect of baptisme by the application of the blood and merits of Christ, by purifying of thy soul by faith, regeneration, and newnesse of life. This sheweth the effect of baptisme; not that the water hath this power, but the blood of Christ thereby represented, 1 John 1. 7. yet we must know, that God proposeth not bare and fallacious signes in the Sacraments, but accompaniteth his ordinance with the power of the holy Ghost, making them effectuall for that which he promiseth and proposeth therein, which is remission of sins.

V. 17. *I was in a trance*] The circumstances of the time, place, and extasie, shew that God appeared to him, and assigned him to his office: whether this was that rapt, 2 Cor. 12. 4. it is uncertain.

V. 18. *and saw him*] Saw him in that trance, verse 17. the appearance of the Lord so speaking to me.

V. 19. *Lord they know that I am imprisoned*] This intimateth *Pauls* unwillingnesse to have preached to the Gentiles, and the condition of carnall reason, ever opposing the motions of Gods Spirit, by objecting vain excuses against his commands. See Exod. 3. 11. and 4. 10. Acts 10. 14. Jonah 4. 1 Some interpret this, (*they know*) as relating to the Jewes; and that *Paul* here intimated his hope rather of doing good at Jerusalem, where they knew how zealous he had been of the law, than of going to the Gentiles: which being admitted there appeareth no reason, but that we may say, that others out of Jerusalem, yea and the Gentiles also might heare these things of him; and that *Paul* respected that which God had before said to *Ananias* concerning him, chap. 9. 15. *he is a chosen vessell unto me, to beare my name before the Gentiles, &c.* which doubtlesse *Ananias* would not conceale from him: so that he may here intimate an improbability of his reception among the Gentiles, who would also be afraid of him, as he was chap. 9. 13. all concludeth his declining his mission to the Gentiles, and Gods expresse command for the same.

V. 20. *and when the blood of thy Martyr Stephen*] Martyr is a Greek word signifying a witnesse: and is in a peculiar manner used to import him, who in his constant profession, in grievous punishment, or violent death, giveth testimony to the truth of the Gospel.

V. 21. *depart*

V. 21. *depart, for I will send thee hence, &c.*] God prefixed his own command, which, against all vain pretences of man to the contrary, must be obeyed: He doth not here promise success among the Gentiles, but expressly sendeth him to them; because he will have us learn to lay by all our owne counsels, and simply and readily obey him in his commands.

V. 22. *and then lift up their voyces, &c.*] They could not endure to hear of his going to the Gentiles, therefore here they interrupt him with tumultuous clamours: so proud a confidence had they of themselves, as that they were impatient that God should bestow his own favours upon any but themselves, and yet themselves refused them: we shall not be grieved to have sinners partners with us in repentance; and mercy, if we belong to Christ, who for the redemption of his, refused not to be crucified between theeves and malefactors.

V. 23. *cast off their clothes*] To prepare themselves to doe violence.

threw dust in the air] This is a description of a seditious, and enraged multitude.

V. 24. *by scourging*] To compell him to confesse something

V. 25. *A Roman*] That is, which is a free man of Rome; not there borne, but by priviledge of that City where he was borne, that is, Tarsus (Chapter 16. 37.) where was a Roman colony.

V. 26. *When the Centurion heard it*] He being doubtfull what to doe herein, acquainteth his Colonel: that he might receive further order from him. (See on John 18. 12.) the reason why they would either so soon believe *Paul*, or did so much startle at the naming of the Roman priviledge, was because it was death for any man to plead it falsely, and very criminal for any in publick authority to violate it.

V. 27. *Art thou a Roman?*] S. *Luke* fetteth down but the abridgement of the things: so that it is likely that *Paul* made it sufficiently appear to him, that he was thus priviledged, before he loosed him.

V. 28 *I was free-born*] The Colonel saith, he purchased πολλοῦ κεφαλαίου, it is an Hebraisme: they put ראש *rosh*, an head, instead of *summe*, as Exodus 30. 12. Numb. 4. 2. take ראש *70. τὸ κεφάλαιον*, *the summe*: So *Suidas* sheweth that among other things, κεφάλαιον signifieth a summe of money: the Syriack בכסף סגי *bechesp sagio*, with much silver, much money; he saith, he bought τὴν πολιτείαν, that is, *jus civitatis*, the freedom of the City (of Rome) which *Paul* had freely bein a native of Tarsus; for it was the Roman custome to priviledge some Cities who had well deserved of them in the wars or other weighty affaire assisting them.

V. 29. *examined him*] Or tortured him; they who were appointed to examine him by tormenting him to make him confesse something against himself.

chief captain also was afraid] In respect of the severe punishments appointed to any that did abuse a free-man of Rome, he feared being called in question for this business.

V. 30. *would have known the certainty*] Being ignorant of the Jewish Religion, he referreth him to their council, but probably he would gladly have found some fault in *Paul* worthy of bonds, that he might have excused his own fault in binding and scourging him.

brought Paul down] From the Castle, verse 24.

CHAP. XXIII.

Verse 1. IN all good conscience] 2 Tim. 1. 3 this said he to meet with their calumnies who accused him of profanation: not that he was free from all sin, (See Rom 7. 23.) but to shew that they injuriously accused him of contempt of Gods Law, or profanation of the Temple.

V. 2. *the high Priest*] So the Surrogates were also called. See on Luke 3. 2. and possibly this was no more: He commanded him to be smitten, because he conceived that *Pauls* profession of good conscience obliquely taxed his judges, and accusers as if they had evil consciences, in as much as they persecuted him.

V. 3. *thou whited wall*] False Hypocrite. See Ezek. 13. 10. Matt. 23. 27.

contrary to the Law] Levit. 19. 35. Deut. 25. 1, 2. beareest thou the person of a Judge pretending to do justice, and openly transgressest the Law, by injuring the innocent, and unconderned? God will once revenge this.

V. 4 *Revilest thou Gods High Priest*] These *Parasites*, to ingratiate with *Ananias*, seem zealous of his Honour, taxing *Pauls* just reproofs, it cannot or will not understand the High Priests injustice and Hypocrisie; this they dissemble, and censure *Pauls* just liberty of speaking, as he was more than a private man, but see not the unjust liberty which the Priest took to injure the Apostle.

V. 5. *I wist not brethren*] I knew him not to be a lawfull High Priest, who thus violateth the Law; and indeed he was but an usurper. See *Josephus antiq. l.* 20. *cap.* 3 5. *Chr. Helvic. Theat. Hist. Anno Christi* 46. some think that *Paul* having now of long time been a stranger at *Jerusalem*, did not know the High Priest or Surrogate to hers; thinke he spake ironically; as if he had said, I could not perceive by this deportment that he was an High-Priest: sure it is that he did but justly reprove the tyranny of an unjust Judge.

thou shalt not speak evil] Exod. 22. 28.

V. 6. *I am a Pharisee*] Phil. 3. 5. Which he spake not to get favour of the Pharises, or to approve all their traditions, but out of a prudent policy to see division among them, for his better escape.

of the hope, &c.] Chap. 24. 21. Not but that there were more points in question, but because for this chiefly the Sadduces hated and persecuted him.

V. 7. *there arose a dissention, &c.*] God by dividing these enemies, provided for *Pauls* safety: they differing in their tenets, would not agree to condemn him, as otherwise they intended: the unity and conspiracy of the wicked, cannot be lasting: for God infatuateth their counsels: and divideth them, that they may not be so mischievous as they desire, and otherwise would be.

V. 8. *for the Sadduces*] Matt. 22. 23. Mark 12. 18 Seeing the writings of *Moses* which they received, so expressly speak of *Angels* it is probable that they did not absolutely deny them, but possibly might think them to be but a transitory apparition, created of God, onely to signifie his pleasure to men; or to execute some commands, and so to dissolve and cease again: whereas the Pharisees acknowledge both, that is, the resurrection from the dead, and the real subsistence of *Angels* and Spirits, in the state of separation.

V. 9. *but if a spirit, or, &c.*] If he have had any divine or extraordinary revelation.

V. 10. *when there arose great dissention*] When they grew hot in their contest, and possibly were falling from words to blows; then the Captain rescued *Paul*, to prevent violence and more tumult.

V. 11. *the Lord stood by him*] In a vision to comfort and encourage him.

V. 12. *banded together*] ποιήσαντες συνωμοσίαν making a combination. So Chapter 19. 40. *whereby we may give account τῆς συνεστρόφης ταύτης* of this concourse, *Hujus conspirationis tumultus, Budæus*. He sheweth that it cometh from the word which signifieth, *agmen cogere, & factionem ciere*, to gather a company together, and stir up a faction against some others. So *Suidas* interpreteth συνεστρόφη, ἡ ὁμόνοια, καὶ ἡ ἐπὶ κακῷ συμφωνία, a consent and agreement, to doe some mischiefe.

under a curse] With an Oath of execration; as wishing, that such or such a plague or mischief might befall them. if they did not that which they had combined in, ἀνεθεμάτισαν ἑαυτοὺς *extreme diris & execrationibus devovere*. So *Budæus* saith, the Apostle calleth ἀνάθεμα, *Quasi quorum caput devotum inferis est*. See Matthew 26. 74. Romanes 9. 3.

V. 13. *more than fourty*] This sheweth how great a party Satan hath ever ready to oppose the Gospel, and how prone men are to combine for any mischief.

V. 14. *to the chief Priests*] Being confident of their assistance, otherwise they might have expected sharp reproof, and discovery of their intended murder, had their Priests been any better than impious murderers their selves: for such are they, who having power, hinder not murder what they can.

we have bound our selves under a great curse] ἀνεθεματίσαμεν ἀνεθεματίσαμεν ——it is an usuall Hebraism ——with a curse we have cursed. that is, grievously cursed, or bound our selves with direfull curses; that they would eat nothing until they had killed *Paul*, was their agreement and condition; the curse was the bond, whereby they obliged themselves: this sheweth their rage and bloody minds, more solicitous for others destruction, than their own safety: had they well considered, they might easily have known that many accidents, which they could not foresee, might hinder *their endeavour* and frustrate *their design*.

V. 15. *ye with the council*] That is, with the consent, or in the name of the Council, whose minds it seems they knew were bent to joyn with them to destroy *Paul*: the most pernicious impiety loveth the vail of publique authority; and Satan never did more mischief than by gaining Councils to his party.

signifie to the chief captain, that he bring down, &c.] Signifie the cause or end of your request, (for they had no power to command the Captain) that ye would *enquire something more*

perfectly,

perfidiis, &c. thus they would carry on their design, under pretence of Justice and Religion.

are all ready to kill him] Here appeareth unto how desperate a condition Religion was now come among them, when bloody conspirators durst come to the chief Priests, not onely to acquaint them with a design so mischievous, but also to implore their assistance, therein.

V. 16. *when Pauls sisters son heard, &c.*] God suffereth the wicked to plot, and to be near the execution, and then defeateth their counsels. There is no wisedome against God. See Prov. 21.30. Isa.8.10.and 33.9. 10,11. Esther 9.1,&c.Acts 12.6. 1 Sam.20. 35.

V. 17. *called one of the Centurians*] That is, as the Syriack interpreteth שרי *shaddar*, *sending he called*; he sent to intreat that he might speake with him; and that he would do so much as bring the young man to *Lysias*, their chiefe Commander. So Verse 18. and *prayed me to bring*, &c.

V. 18. *Paul the prisoner*] ὁ δεσμῶν,&c. *Paul* who is bound, for they used to put bonds on prisoners.

V. 19. *went with him aside*]Supposing he had some secret to impart unto him, as indeed he had; in both these Commanders we have an example of courtesie: in the one readily bringing the young man to be heard; in the other, as readily giving him audience and dispatch: in both of Gods good providence enclining their hearts to the preservation of the Apostle.

V. 20. *the Jewes have agreed*] That is, some of them, or the chief of them, have conspired; Syriacke, *have consulted*.

V. 21. *but do not thou yield unto them*] I beseech thee let them not by any pretences, or perswasions prevail with thee; μὴ πεισθῇς, be not thou perswaded by them: so the word is used, c.21.14.

for there lye in wait] Herein he sheweth the conspiracy of the Jews, the ground and cause of his request.

now are they ready, looking for a promise from thee] Expecting what answer thou wilt make them.

V. 22. *see thou tell no man*] Which charge he might give him in respect of his own purpose, lest the matter being revealed the enraged Jewes should attempt some other mischief: or in respect of the safety of the young man, upon whom probably they would turn their malice, because he detected their plot on *Paul*.

V. 23. *called unto him*] Knowing the malice of that Nation, and their implacable fury shewed in former actions, he easily believed the young mans relation, and provided accordingly.

and spear-men two hundred] δηξιολάβους such as held and carried javelins or darts in their right hands, and were of lifeguards to Princes or Commanders; δεξιολάβοι is *stipator, qui alicui latus munit*, *Jo. Drus. Suidas* interpreteth it by παραβολάς, a keeper or garder of a side. The Syriack here Praphraseth, *qui mittentes jaculantur dextra, or speculatores à dextra*, as reading δεξιοβόλους, dartmen.

V. 24. *and bring him safe to Felix*] Lest the Jewes should way-lay and murder him: thus God accompliseth his Will in the preservation of his servants; many times by their hands, who intend onely their own ends.

V. 25. *a letter after this manner*] Either in this form, or the Contents thereof were as followeth.

V. 26. *sendeth greeting*] Wisheth much health and happinesse; or as the Syriac, *Peace*, So the Greeks used χαίρειν, to greet or salute, as *Suidas* noteth in the beginning of their Epistles. Some wrote ἐυ πράττειν, or ἐυ διάγειν to the same purpose, *well to doe*, or *well to live*. This worldly-wise man, adoring the rising Sun, giveth this unworthy *Felix*, the title of *Most excellent Governour*; whereas he was indeed, but an obscure fellow thus advanced (by the abused favour of *Claudius Cæsar*) to great wealth and honour. *Paul* giveth the same to *Festus*, c. 26. 25. in order to Gods command for honouring superiours, Prov. 24.21.

V. 27. *this man was taken of the Jewes*] This he writeth in favour of *Paul*, who being by privilege a Romane, was illegally and evilly intreated of the Jewes: God guideth the tongues and pens of unbelievers to the advantage of his.

with an army] That is, a party, or some companies of souldiers, c.21. 32.

V. 28. *and when I would have known the cause*] He concealeth what he first did to *Paul*, and possibly touched in conscience, laboured to make him amends, or at least to free himself from blame and danger, for so using an uncondemned Roman. See c. 22.29.

I brought him forth into their council] Who were to judge concerning matters of Religion, See c. 22.30.

V. 29. *to be accused of questions of their Law*] Matters concerning the Jewish Religion.

worthy of death or bonds] Nothing but that which was worthy of favour; but he writeth according to the sense of the Romans; as if he had said, nothing by our Laws and imperial constitutions criminal.

V. 30. *that the Jewes lied wait, &c.*] This probably he writeth as to condemne the Jews tumulous practises, illegal and mischievous conventions against *Pauls* life, and the Empires peace; so also to give account of his intention in sending him with such a guard to *Felix*.

V. 31. *brought him by night*] To avoid all further insurrections, and attempts, which the Jews would probably have made in *Jerusalem*.

to Antipatris] A City in the tribe of *Manasseh*, between *Jerusalem* and *Cesarea*, *formerly called Capharsarama*, or *Capharsalama* (*Adricom. ter. sanct. Manas.* 8.) *Herod building or repairing it*, called it by his father *Antipaters name*, *Jerome de loc. Hebr. Act.* See 1 Mac. 7.

V. 32. *they left the horsemen to go with him*] Probably they were so commanded to do by their Colonel *Lysias*. And *Paul* was at that distance from *Jerusalem*, secure from the present pursuit of his enemies.

V. 33. *to Cesarea*] See on Matt. 16. 13.and *Jer. de loc. heb act.*

V. 34. *of what Province he was*] By this name, the Romans called some countries by them subdued, and this was a common custome of examination of strangers, to ask, what country-men, or whence they were. See 2 Sam 1. 13. John 19 9. Probably *Felix* did it, that he might be satisfied whether *Paul* belonged to his jurisdiction.

Of Cilicia] chap. 6 9

V. 35. *when thy Accusers are also come*] Lest the Jewes should complain of an undue course of Justice, that they had not audience: These very Heathens knew it was not just to judge, before both parties Complainant and Defendant were lawfully heard: it it be enough to accuse, who shall be innocent? and if it be enough to deny, who would be guilty?

in Herods judgement-hall] Or, *Herods* Palace, *Pretory*, or place which he built, or appointed to keep Courts, and hear causes in: a fair prison, if any could be so.

CHAP. XXIV.

Verse 1. A*Nanias the high Priest*] Chapter 23. 2.

descended] From *Jerusalem* to *Cesarea*: Mark how industrious and unwearied mischief is; the High-Priest and Elders with *Tertullus* in pursuance of their malicious designe: from *Jerusalem* to *Cesarea*, and that speedily travel they would spare no pains, nor loose any time: it were happy if man would be thus minded for good.

with the elders] These came to countenance the Jews cause against *Paul* with shew of great reverence, but indeed; as *Ambrose* said to *Valentinian* the Emperour *ep.* 5. 31. *non annorum canicies est laudenda sed morum*, it is probable that all these came downe, as to accuse *Paul*, so principally to prevent their own danger: for understanding that *Lysias* had sent away *Paul*, and written Letters concerning the business, they might well fear some informations against themselves who had been so tumultuous.

a certain orator] An Advocate, or Lawyer.

V. 2. *by thee we enjoy*] To gain favour against *Paul* this flatterer thus begins with applauding *Felix*, whereas Histories shew, how cruelly and impiously he behaved himself against their Nation.

V. 3. *most noble Felix*] *Felix* was of obscure parentage, but *Claudius Cæsar* promoted him to honours; he had by his diligence suppressed the sedition under *Eleazarus*: otherwise, he was covetous and a cruell man. See *Josephus Ant. Jud.* l. 20. c. 11. & *de bel. Jud.* l. 2. c. 12. See also on Chapter, 23.26.

V. 4. *that I be not further tedious*] He intimateth that he would not long detain him from other his weighty affairs; Greek ἐκκόπτω, which among other things, signifieth to hinder ones course or affairs, (1 Thessalonians 2. 18. Galatians 5. 7. Romans 5. 22.) as here it might have been by a tedious discourse. Syr. *ne autem fatigemus te multis*: but lest we should weary thee with many words.

V. 5. *a pestilent fellow*] λοιμὸν, a plague. As the Latines put *pestis* in the abstract, *pro scelerate*, wickednesse for a wicked fellow.

sect of the Nazarens] αἱρέσεως, *of the heresie*: this name they gave the Christians in those dayes, from *Jesus* of *Nazareth*, according to which they called him in contempt *Jesus* of

of Nazareth, from the City where he was brought up; afterward it was peculiarly attributed to the sect of Heretickes, of which *Epiph. her.* 29. See on *c.* 26. 5. See on verse 14. of this Chapter.

a mover of sedition] This aspersion he cast on *Paul*, probably because he knew how odious sedition was to the Romans, who being conquerors of Judæa, and many other Nations, were very solicitous to hold that which they had gotten with much charge, hazard, and effusion of blood.

V. 6. *profane the temple*] c. 21.28.

according to our Law] That is, to examine the quality of the offence, which the Romans permitted them to do; but not to execute sentence of death.

V. 7. *chief captain Lysias*] The Colonel *Lysias*. This they object as a secret accusation of *Lysias*, in hope to ballance his information hereby, intimating that he restrained them of that liberty contrary to the Roman grant.

V. 8. *accuse him*] That is, *Paul*.

V. 9. *saying, that these things were so*] These false witnesses were ready to avow and confirm *Tertullus* lie.

V. 10. *a judge*] A Governour. Therefore thou art experienced in their customes, and canst more equally and readily judge.

V. 11. *yet but twelve*] Meaning, he wanted not time, had he been so minded to stir up sedition: seven dayes were spent in the performance of that Ceremony, which he undertooke, that he might gain the weaker Jews to Christ, and five were spent since.

V. 12. *disputing with any man*] Though he might lawfully have spoken in the temple, as being an Apostle of *Christ* the Lord of the temple; yet he denieth that he then and there used any such liberty.

V. 13. *neither can they prove the things*] being false calumnies: Greek, οὔτε φάσιν ἐν ἔνεστιν——neither can they set before you, as a thing evident, or to be confirmed by any certain arguments, as Act, 13. *Syr.* neither have they ability *ut probent coramte*, to prove or make appeare to, or before thee, &c.

V. 14. *which they call heresie*] Or a sect, as verse 5. the Scribes and Pharisees called the Doctrine of *Christ* so in the worst acceptation, as the enemies thereof still doe; this word, αἵρεσις was some times taken in the good part, as Chapter 26.5. Some mens misunderstanding prejudiceth not truth.

believing all things which are written in the law, &c.] herein he sheweth his consent with the *Church of God*: and that *christians* have the same faith which the Patriarchs and Prophets had. See 1 Cor. 10. 1, 2, &c.

V. 15. *which they themselves also allow*] That is, the more prudent party, the Pharisees: the Sadducees denyed it.

just and unjust] Dan. 12. 2. John 5.28, 29. *for we must all appear before the judgement seat of Christ*, &c. 2 Cor. 5.10. this one Article of his faith he mentioneth as the principal ground of faith and obedience, which he elsewhere more largely expreseth, 1 Cor. 15, 13, &c.

V. 16. *a conscience void of offence*] Because I know I must stand before Gods Tribunal, I always endeavour to keep a good conscience, without which no man truely believeth, 1 Tim. 1. 19.

V. 17. *after many years*] It was a long time since he had been at *Jerusalem*: he came but seldome to *Jerusalem*, which will appear, if we consider that which his self writeth, Gal. 2. 1. and therewith, this sacred History; wherein we read of *Pauls* ascending to *Jerusalem*, onely foure times: First, Acts 9.26, &c. Gal. 1. 18. Secondly, when he brought relief to the brethren, Acts 11.30. and 12. 25. between these his comings they reckon eleaven years: Thirdly, Acts 15. 1, &c. the fourth going up, we reade of Acts 21. 17. now the fourteen yeares mentioned Gal. 2. 1. must be reckoned from his conversion to the second going up to *Jerusalem*.

V. 18. *whereupon*] Upon bringing the bringing up of relief from *Antioch* the brethren which dwelt in *Judæa*, c. 11, 29. 30. *certain Jews*] c. 21. 27.

V. 19. *who ought: to have, &c.*] For his present accusers spake but by here-say, or that which themselves invented to hurt and disadvantage him: as if he had said; if there had been any such thing whereof they accuse me; or if any man could affirm such things against me; why are they not here present? why appeare they not against me.

V. 20. *while I stood before the council*] That is, at *Jerusalem*. let them say, if any can, what evil they found in me then, cap. 23. 9.

V. 21. *touching the resurrection*] c. 23. 6. I then said in my defence, *of the hope and resurrection of the dead, I am called in question*; whereupon arose contention *between the Sadducees*, and *Pharisees*, that was their fault not mine.

V. 22. *having more perfect knowledge of that way*] Syr. *because he plainly knew that way*: because he perceived that the Jewes had of malice accused him: well knowing their qualities, and how falsely and frivolously they had calumniated him, loading him with foul words, not matters.

V. 23. *let him have liberty*] Let him not be kept close prisoner, but under a Keeper with some chain on him. See c. 26. 29. and 28.20. though he acquitted him from all crimes, yet he detained him to gratifie the Jews, or expecting a bribe, *Chrys.*

V. 24. *Drusilla*] This was *Agrippa*'s sister, a vitious woman, See *Joseph. Ant. Jud.* l. 20. c. 5.

V. 25. *Felix trembled*] Out of horrour of conscience, being a wicked man.

V. 26. *that money should have been given him*] Either he supposed *Paul* to be no vulgar man whom the Jews so violently prosecuted, but of some great concealed estate, (knowing that these storms of envy rarely trouble the low shrubs) or that his friends and Disciples would have redeemed him with some considerable bribe. Here is an example of a mercenary and corrupt Judge who will be hired to do Justice.

V. 27. *to shew the Jews a pleasure*] To do the Jews some pleasure, and after the many injuries he had done them, to pacifie them, that they might not follow him with complaints. He was careful to please the Jewes, though with displeasing *God*, because he loved himself, not *God*, nor good men.

CHAP. XXV.

Verse 1. W*Hen Festus was come into the Province*] After *Felix* was removed from that government, and *Portius Festus* made President of *Judæa*, reduced into the form of a Province by the Romans.

V. 2. *informed him against Paul*]Being thus precipitated by the spirit of Satan to persecute the Gospel, they could not rest, and the leading actors were they who should have protected and taught the truth: so dangerous is the corruption of those who are in authority.

V. 3. *and desired favour against him*] To wit, against *Paul*; that he would send for him to *Jerusalem*, that they might kill him by the way.

V. 4. *that Paul should be kept*] Probably, *Felix* had informed him of the Jews malice and design against *Paul*; certainly, this was Gods providence so to preserve him.

V. 5. *are able*] That can conveniently come.

if there be any wickednesse in him] ἄτοπον here (as Luke 23. 41.) importeth not some foolish or absurd thing, but something wickedly done. So 2 Thess. 3. 2. So the Syriac expresseth it by סכלו *sachlu, sin, wickednesse*, Matt. 18.35. Indeed all wickednesse is folly: the Hebrews well expressed it, as Josh. 7.15. *because he hath wrought* נבלה *nebala, folly* (that is, *wickednesse*) *in Israel*. 70. ἀνόμημα ἐν Ἰσραὴλ. See Judges 20.10. 2 Sam. 13.12. Job 42.8.

V. 6. *more than ten dayes*] Syr. *eight or ten dayes*. Some Greek copies have ὀ πλείους ἢ ἡμέρας *not more than ten, &c.*

V. 7. *many and grievous complaints, &c.*] αἰτιώματα, criminations, or enditements: this is the condition of Gods servants, to be loaded with calumnies and slanders. See 2 Cor. 6. 4, 8. yet happy are they in their innocency, while their enemies make themselves so much the more unhappy, by how much more they belie them, and are injurious to them: See Matthew, 5.11, 12.

V. 8. *neither against the Law of the Jews*] Neither against the Lavv of God professed by the Jevvs, nor against the Temple (though they charged him vvith the profanation thereof;) neither against *Cæsar*, had he practised any thing.

V. 9. *to do the Jews a pleasure*] To gain the peoples good word, and opinion of him.

V. 10. *where I ought to be judged*] Doubting the sincerity of the Judge, whose warping towards popularity he possibly perceived, and also the wait-laying of the Jews.

V. 11. *I refuse not to die*] As if he had said, I beg no favour, *no man may deliver me*] No man justly can.

I appeal unto Cæsar] Syr. *protestiines Cæsaris appello*, I appeal to *Cæsars* protections. I require to be judged by *Cæsar* himself. Thus claimeth he his Roman priviledge.

V. 12. *with the council*] Without whose consent he could do nothing.

V. 13. *king Agrippa*, Son of *Herod Agrippa*, whose death is mentioned, Chapter 12. See *Joseph. Antiq.* l. 18. 11. & *lib.* 19, Chapter 5.

and Bernice] Sister to the same *Agrippa*; with whom, he lived in publicke infamy, and vehement suspition of incest.

V. 14. *Festus declared Pauls cause*] Possibly, discoursing of many things, at last he fell on *Pauls* business: how ever, Gods providence so disposed it for *Pauls* deliverance from the Jewes: he will never be wanting to his; where it shall make for his honour and their good, he will raise up some *Festus* to declare the oppressed mans cause. See Genesis 41.9, &c. 1 Sam. 18. 3. &c. 2 Sam. 19.2, &c.

V. 15. *to have judgement against him*] δίκην. Syr. *that I would judge him.* The word signifieth, an action entred, or to be entred into a Court of Justice: so they said, δίκην ἐπιφέρειν *Budæus.* Which the Latins expressed by, *dicam impingere, scribere, or diem dicere*, that is, *deferre, criminis postulare*, to implead or to indite one of some crime; or to enter an action against one, that they may have judgement against the impleaded. Sometimes it signified the penalty or punishment, the proceed and result of the judgement. Likely enough, here they desired to have him condemned, *indictâ causâ*, without hearing the cause, as they had done against Christ, and that might be the cause of *Festus*'s reply, verse 16. concerning the Romane custome.

V. 16. *To deliver any man to die*] χαρίζεσθαι signifieth to give freely, without cause or merit the means for any mans pleasure, or favor to execute men without lawful hearing of both parties, he is an unjust Judge, who giveth (though the most just) sentence, before a legall hearing; the Heathens gave leave even to the *sacrilegious, traiterous, witches*, or any malefactors to defend themselves in judgement, *nec prædamnari quemquam ingenitâ causâ licet. dyc. Lactant. l. 5. c. 1.* neither may any man be condemned before his cause is known: See Deut. 13, 14, 15. and 17. 4. Deuteronomy, 19. 18. yet such hath ever been the Devils malice against the servants of *Christ*, to thrust on impious Judges to condemn them without hearing them; because he knows the power of truth; if that come to be scanned, his kingdom falleth: see John 7. 51.

V. 17. *without any delay*] He commendeth his own justice herein: long-delayed justice often proveth more heavy, than speedy injustice.

on the judgement-seat] Where they used to hear the weighty matters.

V. 18. *no accusation of such things*] They accused him of sedition, but he took it for a meer calumny; because they alleaged, but convinced not: objected much, but proved nothing.

V. 19. *of their own superstition*] See on Capter 17. 22. *Syr. concerning their religion*; so prophanely did Heathens think and speak of true Religion.

of one Jesus] By this it appeareth how little *Pauls* preaching had wrought upon Festus; and that many things were controverted between *Paul* and the Jews, which *Luke*, for brevity sake omitted. See 1 Cor. 1. 3.

V. 20. *Because I doubted, dyc.*] Or, *I was doubtful to enquire hereof*: this was his pretence; but the truth was, he would fain get favour with the Jewes, verse 9. here he bewrayeth his own injustice: for why did not he acquit him, against whom nothing was proved?

V. 21. *to the hearing of Augustus*] Or, *to the judgement.*

Augustus] *Nero* was at that time Emperor of Rome, but for the Honour of their former Emperour *Augustus*, they stiled his successours after his name.

V. 22. *I would also hear the man*,] So *Herod* desired to see *Christ*, Luke 23. 8. (and to heare John Baptist, Mark 6. 20.) not to be converted, but to satisfie his owne curiosity: *Agrippa* being born and bred among the Jews, had doubtless heard of Christian Religion, and perhaps of *Paul* also: therefore he might happily desire to see and hear him. See here the providence of God: by all these injuries, accusations, layings of wait, as *chrysostome* noteth, *Paul* becometh λαμπρότερος, *more eminent*: but for such his sufferings, none of these Princes would have vouchsafed him audience with so much silence and patience.

V. 23. *into the place of hearing*] εἰς τὸ ἀκροατήριον, *into the place of audience*; or *hearing causes*, Syriak, *into the house of Judgement*; this being publicke, hither came *Agrippa*, and *Bernice* with great pomp, that is, in a Princely manner, and great state.

V. 24. *See this man*] Thus God pleaseth to suffer his dear children to be made a spectacle unto the world, to men and Angels, See 1 Cor. 4. 9.

V. 25. *That he had committed nothing*] Thus the more malitious the Jews were in accusing *Paul*, the more (by Gods providence) was he justified by his Judges. See Chapter. 23. 29. and 24. 24. Truth and innocency shine more clearly by their opposition.

V. 26. *unto my Lord*] Unto *Cæsar*, whose Deputy I am in this place: this high Title, *Augustus, Tiberius*, and some others, would not have given unto themselves or any man; it being, what they thought too great, and something newer than the *Roman Empire*: but, as, אדוני *adoni*, was a civil Title among the Hebrews, Gen. 32. 18, &c. and κύριος among the Greeks, so became *Dominus* to be among the *Latines.*

V. 27. *It seemeth to me unreasonable, dyc.*] All this made for *Pauls* justification, and the Jews just blame, that the Judge openly professed, that (notwithstanding, their turbulent clamours, and frequent calumnies there appeared no crime of *Pauls* whereof the Deputy could enform *Cæsar*, he thought it unreasonable to send any prisoner under the general notion of a Delinquent, whereas, no particular thereof could be proved against him.

CHAP. XXVI.

Verse 1. P*aul stretcheth forth the hand*] This was with them an usual gesture of those who began to speak in publike. See Prov. 1. 24. Isa. 65. 2.

V. 2. *I think(my self happy*] I take it for my advantage, that I may now speak before thee, who knowest the Law and the Scriptures; and art therefore a more competent Judge, than he that is a stranger to all.

V. 3. *I beseech thee to hear me patiently*] As he commended his knowledge; so he entreateth his patience; they that know most, ought to be most attentive, where matters of Religion are controverted, impatience in hearing matters of so high concernment, concludeth ignorance, or impiety.

V. 4. *my manner of life*] Because the calumnies cast on him by the Jewes, might otherwise have prejudiced the cause of Christ, he first washeth them off, by appealing to his accusers own consciences; who knew his conversation from his youth up.

V. 5. *Sect*] Here αἵρεσις is taken in good part, or at least according to the vulgar opinion, and supposition of his adversaries, as it The had said, he Jewes their selves account the sect of Phariseés to be the most holy and religious; and they well know that I was trained up in the same, and zealously professed the same; therefore ought they not to reprove any former course of life; if they will be constant to their principles: the calleth it ἀκριβεστάτην, ὅ ἐστιν the straitest: or most exquisite or exact sect: there were then three sects among the Jews. Phariseés, Sadducees and Essenes: See *Ios. Antiq. l. 18. c. 2. Epiphan. adversf. hæres. l. 1. hær. 16. 1. 2. ib. hær. 14. ib. hær. 10. D. Godwin. Moses & Aaron. l. 1. c. 10. 1. 1.* 12 these were the principall, and among them the sect of Phariseés was the most strict. The *Syr.* here interpreteth ἀβαστ, the principal Doctrine of the Phariseés.

V. 6. *of the promise*] Concernning the Messias, and his kingdom, and life eternal by him, in whom all the true worshippers of God among the Jews believed and reposed all their confidence: hereby he obliquely taxeth the vain and preposterous perswasion of the Jewes pretending to the covenant of God with them and their fathers, and the promises, and yet obstinately rejecting Christ whom God promised to send them, and in whom alone all the promises of God for their eternal happinesse were grounded and ratified to all true believers.

V. 7. *twelve tribes*] Meaning the remnant of the twelve Tribes, as they returned from the Captivity, 2 King. 17. 6.

serving God] According to the Discipline of the Law.

V. 8. *Why should it be thought incredible*] He that gave life and being, to that which before, was not, cannot he restore life to the dead? *idoneus est resicere, qui fecit; Tertul. He is best able to repair us who made us*, and indeed we may behold *a continual resurrection (Clem. Roman. ad Cor. ep. 1.) In the several creatures; from the death —— like winters unto the life of spring*, the several seeds buried under the winter clods, arise up in their severall kindes much more glorious, See 1 Cronicles, 15. 37. 38.

V. 9. *verily I thought with my self*] He prepossesseth an objection: some might say, were you brought up a Pharisee? you never learned of them to believe, that Jesus was the Messias: true indeed (saith he) I was an adversary to Christians, as much as any of them; and thought my self bound in conscience to endeavour their suppression; neither did any man perswade me to the contrary, but God revealed to me from Heaven, the truth of Christ, and diverted my course: therefore here he insereeth the History of his admirable conversion.

V. 10. *which thing, dyc.*] Chap. 8. 3.

V. 11. *Compelled them*] Either he effected this by the cruelty he used, or gave them occasion so to doe by his own example, 1 Tim. 1. 13.

V. 12. *as I went to Damascus*] Chap. 9. 2.

V. 13. *at midday*] This he saith to declare, that it was no dream, fantasie, or vision of the night; but the certain knowledge, of waking and attentive minds.

V. 14. *I heard a voyce*] Chap. 9. 4.

V. 15. *who art thou Lord?*] chap. 9. 5.

V. 16. *but rise, dyc.*] chap. 9. 6.

V. 17. *from the people*] Of the Jewes, they shall ingratefully handle thee (as mad-men use their Physitians) but I will deliver thee.

V. 18. *to open their eyes*] This is attributed unto Ministers, as instruments and ordinary means, the effect whereof is onely in the Spirit of God, vvorking thereon. See 1, Cor. 3. 5. 6.

V. 19. *The heavenly vision*] Gal. 1. 16. 17.

V. 20. *unto them of Damascus*] Chap. 9. 20.

V. 21. *about to kill me*] Chap. 21. 27. 28. &c.

V. 22. *obtained help of God*] God assisting me, it were high ingratitude not to do this work cheerfully, and to live to him, by whom I live and am preserved.

witnessing both to small and great] To all sorts of hearers, noble and obscure, without exception of persons. So Rev. 13. 16. Revel. 19. 18. So the Hebrewes used to speak, as we read. 1 Sam. 30. 19. מן־הקטן ועד־הגדול *min haktaon vehad haggadol*, from the little one, and unto the great one, by which *Paul* intimateth here to *Agrippa*, that the things which he spake as much concerned the King in his own person, as the poorest hearer: the Gospel is a general doctrine, which Christ would have communicated to all sorts of people. See Psal. 49. 1, 2. Mat. 28. 19 Mark 16. 15, See Rom. 1. 14. for all are one in Christ. See 1 Cor. 12. 13. Gal. 3. 28. Col. 3. 11.

the Prophets and Moses] Whose general authority the Jewes durst not deny. And this he constantly affirmeth, that all might understand that he taught no other doctrine than that which *Moses* and the Prophets taught from the beginning; so far was he from innovation.

V. 23. *Christ should suffer*] That Christ should not be a temporal king, as the Jewes dreamed, but a spiritual and eternal; redeeming and saving us, by suffering that which was due to us.

the first] As head of his Church, to give them a spiritual life. 1 Cor. 15. 20. Col. 1. 18. Rev. 1. 5. First as the authour of life, not the first in time; for some were raised from the dead before he died.

shew light] The knowledge of the Gospel. Luke 2. 32. Matthew 4. 16.

unto the people] meaning the Jewes.

V. 24. *with a loud voyce*] *Chrysostome* understandeth this as an effect of *Festus*'s anger.

Paul thou art beside thy selfe] μαίνῃ, *Thou art distracted, or mad.* Here note the prophane censure of carnal men, concerning the mysteries of eternal life and salvation by Christ. See 2 Kings 9. 11. see on Mark 3. 21.

much learning doth make thee mad] Thou over-studiest thy self; or medlest with matters too deep for thy apprehension, such estimates do the ignorant set on knowledge: so do they blasphemously conceive the Gospel to be the foolishnesse of preaching. 1 Cor. 1. 18. It seemeth so to them that perish: to them that shall be saved, it is the power and wisdom of God, see Rom. 1. 16. 2 Cor. 4. 3, 4. it is a dangerous symptom to distast the Gospel of Christ.

V. 25. *I am not mad, most noble Festus*] *Paul* is not transported with anger for *Festus* censure of him; but being more solicitous to free them, by whom he was bound, from the bonds of sin and Satan, than himself from their chains, he replyeth meekly, and as it became him to speak to a Governour: though *Festus* were unworthy, yet for Gods ordinance sake, and lest the cause of religion might otherwise have suffered, he regardeth him: neither was *Paul* so much careful for the defence of his own reputation (See 1 Cor. 4. 3. 2 Cor. 5. 13.) as for the truth of God, which indeed is of the highest and most serious concernment: it is truly the greatest madnesse of the world, wittingly and willingly to neglect that, in which is our eternal weal or woe: a soft answer turneth away wrath, Prov. 15. 1. meeknesse and patience of teachers much advaneeth the truth of Christ. See 2 Tim 2. 24, 25, 26. so it is in any weighty undertaking, to be master of ones self, subject onely to right reason, not to disturbed affections.

V. 26. *For the King knoweth*] Being a Jew, and alwayes conversant in Judea, he might know the prophesies, and those things which were there done and suffered by Christ in his life, death, and resurrection.

V. 27. *that thou believest*] Meaning, that the King was perswaded of the the truth of those things which were written by the Prophets.

V. 28. *almost*] ἐν ὀλίγῳ *in a little*, or *within a little*: this he speaketh being forced to acknowledge the power of the Gospel, which secular respects would not suffer to be fruitfull in him.

V. 29. *both almost*] As verse 28.

altogether] ἐν πολλῷ, *in much*, in every thing which concerneth the accomplishment of a true Christian. Almost perswaded to be a Christian; is no better than to be a luke-warme *Laodicean*, Rev. 3. 16, or an *Israelite* halting between God and *Baal*, 1 Kings 18. 21. God will admit no partners in his service: either thou must be entirely and altogether his, or thou art not his at all.

except these bonds] He attempterateth his speech to them, who yet knew not that bonds, and suffering for the truth of Christ, was an high honour, whereof elsewhere he glorieth and rejoyceth, Ephes. 6. 20. 2 Tim 2. 9. See also chap. 5. 41. The Romans used thus to produce their prisoners with a souldier guardian, and some chain on the prisoner, chap. 28. 20. 2 Tim. 1. 16.

V. 30. *the King rose up*] Having dismissed the company who attended or came to hear; the King, President, and *Bernice*, with many others, depart nothing better than they came hither. So goeth the *black-Moor* into the Bath, coming out from washing, of the same complexion: they whose hearts are filled with love of the world, and secular businesses, impatiently hear the Gospel; it is presently tedious to them:

V. 31. *nothing worthy of death*] Thus the very heathen Judges still acquitted him in their opinions, to the condemnation of the malicious Jewes. As also of themselves, who finding in all their examinations that he was innocent, yet to please impious men, would not acquit and deliver him. Judges ought to take heed what they do, for they *judge not for man, but for the Lord.* 2 Chron. 19. 6.

V. 32. *then Agrippa said*] *Agrippa* (of their governours most versed in these things) also justifies *Paul*: what got the Jewes by their travel and importunity, but their own just condemnation, in the manifestation of *Pauls* innocency? the enemies of the gospel and of the Ministers thereof, do but justifie, and (to the servants of Christ undoubted advantage) honour them the more.

CHAP. XXVII.

Verse 1. P*aul and certain other prisoners*) Thus do the saints share with the wicked in things secular and external. God the righteous judge will at last set them in conditions very different, Mat. 25. 34, 41, 46. Luke 16. 25.

a centurion] A Captain of an hundred foot-men.

Augustus band] The band or *cohort* was the tenth part of a Roman legion: and these bands or *cohorts* were of several numbers, names, and uses: the first, wherein the *standard* was, consisted of 1105 footmen, and 132. horsemen, &c. they used to have a *Prætorian* band, or *cohort*, to guard the Magistrate or Governour in his Province; this here mentioned, seems to be such as *Augustus* appointed to some the like offices, See *Vegetius de re militar. lib. 2. cap. 7.*

V. 2. *Adramyttium*] A famous city and port of *Mysia*, *Plin. lib. 5. cap. 30.* it was formerly called *Pedasus. Mysia* was by the *Hellespont* near *Troas, Ger. Mercat. Atl. Asia min.*

Aristarchus] It seemeth he onely and *Luke* accompanied *Paul* in this journey, of all his disciples.

V. 3. *at Sidon*] A city of *Phœnicia*: in times past it was a frontier town of the *Canaanites* to the North-ward, near the mount *Libanus. Jerome de locis Heb. Atl.*

courteously entreated Paul] χρησάμενος, the word now used, is a *particip. aor. 1. med. of* χράω, *commodo, commodato*, do; to lend, as Luke 11. 5, to accommodate or to profit, to do good or pleasure to; Syr. *usus est Centurio benevolentia erga Paul.* *am*: upon the matter the same, which he courteously entreated *Paul*. Thus God raised up friends to the afflicted, for he is with them according to his promise. See chap. 7. 9, 10. Hebr. 13. 5, 6. Josh. 1. 5.

V. 4. *under Cyprus*] See chap. 11. 19. a great Island in the mediterran sea. See *G. Mercat. Atl. Plin. l. 5. c. 31.*

V. 5. *Cilicia*] See on chap 6. 9. and *Plin. l. 5. c. 27.*

Pamphylia] Chap. 13. 13. *Plin. l. 5. c. 27.*

Myra a city] A chief city of *Lycia*, as *Strabo* reckoneth it. See *Plin. lib 5. cap. 27.*

of Lysia] A province of *Asia. Jerome. de loc. Hebr. Atl. Pliny* saith it had once sixty towns, *lib. 5. cap. 27.*

V. 6. *of Alexandria*] A city of Egypt, which was anciently called *No*, Jer 46. 25. &c. between Egypt and Africa, where the Evangelist *Mark* was buried. *Jerom. de loc. Hebr. Atl.* and *de scriptor. eccl G. Mercator. Atl.* saith, it was in times past a noble and beautiful city, built by *Alexander* the great, in the bottome of the straights, or end of the Mediterrane sea. The Turks now call it *Scanderia*

V. 7. *slowly many dayes*] The winde being against them, as verse 4. or very bare.

Gnidus] A little Island over against *Caria*,

Crete] Since named *Candie*: it is a Grecian Island, once abounding in wealth, and glorious for the number of an hundred towns. *Jerom. de loc. Hebr. Atl. See G. Mercat. Atl. Crete, & Plin. lib. 4. cap. 12.*

Salmone] This was an eastern promontory, or high cliffe of *Crete*. See *Strab. l. 2.*

V. 8. *the fair havens*] It seemeth so called of the safety and commodiousnesse of the haven, or road; as we call a road of ours, the *Downs.*

Lasea] A sea-town and city of *Crete*, *Jerom. de loc. Hebr. Atl.*

V. 9. *the fast was*] He reckoneth the time of the year, after the custome of the Jewes, which the Syriack expresseth, the fast which the Jewes were wont to observe: hereof see Levit. 16. 29. and 23. 27. Numb. 29. 7. this was about October: so that *Paul* advised them to winter there, rather than to put to sea in the deep of winter, then at hand; wherein (as *Vegetius noteth de re militar, l. 4. c. 39.*) there is little light, and tedious nights,

nights, thick clouds, dark weather, rages of winde, and storms, hindring travel by sea and land: the heathen said well, κακὸς ὁ καιρὸς ἀεὶ τοῖς ἀεὶ τοῦ. *Hesiod. op. & di.* opportunity is best in all things.

V. 10. *hurt and &c.*] μετὰ ὕβρεως, *with injury*: the interpreter of the Syriack giveth it, *with trouble.*

but also of our lives] With much danger of our lives: it had been with losse of their lives, had not God (as *Oecumenius* saith) for *Pauls* sake preserved all the rest. ἀπὸ ψυχῶν ἡμῶν, of our soules, that is, a Metonomie of the *efficient* for the *effect*, usuall among the Hebrews.

V. 11. *the centurion believed the master*] Not knowing *Paul* to be inspired by the holy Ghost, but conceiving him to be no sea-man, he believed the master of the ship in his own faculty; also the haven was not commodious: this man had at least some appearance of reason for this his believe; what reason have they, who in danger of their souls shipwrack, will most believe them who have least skill and experience in preaching the word for saving of souls?

V. 12. *Phenice*] A port in *Crete*, not *Phenicea* a region in Syria.

V. 13. *loosing thence*] Weighing anchor, and seeing sail thence, ἄραντες, ὅσον παρέλεγοντο, the word ὅσον is not here a name of a place, but is put for ἐγγὺς or πλησίον; *near*, or *nearer*: as if he said close aboard the shore of *Crete*, or *Candie*. See chap. 20. 13, 14.

they sayled] παρέλεγοντο, which the Latines give, *legebant*, or *praeterlegebant*, *Virg. Æneid.* 3. *Littoraque Epiri legimus*, it hath many significations, as *Lycanus* noteth in this Distich.

Fur aurum, virgo fures, mare navita, libros
Clericus; equivocè singula quisque legit. In the Dialect of English marriners, they went close aboard the shore.

V. 14. *there arose*] Or beat.

against it] Against *Crete*. So that it carried them off to sea from *Crete* (which was now a wind-ward shore) to *Melita*, which is between *Africa* and *Sicilie*.

Euroclydon] A North-east winde, furious and stormy, usual about those places, in the beginning of winter: some call it, the *Sea-mans plague*.

V. 15. *when the ship was caught*] With this sudden storme, so they (not having time to take in their sails) were in danger of over setting,

could not bear up into the wind] A ship is said ἀντοφθαλμεῖν τῷ ἀνέμῳ. to wrestle with the winde (say the interpreters) which must needs be when she hath the winde against her, so that her prow must encounter with adverse billowes, and head-seas, or meet the sea right a head; some think the original of the phrase was from that part of the prow which was called ὀφθαλμός, an eye: we have in use with us, *to make up into the eye of the winde*, (which here is ἀντοφθαλμεῖν) by divers tacks, and making sundry boards, to turn to the winde-ward: that is, by standing sometimes one way, and sometimes another, for the gaining a place to winde-ward; which here this ship could not do the violence of the storm and great head-seas driving them still to the lee-ward, and hindring her way.

we let her drive] A ship is said to drive, when the anchor cannot hold her, but that she falleth away with the winde or tyde. So also when a ship is at hull, or a trie, that is, hath taken in all her sails, and tyed down the helm to the lee-side of the ship, going as winde and tide carry her: we say she drives, &c. or is a drift to lee-ward.

V. 16. *Clauda*] A little Island. *Plinie lib. 4. cap. 12.* calleth it *Gaudos*: *Ptolome* and others *Claudos*.

to come by the boat] To recover, take up, or save the boat.

V. 17. *under-girding the ship*] This under-girding is by trusses, which are ropes made fast to the yards; used either to binde fast the yard to the mast, when the ship rowles a hull, or at an anchor, or to hale down the yards in a gust or storm.

into the quick-sands] Certain vast banks or mountains of sands in the sea, which swallow up ships that stick fast and sit upon them a little time; and so will the *Goodwin* sands, &c.

V. 18. *they lightened the ship*] By casting the goods overboard.

V. 19. *the tackling of the ship*] The Greek word σκευὴ, signifieth store, munition and necessary furniture; and provision for ships. So Jon. 1. 5. they cast over-board כלים אשר בהם *eth hachalim*: their instruments or furniture, 70. ἐκβολὴν ἐποιοῦντο τῶν σκευῶν; the very word here used: So Syr. interpret. *vasa ipsius navis*, *&c.* See 2 Kings 11. 8, 11.

V. 20. *all hope that we should be saved*] Meaning in respect of second causes, and mans reason; κατὰ τὴν φύσιν, as *Oecumenius* speaks, it must have been so in the course of nature, that they had perished.

V. 21. *have gained this harm*] That is, prevented it; as the Syr. interpreteth it, avoyded it; in the conclusion, it will ever appear a Gain to hearken to Christs Ministers.

V. 22. *of any mans life*] Ψυχῆς: soul, for life, as verse 10. with such admirable confidence in the truth of God, who had revealed this unto him, verse 24. he comforteth them, lest in despair of life they should neglect the means of their preservation.

but of the ship] This he declareth to them, that when they saw all this truly come to passe, they might have the more reverend esteem of the gospel which he preached, and for which he now suffered.

V. 23. *the Angel of God*] Whom he sent to comfort and assure me; lest they should think he vainly promised them security, he confirmeth that which he said by alleadging a divine authority.

whom I serve] He professeth to profane men, that he served God, who who was able to deliver and would deliver him and them: they knew that he was now in bonds for his religions sake: now hearing that God had a care of him, sent his Angel to him, and after seeing that he and themselves were according to his word delivered from the (otherwise inevitable) danger, they might easily gather, that God justified his religion, and that *Paul* served the true God.

V. 24 *God hath given thee all them that sail with thee*] Or *given thee as a favour*. So the Greek κεχαρίσται σοι signifieth, freely to give, as Rom 8. 32. Gal 3. 18. Phil. 1. 29 Acts 3. 14. 1 Cor. 2. 12. Thou hast prayed for them, I have heard thee, and will for thy sake, have them lives. So God heard *Lot* for *Zoar*. Gen. 19. 19, &c. God preserveth the wicked from temporal destruction, for the righteous sake, who are among them, and intercede for them.

V. 25. *for I believed God*] I am confident out of good experience, that God will certainly perform his promise.

V. 26. *we must be cast*] That they might not doubt of the truth of Gods promise, he foretelleth them, the manner and means by which they shall be preserved: thus it will fall out that we shall be cast upon an Island: this he telleth them that they might ascribe their delivery to God, not chance; so the ancient Prophets were wont to foretell certain signes of things by them spoken, which should come to passe, that they whom it concerned might know that God had spoken by them, and would certainly bring it to passe. See 1 Sam. 10. 2. &c.

V. 27. *in the Adria*, *&c.*] In the Adriatick sea which divideth *Italy* from *Dalmatia*, and reacheth up to *Venice*.

V. 28. *and sounded*] To finde the depth of the waters by casting out a plumet of lead fastened to a line many fathoms long

V. 29. *out of the sterne*] Or hinder part of the ship, to stay the course or way of the ship, lest falling upon some coast in the dark, in that ship wrack they should all have been cast away.

V. 30. *out of the fore-ship*] The prow, or foremost part of the ship.

V. 31. *except these abide in the ship*] Now because the will of God, or his power to save, or the effect of his promise depended on second causes; but because he that had ordained the end, ordained the means also; and that he would not have them tempt God, by dividing that which he had united.

V. 32. *Cut off the ropes*] *The Centurion* and souldiers following *Pauls* counsell, cut off all hope of the sea-mens going away from the ship, and deserting them; they cut the boat-rope, and let her drive away.

V. 33. *continued fasting*] He meaneth, they eat no set meals; or so little in their perpetual danger and fear of being cast away, that it was in a manner, a fasting.

V. 34. *hair fall from the head*] By this Hebrew phrase is meant, that they should all come safe and sound ashore (See 1 Sam. 14. 45. 1 King 1. 52. Mat. 10. 30.) without the losse of a man.

V. 35. *he took bread and gave thanks*] Not only praying God to give a blessing, and to sanctify those creatures to their nourishment; to present their thanks to him for the same, and to acknowledge his good providence in bestowing them upon them; but also for their preservation from the great danger which they had run: and exhorting them to refresh themselves, in confidence of Gods future providence according to his word, he strengthen him his own example; we must not in dangers and afflictions, measure our condition by present sense, but consider Gods power, and promises to deliver us; it is an happy teaching, where Ministers own actions, exemplifie their doctrine.

V. 36. *all of good cheer*, *&c.*] So great a comfort and blessing is one, or a few good men in a company: while they were all safe, and out of fear, *Paul* lay a board like a poor despised prisoner, but now in the danger God maketh him the onely counseller, and comforter of all the company; common dangers, and afflictions, make the Saints more evidently shine.

V. 37. *two hundred threescore and sixteen*, *&c.*] This seteth off the good providence of God, that of so many men, none perished in their tumultuous swimming ashore: it must teach men in midst of dangers to cast themselves upon the providence of God.

V. 38. *they lightened the ship*] By casting her lading overboard: they resolved with the *Philosopher* in the like case, *better those perish for us, than with us*

V. 39. *they knew not the land*] They could keep no good reckoning, by reason of the violent storm, dark weather, variable sets of tydes, and possibly many shifts of windes: so discovering the land, knew not where they were.

to truss in the ship] They would there run her ashore, that they might save their lives, by getting ashore upon some plancks or broken pieces of timber, or otherwise.

V. 40. *taken up the anchors*] Or cut the cables, (to which the anchors were fastened) in the hawse: for in a storm, and such wrought seas, they could not weigh anchor: Syr. ומבטקו *wapaḥaṭu*, and *cut off* the anchors; the same word is given verse 41. so all hope that we should be saved אתפסק *eithpesek*, *was cut off*; Greek περιῃρεῖτο, *was taken away.*

loosed the rudder-bands] The rudder, is that piece of timber, which hanging at the stern-post of the ship, is as a bridle to direct the course; this they had bound when they would drive (verse 15.) or let the ship go whither winde and tyde would carry her; but now, because they would have it to direct the ship, that they might with the best advantage for their lives, run her ashore, they loose it again.

and hoised up the main sail] Which before they had strucken, by reason of the violence of the storm; now they hoise it, that the ship might feele the winde, and work for their running ashore.

V. 41. *broken with the violence*, *&c.*] So that nothing now remained, but that every one should shift for his life, and swimme ashore: thus God shewed his delivering power in extream hazards.

V. 42. *the souldiers counsel was to kill*, *&c.*] They shew their cruell ingratitude to *Paul*, who had comforted them, and for whose sake their lives were saved: this hath been the common lot of the Prophets, Apostles, Ministers, and generally the saints of God: let it trouble no good man to receive evill for the good he hath done, it is a vulgar disease; let them know that when men requite evill for good, that yet their labour is with the Lord. See Luke 14. 13, 14.

V. 43. *but the Centurion willing to save Paul*] God put into his heart, to defeat this more than barbarous counsel of souldiers: thus God saveth *Paul* by the Centurion, who was preserved for *Pauls* sake: piety never dyeth unrewarded: it is an happy thing to do all the good we can; here again mark the present benefit which the other prisoners had for *Pauls* sake: it is a sufficient motive to make men ambitious of the acquaintance and society of Gods children.

cast themselves first into the sea] That they might be the more helpful to get the rest ashore; also to avoyd the danger of one drowning another, if the multitude should all have leaped over-board together.

V. 44. *some on boards*, *&c.*] Who could not swimme without.

they escaped all safe] Thus God ever fulfilleth his promises: thus his goodnesse overcometh mans malice and impious counsels; reserving the wicked to other times, whose unbelieve and ingratefull cruelty, willing to shed blood, deserved that they should never have come to shore again: The long-suffer-and goodnesse of God should lead men to repentance, and teach them *Davids* use of Gods favours. Psal. 107. 15. *Oh that men would praise the Lord for his goodnesse*, *&c.*

CHAP. XXVIII.

Verse 1. *Called Melita*] Now called Malta; an Island between Africa and Sicilie; there is another of the same name in the Adriatick bay, between Italy and Epidaurus. *See D. Heylin* Μικροκοσμ. *mediterran.* isles. 448. &c. & *Plin. l.* 3. *c.* 9. & 4. 26.

V. 2. *barbarous people*] They were so called who spake neither Greek nor Latine and were more rudely bred, or of fierce and evill manners, uncivill, ungodly, immane and cruel. *Cic. ad Q. fr. l.* 1. *quod si te fors Afris, aut Hispanis, aut Gallis praefecisset, immanibus ac barbaris nationibus*: so *Virg. barbarus has segetes?* See 1 Cor. 14. 11.

shewed us no little kindnesse] φιλανθρωπίαν humanity: So *Suidas* interpreter giveth φιλανθρωπηθεὶς *humaniter exceptus*: and *Budaus* φιλανθρωπούμενος, *in comitatem benignitatemque compositus*: Some despise the needy and calamitous, adding affliction to affliction, but these men (esteemed barbarous) were more humane to those who had lost ship and goods in the sea: Christians should not be ashamed to imitate their mercy, but to come short of it. See Heb. 13 3. it is no more honour to those who are barbarous to be called humane, than dishonour to the humane to be called barbarous: it is lesse evill to be stiled evill, than to be so: be better than thy name, shew thy self good indeed, and thou mayest securely despise fame. See James 2. 16.

V. 3. *a viper out of the heat*] Thus God pleased by a new miracle to confirm *Pauls* authority, thereby to prepare the barbarous to receive the Gospel.

V. 4. *a murderer*] His was rash judgement; according to the common custom of the world; who usually account the afflicted wicked; this principle sticketh fast in the consciences of the most barbarous, that there is a divine providence which justly punisheth the wicked and injurious, because therefore murder is a chief crime, they conclude that he was a murderer, whom so eminent a revenge followed.

yet vengeance suffereth not to live] Vengeance they took to be a goddesse, named Δίκη; the same with *Nemesis*, which they called θεὰ ἀλαστόρων τιμωρὸς, the revenger of the proud *Suid.* Νέμεσις.

V. 5. *shook off the beast*, *&c.*] That is the viper; which hung on his hand: the Physitians called all such creatures which leave their venome in a wound which they bite or sting θηρία, specially the viper.

felt no harm] The power of God, the Lord of nature and all creatures, restraining the venome; so that it could not hurt *Pauls* here Christs promise to believers in the Primitive Church, Mark 16. 18. was fulfilled in *Paul.*

V. 6. *swollen and fallen down dead*] So deadly is their poyson, specially in those hot countreys, that it presently invades the heart and vital parts, and those that are bitten presently die: the more evident was the miracle in *Pauls* preservation.

V. 7. *Publius*] By this name he seemed to be a Roman, and that he entertaining the Centurion, *Paul* and his company were invited with him: thus God hath every where a care of his.

V. 8. *prayed and layed his hands on him*] Praying, he shewed that not his power, but Gods, restored this man: laying on his hands was a form of blessing, hospitality is commended by many examples. Gen. 8. 2. Gen. 19. 1. 1 Kings 17. 9. 2 Kings 4. 8 Exod. 2. 20. Luke 10. 38. and here by a special reward thereof.

V. 9. *others also came and were healed*] For very probably the same hereof quickly spread about the Island. But why did not he who shook off the viper, and cured diseases, shake off his own bonds? we must know that *Paul* was not the author, but minister in the miracle; acting onely where, when, how, and on whom the Spirit of God would: and miracles were not wrought for the ease of their persons, who did them, so much as for the confirmation of their ministery; for which God sometimes miraculously delivered them. chap. 5. 19 chap. 12. 7. sometimes he left them in bonds, where those bonds might advance the Gospel Phil. 1. 12.

V. 10. *loaded us with such things*, *&c.*] Furnished them with victuals, and other necessaries; this was their gratitude toward *Paul*, for the great benefits which they had received by his curing their sick: they much honoured him, and accommodated him and those that were with him, with necessaries for their voyage: and this was a fruit of their faith.

V. 11. *whose signe was*] Such as ships usually have whereby they may be the better known, and according to which sometimes they are named, and their bills of lading, or other commissions to them appertaining are formed.

Castor and pollux] The Painims feigned these to be gods of the sea.

V. 12. *at Syracuse*] A famous city of Sicilia.

V 13. *to Rhegium*] Acity in Italy over against Messana of Sicilia,

to Puteoli] A sea-town in the kingdom of Naples.

V. 14. *we found brethren*] Whether these brethren were Christians before *Paul* came to them or not, seemeth not manifest, for the Jewes though not yet converted, are elsewhere stiled *brethren*, that is, *kinsmen according to the flesh*--*Israelites*, Rom. 9. 3, 4. (see also Acts 7. 1. & 22. 1. & 23. 1 &c.) so here v. 17. *Paul* calleth them *brethren*, who yet v. 22 naming Christianity a Sect, *every where spoken against*, seem, not to have been acquainted with the most wholesome and comfortable mysteries thereof, concerning which they desired to be enformed by *Paul*; neither seemeth it probable that the faith (if it had been received in *Italy*, so near *Rome* as was *Puteoli*) should not by some means have been propagated to the *Jewes* at *Rome.*

V. 15 *Appii forum*] A market town upon a long high-way, to the sea-ward, which *Appius* caused his souldiers to make good; by the which there stood three taverns, about a dayes journey from *Rome.*

V. 16. *the Centurion*] Or governour of the *pretory* or Judgement-hall.

suffered to dwell] *Paul* was not put into the common prison; which favour God gave him for his comfort, and the advancement of the Gospel.

V. 17. *Paul called the chief of the Jewes*] Who dwelt then at *Rome*; here again appeared the constant love of *Paul* to Israel; who, notwithstanding their many grievous injuries done him, would yet again adventure to preach Christ unto them, that they might be saved.

V. 18. *when*

V. 18. *when they had examined, &c.*[That is, when the Roman Deputies and Governours of Judea had examined *Paul*: thus he endeavoureth to present the truth unto them, and for their better reception of himself, and it, to prevent the prejudicate opinion concerning his own person, lest that should disadvantage the Gospel.

V. 19. *not that I had ought to accuse him, &c.*] That is, I appealed to *Cæsar*, onely to defend my innocency: nor purpose I to make any use of this accusation, to exasperate *Cæsars* former evill opinion of the Jewes.

V. 20. *for the hope*] That is, for Jesus Christ his cause, whom they had long looked for, and who had now shewed himself their Redeemer, in whom only the *Israel* of God, that is, all true beleevers (Rom. 2. 29. Gal. 3. 7. 9.) repose all their hope and confidence of salvation. See chap. 4. 12.

V. 21 *we neither received letters, &c.*] The high priests had little hope that they could reach him there at Rome, therefore probably they were silent.

V. 22. *concerning this sect*] See on chap. 26. 5. meaning, this profession of Christianity.

every where it is spoken against] By the governours and people, Jewes and Gentiles: here appeareth the truth and power of God, in the propagation of that Gospel, which had the multitude, power, authority and wisdom; yea, and the seeming sanctity of the world, every where against it: what natural man would not at least have suspected that which all condemned? that must therefore be the truth of God, which so mueh, so universally, so constantly flourisheth in spite of men.

V. 23. *kingdom of God*] That the kingdom spoken of by the Prophets, now was offered unto them by Christ, Which *Paul*, by competent and sufficient arguments cited out of *Moses* and the Prophets, declared and proved unto them:

V. 24. *some believed*] The Gospel, like the seed; Mat. 13. findeth divers soiles, and bringeth forth according to the receiver; the same sun hardeneth the clay, and softneth the wax. See 2 Thes. 3. 2. Heb 4. 2.

V. 25. *when they agreed not, &c.*] Here is the fruit of dissention, but accidental to the Gospel, which causeth not, but sheweth the secret wickednesse of mens hearts, as the sun, sheweth, but causeth not the diversities of colours which ly concealed and undistinct in the dark. See Luke 2. 34. Mat. 10. 34. John 10 19.

well spake the holy Ghost] When he could by no fair means win them, he denounceth the judgment which God had threatened them. Isaiah 6. 9. which the authority of the holy Ghost declared to be most certain, 2 Pet. 1. 21.

V. 26. *go unto this people*] Isaiah 6. 9. Mat. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 14, Rom. 11. 8.

V. 27. *they have closed*] They are in wilful ignorance, and willingly know not; as, 2 Pet. 3, 5. therefore God giveth them over to strong delusions, to believe lies, to their own destruction. 2 Thes. 2. 11, 12.

V. 28. *the salvation of God*] Τὸ σωτήριον τοῦ θεοῦ. So Luke 2. 30. which is revealed in the Gospel by God, shewing his counsel therein, and the powerful effect thereof by his holy spirit, to every believer.

V. 29 *the Jewes departed*] So hypocrites and self flatterers beguile their own souls, being impatient of all wholesome reproof, and offended at the truth. Gal. 4. 16.

had great reasonings] This sheweth that some believed, in that they gainsayed the unbelievers

V. 30. *received all, &c.*] He was not ignorant, how much silence would have secured him from the malice of the Jewes; but he valued not his life; so that he might finish his charge which was committed to him. See chap. 21. 13. 1 Cor. 9. 16.

V. 31. *preaching the kingdom of God*] That is, as the Syr. hath it, concerning the kingdom of God: and how we are interessed therein by the free grace and mercy of God in Christ Jesus; in whom we receive remission of sins, regeneration, reconciliation, adoption of sons, faith, sanctification, patience; perseverance, obsignation and sealing up to redemption; and shall have the end of our hopes, the salvation of our bodies and souls in his kingdom of glory.

with all confidence, no man forbidding him] Not because the Jewes had lost their malice, but because God who shut the greedy lyons mouthes: Dan. 6. had now shut theirs: and he who brought out Israel from the incensed Egypt, in such a calm, that not a dog moved his tongue against them, now at present gave *Paul* freedome from the strife of tongues: well might he say, *the word of God is not bound*. 2 Tim. 2. 9. If thou shouldest endeavour to binde up the sun-beames, or silence the whispering windes, thou couldest not prevaile; nor can any creature, against that spirit of God which breaths when, and where it list. John 3. 8.

Now unto the King Eternall, Immortall, Invisible, the onely wise God, be honour and glory for ever and ever; to his Church peace, truth, and salvation, to all Eternity, through Jesus Christ our Lord and onely Saviour. AMEN.

ANNOT.

ANNOTATIONS ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE *ROMANES*.

The ARGUMENT and ANALYSIS of the Epistle to the *ROMANES*.

THE main scope and end of the Apostle, in this Epistle to the Romanes, *is, to convince both* Jew *and* Gentile *of their corrupt and deplorate estate by Nature, and how impossible it is to obtain Righteousness and Salvation by the works of the Law; and consequently to draw all men to embrace the doctrine of the Gospel; wherein Grace and Mercy, in the Remission of sins, peace of Conscience, and Joy in the holy Ghost, Comfort in Afflictions, and conquest in all Temptations, together with the adoption of Sons, and eternall life are offered to all Beleevers:*

It containeth in it,
- 1 Theological *Doctrines and Conclusions.*
  - 1 *Concerning Justification, which he proveth to be by Faith, without the works of the Law, from the sixteenth* verse *of the first* Chapter, *to the sixth* Chapter.
  - 2 *Concerning Sanctification, which he proveth to be imperfect, yet true and sincere, from the sixth* Chapter *to the ninth.*
  - 3 *Concerning Predestination, which he proveth to be of the meere love of God, and not upon any merit in us,* Chapter 9, 10, 11.
- 2 Morall *Exhortations to holinesse of conversation, subjection to Magistrates, and charity towards all, especially our weak brethren,* Chapter 12, 13, 14, 15.
- 3 *Christian Salutations and Prayers, with a promise shortly to see them,* Chapter 16.

CHAP. I.

Vers. 1. PAUL] Paul the holy Apostle, who wrote this Epistle and the rest, either had two names given him formerly, (at his circumcision) Saul and Paul, as the first Evangelist in order, had two names, Matthew and Levi, which the words of Saint Luke (Act. 13. 9.) seem to import; (Saul which also is called Paul) or, after his separation to the work of the ministery, and his converting Paul the proconsul, his former name Saul was changed into Paul, either by the proconsul Sergius Paulus, who graced him with the name of his illustrious Family among the Romanes, as Titus did Josephus the Jew with the name of Flavius; or by himself in memory of that great work God wrought by him, as well in the conversion of the proconsul, as the confusion of Elymas the Sorcerer: so Saint Augustine and St. Jerome, *Victoriæ erexit vexillum ut Paulus diceretur à Saulo.*

Servant] The word is not here taken as opposed to a free man, but signifieth a minister, or a man wholly addicted to Christs service, whose service is perfect freedome: in which sense Moses (Deut. 34. 5.) and Joshua (Chap. 24. 29.) and David (Psal. 18. 1.) and other holy men are called the servants of the Lord.

called] He expresseth here his calling, partly because it was extraordinary; not of man, nor by man, but immediately by Jesus Christ (Gal. 1. 1.) partly to shew the Romanes presently in the beginning that what he wrote to them in this Epistle was done according to the duty of his calling, and that he had good warrant and commission for it.

Apostle] The word Apostle is derived from ἀποστέλλω, and signifieth a Legat or Ambassadour of Christ sent to declare the Gospel to all nations, and such an one was Saint Paul, who had a generall Commission to preach both to Jew and Gentile, though specially by the appointment of God with the consent of both parties the Gospel of the uncircumcision was committed to Paul, as the Gospel of circumcision to Peter, Gal. 2. 7.

separated] See Acts 13. 2. Or, *set apart for*. From his mothers wombe in Gods appointment (Gal. 1. 15.); but actually set apart by the command of the holy Ghost to preach the Gospel among the Gentiles (Act. 13. 2.) In the word separate he seemeth to allude to the name of Pharisee, which signifieth a man separate; of which Sect he was before his conversion: and hereby he implyeth that he is still a separated man, but to a better purpose, namely to the preaching of the Gospel of Christ.

V. 2. *promised*] Or, *foreshewed*. Shewed before in the types of the Law, and promised before in the words of the Prophets which were since the world began.

V. 3. *made*] See Gal. 4. 4. In regard of his humane nature, which is a true creature assumed by the Sonne of God in the unity of his person. He useth the word *made* here and Gal. 4. 4. rather than *born*, to intimate his miraculous incarnation whereby he took flesh of a pure virgin.

seed] That is, of the substance of the Virgin Mary, who was of Davids posteritie.

flesh] That is, his humane nature (Joh. 1. 14. 1 Tim. 3. 16.) flesh being a part, is by a Synecdoche taken for the whole man.

V. 4. *declared*] Gr. *determined*. Not made the Son of God as he was truly made the son of man; but declared to be the Son of God. The word in the originall signifieth more than a bare declaration, namely, a declaration by a solemn sentence, or definitive judgement, Psal. 2. 7. I will declare the decree: the Lord hath said unto me, Thou art my Son.

with power] Gr. *in power*.

spirit] That is, according to his Divine nature called Spirit. 1 Tim. 1. 16. Heb. 9. 14.

holiness] Or sanctification; that is, holy in himself, and maketh us holy by his merit and virtue. Heb. 2. 11.

resurrection from the dead] Gr. *resurrection of the dead*. The Godhead was formerly veiled under the infirmity of the flesh, but in the resurrection, and after, it was manifested in Christ in the glory of divine power, and by effects most admirable. 2 Cor. 13. 4.

V. 5. *grace and apostleship*] Either he useth here a figure, *by the Author*, and meaneth the grace and eminent gift of being an Apostle: or by grace he meaneth the favour of God, and pardon for his former offence in persecuting the Church, or supernaturall gifts to qualifie him for an Apostle, or grace for his own conversion and Apostleship for the conversion of others.

for obedience to the faith] Or, *to the obedience of faith*. To bring the Gentiles to the obedience of Christ and faith, Act. 26. 16. or to make the Gentiles to submit by faith to receive the Gospel, whereby Christ raigneth over men. Act. 6. 7.

name] That his name might be known and glorified by them; or for him in his name, by his authoritie and commission.

V. 6. *called*] Outwardly by the Word, and inwardly by the Spirit: for in the next verse he calleth them the beloved of God; and afterwards Saints.

V. 7. *Grace to you, and peace*] Either by Grace he understands all spirituall and supernaturall, and by Peace, all temporall blessings, agreable to the signification of the Hebrew Shalom; which implies happinesse, or prosperous success in all things: or by Grace, Gods free-will and favour; and by Peace, the fruit and enjoying of the same; which brings peace of conscience, termed Christs peace, Joh. 16. 33. and peace with God, Rom. 5. 1.

V. 8. *for you all*] Gr. Tec. Or, *concerning you all*.

whole world] That is, spread and made known to the Churches of the world: A figurative expression, yet thus farre it hath ground in the letter; that there was a resort to Rome from all parts of the world, and every one might relate of it in his own country.

V. 9. *with my spirit*] Or, *in my spirit*. That is, from my heart and inward affection; or in my spirit, that is, in my soul, which is as the spirituall temple, wherein God is worshiped, and served by the faithfull.

that] Or, *how*.

V. 10. *will of God*] This he addeth, for that in the publishing of the Gospel, he still followed the order which God prescribed him by his Spirit.

V. 12. *comforted*] Or, admonished. as Heb. 12. 5. For the Greek beareth both alike; and though Paul were never so excellent, yet he might be instructed, or at least admonished by the Church: for the

Angels themselves received more particular knowledge by the Church of the manifold wisdome of God; Ephes.3.10. 1 Pet.1.12.

with you] Or, *in you*.

V. 13. *but was*] Or, *and was*.

let hitherto] Sometimes by accidentall difficulties, sometimes by the express commandement of God, Act.16.7.

fruit among you] Or, *in you*. Of my ministery and calling to be an Apostle of Christ among the Gentiles to convert them unto him; or at least to confirme them more and more in their faith; or that I might make my ministery to fructifie among you Romanes to the advancement of the glory of Christ, and salvation of his Church.

among] Or, *in*.

V. 14. *I am debter*] That is, obliged by my Apostolicall charge to seek the salvation of All, and to communicate the talent unto them, which I received from God to that purpose, to the utmost of my power, without distinction of either nation, or condition of men, 1 Cor. 9.16,17.

V. 16. *ashamed*] I am not fainthearted; I do not seek to withdraw my selfe or shrink back from the publishing of the Gospel, as men are wont to do in things whereof they are ashamed.

power of God] That is, the only and most effectual means to save men by faith in Christ set forth in the same; whereas man of his own nature was voyd of strength thereunto, Rom.5.6. and the law was weak through the flesh, Rom.8.3. 1 Cor.1.14,24.

Jew first] As unto that nation to which it was requisite the Gospel should be first preached, Act.13.46.

to the Greek] This word Greek is sometimes set in Saint Paul against the word Jew, so it signifies the Gentiles in generall, the greater part whereof and the neerest and best known to the Jews were in those dayes Grecians both by nation and language: sometimes as it is set against the word Barbarian, Colos.3.11. and so it signifieth the civiller and learneder sort of Greeks; and in this sense Athens was termed ἑλλὰς ἑλλάδος, that is, the Greece of Greece.

V. 17. *righteousness of God*] Of Christ given to us by God, and received by faith; or it is called the righteousness of God, because God ordained his Sonne true God, to fulfill and procure the same, imparting it of meer grace to his elect; and receiving it for their absolution: for this is that everlasting righteousness which is able to subsist before Gods judgement, Dan. 9. 24. Or lastly, because it is the accomplishment of all his promises; for so is the righteousness of God sometimes taken for his faithfulness and mercy, Rom.3.26.

from faith to faith] Or, *out of faith to faith*.

faith to faith] That is, from one degree to another, so that according as faith doth more and more encrease and get strength, the more likewise it is assured of that righteousness: or the revelation of the righteousness is received by a continual act of faith which must never cease till it arrive to its accomplishment, to wit, in the life eternall, Psal.84.7.

The just shall live by faith] Or, *the just by faith shall live*. See Hab. 2. 4. Gal.3.11. Heb. 10.38. Either the just shall live by his faith; or he that is just by faith shall live; which well agrees with the Hebrew, Hab.2.4. and likewise with the principall drift of the Apostle. Here he proveth that man obtaineth life and salvation by the Gospel; forasmuch as the Gospel offereth unto us the onely cause of life; namely the true righteousness, which is that of Christ imputed to man by grace, and embraced of him by a lively faith, whereunto the allegation out of Habakuk is pertinent: for the Prophet attributing unto faith the obtaining and possessing spirituall life, doth consequently attribute unto the same the meanes of getting that righteousness which is the onely cause of life, Galat. 3.26.

V. 18. *ungodliness and unrighteousness*] Under ungodliness are comprehended all sinnes repugnant to the first Table; under unrighteousness all sinnes against the second Table.

who hold] The Greek word signifieth a forcible holding; and we may render it an enslaving the truth by their perversenesse and malice; whereby she is so let and hindered that she cannot exercise her command over their actions.

the truth] By truth, he meaneth all the light which is left in man since the fall; especially those common notions of God, his nature, power and will, imprinted in man by nature; as also the knowledge of morall good and evill.

in unrighteousness] That is, unjustly smothering the truth; or that do contrary to all justice and equitie, which requireth that we give unto God that belongeth unto him. And they may be said truely to withhold the truth in unrighteousness, who suppress it, forcing their own minds as knowing better than they do, like Medea in the Poet, *Video meliora proboque, Deteriora sequor*.

V. 19. *manifest in them*] Or, *to them*. That is, in the inwards of their mind or conscience; or else *in them*, that is, among them; namely, their wise and learned ones, who did leave a number of clear and judicious Essayes and Sentences hereof in their writings, although they did contrary to the same.

hath shewed] Partly by the light of nature in their consciences, partly by the consideration of the creature of God, whereby his attributes are evidently notified, and after a sort tasted and felt, Psal. 34.8. Psal.19.2. Psal.148.4,5,6. Act.14.17. Act.17.27.

V. 20. *so that they are*] Or, *that they may be*.

without excuse] The Apostles meaning is not, that God gave them that knowledge to that end and purpose to make them unexcusable: for they might catch even at that for an excuse: neither doth he intimate that they being led by that divine light of nature might thereby come into favour with God, but that their own reason did condemn them of wickednesse both against God and men: Or, he so farre revealed the truth unto them that they cannot be excused, *viz.* before the righteous judgement of God, as if they had not known that which either they did, or might have known.

V. 21. *as God*] As it belonged to the divine Majestie, according to that very knowledge they had of him.

vain] By the curiositie of their conceits, being fallen off to vaine apprehensions of God, and of his worship, which they framed not according to the knowledge they had of God; but suitable to the dispositions of their perverted minds, in devising so many strange and different worships; and in setting up so many fabulous and idle deities, whereby the knowledge of God became still more and more obscured.

imaginations] Or, *disputes*, or *reasonings*.

darkened] Ephes. 4.18.

V. 22. *Professing*] He speaketh of the Philosophers and Wisards among the heathen, who carried a semblance of wisdome in their discourses, and seemed to be much better minded than others; but yet did still follow the perversenesse and vanitie of others.

V. 23. *And changed the glory of the uncorruptible God*, &c. Psal.106. 20. Ezek.8.10.

V. 24. *wherefore*] The contempt of Religion is the fountain of all mischief.

God] For their superstitions, and the dishonour they offered to him, he abandoned them, and did not bridle their swarving desires; but let them have their full swinge: and moreover by his just judgement more and more deprived them of those gifts of nature which they abused and slighted.

gave them up] As a just Judge, leaving them over to Satan who tempted and led them to all iniquitie: as they dishonoured God by their Idolatrie; so God made them ignominious; delivering them up to the unclean spirit and their own naturall corruption.

uncleanness] Idolatrie being spirituall uncleanness, is commonly followed with corporall; as you shall see these two sinnes joyned together, Numb. 25. 1,2. Revel. 17. 1,2,10. As on the contrary, religious Kings, as namely Asa, reformed both these abominations together, 1 Kings 15. taking away both the Idols, and male stews.

through the lusts] Or, *in the lusts*.

between themselves] Or, *in themselves*.

V. 25. *more than the Creator*] Or, *besides*. For though they sometimes worshipped the true Creator, yet their idolatrous worship of the creature farre exceeded it. Or, *more than*, in this place is not taken comparatively, but exclusively; as when Christ saith in the parable, The publican went home rather justified, than the pharisee: the meaning is, he went home justified, and not the other: so the Apostles meaning in this place seemes to be, They worshipped the creature, and not the Creator: at the least the major part did so, if not all.

V. 26. *vile affections*] That is, dishonourable: for as we are exhorted, 1 Thess.4.4,5 to possesse our vessels in honour; that is, to keep our bodies from all uncleannesse: so on the contrary, those that give themselves unto uncleanness, dishonour both themselves and their bodies; especially those who are active and passive in such filthiness as the Apostle afterwards instanceth in.

against] Or, *beside*.

V. 27. *And likewise also the men*, &c.] Gen.19.5. Lev.18.22.

V. 28. *to retain*] Or, *to acknowledge*.

a reprobate minde] Or, *a minde void of judgement*. Into a perverse and froward minde, whereby it cometh to passe that the light of conscience being once put out, and having almost no more remorse of sinne, men runne headlong into all kinde of mischief. The word is the Original ἀδόκιμος, may be taken either actively or passively; actively, for a mind which disapproveth all good courses, or doth not prove or try good or bad; nor put difference between that which is vile, and that which is honourable; or passively, for a minde disallowed of God: and so in this sense it is a metaphor taken from Goldsmiths trying metals, and making choice of that which is good and precious, and rejecting and reprobating that which is vile.

V. 29. *unrighteousness*, &c.] The Apostle here reckoneth divers kinds of vices; not that every man is subject to all these, but some men to all of them, and all to some of them: and therefore that none may stand upon his innocencie before God, but that all need, and must flie to the righteousness of Christ.

envie, murder] In the Original there is an elegant Paronomasia, as in the vers. following; which as it sheweth the lawfull use of rhetoricall figures in Sermons & holy discourses; so the very affinitie of the

of the words may give us occasion to consider how easie it is to fall from one of these vices to the other; for he that is ἀσύνθετος, that is, understandeth not the nature and conditions of covenants, will soon be ἀσύνσπονδος, that is, a covenant-beaker: and he that is transported with envie, hath for the most part his feet swift to shed blood: as Cain first was guiltie of φόνος, that is, envie, and after of φονεύς, murder: first he envied his brother Abel, and after slew him, Gal.5.21.

malignitie] Or, *ill conditions*. That is, an evill disposition; such a perversitie of minde and nature as is apt to construe all things to the worst.

V. 30. *haters of God*] Or, *hated of God*. The word in the Original, θεοστυγεῖς, may indifferently be rendred haters of God, or hatefull to God, and hated of him; yet seeing the Apostle here rehearseth the most hainous and raigning sinnes among the Gentiles, the former signification seemeth best to fit the text. Psal.81.15.

despightfull] Gr. *injurious*.

V. 31. *without naturall affection*] Or, *unloveable*. The Greek word implyeth properly the affection and love which is between parents and children; and the sinne here taxed by the Apostle, did likewise reign among the Gentiles, who sacrificed in some places their aged parents, and sometimes their children unto their Idols; exposed them to ruine, and destroyed them, though not guiltie of any capitall crime. 2 Tim.3.3.

implacable] Or, *truce-breakers*.

V. 32. *have pleasure in them*] Or, *consent with them*. Approve and commend them, Psal.10.3. Psal. 49.18. This is even the highest pitch of wickednes, not only to do evill, but also to take delight in seeing it committed by others: such come neare the malignitie of the devil, who takes pleasure in evill, because evill, and instigateth others to the like without any bait of a false seeming good, or sensual pleasure, which in other sinnes blindeth men, and allureth them to the commission thereof.

CHAP. II.

Vers.1. T*Herefore thou*] Or, *wherefore thou*. He convinceth them which would seeme to be exempt out of the number of other mens faults, and saith, that they are least of all to be excused; for if they were well and narrowly searched, as God surely will search them, they themselves will be found guilty in those things which they reprehend and punish in others: so that in condemning others, they pronounce sentence against themselves.

that judgest] That doth check, correct and punish others. Here the Apostle taxeth such among the Gentiles, as either were lawgivers and Judges among them; or led a more strict and austere life than the rest, as some of the Philosophers did; whereby they seemed to judge and condemn the practice of others, when as yet they were inwardly full of hatred, envie, arrogancy, &c. and committed the same sinnes in secret, when they thought they could hide them from the eye of man: all these mens seeming wisdome and justice serves but to condemn them; and therefore though they thought themselves exempted from the ordinary sort of men, yet they are in the same, or a worse condition, with them: and if they will be saved, must have recourse to the only righteousness of the Gospel, seeing that their own is nothing but a vizard or false shew.

for wherein thou judgest another, &c.] Matth.7.2.

V. 2. *we are sure*] Gr. *we know*.

truth] That is, uprightly and justly; not according to the outward appearance, but as things are indeed. God regardeth not the outward shew and profession of leading a virtuous and commendable life, but strictly examineth the heart and the thoughts, words and works, proceeding from thence. Joh.7.24. Luk. 16.15.

V. 4. *despisest thou*] Hast no care at all to employ the same to the right and proper use, which is to give thee space of repentance, and afford thee many inducements thereunto; but contrarily thou dost profane them, and drawest occasions from them to strengthen thy self in evil, as if thou shouldest never be punished, because God hath so long tolerated thee.

riches] That is, the multiplicity and variety of Gods outward blessings. A phrase used by the heathen also, as we may see in *Simplicius* his Disputation *de bono & malo*. ὁ φαῦλος τῶν τοῦ σώματος ἀγαθῶν. Here the Apostle especially argueth against those who were of opinion, that their case stood not ill with God, forasmuch as God blessed them many wayes in this world, and gave them abundance of wealth and honour, as he did to the Romans above other people, who had the command over all nations.

repentance] Sith the Apostle speaketh as yet of men under the law of nature, without the light of the word of God, and the efficacy of the spirit of regeneration, amongst whom there could be no true or saving conversion unto God: it seemeth that repentance here signifieth only an outward forbearing of grosser sinnes, and changing their vitious courses into such as were morally honest and commendable. Or it may be meant also of true repentance: For the favours of God allure men to their duties to God; Hos.11.4.

V. 5. *treasurest up*] See Jam.5.3. Heapest up Gods judgements upon thee in manner of a treasure, which increaseth still by daily addition.

Wrath] That is, punishment, which shall be at the last day inflicted to the full.

day] *and the day of*. The last day, when God shall reveale and judge the sinnes of all men, even those which are most secret, 2 Thess.1.7,8. Rev.20.12,13.

revelation] Gr. Tec. *the retribution*.

V. 6. *Who will render*, &c.] Psal.62.12. Matth. 16.27. Revel. 22.12.

V. 7. *by patient continuance*] Gr. *according to patient continuance*. That is, perseverance with an equall and constant tenour of holinesse and righteousnesse according to the commandment, Deut. 27.26.

glory] Which followeth good works: which he layeth not before us, as though there were any that could attain to salvation by his own strength; but by laying this condition of salvation before us, which no man can performe, to bring men to Christ, who alone justifieth beleevers, as he himselfe concluderh, Chap.2.21, 22. following.

V. 8. *contentious*] Gr. *them of contentiousness*. Kicking and striving against the righteousness of God, Hos.4.4. chiefly by alledging and objecting their own righteousness, and outward observing of discipline, which is usuall with hypocrites.

truth] The light and knowledge of morall good imprinted in their soules by nature, Rom.1.18,19.

indignation, and wrath] Gr. Tec. *wrath and indignation*.

V. 9. *Tribulation*] Or, *affliction*.

doth evil] Gr. *worketh out evill*.

Jew first] Though God inflicteth punishment indifferently upon all transgressors, without distinction either of nation or person: yet for all that the judgement of God begins at his own house; and those that have had more knowledge and do not accordingly, shall receive the heavier punishment: Amos 3.2. Luk.12.47. Matth.11.22. 1 Pet.4.17.

Gentile] Or, *Greek*.

V. 10. *peace*] By peace he meaneth according to the Hebrew signification of the word, happiness, health, and salvation,

worketh good] Or, *doth good*.

Gentile] Gr. *Greek*.

V. 11. *there is no respect*, &c.] Deut. 10. 17. 2 Chron.19.7. Job 34.19. Act. 10. 34. Gal. 2. 6. Ephes. 6. 9. Colos. 3. 25. 1 Pet.1.17.

respect of persons] That is, he regardeth not the qualitie or outward condition; he measureth not men by their country, nation, power, riches, or honour; either to receive them, or to cast them away. The Greek word signifieth as well countenance, as person, and the sense comes all to one; for by countenance we are to understand the outward appearance of men in the world, or those things by which men are outwardly valued and esteemed: Acts 10.34. 1 Sam.16.7.

V. 12. *perish without law*] Be judged and condemned by the testimony of their own conscience.

V. 13. *not the hearers*, &c.] Matth.7.21. Jam.1.22.

hearers] Not those who only know the law, and boast of it, and fulfill it not. For as much then as the law cannot bring salvation to man by the knowledge and profession of it, as the Jews do beleeve; and none among them can be found who liveth answerable to his knowledge: it followeth that the Jews are comprehended in the same malediction with the Gentiles, and have as much need to seek to Christ for righteousness as they.

justified] Shall be pronounced just before Gods judgement seat, which is true indeed if any such could be found that had fulfilled the law; but seeing Abraham himself was not justified by the law, but by faith; it followeth that no man can be justified by works.

V. 14. *not the law*] That is, the written laws for they have the law of nature imprinted in their souls.

things contained in the law] Gr. *the things of the law*. To wit, to restrain the outward man, and stirre up in him a desire of virtue and morall honesty, and prescribe and follow some things which God commands in his law.

law unto themselves] In commanding or forbidding that which the law of God commands and forbids.

V. 15. *their conscience also bearing witness*] Or, *the conscience witnessing with them*. Because the conscience is nothing else but the correspondencie of the spirit of man unto the law, to bind or loose him; to accuse or excuse him; to condemne or absolve him; therefore since the Gentiles have a conscience, they must have a law also.

their thoughts] Or, *their reasonings*. Chap.1.21.

the mean while, &c.] Or, *between themselves*.

excusing one another] Gr. *defending*.

V. 16. *when God*] Gr. Tec. *in which God*.

my gospell] As my doctrine witnesseth, which I am appointed to preach. From this text of Saint Paul it seemed that the ancients learned the writings of Saint Paul by the name of his Gospel: as namely, Clemens in his Epistle to the Corinthians: Take blessed Pauls Epistle into your hands; mark what he writeth in the beginning of his Gospel: τί πρῶτον ὑμῖν ἐν ἀρχῇ τοῦ εὐαγγελίου ἐγράψε.

V. 17. *Behold, thou*] Gr. Tec. *But if thou*. From hence forward

ward the Apostle deales especially against the Jews that boasted still of their off-spring, their knowledge of the law of God, their circumcision, and other outward advantages whereon they relyed; and proveth that they are no more to be justified by these before God, then the Gentiles are by the law of nature.

makest thy boast of God] Or, *glorieſt in God.*

V. 18. *approveſt the things that are more excellent*] Or, *trieſt the things that differ.* Or indifferent: that is, thou art able to judge what things are commanded, what things are forbidden, or what is truly good, which thou art to follow, in ſtead of that falſe good which carnall reaſon or ſenſe doth preſent unto thee, Phil.1.10.

inſtructed out of the law] Gr. *catechiſed out of.* Luk.1.4. Gal.6.6. Word for word according to the Greeke; catechiſed from a child; carefully taught and tutored.

V. 19. *guide of the blinde*] Wiſe men onely in Scripture are termed Seers, [illegible] (Exod.23.8. The gift blindeth the wiſe, (Hebrew) the Seers) all fooles are blinde.

V. 20. *babes*] Thoſe that have little or no knowledge, like children, Matth.11.25. 1 Cor.13.11. In this ſenſe the word is alſo taken by the heathen, as in that proverbiall ſpeech delivered by Heſiod. [illegible]

forme of knowledge] The way to teach and inform others in the knowledge of the truth; for the word in the originall is not [illegible], but [illegible], which ſignifieth a pattern to work by; or a perfect frame; not onely of what belongeth unto the true ſervice of God in it ſelf, but likewiſe of all that which we comprehend and judge of it in our ſelves; it may be rendered a fet manner or modell of knowledge.

V. 21. *doſt thou ſteal*] That is, by ſubtile and ſiniſter wayes and practiſes draw the goods of others unto thy ſelf; which the Jews were ever much taxed withall, and ſtill are at this day.

V. 22. *commit ſacrilege*] Some here make a queſtion, why the Apoſtle changeth the word, and ſaith not as before; Thou which ſaiſt a man ſhall not ſteal, doſt thou ſteal? Thou which ſaiſt a man ſhall not commit adultery, doſt thou commit adultery? So here, thou which abhorreſt idols, doſt thou commit idolatry? he ſaith not ſo, but, Doſt thou commit ſacrilege? varying the crime: Hereunto a double anſwer may be given; firſt, that the Apoſtle uſeth an aggravation, as if he ſhould ſay, Thou which abhorreſt idols, doſt thou commit a worſe ſin, to wit, ſacrilege? Secondly, it may be anſwered, That idolatry is ſpirituall ſacrilege, becauſe it robbeth God of his honour; for if by the imperiall law in the *Code*, *titulo de crimine ſacrilegii*, it is defined ſacrilege, *Imperatori eripere quod ejus eſt*, to take away from the Emperour any thing that is his; it ought to be much more accounted ſacrilege to take away from God that which is his.

V. 23. *breakeſt*] Gr. *tranſgreſſing.*

among the Gentiles] Or, *in the Gentiles.*

through you] For you ſake, by your ſins and the ſins of your forefathers.

as it written] Iſa. 52.5. Ezek.36.20,23.

V. 25. *keep the law*] Gr. *do the law.*

breaker] Gr. *tranſgreſſor.*

V. 26. *righteouſneſſe of the law*] Gr. *righteous ordinances of the law.*

counted for circumciſion] Shal not the uncircumciſed be in as good ſtate as if he were circumciſed? Not that the Apoſtle doth abſolutely reject circumciſion before it was aboliſhed, but he here dealeth with the Jews that followed the doctrine of the Phariſees, and placed their righteouſneſſe in keeping the outward and ceremonial worſhip of God; otherwiſe circumciſion was a ſigne and ſeal of the juſtification by faith, Rom.4.11. and was fulfilled, and conſequently aboliſhed by Chriſt, together with other ceremonies and ſhadows.

V. 27. *fulfill the law*] He ſpeaketh not as if there were any that had fulfilled in all reſpects, for that is expreſſely denyed, Rom.3.9. but this he ſaith to convince the Jews, that they muſt as well as the Gentiles ſeeke for righteouſneſſe out of themſelves, in Chriſt, who alone hath fulfilled the law.

V. 28. *outwardly*] Gr. *openly.*

outward in the fleſh] Gr. *openly in the fleſh.*

V. 29. *inwardly*] Gr. *in ſecret.*

not the letter] In any outward ſigne or ceremony, which are like unto ſome writing or picture, without any power, life, or motion, Rom.7.6. 2 Cor.3.6,7.

not of men, but of God] That is, hath not its originall from the abilities or works of men, but from God, who wrought the ſame in them by his Spirit, Rom.9.16. 1 Cor.3.7. 2 Cor.4.6. or which hath the approbation, not of man, but of God, 2 Cor.10.18.

CHAP. III.

Verſ. 1. A*Dvantage*] Since both Jew and Gentile lie both under the ſame malediction, and the Jew in regard of his greater knowledge and outward profeſſion of obſerving the law, if he fail in the practiſe thereof, (as he proved in the former Chapter, the beſt of them do) is like to receive more and ſmarter ſtripes, what benefit or preferment hath the Jew above the Gentile?

profit] If ſo be that there is no vertue in it, for want of the perfect obſervation of the law, where of Circumciſion was but a holy ſigne.

V. 2. *chieflie*] Or, *firſt.*

chieflie] Foraſmuch as the Jews have received of old the promiſes of God in Chriſt, whereof the Circumciſion was a Seal, according to the true order of God, Rom.1.11. They had the firſt offer: and this is the chiefeſt and foundation of all other advantages, which the Apoſtle doth ſet forth more at large, Chap.9.4. Epheſ.1.11,12.

Oracles of God] The inſtruments, deeds, and evidences of the covenant, contained in the writings of Moſes and the Prophets, Pſal. 147.19,20. Acts 7.38. The oracles of God were committed to the Jews, that is, intruſted as a pawn or precious pledge, which they have kept and preſerved for the whole Church; and in this regard St. Auguſtine and others of the Fathers terme the Jews *Scrinarios Chriſtianorum*, the Regiſters or Record-keepers of the Chriſtians; for they, diſperſed among all nations, bear as it were beforе them the Scriptures, thoſe glaſſes whereby we Chriſtians clearly ſee the right way to heaven, and their manifold errours and wanderings.

V. 3. *faith of God*, &c.] That is, if any do ſay that this advantage was loſt by the unbelief of a great part of the people; the anſwer is, That the faithfulneſſe of God and his promiſes and covenants were ſtill verified and performed in his elect, in whoſe behalf they were made, notwithſtanding their manifold deſects, which God alwayes ſuppleyth by his grace and mercy, and thereby his glory was the more illuſtrated.

V. 4. *God forbid*] Gr. *be it not*, or, *ſave be it from us ſo to think or ſay.*

yea, let] Or, *but let.*

let God be true] That is, be confeſſed and acknowledged true in maintaining of his covenant, and fulfilling his promiſe, notwithſtanding the unbelief of ſome, and the unworthineſſe of all.

every man a liar] Pſal.116.11.

That thou mightieſt be juſtified in thy ſayings] Pſal.51.4.

juſtified] Acknowledged to be righteous and faithfull.

overcome] That is, found ſo clear, and without blemiſh in thy judgements, that all mouthes ſhall be ſtopped, Pſal.107.42. David breakes out into this confeſſion upon the conſideration of his ſinne againſt God, and the promiſe of forgiveneſſe which Nathan had declared unto him.

judged] Or, *judgeſt.* The Greek bears it either way, but the Hebrew Text requires the active rather, which alſo doth better agree with the ſcope of Paul; which is to ſhew, that God remaineth pure and righteous ſtill in judging, that is, in puniſhing the ſinnes of men in the children of diſobedience, according to their deſerts, as alſo in pardoning according to his promiſe; which is likewiſe an act of Gods juſtice, though it be done in mercy, Matth.12.20. and the truth of God in keeping his promiſes, is alſo expreſſly called juſtice and righteouſneſſe, in Scriptures. Pſal.143.10. 1 Joh.1.9.

V. 5. *taketh vengeance*] Gr. *who inferreth or inflicteth anger.*

ſpeak as a man] I ſpeak not theſe words in mine own perſon, as though I thought ſo; but this is the talk of mans wiſdom, which is not ſubject to the will of God.

V. 6. *God forbid*] See Verſ. 4.

How ſhall God] How is it poſſible that there ſhould be iniquity in God, the Soveraign Judge of all the world; whoſe will is the abſolute rule of Juſtice?

V. 7. *through my lye*] Or, *in my lye.*

V. 8. *not rather*] The Apoſtle anſwereth to the former objection by way of diſdain: as if he ſhould ſay, Why, if this objection were of any force, might not as well the profane wretch break out into this extremity of impudence, why then let him lay up as much matter of glory as may be by the boundleſſe multitude of all manner of wickedneſſe? But there is not that deſperate ſoul in the world that dares go thus farre; for the conſcience of the moſt wicked, dictateth unto them, that they ſhall be judged according to the manifeſt and publique law of God, as the rule and ſquare of all their actions, and not according to his ſecret providence, which ordaineth the permiſſion of ſin it ſelf for certain ends, but much different from thoſe of men.

damnation is juſt] By theſe words the Apoſtle ſheweth, that he is ſo farre from approving of ſuch conſequences as were made by profane ſlanderers of the truth of God, mentioned verſ.7,8. that he threatneth them with the judgement of God, that make them.

V. 9. *No in no wiſe*] Gr. *not altogether.*

proved] Gr. *charged.*

under ſinne] Guiltie of ſinne, under the power and penalty of ſinne.

V. 10. *written*] By all theſe places the Apoſtle proveth, that not onely the Gentiles, but the Jews alſo are unrighteous in themſelves before God; moſt of them ſpeak of the unregenerate among the people of the Jews, among whom there was alwayes a very great number; and therefore theſe reproofs of the prophets were ſtill in force, and the Apoſtle makes uſe of them; to ſhew, that without the grace of God, and the ſpeciall working of the Spirit, all are lyable to them.

There is none righteous, no not one] Pſal.14.1,2,3.

V. 11. *there is none that ſeeketh after God*] Pſal.53.2.

ſeeketh after God] Or, *ſeeketh out God.*

V. 12.

V. 12. *become unprofitable*] Unfit to do any good, like rotten and unſavory things that are caſt out of dores. The Prophet takes his ſimilitude from corrupted wines, or meats putrified and unſavory, good for nothing.

good] Gr. *goodneſſe.*

V. 13. *Their throat is an open ſepulchre*, &c.] Pſal.5.9.

the poiſon of aſps is under their lips] Pſal.140.3.

V. 14. *whoſe mouth is full of curſing and bitterneſſe*] Pſal.10.7.

V. 15. *Their feet are ſwift to ſhed blood*] Prov.1.16. Iſa.59.7,8.

V. 16. *Deſtruction*] Or, *contrition*, according to the Greek; that is, breaking all to pieces; the word *deſtruction* is not here taken paſſively, but actively, for that deſtruction they bring upon others.

V. 17. *way of peace*] To live quietly themſelves, and to let others live quietly by them; they know not how to lead an innocent and peaceable life.

V. 18. *There is no fear of God before their eyes*] Pſal.36.1.

fear of God] The fear of God is the ground and fountain of all other vertues, with the want whereof the Apoſtle concludeth, not as if the vices above mentioned did always break out with like force in all naturall men, but becauſe the corrupt fountain of all theſe is within them, and that ſome of them are ever to be diſcerned in their life and converſation. See Gen.20.11. Mal.3.5.

V. 19. *under the law*] Under the ſpeciall juriſdiction of it, or under that outward covenant, whereof the law was as it were the contract or condition to be performed on their parts. Theſe words are uſed by the Apoſtle, to ſhew, that he chargeth theſe points home upon the Jews; and them eſpecially, becauſe God ſpeaketh to them directly and immediately in his word by the prophets.

mouth may be ſtopped] That is, ſilenced. Theſe things I propound after this manner, that not only the Gentiles, but the Jews alſo, a nation ſo much priviledged by God above others, might humble themſelves in the confeſſion of their ſinnes, and in the acknowledgement, that all the good that is in them dependeth on the ſole mercy of God.

guilty before God] Or, *ſubject to the judgement of God.*

V. 20. *Therefore by the deeds*] Becauſe man is utterly diſabled by ſinne to fulfill the law, either naturall or written, it can neither be a ground of hope, nor argument unto him, either of righteouſneſſe or of life: all the efficacie which it hath, is to diſcover unto him his iniquity, and without Gods mercy in Chriſt, to ſeal up his condemnation, Gal.2.16.

no fleſh] Fleſh is here taken for man, as in many other places; and ſurthermore hath her greater emphaſis; for it is, put to ſhew the contrariety betwixt God and man; as if you would ſay, Man who is nothing but a piece of fleſh, defiled with ſin, and God who is a pure Spirit, and moſt perfect in himſelf.

juſtified] That is, abſolved before the judgement ſeat of God, and acquitted from ſinne and damnation, and ſo to be accounted righteous; ſo the word is taken, Job.9.20. Rom.8.33,34. Gal.2.16,17. It cannot be here taken for making juſt, by infuſing righteouſneſſe or holineſſe; for there would be then no ſenſe nor truth in the words, if we thus interpret them, no fleſh can have righteouſneſſe infuſed into it before God.

in his ſight] Here is a ſecret ſetting of the righteouſneſs which is before men, be they never ſo juſt, againſt the righteouſneſs which can ſtand before God: now there is no righteouſneſs can ſtand before God, but the righteouſneſs of Chriſt onely.

V. 21. *But now*] After the coming of Chriſt, God hath clearly revealed the true righteouſneſs, which he hath appointed and given unto man for his juſtification, according to the doctrine of all the prophets, *viz.* that of Chriſt, imputed to all that receive it by a lively faith, without any conſideration of the works of the law (in the point of juſtification) either naturall or written, and without any difference of nations, be they Jews or Gentiles.

V. 22. *faith of Jeſus chriſt*] Gr. Tec. *in Jeſus chriſt.* Which we yeeld to Jeſus Chriſt, or which faith reſteth upon him.

difference] Gr. *diſtinction.*

V. 23. *all have ſinned*] The remedy is common to all indifferently, becauſe on the other ſide the malady of ſinne is common unto all.

come ſhort] The Greek word ſignifieth properly to remain behind, or to come too ſhort of getting ſomething, as the prize in running of races; ſo likewiſe do all men come ſhort, that ſeek to obtain everlaſting life by their works.

glory of God] By the glory of God is meant that mark which we all ſhoot at, that is, everlaſting life; which ſtandeth in this, that we are made partakers of the glory of God. Or, by the glory of God, is meant his image after which we were created, for ſo the word *glory* ſeemeth to be taken, 1 Cor.11.7.

V. 24. *juſtified*] From thenceforward the Apoſtle deſcribeth all the cauſes, and the proprieties of juſtification revealed unto us in the Goſpel; the firſt and ſupreme cauſe is the undeſerved grace and favour of God; the moving and meritorious cauſe is redemption and reconciliation purchaſed by Chriſt; the inſtrumentall cauſe whereby the ſame is imputed, is faith in the blood of Chriſt; the finall is the glory of God in the declaration of his righteouſneſs and faithfulneſs; the property is, that all humane boaſting is excluded by it.

freely] Of his free gift and meer liberality.

through] Or, *by.*

redemption] The word is ſometime taken in a larger ſenſe for all manner of deliverance, but here it doth properly imply ſuch a deliverance as is brought to paſſe by purchaſing or paying of a ranſome, according as Chriſt himſelf ſpeaketh, Matth.20.28. 1 Cor.7.23. 1 Pet.1.18.

V. 25. *ſet forth*] Or, *fore-ordained.* Firſt, in the eternall counſell, and after in the execution of the ſame in the fulneſs of time; and laſtly, by preaching of the goſpel, 2 Tim.1.9,10, Tit.1.2. 1 Pet.1.20,21,22.

propitiation] Or, *propitiatory, oblatory or mercy ſeat*: for the Apoſtle ſeemeth to allude to the mercy-ſeat or propitiatory made of pure gold, which covered the ark of the covenant, in which the tables of the law lay, which is called [illegible], (the word here uſed) Heb.9.5. and it was a type of Chriſt, who by his purity and obedience covereth our tranſgreſſions of the law, from the ſight of God, and reconcileth us to him.

in his blood] The name of blood calleth us back to the figure of the old ſacrifices, the truth and ſubſtance whereof is in Chriſt.

for] Or, *by.*

remiſſion] Or, *paſſing over.*

that are paſt] Of thoſe ſinnes that were committed when we were his enemies.

through the forbearance] Gr. *in the forbearance.* Through his patient & ſuffering nature; or, word for word according to the Greeke, in the forbearance or the time of his patience; that is, when God did ſhew forth his goodneſs in ſuſpending his judgements upon the world, not ſuffering them to periſh for their ſinnes, although he had not as yet fully opened the treaſure of his grace for an abſolute pardon, the clear manifeſtation whereof he reſerved for the time of the Goſpel, Rom.16.24,26.

V. 26. *at that time*] Or, *in this preſent ſeaſon.*

that he might be juſt] That all might learn to acknowledge and approve this new way of proceeding of the juſtice of God in juſtifying him that is a ſinner in himſelf, by faith in the righteouſneſs of Chriſt. Or, the word *juſt* is here taken for true and faithfull, or, him who obſerveth ſtrict juſtice, who would not juſtifie man by any means, but by full payment and ſatisfaction.

which believeth in Jeſus] Gr. *who is of the faith of Jeſus.* In the Greek, word for word, juſtifying him who is of the faith of Jeſus; that is, who is of that number who renounce all confidence in their own works, and ſeek life and ſalvation by faith in Jeſus.

V. 27. *boaſting*] Who is he that can or dare boaſt of juſtification before God by his own righteouſneſs? 1 Cor.1.31. Eph.2.9.

law of faith] That is, the precept or doctrine of faith, which, according to the Hebrew manner of ſpeaking, is called a law, Iſa.2.5. Or by that new order or covenant of God which doth ſtrip man of all worth and righteouſneſs of his own, and cloath him by grace with that of Chriſt.

V. 28. *concludes*] Gr. *collect*; or, *gather by argument.*

deeds of the law] Or, *works of the law.* Not onely ſuch as were done before his converſion, but after the ſame alſo, as is proved by the Apoſtle in the next Chapter, by the example of Abraham and David.

V. 29. *God of the Jews onely*] God is ſaid to be their God in the Scripture phraſe, who are in covenant with him; whom he dearly loveth and tendereth.

V. 30. *which*] Or, *who.*

circumciſion] That is the circumciſed Jews: as likewiſe by uncircumciſion he meaneth the uncircumciſed Gentiles.

by faith] Or, *of faith.*

by faith] According to the originall. Of faith, or, out of faith. The Apoſtle ſeems to diſtinguiſh of theſe two kindes of expreſſions, Of faith, and, Through faith; attributing the former to the Jews, the latter to the Gentiles; the former to the Jews, in whom, though they were adorned with many good qualities and graces above the Gentiles, yet God had onely regard to their faith, and out of that conſideration received them to mercy; the latter, to the Gentiles, who through faith paſſed as it were into a new ſpirituall eſtate.

V. 31. *void*] Do we utterly caſſate the law, and make it of no force or validity?

we eſtabliſh the law] Gr. Tec. *we make it valid and ſufficient.* In the edition of Tecla it is *ἱστάνομεν*, that is, we make the law ſufficient and effectuall to that end for which it was given: but if we read *ἱστάνομεν*, that is, we confirme and eſtabliſh the law; then the meaning is, we demonſtrate by the goſpel how firme and irrevocable it is, ſeeing God made Chriſt under the law, to make ſatisfaction to the law to redeem man; & by his fulfilling the law, to purchaſe to him a right to the life it promiſeth; Matth.5.17,18. Gal.4.4. Moreover, God doth ſo renew thoſe that are juſtified by him, through the Spirit, that they endeavour to regulate their life according to all Gods commandments, Rom.8.1,2,3. Not that thereby they may be juſtified before God, but partly to performe their duty, and to teſtifie their thankfulneſs unto him for this his ineſtimable benefit, and partly to be themſelves more and more aſſured of their juſtification in ſuch ſort as the Apoſtle after declareth, Chap.6,7,8.

CHAP.

CHAP. IIII.

Vers.1. *What shall we say then*] That is, Seeing then that al men are under condemnation and cannot be justified, but by faith without works, Rom.3.28. it followeth that Abraham himself, the father and chief of all those that enter into the covenant of grace, was not justified in any other manner. For although he did so much excell his progenie, yet he did not obtain life and glory by his own works, and that therefore his children cannot claime more advantage than he.

as pertaining to the flesh] These words may be either referred to father, or to found: if to father, the meaning is, what did Abraham the father of us Jews according to the *flesh* finde? if they be referred to the later word, found, the meaning is, what found he according to the *flesh*, that is, according to his works that are seen outwardly, as the verse following doth declare, and the word *flesh* is also so taken, Phil.3. 4.

found] Got, or obtained, as the word is taken, Hosea 12.8. and Matth. 11.29.

V. 2. *if Abraham*] The reason stands thus, if Abraham had obtained any thing by way of justification by his own works, he should have had somewhat whereof to glory before God: but he hath nothing, for the justification by faith which he obtained, ver.7. doth strip men of all self-glory, Rom.3.27.

V.3. *Abraham believed God*] See Gen.15.6. Gal.3.6. Jam.2.23. that is, the promise of God to be his shield, and great reward, and to give him an heir of his own body, Gen.15. 4,5. and to multiplie his seed, whereby not onely his numerous posteritie is to be understood according to the flesh, but chiefly Christ his Sonne, in whom all generations of the earth were to be blessed: see hereafter, Vers.11,12, 13. Gal.3.16.

V. 4. *Now*] Or, *but*.

to him that worketh] In opinion or hope to obtain or merit justification by his work: or to him that worketh, that is, goeth about this way of works, and grounds himself thereon, and expects thereby the reward of life promised in the Law.

not reckoned of grace] Or, *according to favour*. In case he should have fulfilled the condition propounded of perfect obedience.

but of debt] Not indeed of an absolute merit, & as a naturall equivalence, which can never be between God and man, nor betwixt the work and the reward: because there is no proportion at all, neither in the persons, nor in the actions: but onely by virtue of that voluntary covenant of God, Do this and thou shalt live.

V. 5. *worketh not*] That is, who not able to fulfill the condition of works, nor grounding himself thereon, taketh the other way to be saved, *νομ.* that of faith in the mercy of God towards sinners, whereby righteousnes is bestowed upon him, and he clothed therewith, and by virtue of the same absolved from sinne and condemnation.

justifieth the ungodly] That maketh him who is wicked in himself, just in Christ.

his faith] Not considered in it self as a work, but in its relation to Christ, and as an act of receiving *him*, and lively applying him to himself, according as eating nourisheth, that is, the meat eaten, Esa. 55.1. Rom.5.18,19. 1 Cor.1.3.

for] Or, *to*.

V. 7. Saying, *Blessed*] See Psal.32.1. In the beginning of the 32. Psalm: the argument which the Apostle draws from thence is undeniable. For, he that is justified by his works, the same hath no need at all of any pardon of sinne to make him thereby blessed; and he who prayeth that God would not impute his sinne unto him, the same prayeth withall, that God would impute unto him the righteousnes of Christ, in regard these two cannot be separated in the judgement of God. See Rom.3.24. and 5.19. Eph.1.7.

V.9. Cometh *this blessedne[s]*] This pronouncing or making blessed. Whereby it appears that the word, to pronounce blessed, and to make blessed, is taken by David for one and the same thing, and the reason is, that the ground and foundation of our blessednes lyeth in the forgivenes of our sinnes, and the imputation of Christs righteousnes.

sign of circumcision] Gr. Tec. *he received circumcision, the seale*. That is, circumcision which is a sign, as we say, the Sacrament of Baptisme, for, Baptisme which is a Sacrament.

a seal] Circumcision was called before a sign in respect of the outward ceremony, now S. Paul sheweth the force and substance of that sign, that is, to what end it is used; that is, not onely to signifie, but also to seal the righteousnes of faith: whereby we come to possess Christ himself: for the holy Ghost worketh that inwardly and indeed, which the Sacrament, being joyned with the word, doth outwardly represent.

might be the father] God was pleased so to dispose both of the sign and the time with Abraham, to shew that the Gentiles as well as the Jews are to be reputed true children of Abraham, and comprised in the covenant made with him and his posterity, so they followed his faith; whether they were circumcised, as during the time of the ceremonial law they were to be according to Gods order, or not circumcised, to wit, after that God in stead of that had instituted another Sacrament, to wit, Baptisme.

V. 13. *heire of the world*] That all the nations of the world should be his children. Or, by the world, may be understood, the land of Canaan; a most renowned and fruitfull part of the world. Or, the words may carry this sense, that he should be restored as a son of God into the same condition and degree which Adam had before his fall, to be Lord over all the creatures, which was figured out to Abraham by the possession of the land of Canaan, promised to him and his posterity, and is performed in part by the just and comfortable enjoying of the creature, which God doth give unto his children as members of Christ, but it shall be perfectly accomplished in the kingdome of heaven. See the 1 Cor.3.22,23. 1 Tim.4.3. Heb.1.2.

through the law] For works that he had done. Or, upon the condition that he should fulfill the law.

V. 14. *of the law*] If they be heirs, which fulfill the law.

V. 15. *Because the law*] It is cleare that these two means of getting righteousnes cannot consist together; the law being altogether rigorous and requiring perfect obedience, or denouncing death and damnation to the transgressours: the promise on the other side is of grace and reconciliation, and acceptation of the will for the deed.

worketh wrath] Or, *worketh out*. That is, manifesteth the wrath of God against the transgression thereof, and bindeth over the sinner thereunto, and aggravateth sinnes through the perversenes of mans nature, Rom.7.8.

for where no law is, there is *no transgression*] Gr. Tec. *but if there be no law*. as Chap.5.13. 1 Joh.3. 4.

V. 16. *Therefore* it is *of faith*] Since the first way of obtaining life by the law which God hath proposed unto man, was by sinne not onely made unprofitable, but hurtfull and pernicious, there must of necessity recourse be had unto the other, which is by faith; faith being the only virtue that can in this case stand with the free grace of God, in as much as faith doth not work by procuring and merciting, but meerely by receiving what is given and bestowed upon, Joh.1.12.

be sure] Or, *firme*. That is, grounded upon God and his immutable good pleasure, and on the perfect and everlasting righteousnes of Christ, and not upon the variable and inconstant obedience of man, Ezek.16.61. Rom.9.11. and 11.19.

all the seed] Or, *the whole seed*.

V. 17. *I have made thee a father*] See Gen.17.6. Not of those only that should issue from him according to the flesh, but also of those among all nations that by faith should be adopted and received into his spiritual family.

before him] Or, *like unto him*. That is, God, that is, by a spiritual kindred, which hath place before God, and maketh us acceptable to him, or according to a spiritual and divine fatherhood gained by faith, according to which God is able to make a child of Abraham when he pleaseth, Matth.3.9. even as of nothing he hath created all things and raiseth the dead: and after this fatherhood, he judgeth which are the true children of Abraham, that he approveth, whereas according to mans judgement none but the Jews could be counted such. If we read *like unto him*, then the meaning may be this, that as God is a Father, not only in regard of those which are already, but even of all such whom he shall create anew by his omnipotent word; so Abraham in some conformity thereunto hath been the adopting father of the Gentiles, though as yet destitute of all spirituall life and faculties, requisite for the being of such his children, Ephes. 2. 12. Lastly, if we reade the words (with some) *before that he believed*, which the Greeke will hardly brooke, then the meaning is, before the time that he beleeved, God made him, that is, designed him to be the father of many nations: and this the Apostle addeth, that Gods promise dependeth not upon Abrahams belief; as likewise, Rom.9. he proveth that the election of God depended not upon foreseen works, because before the children were born or had done good or evil, it was said, The elder shall serve the younger.

calleth those things] Maketh them to be by his word, and as it were calleth them to come forth and appear for that end to which he hath ordained them, as he did in the creation of all things, saying, Let there be light, &c. and in the miraculous raising from the dead; *Damsell I say unto thee, arise*; and, *Lazarus come forth*, &c.

V. 18. *against hope*] Or, *besides*. Besides or above all causes, arguments and appearances of naturall hope, such as carnall reason and understanding could afford.

in hope] Grounded upon the truth and power of God.

So shall thy seed be] See Gen.15.5.

V.19. *he considered not*] Not as thereby to be weakened in his confidence, for otherwayes he had indeed objected his and Sarahs age. Gen.17.17. but howsoever he rested not upon the order of nature, according to which all hope of issue was taken from him; for true faith doth overcome all apprehensions of mans own disability, by a lively persuasion of the truth of Gods promises.

now dead] Void of strength and unmeet to get children; howsoever God afterward renewed strength and vigour in that kinde, Psal.103.5. See Gen.25.2,3.

V.20. *staggered not*] Or, *doubted not of*.

giving glory] Acknowledged and praised God as most gracious and true, and of infinite power to overcome all naturall difficulties, and performe what he had promised, though never so contrary to the course of nature.

V. 21.

V. 21. *what he had promised*] Or, *what was promised*.

V. 22. *for*] Or, *to*.

V. 24. *if we believe*] Or, *believing*.

V. 25. *our offences*] Gr. *fallings*, or *faults*. To pay the ransome for our sins.

our justification] God having declared by raising him from the dead, that he hath accepted of the death of his Son, as of a sufficient ransome for our sinnes: for if Christ had remained still under the power of death, his satisfaction could not have been perfect, neither could he have applyed the virtue thereof to us. We may also conceive Christs resurrection to be our justification after this manner. Christ was our true pledge, he therefore after he had satisfied for us by his death, returning unto life, gives us a cleare evidence, and affords us a sure argument that God was fully reconciled and life purchased for us. Which assurance we could not have had, if Christ our pledge had still remained under the power of death, forasmuch as his continuance in his payment would ever have argued the imperfection of it. See 1 Cor.15. 17.

CHAP. V.

Vers.1. *Therefore being*] Another argument taken from the effect. We are justified by that which truly appeaseth our conscience before God, but faith in Christ doth appease our conscience and not the Law, as was before proved, therefore by faith we are justified and not by the Law.

peace with God] That is, reconciliation to him, whereby our consciences are quieted, out of a true sense & apprehension of his favour.

V. 2. *By whom also we have access*] See Ephes.2.18.

by faith] Gr. Tec. *in faith*. Whereas quietnes of conscience is attributed to faith, in this case stand with the free grace of God, in as much as faith doth not work by procuring and merciting, but meerely by receiving what is given and bestowed upon, Joh.1.12.

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grace] Gr. Tec. *this joy*.

wherein we stand] By which grace, that is, by which gracious love and good will: or that state whereunto we are graciously taken.

rejoyce] Gr. *glory*.

hope of the glory] Here he preventeth an objection which might be made against him, by those who beholding the daily miseries and calamities of the Church, might thinke that the Christians dreame when they glory of their felicitie: to whom the Apostle answereth, that their felicitie is laid up under hope in another place, which hope is so certaine and sure, that they do no lesse rejoyce for that happinesse, than if they did presently enjoy it.

V. 3. *tribulations*] Or, *afflictions*.

knowing] See Jam.1.3.

tribulation] Or, *affliction*.

worketh patience] Gr. *worketh out*. Tribulation accustometh us to patience, and patience assureth us by experience of the goodnes of God, and this experience confirmeth and fastneth our hope which never deceiveth us. When the Apostle saith, tribulation worketh patience, we are not so to understand him, that of it self and its own nature it doth so, for it produceth a contrary effect in the wicked, but it doth so as it is sanctified to us by the Spirit, out of the consideration of Gods will, and our conformitie thereby to Christ. Rom.8.29.

V. 4. *experience*] Gr. *proof* or *triall*. In Greek δοκιμὴ, proof or triall, either of Gods favour to us, and the comforts of his spirit, or of our faith, which being much more precious than gold that is tried by the fire, is thereby found unto praise and honour, 1 Petr.1.7.

experience] Gr. *proofe* or *tryall*.

V. 5. *The love of God*] Not whereby we love him, but wherewith he loveth us. And this affords great comforts in adversitie, that our peace and quietnes of conscience be not troubled; for he that so loved them that were of no worth, and while they were yet in their sinnes, that he died for them, how can he neglect them being now sanctified and living in him?

shed abroad] Or, *hath been shed*. The sense and feeling thereof is shed abroad in our hearts, for we have a sensible feeling that we are beloved of God, and we taste and see how good and gracious the Lord is, Psal.34.8.

V. 6. *in due time*] Or, *according to the time, or season*. To wit, when the fulnes of time came, Gal. 4. 4. which was the fittest and most convenient time, and therefore is termed here καιρὸς, and 2 Cor. 6. 2. *the accepted time*.

V. 7. *yet peradventure for a good man*] Some will have these words to be read with an interrogative point, and render them thus; scarce will one die for a righteous man, for even for a good man will any man easily undertake to die? but if the words be to be read without an interrogative point, then the Apostles meaning is, that though it may be some may be found so courageous and kind as to undertake such a taske, as to die for another, be he never so good a man, yet it is a thing very rare, and that seldome happeneth.

V. 8. *yet sinners*] In the state of sinne, or, while sinne reigned in us, and we were wholly under the power of sinne. For otherwayes we are still sinners. For if we say, that we have no sinne, we deceive our selves, and there is no truth in us, 1 Joh.1.8. Yet we are not in the Apostles sense in this place sinners, or so reputed, because our sinnes are forgiven us, and sinne hath not now dominion over us; because we are not under the law, but under grace, Rom.6.14. 1 Joh.3.8,9.

V. 9. *from wrath through him*] Some translate the words, from that wrath; and the originall will beare it, for it is ἀπὸ τῆς ὀργῆς, If we like of that translation, the meaning is, *à futura ira*, from wrath to come, Matth.3.7. But if there be not an emphasis in the article τῆς, then wrath is to be taken more generally; for the punishments of sinne as well in this life, as in the life to come; which are the effects of Gods wrath.

V. 11. *joy in God*] Gr. *glorying in God*.

through] Or, *by*.

atonement] Or, *reconciliation*.

V. 12. *wherefore as*] Here is the generall conclusion of the precedent discourse, concerning justification by faith; wherein the Apostle, briefly resuming what he had said, doth withall lay down the ground of it; which is, that God of his good pleasure hath appointed Christ to be the head of grace, and the fountain of justice and life to all his elect; by the imputation of whose righteousnes they are restored to the favour of God, and consequently sanctified and glorified; in like manner as Adam was made the head and root by nature of all mankinde; whence by his sinne imputed to all his posteritie, they became all under the curse of God; were deprived of original righteousnes, corrupted through their whole nature, and subject to death eternall.

by one man] Viz. Adam and Eve comprehended together in one; as they two were one flesh, and the common stock of all mankinde, Ephes.5.31. 1 Tim.2.14.

sinne] By sinne, is meant that disease which is ours by inheritance, and men commonly call original sinne, for so he useth to call that sinne in the singular number; whereas when he speaketh of the fruits thereof, he useth the plurall number, calling them sinnes.

passed upon all men] Or, *passed over to all*.

for that] Or, *in whom*.

for that all have sinned] Gr. *had sinned*. Or, *in whom*, for the præposition ἐν is taken for *in*, in divers other places, as Mark 2.4. Joh.9.17, &c. And so the word *in*, is used also by Saint Paul, treating of the same matter, 1 Cor.15.22. as in Adam all die; or else the words are to be translated, forasmuch, or for that, all have sinned; and all comes to the same sense: for all that die, have not committed actuall sinnes in themselves; as it is plain in some infants, that die before they come to the use of reason, and therefore can be said no otherwayes to have sinned, than in this one man in whose loynes they were, as Levi is said to have paid tithes, being in the loynes of Abraham, Heb.7.9.

is not imputed] Gr. Tec. *was not counted*. Where there is no law made, no man is punished, as faulty and guilty. It we admit of the translation according to Tecl. edition, sinne was not imputed, till the law was given, then the Apostles meaning according to the interpretation of the Greek fathers, is, ἐκ ἔμοιγε ἀπογίνεται, that is, was not imputed in such sort; because there was no punishment set upon particular sinnes; neither could the number and heinousnes of sinnes be so exactly known.

there is no law] Gr. *there being no law*.

V. 14. *Nevertheless*] Gr. *but*.

is the figure] The first Adam, answereth the latter, who is Christ, as it is afterwards declared; Adam and Christ were like two roots or stocks, the one whereof, to wit, Adam, conveyed to his branches, sinne and death; but Christ, to all that are engrafted in him, righteousnes and life.

V. 15. *But not as the offence*] Adam and Christ are compared together, in this respect, that both of them do give and yeeld to theirs, that which is their own: but herein they differ; that Adam by nature, hath spread his fault to the destruction of many, but Christs obedience hath by grace overflowed to many.

many be dead] The word *many* is oftentimes in Scripture taken for all; as Dan.12.2. Many that sleep in the dust shall awake, that is, all; and Rom.8.29. First begotten among many brethren; and here vers.16. Of many offences to justification: for Christs blood cleanseth us from all our sinnes, 1 Joh.1.9. and vers.19. By one mans disobedience many were made sinners, that is, all: so in this verse, through the offence of one man, many be dead, all are become liable unto death.

much more] Gr. Tec. *much more therefore*.

V. 16. *And not* as it was *by one*] Here the Apostle sets down a second difference between Adam and Christ, that by Adams one offence, men were made guilty; but the righteousnes of Christ imputed unto us freely, doth not only absolve us from that one fault, but from all other.

by one] Or, *of one*.

V. 17. *if by one mans offence*] Or, *by one offence*. The third difference is, that the righteousnes of Christ being imputed to us by grace, is of greater power to bring life, and that a glorious and eternall life, wherein we shall reign with Christ; than the offence of Adam was to make his posterity liable unto death.

V. 18. *by the offence of one*] Or, *by one offence*.

judgement] that is, guilt.

by the righteousnes of one] Or, *by one righteousnes*. Gr. δικαίωμα. So Saint Paul styleth the obedience of Christ, as having virtue in it to justifie

to justifie others also, as the Greek word doth imply, and here it is set in opposition to the transgression of Adam, where in likewise there was a power to involve others, and make them culpable and liable to condemnation.

upon all men] Either all sorts of men indifferently, though not all universally; or to all that appertain to Christ and are engrafted unto him by faith.

justification of life] Not only, because our sinnes are forgiven us, but also, because the righteousnes of Christ is imputed to us.

V. 19. *By the obedience of one*] The Apostle leaves out the word man in this member, either for brevities sake; or, because Christ was not a meer man, as Adam was, but θεάνθρωπος God and man in one person.

V. 20. *Moreover*] Or, *but*.

that the offence might abound] Chrysostome and Oecumenius, and not taken, ἀπαιτοῦντες, causally, nor doth any way imply, that God gave his law to this end (See Rom. 1. 20.) that sinne might abound, but rather to diminith it, and keep men from it; they therefore thus paraphrase the words; By the coming in of the law, so it fell out, that sinne abounded through the corruption of mans nature, and *per accidens* not according to Gods intention. Others who take the conjunction causally make this sense: that the law came in through Gods appointment to improve the benefit of Christ, and make it much more glorious by the manifestation and declaration, how farre sinne had abounded, that is, the law entred, that the offence might appear much more to abound, for the greater illustration of Christs glory in taking it away.

grace did much more abound] Grace was powred so plentifully from heaven, that it did not only countervail sinne, but above measure passed it.

V. 21. *reigned*] See on Chap. 6. 21.

CHAP. VI.

Vers. 1. WHat *shall we say then*] Here the Apostle passeth from justification to sanctification, making his way by solving an objection framed after this manner, because where sinne abounded the more grace more abounded, shall we from thence lewdly conclude, that we ought therefore still to abide in the state of sin and corruption, and let the reines loose to all manner of wickednes, that grace may still more and more abound? shall we like the Spider, suck poison from the sweetest flower of paradise, the doctrine of free justification? God forbid.

Shall we continue] Gr. Tec. *Let us continue*.

in sinne] That is, in that corruption, for though the guiltinesse of sinne be not imputed unto us, yet the corruption remaineth still in us, the which sanctification, that follows justification, killeth by little and little.

V. 2. *God forbid*] Gr. *Be it not*, or, *by no meanes*. See Chap. 3. 4.

How shall we] The benefits of justification and sanctification are always joyned together inseparably, and both of them proceed from Christ by the grace of God: Now sanctification is the abolishing of sinne, that is, of our naturall corruption, into who's place succeedeth the cleernesse and purenesse of nature reformed.

that are dead] They are said by Paul to be dead to sinne, which are in such sort made partakers of the virtue of Christ, that naturall corruption is dead in them; that is, the force of it is taken away so, that it bringeth not forth its bitter fruits: and on the other side, they are said to live to sinne, which are in the flesh; that is, whom the Spirit of God hath not delivered from the slavery of this corruption of nature.

V. 3. *Know ye not*] There are three parts of sanctification; to wit, the death of the old man, or sinne, his buriall, and the resurrection of the new man; derived from the virtue of the death, buriall & resurrection of Christ; of which benefits our baptisme is a Signe & Pledge.

that so many of us, &c.] Gal. 3. 27.

into Jesus christ] That is, by Baptisme are ingraffed into him, that growing up in one with him, we should receive his strength to conquer the power of sin in us.

baptized into his death] That is, that we should be partakers not only of the merit of his death in our justification, but also of the efficacie of his death, in the mortifying our fleshly members.

V. 4. *are*] Gr. *were*.

buried with him by baptisme] See Colosse. 2. 12. In this phrase the Apostle seemeth to allude to the ancient manner of Baptisme, which was to dip the parties baptized, and as it were to bury them under the water for a while, and then to draw them out of it, and lift them up, to represent the burial of our old man, and our resurrection to newness of life.

by the glory of the father] That is, by the glorious power of the father, as Lazarus was raised, Joh. 11. 40. Or else the præposition διὰ, is put for εἰς; as likewise 2 Pet. 1. 3. he that called us διὰ, *by glory*, that is, εἰς, *to glory and virtue*; and so some translate it here, *raised from the dead to the glory of the father*; that Christ himself being discharged of his infirmitie and weaknes might live in glory with God for ever.

V. 5. *planted together*] By this elegant similitude the Apostle representeth unto us, That as Plants engrafted, receive moisture, and juyce from the Stock, whereby they sprout out and bear fruit; so we receive vigour from Christ, whereby we live spiritually, and bear the fruit of good works: and as a Plant that is set in the earth lyeth as dead and unmoveable for a time, but after springs up and flourisheth; so Christs body lay dead for a while in the grave, but sprung up and reflourished in his resurrection: and we also when we are baptized, are buried as it were in the water for a time, but after are raised up to newnesse of life.

likeness of his death] In so much as by the meanes of the strength which cometh from him to us, we so die to sinne as he is dead.

likeness *of his resurrection*] That is, as he arose from the dead to a new and heavenly life, so we rise from dead works to walke in newness of life.

V. 6. *old man*] All our whole nature, as we are conceived and born into this world with sinne, which is called old, partly by comparing that old Adam with Christ, and partly in respect of the deformitie of our corrupt nature, and the disability to do any good. It is called *our* old *man*, because it sets on work all the faculties of our minde, and members of our body, as if it were our very selves, and because as the Greek fathers note, ὡς ἰδίοις αὐτοῖς ἢ μᾶλλον συμφυῶς καὶ συνεφόμενα, because we make much of it and love it as our selves, or more than our selves.

crucified with him] Our corrupt nature is attributed to Christ, not in deed, but by imputation. The Apostle saith, our old man is crucified, because through the merits of Christ crucified, we obtain the holy Spirit, which crucifieth our old man; for Christ by his death hath merited to us, and for us, not only remission of sinnes, but also the spirit of regeneration, whereby our corrupt affections are mortified, and we renewed in the spirit of our minds.

body of sinne] That naughtinesse which sticketh fast to us, and is as neer unto us as our flesh; or he termeth it the body of sinne, because it hath a reall subsistence in us of it self, as if it were a body; or thirdly, because this corruption is not in one part or member, but diffused through the whole; neither is it seen and descryed in the breach of one commandement, but of all, making a kinde of body of wickednes consisting of many parts.

might be destroyed] Gr. Tec. *should be destroyed*.

not serve sinne] That is, the end of our sanctification, which we shoot at, and shall at length come unto, when God shall be all in all.

V. 7. *freed*] Gr. *justified*.

V. 8. *now if*] Or, *but if*.

V. 9. *doeth no more*] For he therefore died, that he might destroy death, both in himself and in his members.

V. 10. *he died unto sinne*] He died unto sinne, not in regard of himself, for he knew no sinne, but as charged with the sinnes of the elect, and in the name of his Church, that he might expiate and take away the sinnes of all that beleeve in him.

liveth unto God] That is, with God, or, To the glory of God, or in the sense our Saviour saith, Luk. 20. 38. that Abraham, & Isaac, & all the faithfull live To God; that is, though they appear not to live to men, yet they live to God; that is, in his account, and before him.

V. 11. *reckon*] Or, *account*.

V. 12. *Let not sinne*] He taketh sinne, either indefinitely for any sinne, or for sinne which is the *genus* to original and actuall, or he taketh it, according to S. Austines interpretation, *lib. de nup. & concupisc.* for concupiscence or the originall corruption that is in us, which (saith he) is called sinne, *quia à peccato facta est, sicut vocatur lingua locutio quam facit lingua*, *Vnnus vocatur scriptura quam facit manus*; because it is the issue or ofs-spring of sinne, to wit, the sinne of Adam; as *our speech* is called *our tongue*, because the tongue utereth it; and *our writing* is called *our hand*, because our hand maketh or draweth it. Howbeit we must not so understand S. Austins words, as if it were only in that respect called sinne; for it is all three, both the daughter of Adams sinne, and mother of sinne, & sinne it self; the daughter or effect of sinne, and mother of sinne, & sinne it self; the author or ingendrer of sinne in us, the mother of all actuall sinnes, and formally sinne it self, because repugnant to the law, which saith, Thou shalt not lust.

reigne] By reigning S. Paul meaneth that sovraigne or high rule which no man striveth against, or if any do, it is in vain: or, Let not sinne reign, that is, not have the upper hand of the motions of Gods Spirit within you, Rom. 8. 13, 14. Galat. 5. 16, 17, 18.

in your mortall body] This is not said, as if evill lusts were in the body alone, or as if they had the original only from it, and not from the soul; for Christ reacheth the contrary, Matth. 15. 19, 20. but because these evill lusts do most of all shew and manifest themselves in the flesh, and cause the soul to be mortified, Or, the words may bear this interpretation, Let not sinne reign in your mortall body, that is, while you live this bodily life here, which being subject unto death, it appeareth thereby, that there are some remnants of sinne yet behind to be striven against, that we may mortifie and destroy them more and more.

V. 13. *yeeld*] Or, *offer up*.

instruments] Gr. as *arms*, or *weapons*. He fitly compareth our members, that is, parts of our body, and faculties of our minde, either to such tools as artificers work withal, or weapons wherewith souldiers fight; for as those, so these may be used well or ill. For example, with the same hand one man giveth an alms, and another steaketh; with the same tongue one blesseth, and another curseth.

yeeld] Or, *offer up*.

instrumenis] Gr. *arms*, or *weapons*.

V. 14. *For sin shall not have dominion*, &c.] He graneeth that sin is not yet so dead in us, that it is utterly extinct, but he promiseth victory unto them that contend manfully against it, because we have grace given us, which worketh in us so effectually, that the law is not now to us the power and instrument of sin, but the rule of righteousnes.

V. 15. *under the law*] To be under the law and under sin, signifieth all one in respect of them which are not sanctified; as on the contrary, to be under grace and righteousnes, agreeth to them that are regenerate. Now these are contrary, so that one cannot agree with the other, therefore let righteousnes expel sin.

V. 16. *to whom you yeeld your selves*, &c.] See John 8. 34. 2 Pet. 2. 19.

V. 17. *form of doctrine*] Gr. *mould*. The word in the Original signifieth most properly a pattern or mould, and the Apostle would have us thereby to understand that the doctrine of the Gospel is such a pattern or mould which we are cast into, that we may be formed and fashioned like unto it.

which was delivered you] Gr. *whereto ye were delivered*.

V. 18. *of righteousnes*] Gr. *to righteousnes*.

V. 20. *from righteousnes*] Gr. *to righteousnes*.

V. 21. *What fruit had ye then*] The Apostle in this verse detereth from sin by a threefold argument, drawn from the three parts of time, past, present, and to come. Sin for the time past hath proved unfruitful; (*what fruit had ye then*;) for the time present shameful; (*whereof ye are now ashamed*;) for the time to come pernicious and deadly, (*for the end of these things is death.*)

end] Or, *reward*.

V. 22. *unto holinesse*] Or, *unto sanctification*.

end] Or, *reward*.

V. 23. *For the wages of sin is death*] That is, the reward due unto sin. The comparison is taken from Souldiers in war, who at the end of their service, receive their pay or stipend. By death we are to understand, not onely temporal, but eternal, death; as appeareth by the opposition that it hath here to eternal life.

but the gift of God] Or, *free gift*. By the gift here many understand the gift of sanctification or righteousnes, which is set against sin in the other member, and they say, the Apostle affirmeth this gift to be eternal life, because it bringeth or hath for its end eternal life: but it may be referred to eternal life it self, which is here termed, not the wages of righteousnes, but the free gift of grace; as St. *Augustine* acutely observeth, *lib. de grat. & lib. arbit. cap. 9.* The Apostle, saith he, might have said, The wages of righteousnes is eternal life: but he altered the phrase of set purpose, and chose rather to say, The gift of God is eternal life; *ut hinc intelligeremus non pro meritis nostris Deum nos, sed pro sua misericordia vocare: unde dicitur in Psalmo, Coronat te in miseratione*: that we might from this change of the phrase learn that God calleth us not to eternal life for our merits, but for his mercies sake; whence it is said in the Psalms, *He crowneth thee in mercy and compassion.*

CHAP. VII.

Vers. 1. KNow *ye not*] By propounding the similitude of marriage, he compareth the state of man both in sin and after regeneration together: the law of marriiony, saith he, is this, that so long as the husband liveth, the marriage abideth in force; but if he be dead, the woman may marry again.

over a man] He saith not over the husband, or over the wife, but ἐπὶ ἀνθρώπῳ, *hominis*, a word which signifieth either sex, and may be applied to either; to teach us that both are subject to the law of wedlock while they live.

V. 2. *the woman*, &c.] 1 Cor. 7. 39.

V. 3. *she shall be*] Gr. Tec. *the wife or woman*.

V. 4. *wherefore my brethren*] Here he applieth the former similitude; as it fareth with the wife whose husband is dead, and the free to marry again, so it is with us; for now we are joyned to the Spirit, as it were to the second husband, by whom we must bring forth new children: we are dead in respect of the first husband; but in respect of the latter, we are as it were raised from the dead.

dead to the law] We are not onely dead to the law, but the law also is dead unto us, because it cannot thrust out its sting at us, either to curse us, or to provoke us unto sin; the law hath no more power over us than dead men in either of these respects.

body of Christ] In as much as his body was mortified and crucified for us; by which his mortification, he obtained to us remission of sins, and the holy Spirit; whereby our flesh, or rather sin dwelling in our flesh is mortified in us.

forth fruit] He calleth the children which the wife beareth to her husband, *fruit*, Psal. 127. 3. As in the salutation of the Angel, Christ is called *the fruit of the Virgins womb*: *Blessed art thou, and blessed is the fruit of thy womb.*

unto God] Which are acceptable unto God: or if by fruit he understandeth not children, as before, but good works; then *to God* is here understood, to the glory of God; as Matth. 5. 16. *Let your light so shine before men that they may see your good works, and glorifie your Father which is in heaven.* See Phil. 1. 11.

V. 5. *were in the flesh*] When we were in the state of the first marriage; which in the next verse he calleth, The oldnesse of the letter; or by flesh he meaneth the carnal observations of the law, concerning meats and drinks, and leprosie, and the like: or when we were in the flesh, that is, when the flesh was not mortified in us by the Spirit, but was yet lively and strong in us, Chap. 8. 8.

motions] Gr. *passions*.

by the law] He saith not, of the law, but by the law; because the spring of sin which dwelleth within us, takes occasion to work thus in us by reason of the restraint that the law maketh: not that the fault is in the law, but in our selves.

V. 6. *delivered*] Or, *lusted*.

that being dead wherein we were held] Or, *the being dead in whom we were held*. The Greek Scholiast readeth ἀποθανόντες, we being dead to that which held us, to wit, the law, or sin; from which we were freed by Christ. Others read ἀποθανόντος, it being dead; that is, the reigning power of the law and of sin being abolished in us; by the death and spirit of Christ, the reign of sin being destroyed in true beleevers, there ceaseth withal that accidental effect of the law, which is to provoke and stir up the malignitie of sin in us. Or he being dead, that is, of man, of whom he speaketh in the former Chapter, vers. 6. *Our old man is crucified with him, that the body of sin might be destroyed*, that henceforth we should not serve sin: and this sense is very agreeable to the main scope of the Apostle.

in newness of spirit] As becometh them which after the death of their old husband are joyned to the Spirit, as whom the Spirit hath made new men; Or in newnesse of the spirit, that is, in true holinesse, whereunto we were renewed in the spirit of our minds by the preaching of the Gospel, which is called the ministration of righteousnes, and of the spirit, 2 Cor. 3. 3, 9. Ephes. 4. 23. Whereas the law wrought nothing else but that it shewed man his duty, as a writing or picture, without imparting unto him any lively or efficacious ability to perform: wherefore also that old means of attaining righteousnes and holinesse is now abolished, as of it self unprofitable and impotent.

oldnes of the letter] Either by the letter he meaneth the law in respect of that old condition. For before that our will be framed by the holy Ghost, the law speaketh unto us but as to deaf men, and therefore it is dumb and dead to us as touching the fulfilling thereof. And in the word oldnesse he insinuateth also the abolishing thereof in regard of the unsufficiency thereof, Heb. 8. 13. Or by the oldnesse of the letter he understandeth the old corruption, which by the outward letter of the law is more and more stirred and provoked in us, in as much as the law though it condemned the sinner, yet it affordeth no power at all to abolish or destroy sin; in which regard it is called a killing letter, and the administration of death, 2 Cor. 3. 7.

V. 7. *Is the law sin*] Because he had said before, vers. 5. that the motions of sin which were by the law had force in our members; least any should mistake his meaning and from thence infer that he condemned the law, as being a kind of *factour* for sin; he opportunely here moveth a doubt after this manner; What then, is the law the cause of sin? or are the law and sin all one? or do they agree together? No, saith he, sin is reproved and condemned by the law, but because sin cannot abide to be reproved, and was not in a manner felt until it was provoked, and stirred by the law, it taketh occasion thereby to be more outragious, yet by no fault of the law.

not known lust] Or, *concupiscence*. Bylust, in this place he meaneth not evil lusts in particular, which flow from concupiscence; but rather the corrupt fountain from which they spring: for the very heathen Philosophers themselves condemned wicked lusts and unclean desires; but as for the fountain of them, they could not so much as suspect it, and yet it is the very seat of that natural and unclean spot and filth.

Thou shalt not covet] Exod. 20. 17. Deut. 5. 21.

V. 8. *Sin wrought in me concupiscence*] These words seem to be contrary to the words of St. James; (Jam. 1. 15.) for Saint James saith, *Lust bringeth forth sin*, but Saint Paul here, that *sin brought forth, or wrought in him concupiscence*. But they may be easily reconciled: for they take not the words in the same sense. For Saint Paul by *sin*, as before hath been shewed, understandeth the corruption of our nature and pronenesse to sin, which produceth in us actual lusts, called by him all kind of concupiscence: but Saint James by *lust* understandeth the pravity of our appetite, and by *sin* outward actual sins; in which sense if we construe their words, the Apostles are so far from contradicting one the other, that they both affirm the self same thing though diversly expressed.

concupiscence] Or, *lust*.

was dead] Though sin be in us, yet it is not known for sin, neither doth it so terrifie the conscience, nor stir up our natural concupiscence, nor rage after such sort in our members, as after the law is known, and in these regards it is said to be dead.

V. 9. *For*] Gr. *But*.

alive without the law] When I knew not the law, then methought I lived indeed; for my conscience never troubled me, because it knew not my malady: or while the law stood aloof off (χωρὶς ὀφειλῆς ὄντος) I thought my selfe in a good condition.

I died] That is, I felt my conscience deadly wounded, whereas before I was secure and thought my self in a safe way, though I pursued my former lusts.

V. 12. *holy, iust, and good*] *Holy* because it teacheth holiness, and forbiddeth all wickednesse and uncleannesse: *iust*, because it punisheth all sinful lusts: *good*, because it was given to direct us into the paths of life. Or the Epithit *holy*, may have a reference to the ceremonial law; *iust*, to the judicial; and *good*, to the moral.

made death to me] That is, the cause of death, to this the Apostle answereth, That the law is not the cause of death, but our corrupt nature being therewith not onely discovered, but also stirred up, and taking occasion thereby to rebel. For the more things are forbidden our corrupt nature, the more it desireth them; *Nitimur in vetitum*: and from hence cometh guiltinesse and occasion of death, Prov. 9. 17.

God forbid] So Chap. 3. verf. 4.

might become exceeding sinful] That sin might shew it self to be sin, and spit forth, as it were, all its venome; ἵνα γένηται ἁμαρτωλὸς καὶ ὑπερβολὴν ἁμαρτωλός.

V. 14. *For we know*] Hitherto the Apostle spake of the power of the law & sin in corrupt & unregenerate man, as he also himself found it by his own experience in his former state, verf. 9. But now he proceedeth and speaketh of himself as he was sin ce his conversion, and declareth what power the remainder of sin had ever him still after that now he was delivered from the dominion thereof.

the law is spiritual] Given by the Spirit, and requiring a *spiritual* and heavenly life and disposition; but men such as they be born, are bondslaves of corruption.

But I am carnal] In part, in regard of the remainders of the flesh that are in me: for that the regenerate also in respect of some weakness that is yet remaining in them may be called *carnal*, is evident, 1 Cor. 3. 4.

sold under sin] Not as a willing slave to obey and follow the desire of sin in all things, as it is said of Ahab, 1 Kin. 21. 20. but as a Captive yet detained, though his ransom be paid; as one that against his will and purpose is yet subject to the assaults and lusts of sin, not being able wholly and entirely to rid himself of them, although he do vehemently resist them, and often subdue them by the Spirit of God that is within him, Gal. 5. 17, 18.

V. 15. *I allow not*] Gr. *know not*. My actions answer not every way, nay, they are contrary to my will, therefore by the consent of my will to the law and repugnancy of my actions thereunto it appeareth evidently, that the law and a right ruled will do persuade one thing, but corruption, which hath her seat also in the regenerate, another thing.

what I would] It is to be noted that the self same man is said to will and not to will in divers respects; to wit, he is faid to will in that, that he is regenerated by grace, and not to will, so far as he is not regenerated; but such as he was born of his parents: howbeit, because the part which is regenerated at length becometh conqueror, therefore St. Paul sustaining the part of the regenerated, speaketh in such sort, as if the corruption which sinneth willingly were something without a man, although afterwards he granteth that this evil is in his flesh, or in his members. See 1 John 3. 6, 9.

V. 17. *no more I, but sin*] That natural corruption which cleaveth fast even to them that are regenerated, and is not quite conquered. He speaketh this for the comfort of himself and others who groan under the servitude of their natural corruption, and that he would infer is this, that he standeth not in fear to be rejected of God for these remains of sin in him; because God judgeth of his children that are thus divided between flesh and spirit, according to the better and founder part, which is that of the spirit as most prevailing within them, and unto which they do most heartily and willingly adhere, which hath likewise a subsistence and root of permanent life; and not according to the flesh, which they renounce and resist, and which by little and little decaies in them, and in the end is reduced to nothing.

that dwelleth in me] That is, as yet remaineth in me, but disarmed of that mortal sting of condemnation, by Christ: as also of its power and dominion, by his spirit; being now no more but a trouble to the faithful, Heb. 12. 1. Therefore these three things ought to be well distinguished, the *dominion* of sin, the *habitation*, and the *combat*: the first is abolished in true beleevers, the other two remain yet for their exercise and humiliation.

V. 18. *dwelleth no good thing*] He denieth good to dwell in us, but affirmeth sin to dwell in our flesh, because we sin continually, and thereby contract an habit which hath a permanent abode in the soul.

V. 20. *do it*] Or, *perform it*.

V. 21. *I find then a law*] Here followeth the conclusion of the Apostles discourse, which is this; that as the law of God exhorteth to goodness, so doth the law of sin; that is, the corruption wherein we were born, forcibly inclines us to wickednes: but the *spirit*, that is, our mind, in that, that it is regenerate, consenteth to the law of God; but the *flesh*, that is, the whole natural man, is a bondslave to the law of sin; therefore wickednesse and death are not of the law, but of that corruption which so reigneth in them which are not so regenerated, that they neither will nor do good, but will and do evil continually; but in the regenerate though it reigneth not, yet it abideth and striveth against the spirit or law of the mind, so that they can neither do so well as they would, nor be so void of sin as they desire, Gal. 5. 17.

V. 22. *I delight in*] Gr. *I am delighted with*.

after the inward man] The *inward man* and the *new man* are all one, and are answerable and set up contrary to the *old man*; neither doth this inward man signifie mans mind and reason, and the old man the powers that are under them; but by the *inward man* is meant whatsoever is either without or within man, from top to toe, so long as that man is not born anew by the grace of God.

V. 23. *the law of my mind*] *Mind* is not here taken for the understanding part of the soul, as it is naturally in us from our birth: but for the whole soul of man, as it is renewed by the Spirit of God. *Ratio recta est ratio lumine Spiritûs sanctî directa.*

V. 24. *O wretched man*] It is a miserable thing to be yet in part subject to sin, and to be wearied with continual conflicts; but we must cry to the Lord, who will by death it self at length make us absolute conquerours, as we are already conquerours in Christ, Rom. 8. 37.

who shall deliver me] That is, O that I were out of this animale and earthly life; wherein I must suffer sin yet to remain with me, by which I am subject still to the necessity of death! O that I were translated once into the glorious liberty of the Saints of God, in the happy life to come! Rom. 8. 21. Phil. 1. 23.

from the body of this death] Or, *from this body of death*. That is, from these carnal lusts which are a death unto me, or threaten my spiritual death. Or, by this body we may understand the remainders of sin and of the old man, which are here called the *body of death*, as Rom. 6. 6. the body of sin (see there the note.) Or else by the *body of death* is here meant our mortal body subject to death by reason of sin, Rom. 8. 10. in as much as we shall never be perfectly delivered from these remainders of sin, and our captivity under it, till we shall have laid down this mortal body of ours.

V. 25. *I thank God*] That he hath delivered me from the curse of the law, and the dominion of sin; and hath promised also perfectly to free me from all the power of sin by translating me into the glorious liberty of the sons of God.

I my self] The Apostle ranketh himself among them that groan under the yoke of sinful corruption: for as Saint Jerome, and Saint Augustine doth testifie against the Pelagian Heretickes; this is the true perfection of them that are born anew, that they are sensible of their infirmities and corruptions, and confess as well in truth as humility that they are imperfect.

serve the law of God; but with the flesh, the law of sin] How may this be that the Apostle should serve the law of God and the law of sin; seth no man can serve two contrary masters? I answer, that we must distinguish either of faculties, so far forth as renewed, or not; or of times. The Apostle doth not say that in the same part, or with the same faculty as renewed, he serveth the law of God, and the law of sin; as namely, that in or with the mind as renewed, he serveth the law of God and sin; but that in or with the one as renewed, he serveth the law of God, but in or with the other as not renewed the law of sin. Neither doth he say that at the same time he serveth both the law of God and the Law of sin: but that though ordinarily, and for the most part he serveth the law of God; yet that sometimes through the strength of corruption he is as it were enforced against his will, to serve the law of sin.

CHAP. VIII.

Vers. 1. THere is *therefore*] A conclusion of all the former disputation from vers. 16. Chap. 1. to this place; seeing that we being justified by faith in Christ, do obtain remission of sins, and imputation of rightcousnesse, and are also sanctified by the Spirit: it followeth from hence that they that are engrafted into Christ by faith are out of all danger of condemnation.

who walk not] The fruits of the Spirit, or effects of sanctification, which is begun in us, do not engraffe us into Christ, but declare that we are engraffed into him.

after the flesh] By the flesh he understandeth the carnal state of sin and corruption, in which all men are born, and naturally follow before they are regenerated by grace; and those are faid here not to *walk* after the *flesh* who follow not the flesh for their guide: for he is not faid to live after the flesh that hath the holy Ghost for his guide, though sometimes he fteep awry.

V. 2. *For the law*] That is, the power and authority of the spirit which is set in opposition to the tyranny of sin. Here the Apostle preventeth an objection, seeing that the virtue of the spirit, that is in us, is so weake; how may we gather thereby that there is no condemnation to them who have received that virtue? because, saith he,

he, that virtue of the quickning spirit which is so weak in us, is most perfect and mighty in Christ, and being imputed to us which beleeve, causeth us to be so accounted of as though there were no reliques of corruption and death in us.

Spirit of life] That is, the Spirit which mortifieth the old man, and quickneth the new man, whereby those who are regenerated lead a new and spiritual life.

in Christ Jesus] That is, which is perfectly and absolute in Christ, and resides in him as the head, and from him hath influx to all the members. This spirit is as a law commanding us, and appointing what we ought to do, and how to carry our selves thorough our whole life.

from the law of sinne and death] There is in the words a figure like that, *pateris libavit & auro*, id est, *pateris aureis*: so here, the law of sinne and death, that is, a sinne bringing death and killing the soul: and as before he termed the power of the spirit the law of the spirit; so here he calleth the power of sinne the law of sinne; because like a law it commands evill actions, and ruleth in the children of disobedience.

V. 3 *For what the law could doe*] He useth no argument here but expounded the mystery of sanctification, which is wrought in us: for because, saith he, that the virtue of the law was not such by reason of the corruption of our nature, that it could make man pure, perfect, and free; and for that it rather kindled the fiery malady of sinne, than put it out, and extinguished it: therefore God clothed his Son with flesh like to our sinfull flesh, wherein he utterly abolished our corruption, that being accounted thoroughly pure and without fault in him, apprehended and laid hold on by faith, we might be found to have fully that singular perfection, which the law requireth; and therefore that there might be no condemnation in or to us.

in that it was weak] Not of it self, but through our fault.

through the flesh] Or, *by*. In men not born anew by the Spirit, whose disease the law pointed at; but neither did, nor could heal.

in the likenesse of sinnefull flesh] Gr. *flesh of sinne*. Christ tooke our nature upon him with all our naturall affections; yet without sinne: and therefore the Apostle here saith, God sent his Son in the likenesse of sinfull flesh, not in the likenesse of flesh, as if he had not taken true flesh upon him, but in the similitude of *sinfull flesh*: thus acutely Saint Augustine also distinguisheth: *Non in similitudine carnis, quasi caro non esset caro, sed in similitudine carnis peccatisquia caro erat, sed peccati caro non erat.*

for sinne] Or, *by a sacrifice for sinne*. Either there is an Ellipsis, and the word θυσία is to be understood, as it is in the Translation of the Seventy, Luk. 4. 5. and also in Saint Paul, Heb. 10. 6. ὃν οὐκ ἠθέλησας θυσίαν καὶ προσφορὰν, *for in sin thou hadst no pleasure*: that is, *in sacrifices for sinne* thou hadst no pleasure: and then the meaning is evidently this; God abolished, and utterly deltroyed sinne in the flesh by the expiatory sacrifice for sinne, which Christ offered upon the Crosse. Or we are thus to render the words, for sinne, he condemned sinne in the flesh; that is, he condemned our sinne in the flesh of his Son: of sin; *viz.* of that capitall crime: that it was the meritorious cause of the death of Christ who was most innocent. Or because it had wrought death in man by that which was good, and by occasion of the law became above measure sinnefull, Rom. 7. 13.

in the flesh] Or, *of flesh*.

V. 4. *righteousnesse of the law*] The very substance of the law of God might be fulfilled, or that same righteousnes which the law requireth, that we may be found just before God. For if with our justification from sin there be joyned that active obedience of Christ which is imputed to us, we are just before God according to that perfect form which the law requireth.

V. 5. *they that are after the flesh*] They that are in their carnall state of sin and corruption, which we drew from the loines of our first parents: or they that are led by the flesh, and follow it in the lusts thereof.

V. 6. *to be carnally minded is death*] Gr. *the minding of the flesh*, or *the wisedome of the flesh*. The word in the originall is, φρόνημα which sometimes is rendred the *desire*, or *affection*; sometimes *mind* or *meaning*; sometimes *wisedome*: and in all these senses that which the Apostle here calleth φρόνημα σαρκὸς, is *death*; that is, tendeth to death, or bringeth death: as on the contrary, the desire, affections, and wisedome of the spirit are life, and peace; that is, tend to life, and procure our peace.

to be spiritually minded] Gr. *the minding of the spirit*, or, *wisedome of the spirit*.

V. 7. *the carnall mind is enmitie against God*] Gr. *the minding of the flesh*, or, *wisedome of the flesh*.

V. 8. *they that are in the flesh*] The Apostle here by this phrase meaneth not those that are married, as *Siricius* the Pope absurdly interpreted this Scripture, and wrested it to the disparagement of holy wedlock in the Clergie: nor doth hee thereby understand all that are clothed with flesh: for then no men upon earth should please God; but to be in the *flesh*, and to be *after the flesh*, and to *may*, and *walke after the flesh*, signifie one and the same thing; to remain still in our carnall estate, and to be led by the motions and lusts of the flesh. Those that are so led, till God give them a better guide, and deliver them out of their corrupt estate by nature, cannot please God.

Now if] Gr. *But if*.

V. 10. *if Christ be in you*] He confirmeth the faithfull against the reliques of flesh and sinne, granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts which he calleth the *body*, an impure lump, which is not yet purged from earthly filthinesse and death: but therewithall willing them to doubt nothing of the happy success of this combate, because that even this little sparke of the Spirit, that is, of the grace of regeneration, which appeareth to be in them by the fruits of rightcousnesse, is the seed of life, 1 Joh. 3. 9.

because of sinne] Gr. *for sinne*.

because of rightcousnesse] Gr. *for rightcousnesse*.

V. 11. *shall quicken your mortall bodies*] He speaketh either of the resurrection from death, or regeneration. For although the work of the Spirit quickening us be principally wrought and felt in our soul, yet the virtue of it is derived also into our body, as the instrument of our soul. Therefore the Apostle exhorteth, Chap. 12. verf. 1. That we give up our bodies as a living sacrifice, holy and acceptable unto God. Chap. 6. verf. 12.

by his Spirit] Or, *because of his Spirit*.

V. 12. *we are debtors*] Here followeth an exhortation to subdue the flesh daily more and more, by the virtue of the Spirit of regeneration; because, saith he, you are debters unto God forsomuch as you have received so many benefits from him.

V. 15. *ye have not received the spirit of bondage*] He declareth and expoundeth by the way in these two verses; by what right this style to be called *children of God*, is given to beleevers: because, saith he, they have received the grace of the Gospel; wherein God sheweth himself not as before in publishing of the law terrible and fearfull, but a most benigne and loving Father in Christ: so that with great boldness we call him *Father*, the holy Ghost sealing this adoption in our hearts by faith. By the *spirit of bondage* he meaneth the operation of the Spirit of God by the law, which doth cast down and affright the hearts of men by the dreadfull threatnings against transgressors; as we see in the Israelites when God did proclaime the Law of the Tenne Commandements in their hearing upon the Mount, Exod. 20. 19. which the Apostle hath an eye unto here, as likewise Heb. 12. 18, 19.

The spirit of adoption] Gal. 4. 6. By the spirit of adoption, he understandeth the gracious operation of the holy Ghost by the preaching of the Gospel, which quickens the hearts of true beleevers, and assureth them of their adoption.

whereby we cry] Gr. *in whom*, or, *in that we cry*. With an holy boldness, sweetly and tenderly calling on our heavenly Father, and importuning him as his children.

Abba, Father] Abba signifieth Father in the Syriack tongue, and the Apostle kept it of purpose, it being a word implying much tenderness and affection; it being also used by children almost in all languages, when they begin to speak: and he joyneth here the word *mater*, *father*, unto it, not onely to explain the former word, but also the better to express the eager and earnest and vehement desire and affection of the faithfull in their calling upon God, as Christ himself redoubled the word Father to the same purpose, Mark. 14. 36. he said Abba, Father, &c. and on the Crosse likewise, he doubled the words, My God, my God. The Syriack interpreter translateth Abba, our Father, and a learned interpreter truly noteth, that sometimes the Article ô which is here prefixed to Father, hath the power and signification of an affixe, and if it be so, then it should seeme the Apostle here alludeth to our compellation of God in the Lords Prayer, *Our Father*, &c.

V. 16. *beareth witnesse with our spirit*] The holy Ghost doth not onely stirre us up to call upon God as our Father, but doth also seal unto our hearts, that we are truly his children: thus the spirit testifieth to our spirit; (as some render the words) but if we translate them, beareth witness with our spirit; the meaning is, that the Spirit witnesseth together with our own spirit, which doth likewise help to bear witness by observing the proper marks of Gods adoption, which our spirit findeth in our selves by the Spirit of God. This witness though it be not alwaies alike evident and powerfull in true beleevers, yet it doth oftentimes manifest it self, even when they are in their lowest estate and greatest extremity.

V. 17. *then heires*] Partakers of our fathers goods, and having a right to his kingdome, and that freely, because we are his children by adoption and grace.

if so be that we suffer with him] Now Saint Paul teacheth, by what way the sonnes of God come to that felicity, to wit, by the crosse, as Christ himself did, and therewithal openeth unto them three fountains of comfort: the first, that we have Christ a companion and fellow of our afflictions: the second, that we shall be his fellows also, and co-heirs with him in everlasting glory: the third, that this glory we look for, doth a thousand parts surmount the misery of our present affliction.

V. 18. *For I reckon.*] Gr. Tec. *but I reckon or count.*

that the sufferings of this present time] Word for word, according

to the Greek, of this *new season*. Whereby the Apostle intimates two things: first, that our tribulations and afflictions last but for a *while*, that is, a moment in comparison: secondly, that now, that is, this present life is the proper season and opportune time, to lay out for a crown of celestiall glory.

are not worthy to be compared] Holdeth no proportion or correspondency with the reward, neither in respect of the dignity and worth, nor in respect of the time: and if the sufferings of Martyrs fall thus short, how much more the best actions of Saints?

with the glory] Gr. *are not worthy to the glory.*

[shall be revealed in us] It is now partly in us, but hid, and therefore the saints shall be revealed. For now our life is hid with Christ in God, but when Christ who is our life shall appear, then shall we also appear with him in glory.

V. 19. *Earnest expectation of the creature*] Gr. *the looking out*, or, *putting forth of the head.* By the creature, he understandeth the world; and the singular number which he useth, implyeth the unitie thereof: and the doctrine which he delivereth from this verse to the 23. concerning the world is, that as the world was not at the beginning in that state which now it is, but by the sin of man came to be subject to a fitting and vanishing estate; so it shall at length be restored with the elect, to a more stable and glorious estate.

manifestation of the sonnes of God] The word *manifestation* is not here taken actively, but passively, that is, the creature waiteth for the time when the sons of God shall be manifested: and their glorious and happy estate, to which those words of Saint John have a reference, 1 Joh. 3. 2. *Beloved, now we are the sonnes of God, & it doth not yet appear, what we shall be, but we know when he shall appear we shall be like him.*

V. 20. *Not willingly, but by reason of him*] Not by their naturall inclination, but in obedience to the Creators command, whom it pleased to shew by their fickle estate, how greatly he was displeased with man for his disobedience.

subjected the same *in hope*] Or, *upon hope.* That which before he called the expectation, he here termeth the hope, for hope is an earnest expectation of a thing, and it is so called in this place, for that God had promised an universall deliverance of the creature from the corruption and abuse of man, which the angels and blessed souls do long for, Revel. 6. 10. and the rest of the creatures seeme to have a naturall instinct or inclination thereunto, which in the next verse save one, is by a metaphor called a *groaning*, and *travelling in pain.* The ground of this hope or expectation of the creature is, that having by reason of the fall of man suffered for part of his malediction, when it shall come to passe at the last day, that man shall be completly restored to grace again, then all the steps and traces of that malediction shall be utterly rased out of the world, as is declared, Esa. 51. 16. & 65. 17. & 66. 22.

V. 21. *delivered from the bondage of corruption*] Shal be subject no more to any such alteration or corruption as now it is; much lesse to serve for the object and instrument of sinne: but according to every ones degree and nature, shall partake of the glorious estate of the children of God, and be fully delivered from all vanity and evils.

into the glorious liberty] Gr. *into the liberty of the glory.*

V. 22. *For we know*] Gr. Tec. *but, or, now we know.*

the whole creation] Or, *every creature.*

travelleth in pain] This elegant metaphor expresseth, not only the exceeding sorrow of the creature, but the fruit also that followeth after it. For albeit the world doth seem for the present to be even at the height of its splendor and beauty, yet there lies that evil upon it which doth presse it down, and make it into perdition, and that is sin, whereof it doth strive and struggle to the utmost to ease and disburden it selfe, as it were, much like unto a woman in travell.

V. 23. *And*] Gr. *but.*

not only they, but our selves also] If the rest of the world looke for a restoring, and groan as it were for it, and that not in vain, let us not think much also to sigh and groane, but groane out of hope, because we are more certainly perswaded of redemption to come, for as much as we have the first fruits of the Spirit.

first fruits of the Spirit] That is, the first degree of regeneration, and of the gifts of the Spirit, which is conferred upon us in this life, for a pledge of the whole crop as it were, which we shall receive in the life to come, 2 Cor. 1. 22. Ephes. 1. 14.

groan within our selves] Even from the bottome of our heart. That which the world doth by a secret instinct without sense and discourse; we the faithfull do by a certain knowledge, and well grounded judgment, sighing and groaning for anguish under the heavy burden of sinne that lies upon us, and for the vehement and ardent desire of our full and finall deliverance.

waiting for the adoption] That is, the full manifestation and effect of our adoption, the possession and fruition of the inheritance which is promised to us in our adoption.

redemption of our body] See Luk. 21. 28. That is, the freedome thereof, not only from the miseries which they are subject unto in this life, but also from the power of death and corruption: and in this sense our Saviour taketh the word redemption in those his gracious and comfortable speeches to the faithfull, when he treateth of the dissolution of the world. *When these things come to passe, lift up your heads, for your redemption draweth nigh*; Luk. 24. 28.

V. 24. *For we are saved by hope*] Hope is necessarily joyned with faith. Seeing then that we beleeve those things which we are not yet in possession of, and hope expectedly not the thing that is present but future, we must therefore patiently wait for that which we beleeve shall come to passe.

But hope that is seene, is not hope] As the object of faith is often termed faith; so here by a metonymy, the object of hope is termed hope: hope, that is, the thing hoped for, the possession of our heavenly inheritance, Colos. 1. 5.

V. 26. *Likewise the Spirit*] There is no cause why we should faint under the burden of affliction, seeing that prayer ministreth unto us a present and most sure helpe which cannot be frustrate, seeing it proceeds from the Spirit of God which dwelleth in us.

helpeth] The Greek word, συναντιλαμβάνεται, doth properly imply such a help, as when another man of strength and abilitie stepperth in to sustain the burden that lyeth upon our shoulders, setting his shoulders under it, to lift up and bear part of it with us.

our infirmities] Gr. Tec. *infirmitie.* Which we are yet subject unto; especially under the crosse, and in afflictions, both in regard of our spirit which is apt to murmure, as we see in Job and David, and of our flesh also which is most tender and fraile. If we reade according to Tecl. edition, *infirmitie* in the singular number, then the meaning seemeth to be this, the Spirit helpeth our weaknesse and inability to pray as we ought, assisting us by his holy inspiration, both with powerfull and effectuall words, and sighes and groans also that cannot be expressed.

maketh intercession] Provoketh us to prayers, and telleth us as it were within, what we shall say, and how we shall groane. The Son doth properly make intercession for us, who is our Advocate with the Father, 1 Joh. 2. 1. yet by a figure, the holy Ghost is said to make intercession for us also; because he rowseth and stirreth us up to prayer, and prompteth, as it were, our lesson unto us, how we ought to pray in all our necessities, Joh. 16. 13. Gal. 4. 6.

with groanings which cannot be uttered] That is, whose fervencie, force and efficacie proceeding from the supernaturall motion of the Spirit none is able to conceive or express. Others read [without speaking] that is, whose virtue and excellency doth not consist in the number and flourish of words, as the prayers of hypocrites, Matt. 6. 7. but in most lively feelings, pangs and prickings of the spirit.

V. 27. *And he*] Gr. *But he.*

minde of the spirit] Or, *meaning.* That is, what sobs and sighes proceed from the instinct of the spirit, and what the spirit meaneth by those sighes and groanes.

because] Or, *that.*

for the saints] Though the remaines of sinne cleave so fast to the best of Gods children, that they cannot utterly shake them off; yet they are here termed Saints, partly in regard of their sincere and unfained desire of sanctity, and earnest striving for it; partly in regard of Gods gracious acceptance, who taketh the will for the deed, & out of his infinite mercy in Christ, accounteth them for Saints, by not imputing their sinnes unto them. Rev. 8. 3. Psal. 32. 1. See Rom. 1. 7.

according to the will of God] That is, praying for such things, and in such a manner as God requireth and alloweth. 1 Joh. 5. 14.

V. 28. *And we*] Gr. *But we.*

know] That we are not afflicted either by chance, or to our harm, but by Gods providence for our great profit, who as he chose us from the beginning, so that he predestinated us to be like unto the image of his Son, and therefore will bring us in his time, being called and justified, to glory by the crosse. Heb. 12. 10.

that all things work together for good] Gr. Tec. *that God worketh, or maketh all things work together for good.*

according to his *purpose*] Or, *decree.* He calleth that purpose which God hath appointed from everlasting with himself, according to his good will and pleasure. Matth. 11. 26. Ephes. 1. 11. 2 Tim. 1. 9.

V. 29. *For whom*] Here he proveth by a *Sorites* or golden chaine, the glorification of Gods children, no link whereof can be unlincked, because the fastning thereof is the work of Gods omnipotence.

he did foreknow] For his own, as the word is taken, Joh. 10. 14. 27. those whom he marked out as it were out of all other men in the world: and set his affection upon. Psal. 1. 6. Jer. 1. 5. Matth. 7. 23.

he also did predestinate] Ordained to conformitie, both in grace and glory, with his Son their head, not only in their sufferings, but also in their sanctification and glorification.

that he might be the first-born] Intending that his own Son should have many adopted brethren, of whom he might be the head, as the first-born was wont to be in all families. Colos. 1. 15. 18.

V. 30. *Moreover*] Gr. *But*, or, *And.*

them he also called] To the obedience of faith, by the outward preaching of the Word, and the inward and effectuall operation of the Spirit.

them he also glorified] That is, will certainly and infallibly glorifie them; the cause, ground, and pledge whereof is, the glorification of Christ our head already obtained.

V. 31. *What shall we then say*] We have no cause to fear that God will not give us whatsoever is profitable for us, seeing that he hath not spared his own Son to save us.

V. 33. *Who shall lay any thing to the charge*] A most comfortable conclu-

conclusion of the whole second part of the Epistle, that is, of the Treatise of justification. There are no accusers that we have need to be afraid of before God, seeing that God himself absolveth us as just, and therefore much lesse need we fear damnation, seeing that we rest upon the death, and resurrection, and the Almighty power of Jesus Christ. Therefore what can there be of so great moment in this life, or so great force and power, that might affright us, as though we might fall from the love of God wherewith he loveth us in Christ? Surely nothing, seeing that it is in it self most constant and sure, and also to us, being confirmed by stedfast faith.

V. 34. *Christ that died*] Gr. Tec. *Christ Jesus that died.*

even at the right] Gr. *in the right.*

V. 35. *tribulation*] Or, *affliction.*

V. 36. *For thy sake*, &c.] Psal. 44. 22.

for the slaughter] Gr. *of the slaughter.*

V. 37. *Nay in all*] Gr. *But*, or, *Nevertheless in all.*

V. 38. *nor Angels*, &c.] Under the name of Angels he also comprehendeth Archangels; and by principalities and powers, those that are in the highest places of authoritie, and have greatest power upon earth, as Kings in peace, and Commanders in war.

from the love of God] The words may bear either of these constructions; Nothing can separate us from the love which God beareth to us, or we bear to him in Christ Jesus: but this latter seemeth better to agree with the Antecedents, For thy sake are we killed, &c.

CHAP. IX.

Vers. 1. *Say the truth*] Because the Apostle purposeth to speak much of the casting off of the Jews, he useth an insinuation, declaring by a double, or rather triple oath, his great desire of their salvation, and his singular love towards them; and withall he freely granteth them all their true prerogatives.

in Christ, &c.] Entering into a profound discourse, hard to be beleeved by flesh and blood, that he might gain the more credit to the ensuing doctrine, and the protestation of his sincere affection to his country-men, he produceth three witnesses beyond exception, Christ, the holy Ghost, and his own Conscience.

V. 2. *continuall sorrow in my heart*] For the incredulity of the Jews his kinsmen, and their rejection.

V. 3. *Myself were accursed*] Or, *separated.* These words admit of a double interpretation; either that such was his love to his brethren, that he desired, if it had been possible, and it might have stood with the good will of God, to have redeemed the casting away of the Israelites, with the losse of his own soul for ever. A desire utterly impossible indeed, and never to be accomplished and used by the Apostle: or, he speaketh of his excessive love towards his brethren, and most fervent zeal for the glory of God, which he supposed would have been farre more illustrated by the saving of a whole Nation, than of one man. Or that here, by ἀνάθεμα, he means only to be excommunicated, and held as accursed and execrable, and as such exterminated and deprived of all communion with the Church; not as if the Apostle did wish to be hardened in heart against Christ, and severed from his love, for that can never be wished by any pious man; but out of the overflowing of his love he wished, that he himself might bear the punishment which they might expect from the righteous judgement of God for their hardnes, so they might be freed from this hardnes and accursednes. The like we know Moses did in the behalf of the Israelites, Exod. 32. 32.

my kinsmen according to the flesh] Those of mine own country and nation: withall insinuating a double kindred, carnall and spirituall: by the carnall he was allyed only to the Jews, but by spirituall cognation, to all the houshold of faith, consisting as well of Gentiles, as Jews.

V. 4. *whom* pertaineth *the adoption*] Gr. *whose are the adoption.* For God preferred the Israelites before all nations of the earth, and accounted them his peculiar people, and named them not onely his *children*, but his *First-born*, Exod. 4. 22. *Israel is my son, my first-born*, Jer. 31. 9.

and the glory] That is, the Ark of the Covenant, which was a visible token of Gods presence; so we read 1 Sam. 4. 21. The glory is departed from Israel, when the Ark was taken; and Psalm. 63. 3. To see thy glory, as I have seen thee in the sanctuary.

and the covenants] Or, *testaments.* The tables of the covenant. Ephes. 2. 12.

and the giving of the law] The judiciall and morall.

and the service of God] That is, the manner of his worship, prescribed by the ceremoniall law.

and the promises] Made to Abraham and his posteritie.

V. 5. *God blessed for ever*] A most evident testimony, and pregnant proof of Christs divinitie. Bluth for shame, saith Oecumenius, and be confounded, O thou wretched miscreant Arrius, when thou hearest Christ glorified by the Apostle with the title of God, in the singular number: with the article ὁ, the God, or, onely God, and God over all, and blessed for ever.

V. 6. *Not as though the word of God hath taken none effect*] Gr. *But it cannot be that the word of God hath failed.*

are not all Israel, which are of Israel] That is, all are not that people of God to whom the promises were made, who descend from the loines of Jacob; for there are three sorts of Israels: according to the flesh onely; such are the unbeleeving Jews: according to the spirit onely; such are the faithfull among the Gentiles: according to the flesh and spirit; such was Jacob himself, and his beleeving posterity.

V. 7. *in Isaac shall thy seed be called*] See Gen. 21. 12. Isaac shall be thy true and naturall son, and therefore heir of the blessing, although Ishmael was born also of Abraham, and circumcised before Isaac.

V. 8. *the children of the flesh*, &c.] Not all they who are carnally born of Abraham by the course of nature, are the children of God, to whom the promise of grace was made; but the children of promise, that is, those who were born by virtue of the promise, those who by Gods speciall grace were adopted (as Isaac by a speciall and singular promise was begot by Abraham) they onely are accounted for that seed mentioned in the covenant, *I will be thy God, and the God of thy seed.*

the children of the promise] See Gal. 4. 28.

V. 9. *At this time*, &c.] Or, *season.* See Gen. 8. 10.

V. 11. *For the children being not yet born, neither having done any good or evill*] Namely, whereby they might be differenced one from the other; for otherwise they were already conceived in sin, and living in their mothers womb, when the sentence of God passed upon them; so that God had not regard unto faith in the one, or infidelity in the other, but that it was upon his own absolute pleasure, not upon any desire, that God preferred the younger before the elder.

any good] Gr. Tec. *good*, or, *that good.*

purpose of God according to election] Or, *the purpose according to the election of God.*

might stand] Gr. *might remain.*

not of works] That is, not at all by observing any condition depending upon the will of man, which would have made the decree wavering and uncertain, seeing that man is so variable in all that he doth, or undertaketh.

but of him that calleth] Out of undeserved grace and favour, and calleth not onely outwardly, but inwardly and effectually, to bring men to faith and goodnes. Rom. 8. 28, 30, 31. 2 Tim. 1. 9.

The elder shall serve the younger] See Gen. 25. 23. This prophecie is not to be understood of any outward service or dominion; for Esau did not serve Jacob after that manner; at least in his own person; but either it is to be understood of the posterity of Jacob and Esau, that the posterity of the elder should serve the posterity of the younger, as they did also for a time; and for this the words of the Lord by Moses, Gen. 25. 23. are expresse; *Two nations are in thy womb, and two sorts of people shall be separated from thy bowels; and the one people shall be stronger than the other, and the elder shall serve the younger.* Or else the prophecie is to be understood of the eternall and spirituall dominion which the children of God are to enjoy hereafter, whereof the inheritance and dominion in Canaan was a type, Hebr. 11. 15, 16. We may also thus expound the words, The elder shall serve the younger, that is, he shall be deprived of his birth-right, in token that from him and his posteritie should be taken away also the part and claim of the blessed seed; and that he should be no otherwise in the world, than as a servant in his fathers house, in comparison, namely, of Jacob, who shall be his heir.

elder] Or, *greater.*

younger] Or, *lesser.*

V. 13. *As it is written*] Forasmuch as the word *serving* seemeth not to be clear enough to express the election of Jacob and rejection of Esau in the purpose of God, the Apostle brings in this other passage out of Malachi 1. 2. for a declaration of the former; and proveth, that this same fervitude or subjection of Esau unto Jacob, was accompanied with Gods eternall and undeserved love of Jacob, and with his just and righteous hatred of Esau.

Jacob have I loved, &c.] Mal. 1. 2, 3.

V. 14. *God forbid*] See Chap. 3. 4.

V. 15. *I will have mercy*] See Exod. 33. 19. I will be favourable and gracious to whom I list to be favourable. God is most free, and cannot be taxed with injustice, though he cast brighter beams of his favour upon one than another; for although he chuse and predestinate to salvation them that are not yet born, without any respect of worthinesse; yet he bringeth not the chosen to their appointed end, but by the means of his mercy, which is a cause next under predestination: now mercy presupposeth misery, and misery, sinne, and a voluntary corruption of mankinde, and this corruption presupposeth a pure and perfect creation. Moreover mercy is shewed by degrees, to wit, by calling by faith to justification and sanctification, so that at the length we come to glorification: Now all these things ordinarily following the purpose of God, do clearly prove that he can by no means seem unjust in loving and saving his.

I will have mercy] Or, *I have mercy.*

I will have compassion] Or, *I have compassion.*

V. 16. *not of him that willeth*] These words contain the conclusion of the Apostles answere, therefore God is not unjust in chusing and saving of his free goodnes such as it pleaseth him; as he also answered Moses when he prayed for all the people. By *will*, he meaneth here, the thoughts and desires of the heart; by *running*, our earnest ende-

vours, and good works, and commendable course of life; to neither of which yet hee ascribeth the praise but onely to the mercy of God. Upon this verse S. Austine acutely observes in his Enchyridion, against the Pelagians, that when the Apostle saith, *It is not of him that willeth, nor of him that runneth*; the meaning cannot be, that it is not wholly of him that willeth, or of him that runneth, but partly of him that willeth, and partly of him that runneth, and partly of God that hath mercy: for according to that exposition, the Apostle might have said, It is not of him that hath mercy, but of him that willeth or runneth; because, according to their Pelagian tenet, it is not only of God that hath mercy, but partly of him that willeth and of him that runneth. But if no man dare say that it is not of God that hath mercy, for that were in direct terms to contradict the Apostle; it remaineth therefore that this must be the sense, That it is not at all of him that willeth, nor of him that runneth, but wholly of God, who hath mercy, *qui voluntatem præparat adjuvandam, & adjuvat præparatam.*

V. 17. *Even for this same purpose*, &c.] See Exod. 9. 16.

have I raised thee up] Or, *stirred*, or, *set thee up*. The words may bear either of these interpretations; I have made thee to stand, that is, I have reserved thee, and not struck thee, or destroyed thee with the pestilence, as I did the rest of the people, Exod. 9. 15. Or, for this cause I have set thee upon the throne of Egypt, or have placed thee as it were in a high theater, to make thee an example to all that shall dare to set themselves against me, by the fearfull judgements that I shall inflict upon thee and thy people.

throughout all the earth] Gr. *in all the earth.*

V. 18. *he hardeneth*] By Gods with-holding his grace, and not mollifying their rebellious hearts it cometh to passe, that all the means which he employeth outwardly, though never so good and holy, are perverted by them, to the encrease of their hardness. Moreover, it is to be noted, that as the Text saith, that God hardened Pharaohs heart; so it is said, Exod. 8. 15, 32. that Pharaoh hardened his own heart, so that he could have none excuse; sith Gods induration was inflicted upon him most justly and deservedly for his wilfull opposing God, and maliciously rebelling against him.

V. 19. *Why doth he yet finde fault*] This is another objection, which may arise in mens mindes, either from carnall reason, or by the suggestion of the devil: If God doth appoint to everlasting destruction such as he listeth, and that cannot be hindred or withstood that he hath once decreed, how doth he justly condemn them which perish by his will?

V. 20. *But O man, who art thou*] Although the will of God is always grounded upon good reason for whatsoever he doth; (for his will is the rule of righteousness, and is never severed from his wisdome, howsoever the reason be not manifest unto us, or transcend our understanding, Rom. 11. 33.) yet he is not to give an account to man or any other creature of his actions, and therefore the Apostle here stoppeth the mouth of all that dare to move such curious questions; why God disposeth thus or thus of men: God hath always a reason of his will, but his will made known to us, ought to stand for an all-sufficient reason, and it as little becomes man who is dust and ashes to expostulate with God, as it doth the clay to expostulate with the Potter.

replieth against God] Or, *answereth again*, or, *disputeth with God.*

shall the thing formed say to him that formed it] Isa. 45. 9.

V. 21. *Potter power over the clay*, &c.] See Jer. 18. 6. Wisd. 15. 7.

of the same lump] By this metaphor is intimated the originall of all mankind out of one bloud, Act. 17. 26. out of this corrupt masse, it is in Gods power of his free will to appoint some to everlasting glory, and others to everlasting shame and ignominie: as it is in the Potters power at his pleasure, of the same stuffe to make up one vessell to serve for honourable uses, and occasions, as vessels for eating and drinking, and utensils for state and ornament, and another vessell for base and abject imployments.

one vessell unto honour, and another unto dishonour] Gr. *this unto honour, and that unto dishonour.*

V. 22. *what if God, willing*] Gr. *but if.* As if he should say, Hast thou any just cause to reply against God? seeing that in exercising that absolute freedome of his Soveraignetie to save one and punish others, he useth such longsuffering toward the wicked to allure and draw them to repentance, which yet notwithstanding, doth but harden them so much the more in their evill, Rom. 2. 4, 5. In this speech the Apostle seemeth to have a speciall eye on the Jews, towards whom God had used the utmost of long-suffering before he would altogether reject them.

vessels of wrath] That is, those men on whom he will exercise his severe judgement, being formerly compared unto vessels of dishonour, and after said to be fitted to destruction; that is, whose state and condition is so sinfull and corrupted, that neither being pardoned nor amended by the grace of God, it can serve for no other use, than to be a dreadfull example and subject of his just judgement.

fitted] Or, *made up.*

V. 25. *I will call them my people*] Hos. 2. 23. 1 Pet. 2. 10.

V. 26. *And it shall come to passe*] Hos. 1. 10.

V. 27. *Though the number of the children of Israel be as the sand of the sea*] Isa. 10. 22, 23.

a remnant shall be saved] Gr. Tec. *a part taken out shall be saved.*

V. 28. *For he will finish the work*] Or, *the account.* Some take this as a threatning against the wicked Jews, whom God should cut off and reject, & thereby bring that unkinde & unthankfull people to an extreme fewness, always preserving such as are his among that nation. Others understand here the constancie of the decree of God in keeping and preserving his, notwithstanding the rebellion of the greater multitude of others, which agreeth well with the verse following.

work] Gr. *reckoning*, or, *word.*

V. 29. *Except the Lord of Sabboth had left us a seed*] Isa. 1. 9.

V. 30. *which followed not after righteousness*] So then, the Gentiles had no works to move and procure Gods mercy before-hand, and in that the Gentiles attained to that which they sought not for, the mercy of God is to be thanked for it, and in that the Jews attained not to that which they sought after, they are to thank none for that but themselves, because they sought it not aright.

V. 31. *which followed*] Gr. *following.*

hath not attained] Or, *it.*

V. 32. *not by faith*] That is, because they sought not righteousness in Christ in whom alone it is, and no otherwise to be obtained than by faith, and not by the merit of our own works.

by the works] Gr. Tec. *by works.*

stumbling-stone] By the stumbling-stone he meaneth Christ crucified, 1 Cor. 1. 23. and the same is implyed by Simeon, Luk. 2. 34. This childe is set for the fall and rising again of many in Israel, and for a signe which shall be spoken against.

V. 33. *Behold, I lay in Sion a stumbling-stone*] Isa. 8. 14. and 28. 16. 1 Pet. 2. 6.

ashamed] Or, *confounded.*

CHAP. X.

Vers. 1. BRethren] The Apostle intending to set forth in the Jews, an example of marvellous obstinacie, beginneth with a sweet insinuation, as it were anointing the brim of the cup with honey, out of which they were to drink a bitter potion.

V. 3. *For they being ignorant*] The ignorance of the law which we ought to know, excuseth none before God; especially, it excuseth not them who are of his houshold.

of Gods righteousness] That is, the righteousness of Christ, both active and passive, imputed to every beleever.

going about to establish their own righteousness] Gr. Tec. *being zealous to establish.* The first entrance into our vocation to salvation, is to renounce our own righteousness: the next to embrace the righteousness by Christ which God freely offereth us in the Gospel.

V. 4. *For Christ is the end of the law*] Christ is laid to be the end of the law, partly because all the ceremonies of the law prefigured him, and had reference unto him, as their scope, end, and accomplishment: partly, because by the law ceremoniall, morall, and judiciall, the consciences of all that were under the law were convinced of sinnes, the expiation whereof could no where be found, but in the sacrifice o: Christs death. Or Christ may be said to be the end of the law; because the end of the law is perfect righteousness, that a man may be justified thereby, which end we cannot attain of our selves through the frailty of our flesh, but by Christ we attain it, who hath fulfilled the law for us.

for righteousness] Gr. *to righteousness.*

to every one] Not only to the Jews, but also to the Gentiles.

V. 5. *That the man which doth those things*] See Lev. 18. 5. Ezek. 20. 11.

shall live by them] Gr. *in them.* In the Greek it is *in them*, which is a kinde of Hebraisme, signifying *by them*, for such is the condition of the law, he that doth the works of the law shall live; but cursed is he that confirmeth not all the words of the law to do them, Deut. 27. 26. To which our Saviours answer to the young man in the Gospel, who demanded of him what he should do to obtain eternall life, agreeth, saying, Keep the commandments: Doe this and thou shalt live.

V. 6. *Say not in thine heart, who shall ascend into heaven*] See Deut. 30. 12. That the law hath regard and tendeth to Christ, that is a manifest proof, for that it propoundeth such a condition as can be, and is fulfilled of none but Christ onely, which being imputed unto us by faith, our conscience is quieted, so that now no man can ask, Who can ascend up into heaven, or bring us from hell, seeing the Gospel teacheth that both of these are done by Christ, and that for their sakes who with true faith embrace him, who calleth them. Or, God hath so plainly and fully shewed the way of salvation, that we need not seek further for it, above or below.

V. 9. *The word is nigh thee*] Deut. 30. 14. By the word Moses understood the law which the Lord published with his own voice, and Paul applies it to the preaching of the Gospel, which was the perfection of the law.

V. 9. *the Lord Jesus*] Gr. Tec. *the Lord Jesus Christ.*

V. 10. *beleeveth unto righteousness*] Gr. *beleef is to righteousness.* Faith is said to justifie; and furthermore seeing the confession of the mouth is an effect of faith, and it is the way to come to salvation, it followeth, that faith is also said to save.

V. 11. *whosoever beleeveth on him*] See Isa. 28. 16. To beleeve in God,

God, is to yeeld and consent to Gods promise of salvation by Christ, and that not only in general, but in particular, that the promises pertain to us, whereupon ariseth a sure trust.

V. 12. *difference between, &c.*] Gr. *distinction of Jew and Greek.*

V. 13. *For whosoever shall call upon the name of the Lord*] See Joel 2. 32. Acts 2. 21. True calling upon the name of God, is the testimony of true Faith; and true Faith of a true Vocation, and a true and effectuall vocation or calling, of true Election. By calling on Gods name he understandeth the true worship of the true God.

V. 15. *How beautiful are the feet of them that preach the Gospel of peace?* Gr. Tec. *who bring glad tidings of good things.* See Isa. 57. 2. Nahum 1. 15.

V. 16. *Lord, who hath beleeved our report*] See Isa. 53. 1. John 12. 38.

our] Gr. *the hearing of us.*

report] Or, *preaching.*

V. 18. *But I say, have they not heard*] As for the Jews which have not beleeved, what can be said thereof? Is it for that they have heard nothing of the Gospel? Surely, no; for the Gospel like unto the Sun, Psal. 19. 5. hath cast his Beams over the whole World: May we not therefore say, that the fault lyes in themselves, who rejected that light of saving knowledge, which the Gentiles have embraced? The Apostle answereth, vers. 19. that it is not to be gainsayed, seeing Moses had protested the very same of old.

their sound went] See Psal. 19. 4. This place is taken out of Psal. 19. 4. and is properly meant of that knowledge of God, which all men may have by contemplation of the Heavens, and the Creatures therein; yet it is by the Apostle very fitly applyed to the sound of the Word preached by the Apostles.

V. 19. *Did not Israel know*] Or, *hath not Israel known.*

I will not provoke you] See Deut. 32. 21.

them that are no people] He calleth the Heathen no people, because they are not said to live, but to die, who are appointed for everlasting condemnation: Or else we are to understand the Pronoun *my*, and the sense is this, I will provoke you to jealousie by a people, that is not my people, that is not comprised within my Covenant.

V. 20. *I was found*] Or, *I have been found.* See Isa. 65. 1.

I was made] Or, *I have been made.*

All day long, &c.] See Isa. 65. 2.

CHAP. XI.

Vers. 1. HAth God cast away his people] Gr. Tec. *his people whom he foreknew.* Now the Apostle sheweth how the Doctrine formerly delivered, is to be applyed to others; teaching us, that all the Jews in particular are not cast away: and therefore we ought not to pronounce rashly of private persons, whether they be of the number of the Elect, or not.

V. 2. *which he foreknew*] Which he loved and chose from everlasting, and decreed to save before the Foundations of the World were laid.

Wot ye not what the Scripture saith of Elias] Gr. *in Elias.* In the days of Elias when there appeared no face of the Church to the World, yet God knew his Elect, and of them a great store and number; whereupon this also is concluded, that we ought not rashly to pronounce of any man or people, that they are reprobate, seeing the Church is oft-times brought to that state, that even the most watchful and sharp-sighted Pastours may think it to be clean extinct and put out.

maketh intercession to God against] Or, *communeth with God against.*

V. 3. *Lord, they have killed thy Prophets*, &c.] See 1 King. 19. 4.

digged down the Altars] The Prophet by these words doth not any way approve of those Altars which were erected in Israel, contrary to the Law which designed a certain place, namely, at Jerusalem, where they ought to have offered their sacrifice to God; but he taxeth the impiety and idolatry of that people, who erected Altars to Baal, and sacrificed upon them; but pulled down the Altars which were erected in honour of God, and would by no means sacrifice unto him, or serve him.

life] Gr. *soul.*

V. 4. *answer of God*] Gr. *oracle of God.*

I have reserved to my self] See 1 King. 19. 18. He speaketh of remnants, and the reserved people which were chosen from everlasting, and not of remnants which should be chosen afterwards; for they were not chosen, because they were not Idolaters, but rather, they were not therefore Idolaters, because they were chosen, and by Gods grace kept from that and other foul sins.

seven thousand men] That is, a very great number, by a Synecdoche. So we reade Gen. 33. 3. that Jacob bowed himself to the ground before his brother seven times; and Psal. 12. 6. Silver is said to be tried in the furnace seven times, that is, very often; and Christ telleth Peter, that he is to forgive his brother not seven times, but seventy times seven times, that is, how often soever he offendeth him, if he be sorry for it, and seek to be reconciled unto him.

the knee to the image of Baal] The article in the Original, is feminine, τῇ βάαλ, not that the Heathen beleeved Baal to be a feminine Idol; for by Baal, as Sanchuniacho and others affirm, they meant Phebus or the Sun: But the article agrees with γόνυ understood, that is, the image of Baal. The word Baal signifieth as much as Patron, or one in whose power another is, which name the Romish Idolaters, to this day, give to their Idols, naming them Patrons, or Patronesses, or Ladies Guardians.

V. 5. *at this present*] Gr. *in this present.*

there is a remnant] That is, God hath left some Jews yet to remain, which doe not reject, but embrace the Gospel, and are effectually called also; though in comparison of the great multitude that rejected and continued in their unbeleef, they are but as a small remnant or parcel torn from the rest, Isa. 6. 13.

the election of grace] Not whereby men chuse grace, but whereby God chuseth us of his grace and goodnesse.

V. 6. *And if by grace*] This seemes to be added against those amongst the Jews, that having received the profession of Christianity, yet still did put pain of their righteousness and confidence in the works of the Law; which the Apostle here proves to be a false and vain persuasion, for as much as those two sorts of righteousness and salvation, to wit, by the Covenant of Grace, and the Covenant of Works, were altogether incompatible. See Rom. 4. 2, 4. and Gal. 5. 2, 4.

no more of works] This saying beateth flat down to the ground the doctrine of merit, and of all kinde and manner of works, whereby our justifiers of themselves doe teach, That works are either wholly or partly the cause of our justification.

otherwise grace is no more grace] Whatsoever is given for the merit of our works, is not freely given, and consequently is not χάρις, or gratia; for, as St. Augustine speaketh elegantly against the Pelagians, *Gratia non est gratia ullo modo, nisi sit gratuita omni modo*; Grace is not said to be grace any way, or in any sense, if it be not free every way.

otherwise work is no more work] That is, it loseth the nature of a work done to merit by; for if we are elected and chosen partly for our works sake, and partly by grace, then the merit of our works is no merit; for, as Bernard rightly concludeth, if merit enter first, it excludeth grace; and if grace enter first, it excludeth merit: *Non bene convenient, nec in una sede morantur.*

V. 7. *Israel hath not obtained*] That is, those among the Jews, who boasted that they were Israelites, and gloried in the flesh, and sought to establish their own righteousness.

the election hath obtained] That is, the Elect (have obtained) by a metonymie, which the Apostle useth, more emphatically to express the cause of their adoption and salvation; to wit, Gods free Election.

blinded] Or, *hardened.*

V. 8. *God hath given them the spirit of slumber*] So the Hebrew signifieth, Isa. 29. 10. out of which the Apostle took these words; yet in citing them, he followeth the translation of the Seventy here, and elsewhere, that the Gentiles to whom he wrote, who understood that translation, and not the Hebrew, might not take any offence by reason of some seeming differences between it and the Original. The Greek word used by the Apostle, κατανύξεως cometh not from νύξ; as if he should say, The spirit of men in a deep sleep in the night; but from νύσσω νύσσω, *to prick or bore through*: κατανύσσω, saith Oecumenius, is ἐμ κατανύσεως καὶ πρὸς ἀνάδεσιν, to be fastened, and as it were nailed in evil, to be obstinately wicked; howbeit the Hebrew original, and the translation of the Septuagint, which the Apostle followeth, may be easily reconciled, if by the spirit of slumber we understand such a dead sleep, as may be observed in those that are prick'd or stung with venemous Serpents, out of which they hardly or never awake.

slumber] Or, *remorse*; or, *pricking through.*

eyes that they should not see, &c.] See Isa. 6. 9. That is, eyes unfit to see with, and ears unfit to hear with, or eyes and ears, wherewith (as the case stood with them) they could neither see nor hear.

V. 9. *Let their table be made a snare*] See Psal. 69. 22. As unhappy birds are enticed to death by that which is their sustenance: so did that turn to the Jews destruction, of which they sought life; to wit, the Law of God, for the preposterous zeal whereof they refused the Gospel.

and bow down their back] Gr. *bow together*, or *crook.* If we follow this translation of the Septuagint according to the letter, then as the Greek Scholiast observeth, we have here a prediction of the Jewes captivity, and subjection to the Romanes, who enforced them to bow, with the heavy burdens they laid upon them. But if we follow the Hebrew Original, and render the words, Make their loines continually shake; then we may well understand the Prophecie of terrours of conscience, and the spirit of bondage, to which the unbeleeving Jews are subject even to this day.

V. 11. *I say then, Have they stumbled*] God appointed this casting off of the Jewes, that it might be an occasion to call the Gentiles, and again that this calling of the Gentiles might be an occasion to restore the Jews, to wit, that they being enflamed and provoked by the emulation of the Gentiles, might themselves at length embrace the Gospel. And hereby we may learn that the severity of God serveth as well to the setting forth of his glory, as his mercy doth; and also

that God prepareth himself a way to mercy by his severity: so that we ought not rashly to despair of any man, nor proudly to triumph over others; but rather provoke them to an holy emulation, that God may be glorified in them also.

God forbid] See Chap. 3.4.

to provoke them to jealousie] By this means, their fall, through Gods goodness, conduceth to their rise: for through their fall salvation came to the Gentiles, and this salvation of the Gentiles bred emulation in the Jews, and this emulation was a meanes to bring them to believe the Gospel, whereby they might be raised from their fall.

V. 12. *the riches of the world*] By riches, he meaneth the knowledge of Christ, in whom all the treasures of riches and knowledge are hid; and by the world, all Nations dispersed throughout the whole world.

diminishing] Or, *decay*; or *losse*.

V. 13. *I am the Apostle*] Gr. Tec. *I remain the Apostle*.

V. 15. *but life from the dead*] The words may bear a double construction, either they may have reference to the Jews, that their assumption into the Church will prove no less than their raising from the death of sinne, to the life of grace: or that the coming in of the Jews will serve as a great means to bring in all the Gentiles, and by the Gospel make them partakers of eternal life. For it shall come to pass that when the Jews generally embrace the Gospel; the world shall as it were quicken again and rise up from death to life; when that nation shall be converted, there shall be such perfect and entire joy as in the end of the world at the resurrection of the dead, saith the Greek Scholiast.

V. 16. *For if the first-fruit be holy*] He alludeth to the first-fruits of those loaves, by the offering whereof all the whole crop of corn was sanctified, Ezek. 44. 30. so that the owners might use the rest the yeer following with a good conscience, Levit. 23. 14.

if the root be holy] The nation of the Jews being considered in their stock and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging our brethren we must not stick in their unworthiness, to think that they are all at once cast off: but we ought to consider the root of the covenant, and rather go back to their ancestours which were faithful, that we may know that the blessing of the covenant resteth in some of their posterity; as we also find proof thereof in our selves, Esa. 65. 8.

V. 17. *And if*] Gr. *But if*.

amongst them] Or, *for them*.

V. 18. *boast not against the branches*] There is no cause why the Gentiles which have obtained mercy should triumph over the Jews, which now refuse the grace of God, seeing they are grafted into the stock of the Jews ancestors; but let them rather take heed that they be not found in them which is worthily condemned in the Jews: and hence we are further to learn that we ought to be studious of Gods glory, even in respect of our neighbours; so far ought we to be from bragging and glorying for that we are perferred before others by special grace.

V. 20. *because of unbeleef*] Gr. *by unbeleef*.

but fear] See thou stand in awe of God modestly and carefully. By *fear*, he meaneth not a fear of diffidence or distrust, but a fear of watchfulness or circumspection.

V. 21. *natural branches*] He calleth them *natural*, not because they had any holiness by nature, but because they were born of them whom the Lord set apart for himself from other nations by his league and covenant which he freely made with them.

take heed *lest he also spare not thee*] Gr. Tec. *neither will he spare thee*.

V. 22. *and severity of God*] In the Original ἀποτομίαν, which signifieth a resection or cutting off, and the metaphor seems to be taken from a Gardiner, who with a pruning knife *cuts off* dead boughs, or luxuriant stems; Or it may allude to the speeches of a man moved in choler, which are for the most part abrupt, and *cut* off as it were in the midst; and thereby is signified the rigor of judgement, or Gods severe justice.

on them which fell] That is, over the Jews that stumbled at the rock of offence through their unbeleef in Christ, and therefore were justly rejected of God. Which severity God used towards them, that we should take example and warning by them, to give good heed, least we fall into the same unbeleef with them, and be rejected alike as they were.

goodness] Gr. Tec. *the goodness of God*.

if thou continue in his *goodness*] In the state of grace wherein thou art set, that is, if thou bear the fruits thereof, and render God thanks for the same.

otherwise thou shalt also be cut off] As an unfruitful branch, John 15. 2. But here it is to be noted that this passage ought to be understood of the outward incorporation into the Church by profession, whereof many hypocrites do partake, and not of the inward & efficacious ingrafting into the mystical body of Christ, by a lively faith and the communion of the Spirit according to the election of God, which is ever accompanyed with perseverance. See Matth. 15. 13. 2 Tim. 2, 19.

V. 23. *shall be graffed in*] Many are now for a season cut off, that is, without the root, who in their time shall be graffed in; and again there are a great sort, which according to the outward shew seem to be graffed in, who notwithstanding through their own fault afterwards are cut off and quite cast away; which thing is especially to be considered in nations and peoples, as the Jews and Gentiles.

V. 24. *which is wild by nature*] Understand nature not as it was first made, but as it was corrupted in Adam, and so derived from him to his posterity.

contrary to nature] Gr. *beside nature*.

good olive-tree] Into the people of the Jews which God had sanctified of his meer grace: and he speaketh of the whole nation taken into covenant with God.

own] Or, *proper*.

V. 25. *of this mystery*] That is, touching the last conversion of the Jews obscurely intimated by the Prophets, Esa. 11. 11. Zach. 12. 10. but clearly set forth in the Gospel, Matth. 23. 39. Luke 21. 24. 2 Cor. 3. 16.

in your own conceits] Gr. Tec. *in your selves*.

blindness] Or, *hardness*.

in part] He speaketh in respect of the greater part of all the people, of whom there were excepted but a very small number of the elect ones.

happened] Or, *come*.

the fulness of the Gentiles] The full number or multitude, and as it were the body of them.

be come in] Into the Church of God by professing the Christian faith.

V. 26. *all Israel*] The body of this people in general, shall be brought again into the way of salvation, and re-established into the Church. Or, the whole Israel of God consisting of Jews and Gentiles, Gal. 6. 10.

There shall come, &c.] See Isa. 59. 20.

out of Sion] Isaiah speaking of the first coming of Christ in the flesh, saith, He shall come into Sion; but the Apostle applying that passage to his second manifestation in grace toward the Jews, saith here, Out of Zion; that is, out of the midst of the Church, where he hath his dwelling and abode by his Spirit, will he call and recollect the Jews again.

the deliverer, and shall turn] Gr. Tec. *and the deliverer shall turn*.

V. 28. *touching the election*] In that God respecteth not what they deserve, but what he promised to Abraham.

V. 30. *for as ye in times past*] Although they which are hardned are worthily punished; yet hath not God suffered this stubbornesse of the Jews so to come to pass properly for any hatred to that nation, but that an entry might he as it were opened to bring in the Gentiles; and that afterwards the Jews being enflamed with emulation of that mercy which is shewed to the Gentiles, might themselves also be partakers of the same benefit, and so it might appear that both Jews and Gentiles are saved onely by the free mercy and grace of God, which could not have been so manifest, if at the beginning God had brought all together into one Church: or if he had saved the nation of the Jews without this interruption.

believed] Or, *obeyed*.

V. 31. *believed*] Or, *obeyed*.

V. 32. *concluded*] Or, *shut them all up together*.

V. 33. *O the depth of the riches*] The Apostle cryeth out as astonished with this wonderful wisdom of God, which he teacheth us religiously to reverence, and not curiously and profanely to search beyond the compass of that, which God hath revealed unto us in his word.

V. 34. *For who hath known*, &c.] See Isaiah 40. 13. Wisd. 9. 13. 1 Cor. 2. 16.

V. 36. *For of him*] As of the first cause, that disposeth and ordereth all things according to his wise counsel.

through him] Gr. *by*. As working himself whatsoever is necessary for mans salvation, and powerfully performing whatsoever is once ordained, and decreed by his counsel.

and to him] As to the utmost end, to whose glory every thing must tend, and be reduced, Pro. 16. 4. The Lord hath made all things for himself.

all things] Not onely those that concern the creation, preservation, and government of all things in this world; but also, and principally whatsoever belongeth to the glorious work of mans eternal salvation, whereof the Apostle doth here specially treat.

to whom] Gr. *to him*.

CHAP. XII.

Vers. 1.] *Beseech you*] The fourth part of this Epistle, which after the finishing of the chief points of Christian doctrine, consisteth in the delivering precepts of Christianity: and first he layeth general grounds, whereof the chiefest is this, That every man consecrate himself wholly to the spiritual service of God, and do as it were sacrifice himself, trusting to the grace of God.

your

your bodies] That is, *your selves*, by a Synecdoche. In times past other bodies than our own, to wit, the bodies of Beasts were offered, but now our own must be offered.

a living sacrifice] In times past dead sacrifices were offered, but now we must offer such as have the spirit of life in them; by *life*, he meaneth the new life in the regeneration of the Spirit, and this sacrifice is to be offered not as in the old Law, by presenting it alive before the Lord, and shedding the bloud upon the Altar, but by a spiritual slaying and mortifying our carnal lusts and affections, Rom. 6. 11. 2 Cor. 5. 15. Colos. 3. 9.

acceptable] Gr. *well pleasing*.

reasonable service] Or, *worship*; that is, a spiritual service, so called in opposition to the carnal rites of the ceremonial law; and he calleth it a reasonable service, because it consisteth not in the outward offering up of unreasonable beasts, as in the Old Testament: but in the offering up of our selves, who are men endued with reason. The like exhortation we have, Heb. 13. 15. 1 Pet. 2. 5. Or, agreeable to the rules of true reason.

V. 2. *be not conformed to this world*] That is, take not upon you the form and fashion of this world, which lyeth altogether in wickednesse, 1 Joh. 5. 19. apply your selves not to the customes, dispositions, and practices of worldly and corrupt men, described by the Apostle, Rom. 13. 13. Ephes. 4. 18, 19. 1 Pet. 4. 3. 1 Joh. 2. 16.

but be ye transformed] See Ephes. 4. 23. changed, or alterred in form and fashion, not according to the body, but according to the soul and the faculties thereof; that is, be ye regenerated and changed from your natural depravation in all parts of your soul, beginning from the very highest; namely, the Understanding and Reason, by which also the Spirit of God doth work upon all other inferiour faculties.

by] Or, *in*.

that ye may prove] See Ephes. 5. 17. Give proof by your godly life, that ye understand indeed what is the good will of God; or that by the gift of a spiritual judgment you may discern and approve that the law of God is altogether good, and perfectly compleat, Psal. 19. 8. 11. Rom. 7. 22. and to submit our selves unto the same; or that we may discern what according to the Law is good and acceptable unto God, and exactly correspondent to his will revealed in his Word, which is the perfect rule according to which we are to frame our lives.

acceptable] Gr. *well pleasing*.

V. 3. *through*] Or, *by*.

through the grace given unto me] By grace he meaneth his Apostolical office freely bestowed upon him, as the word is taken, Rom. 1. 15.

to think of himself more highly] Or, *to be wise*.

but to think soberly] Gr. *to sobriety*. We shall be sober, if we take not that upon us which we have not, nor brag of that which we have. In the Greek there is a most elegant Paranomasie in three words of like sound, ὑπερφρονεῖν, φρονεῖν καὶ σωφρονεῖν, which cannot be expressed in any other language; and the Greek Scholiast thereupon observes, that the Apostle sometimes useth choice figures of Rhetorick to shew that he was not ignorant of that Art: and yet not over frequently, that he might retain the simplicity and majesty of his Apostolike style.

to every man, &c.] See Ephes. 4. 7.

the measure of faith] By Faith he meaneth the knowledge of God in Christ, and the gifts which the holy Ghost poureth upon the faithfull.

V. 4. *For as we have many members*] See 1 Cor. 12. 12. There is a double reason of the precept going before; the one is because God hath not appointed every thing to be done by every man, but constituted divers vocations, the bounds whereof men ought not to passe: the other, for that the diversity and inequality of vocations and gifts redounderh to our commodity, seeing the same is therefore instituted, that we should be bound one to another: whereupon it followeth, that no man ought to be grieved thereat, seeing that the use of every private gift is common.

Office] Gr. *action*, or, *operation*.

V. 6. *Having then gifts*] Or, *but having gifts*. See 1 Pet. 4. 10, 11.

whether prophecie] By prophecy he understandeth not the extraordinary gift of fore-telling things future, but the gift of expounding the holy Scriptures, as the Apostle himself declareth the meaning of the word, 1 Cor. 4. 3.

proportion of faith] Some by proportion of Faith understand an analogie to the Articles of the Creed, and from hence they collect this doctrine, that in all interpretations of holy Scripture, we have an eye to the Articles of the Christian Faith, and give Expositions conformable thereunto; and that rule is good: but yet it seemes that the Apostles words have another meaning here; that he that hath the gift of prophecie, ought to exercise it according to the proportion of Faith, that is, according to the measure of that knowledge of heavenly mysteries revealed in Scripture, and given unto him.

V. 7. *he that teacheth*] Gr. Tec. *gift of teaching*. Here he divideth (as some conceive) Prophets into Doctors and Pastours; the Doctours simply searched into the meaning of Scripture, but the Pastors besides the Exposition of the Text, or commenting upon it, applyed the sense of Scripture to the special use of their hearers. The former resemble our Readers in the University; the latter our Preachers.

V. 8. *giveth*] Or, *imparteth*.

with simplicity] Or, *liberally*.

V. 9. *Let love be without dissimulation*] Now he cometh to the duties of the second Table, which he deriveth from charity, which is, as it were, the fountain of them all; and he describeth it by sincerity, hatred of evil, earnest study of good things, and good affection to help our Neighbour. If it be demanded, why the Apostle addeth here the Epithete, sincere, or without dissimulation, to love rather, than to other virtues? the answer is two fold, either because they are all comprised in love, or because there is almost no man who maketh not some shew of love or friendship to his Neighbour, though he bear secret rancor and malice in his heart.

Abhorre] Gr. *abhorring*, or, *hating*.

cleave] Gr. *cleaving*.

V. 10. *Be kindly affectionated*] See Heb. 13. 1. φιλοστοργία signifieth natural affection, and φιλαδελφία love of the brethren. His meaning therefore is, that we should improve the natural affection we bear towards any to a higher pitch, even to Christian charity.

with brotherly love] Or, *in the love of the brethren*.

in honour preferring one another] Gr. *going before one another*. The meaning is, not that we should ambitiously strive to out-strip one another in getting places of honour or preferment one before another; but strive to prevent one another in offices of courtesie and humanity, and in giving honour one to the other, and yeelding the place and the hand. For Christian humility teacheth not onely not to prefer our selves above our equals; nor to equal our selves to our betters, but also in some cases to equal our selves to our inferiours, yea and to prefer them also above us. *Primus gradus*, &c. 1. *Inferiorem se exhibere æquali*. 2. *Æqualem se exhibere inferiori*. 3. *Inferiorem se exhibere etiam inferiori*. Bernardus.

V. 11. *Not slothful in business*] Or, *remiss in industry*. In the Original it is word for word, not remisse in your study or diligence, that namely which every one ought to employ about his calling, in a spiritual carefulnesse, to the glory and service of God, and to the good of the Church, and the salvation of the godly.

fervent in Spirit] Zealous, not cold, not luke-warm, but earnest in a holy spiritual affection.

serving the Lord] In some Editions it is not κυρίῳ, but καιρῷ, that is, serving the time; which reading, if we should admit, we must not understand the Apostle as if he commanded us to be *temporizers*, or to apply our selves to the corrupt customes and manners of the times; but to keep time in all our actions, and doe them in the fittest season; and as the Apostle elsewhere exhorteth, to walk wisely towards them that are without, redeeming the time, Col. 4. 5. Eph. 5. 16. because the days are evil: But in the most ancient Copy of Tecla, and generally in the most correct Editions, the word is not καιρῷ, but κυρίῳ, not the time, but the Lord; and the meaning is, that we should have no other aime or scope in all our actions than his service, and whatsoever our employment be, to consider with all diligence as servants of the Lord, what his service and honour requireth, Psal. 2. 11. Ephes. 6. 7.

V. 12. *tribulation*] Or, *afflition*.

V. 13. *Distributing*] Gr. *communicating*.

V. 14. *Bless them*, &c.] See Mat. 5. 44.

V. 15. *Rejoyce with them that doe rejoyce*] In these words he condemneth Stoical stupidity or apathy, and commendeth Christian sympathy. Some conceive that he alludeth to the two gates in Solomon's Temple, at the one whereof they entred, who were to be married, who were joyful and merry; at the other those who were to doe penance, and for a time were excluded from the company of the faithful, and these were always sad and mournful. Drusius ex Rabbi Juda.

V. 16. *Mind not*] Gr. *not minding*.

condescend, &c.] Or, *be contented with mean things*, or, *being carried with the low, or lowly*.

Be not wise, &c.] See Prov. 3. 7. Isa. 5. 21.

V. 17. *Recompence to*, &c.] See Prov. 20. 22. 1 Thes. 5. 15. 1 Pet. 3. 9.

of all men] Gr. Tec. *of God and all men*.

V. 18. *live peaceably with all men*] See Heb. 12. 14.

V. 19. *avenge not*] Gr. *not avenging*.

give place unto wrath] The words may admit of a double construction; either give place to the wrath of thine enemy according to that precept, *cuventi cede furori*, be not so forward to provoke and wrong him, as he is to wrong thee: or else give place to the wrath of God, that is, his judgment, prevent or hinder it not by revenging thy self.

Vengeance is mine] Gr. *belongs to me*. See Deut. 32. 35. Heb. 10. 30.

V. 20. *Therefore if*, &c.] Gr. Tec. *But if*. See Prov. 25. 21.

in so doing] Gr. *doing this*.

coales of fire on his head] Either the meaning seemeth to be, thou shalt heap Gods judgments like coales of fire upon him: or, as Saint Augustine, lib. 3. de doc. Christ. c. 16. *Ardentes pœnitentiæ gemitus, quibus superbia sanatur ejus qui dolet se inimicum fuisse hominis, à quo ejus miseriæ subveniatur*: by rendering good for evil, thou shalt bring heartburning and sorrow to him; his own conscience checking him, for intending mischief to such an one, who hath deserved well of thee, and releeved thee in thy greatest danger and want. Yet whether he mean by Coales of fire, Gods Judgments, or his Enemies Conscience pricking and vexing him, we must not doe good unto

him and releeve him in his necessity to this end, that God may take vengeance on him, or he on himself for his evil mind towards us, for that were to be overcome of evil; but we must doe it out of our pure love and Christian charity; for that is to overcome evil with good.

V. 21. *Be not*] Gr. *Be not thou.*

overcome] Gr. *overcome thou.*

CHAP. XIII.

Vers. 1. L*Let every soul*] That is, every man, though an Apostle, though an Evangelist, though a Prophet, faith Saint Chrysostome: therefore the tyranny of the Pope over all Kingdomes must down to the ground. And as this Text overthrows the Popes temporal Monarchy so also the exemption of Monks and Ecclesiastical persons from the power of the civil Magistrate.

be subject] See Tit. 3. 1. 1 Pet. 2. 12. Not onely obeying them, but also dutifully acknowledging and honouring them.

unto the higher Powers] Not onely to the supream Magistrates, but also of all those that are in authority under them, 1 Tim. 2. 2. 1 Pet. 2. 13, 14.

there is no power, &c.] See Wisd. 6. 3.

ordained of God] Or, *ordered.* That is, instituted of God among mankind to rule and govern men in order as in Gods stead. For God is the Author of this order in the world: and all those which attain unto this dignity or excellency, do attain unto it either by his manifest will and approbation when the meanes are just and lawful; or else by his secret providence, with permission and toleration, when the means are unlawful; and it is just and equal that man should approve and tolerate that which God himself approves and tolerates; and that he approves and tolerates, which we cannot by any lawfull means appointed by him decline or avoid. All therefore who resist authority, make war after a fort with God himself.

V. 2. *to themselves damnation*] Or, *judgment.* The word in the Original signifieth as well judgment as damnation, and thereby we are to understand punishment, which they shall receive as well from God as the Magistrates, who resist the powers ordained of God, not onely by open rebellion, as Absalon, but also by not yeelding obedience to their commands in those things that are not against the Word of God.

V. 3. *to good works*] Gr. *of good works.*

to the evil] Gr. *of the evil.*

do that which is good] What the Apostle meaneth by doing that which is good here, is well expressed by the Emperour Justinian in the entrance to his laws: *honeste vivere; alterum non ledere; suum cuique tribuere:* to live honestly, to hurt no man by word or deed, and to give every man his due.

V. 4. *for good*] Gr. *to good.*

V. 5. *but also for conscience sake*] That is, out of the fear of God, that we may keep a good conscience before him, who hath set the Magistrate over us: but this our subjection out of conscience, must be restrained to such their commands as are agreeable to Gods Law: For if they command unlawful things, we must answer as Peter teacheth us, That it is better to obey God than man.

V. 6. *pay you*] Or, *ye pay.*

V. 7. *Render therefore*, &c.] See Mat. 22. 21.

V. 8. *hath fulfilled the law*] For the whole law commandeth nothing else but that we love God and our Neighbour: but seeing Paul speaketh here of the duty we owe one to another, we must restrain the word law to the second Table.

V. 9. *Thou shalt not commit adultery*] See Exod. 20. Deut. 5.

comprehended in this saying] Gr. *reduced to this head.*

Thou shalt love thy Neighbour as thy self] See Lev. 19. 18. Mat. 22. 39. Gal. 5. 14. Jam. 2. 8.

V. 11. *And that*] An application taken from the circumstance of time, which also is self putteth us in mind of our duty, seeing the darknesse of ignorance, and wicked affections by the knowledge of Gods truth is driven out of us; we ought now to order our life according to that sure and certain rule of all righteousnesse and honesty, being fully grounded upon the efficacy of the Spirit of Christ.

knowing the time] To wit, of the light of the Gospel, which is like the *dawning* of that great *eternal day*, which groweth still more and more lightsome; and therefore it is now full high time to leave the sleep of sinne and ignorance, wherein we were drowned as it were formerly.

our salvation] That is, the accomplishment of it in the life to come, the end of our Faith, 1 Pet. 1. 9. The prize of our heavenly calling in Christ Jesus, 1 Cor. 9. 24, 25. Phil. 3. 14.

nearer than when we believed] That is, than when we first beleeved, or began to beleeve. An Hebraisme like to that we often finde in the book of Kings, as Hosea *reigned*, Ahaz *reigned*, that is, he began his reign. In these words the Apostle taketh a metaphor from those who run in a Race, who the farther they have run from the *stand*, the nearer they draw to the Mark. The beginning of our conversion, is like the entrance into that race; the continuation thereof, and our growth in grace, is like our progresse in that Race, and salvation is as the *goale* or *prize*. The meaning then is, we are now come nearer unto salvation by our Christian course, and even ready to lay hold on it, Phil. 3. 12. 1 Tim. 6. 12. and therefore we must not faint, but continue our speed to the end, 2 Tim. 4. 7. for it would be too great shame and damage also, being so near the mark, that by faintnesse, or turning out of the way, we should not *obtain*: for the nearer we come to the prize, the harder we ought to put forward to attain it.

V. 12. *The night*] Either the night of ignorance, 1 Thes. 5. 5. Act. 19. 31. Or the time of this present worlds abiding, which is but as an obscure night compared to the world to come, and the better part thereof is spent already, the eternal *day drawing on amain*, 1 Cor. 7. 29.

the day is at hand] We are arrived unto the saving knowledge of Christ, but not perfectly as yet, so long as we continue in this life: but we enjoy such a light here as there is, when the day begins to *break.*

cast off] As men when they see the glimmering of the day, cast off their night-clothes, so we seeing a glimmering of the Gospel, ought to cast off the works of darknesse like *night attire*, and have no more to do with them, Ephes. 4. 22.

the works of darkness] That is, sinnes, which fly and shun the light: which may be termed works of darknesse in three regards, 1. Because, they proceed from darknesse, to wit, ignorance in the understanding. 2. Because, for the most part, such works are done in the dark, that the obscurity of the night may shadow them. 3. Because, they tend and bring men, if they cast them not off in time, to utter darknesse, where shall be weeping and gnashing of teeth.

put on] As those that rise out of their sleep, put on their apparel to cover their nakednesse, and fit themselves for the businesse of the day: so now seeing the night of your ignorance is past, throw off your carnal security, and adorn your selves with divine virtues, which are both the *habit* and *armour* of a Christian.

the armour of light] Gr. Tec. *the works of light.* The word signifieth both the *habit* and *armour* of a Christian.

the armour of light] Gr. Tec. *the works of light.* The word signifieth whatsoever the body is covered withall, against any butts or wounds; and by it we are to understand all those graces of the Spirit, wherewith our soules are not onely adorned, but armed and fenced against the hurts and wounds of the world, and of the flesh, and the Devils temptations, 2 Cor. 6. 7. Eph. 6. 11.

of light] That is, bright and glistening armour in perpetual use, not rusty through disuse; or such armour as shines to the glory of God, and casts a lustre from the light of true knowledge, for such becomes those that are called to the light, and desire to walk honestly as in the light.

V. 13. *Honestly*] Or, *decently.*

not in rioting and drunkennesse, &c.] Luke 21. 34.

V. 14. *But put ye on the Lord Jesus Christ*] To put on Christ, is to be possessed and ruled by the spirit of Christ, to embrace his righteousnesse by faith, and follow all his virtues, adorning our soules with a true and lively resemblance of him, in heart and life.

make not provision for the flesh] See Gal. 5. 16. 1 Pet. 2. 11. The Apostle forbidden not to provide for the bodies decent raiment, meat, drink, physick, and the like necessaries for the sustenance of this present life. For that is commanded, Ephes. 5. 29. 1 Tim. 5. 8. 23. But to satisfie mens boundlesse desires, or provide such things as tend to excesse and pride, gluttony, drunkennesse, and uncleannesse.

fulfill the lusts thereof] Gr. Tec. *to concupiscence thereof.*

CHAP. XIV.

Vers. 1. H*Him that is weak*] Now the Apostle sheweth, how we ought to behave our selves towards our brethren in things indifferent, offending in the use of them, not of malice, but for lack of knowledge in the point of Christian liberty. In this case they are to be instructed gently and patiently, so far as we apply our selves to their ignorance in such matters according to the rule of charity, bearing with them for a time, till they are more fully instructed.

in the faith] Either by *weak* in the Faith, he meaneth a new convert, as Aliphus sometimes was, who by reading this very Text of Scripture, as St. Augustines Discourse thereupon, was throughly and fully resolved in the Christian profession, as St. Augustine was by reading the former verse: Or by Faith here the Apostle means not such an one, who doubteth of the fundamental points of Christian Faith, but is not sufficiently instructed concerning the use of things indifferent; such an one the Apostle will not have us shun, but receive him into our company, yet not at the first, to trouble his conscience with those scrupulous points, lest by our doubtful and uncertain disputations he go away in doubt more than he came, or start back with a wounded conscience.

not to doubtful disputations] Or, *not to judge his doubtful thoughts.* Or, *the discernings of reasonings.*

V. 2. *may eat all things*] He that is perfectly instructed in the doctrine of Christian liberty knoweth by Faith, that the difference of meates appointed by the Ceremoniall Law is now taken away, and that hee now may without scruple of Conscience, eat of any wholesome and savourly meates with giving GOD thanks.

eateth herbs] This he speaketh, saith Oecumenius, of some Jewes who embraced the Christian faith, yet out of tenderness of conscience, being not sufficiently instructed in the Doctrine of Christian liberty, abhorred

abhorred from Swines flesh, and other meats prohibited by the Law, and to the end they might give no offence, neither to the Jew zealous of the law of Moses in eating such meats, nor to the Christian by refusing them, and by their practise condemning them for eating such meats, they contented themselves with herbs.

V. 13. *Let not him that eateth*] In such matters, saith the Apostle, let neither they which know their liberty, proudly despise their weak brother, neither let the unlearned frowardly and perversly condemn that which he undestandeth not.

despise] Gr. Tec. *judge.*

for God hath received him] Into his family, that is, the Church, seeing he that eateth, and he that eateth not, are notwithstanding the members of Christ; neither he that eateth not can justly be contemned, neither he that eateth he justly condemned.

V. 4. *Who art thou that judgest another mans servant*] See Jam. 4. 12. Because, saith the Apostle, he that is ignorant to day, may be endued to morrow with farther knowledge, that so he may also stand sure, therefore it belongeth to God, and not to man, to pronounce the sentence of condemnation.

master] Gr. *Lord.*

Yea, he] Gr. *But he.*

holden up] Or, *established.*

V. 5. *one day above another*] He speaketh not of such, who after an Heathenish manner accounted some dayes good and fortunate, but others evil and unlucky. For such as all are not to be born withall among Christians. But of such converted Jews, who though they believed in Christ, yet thought such dayes as were appointed by the law for fasting, or feasting, to be more apt, and fit than others for the worship of God.

fully perswaded in his own mind] Or, *fully assured.* That he may say in his conscience, that he knoweth, and is perswaded by Jesus Christ, that no meat or day is unclean, or profane in it self, and this persuasion must be grounded upon Gods Word.

V. 6. *that regardeth*] Or, *observeth.*

regardeth it unto the Lord] Or, *observeth.* That is, he that keepeth the difference of dayes, he doth it in honour of God, who in his law appointed such difference of dayes, and this weak Christian knoweth not but that that law is yet in force.

regardeth] Or, *observeth.*

to the Lord he doth not regard it] That is, he observeth not the difference of days in honour of the Lord Christ, who hath freed all true beleevers from all legal observations, which he being now perfectly instructed in the faith, knoweth to be but shadows, vanishing at the presence of the body, which is Christ. Now because he that observeth the day, observeth it to the Lord, as likewise he that observeth it not, observeth it not to the Lord, God shall judge whether these doe well or not; and therefore you should rather strive about this, how every one of you may be allowed of God, than think upon other mens doings, and rashly and uncharitably censure them.

eateth to the Lord] Giving God thanks: he that eateth indifferently of all meats, eateth in honour of God, giving him thanks both for the meat he hath given him, and for the liberty he hath granted him to eat of it.

to the Lord he eateth not, &c.] He that eateth not of any meat prohibited by the law of Moses, doth it in honour of God, who appointed such a difference to be observed, and he giveth him thanks both for the meat he affordeth him, and for the direction of his choice delivered in the law, which he knoweth not as yet to be abrogated.

V. 7. *For none of us liveth to himself*] We must not stick in the meat it self, but in the use of it, so that he may justly be reproved, who so liveth, that he casteth not his eye upon God. For both our life and death ought to be dedicated to him, and for this cause properly and principally Christ died, and not simply that we might eat this or that meat.

V. 8. *For whether we live*] Gr. *If we live.*

whether we die] Gr. *If we die.*

V. 9. *died, and rose*, &c.] Gr. Tec. *died, and lived.*

V. 10. *But why dost thou judge thy brother*] The conclusion is, we must leave to God his right, and therefore in matters which, according as the conscience is affected, may be either good or evil, the strong must not sleight, much lesse condemn the weak brethren.

we shall all stand before the judgment seat, &c.] See 2 Cor. 5. 10.

of christ] Gr. Tec. *of God.*

V. 11. As *I live, saith the Lord*] See Isa. 45. 23. Phil. 2. 10. This is the forme of an Oath proper to God onely: For He, and none but He, hath life and being of himself.

V. 13. *that no man put a stumbling block*] He rebuketh by the way, those malicious judgers of others, who occupy their heads about nothing so much, as to finde fault with their brothers actions; whereas they should rather bestow their wits upon this, that they doe not by their disdainfulnesse, or rash censuring, either cast their brethren clean down, or give them any offence by the unseasonable use of their Christian liberty. Here the difference between *scandalum datum*, and *scandalum acceptum*, must be retained; a scandal taken, and not given is, when any taketh offence at us for discharging our duty, as the Pharisees took offence at Christs doctrine and miracles; a scandal given is, when by our undiscreet carriage, or unseasonable use of our Christian liberty, we minister a just occasion of offence to our brother.

occasion to fall in his brothers way] Gr. *occasion of offence to his brother.*

V. 14. *unclean*] Gr. *common.*

of it self] Or, *by it self.*

unclean] Gr. *common.*

V. 15. *with thy meat*] Gr. *for*, or, *by occasion of thy meat.*

now walkest thou not charitably] Gr. *according to charity.* Because thou bearest not with thy brothers infirmity; but being puft up with the knowledge of thy Christian liberty, takest no care how thou woundest his weak conscience.

Destroy not him with thy meat] See 1 Cor. 8. 11. That is, give him not such offence by the use of thy Christian liberty, that thou alienate his mind from the Christian profession, and thereby become the ruine of him for whom Christ died, whose example we ought to follow, who was so far from destroying the weak with meat, that he gave his life for them.

V. 16. *good be evil spoken of*] By the abuse of Christian liberty, the Gospel cometh to be evil spoken of, as though it opened a way to attempt any thing whatsoever, and emboldened us to all things.

V. 17. *is not meat and drink*] That is, dependeth not upon, or consisteth not in these outward things, but in the study of righteousnesse, and peace, and comfort of the Holy Ghost.

V. 18. *in these things serveth*] Gr. Tec. *in this serveth.*

V. 19. *follow after the things which make for peace*] Gr. *things of peace.* Here is a general conclusion; the use of our liberty, yea, and of our whole life, ought to be referred to the edifying of one another; insomuch, that we esteem that unlawful by reason of the offence of our brother, which is of it self pure and lawful.

V. 20. *All things indeed are pure*] See Tit. 1. 15.

V. 21. *It is good neither to eat flesh*, &c.] See 1 Cor. 8. 13.

V. 22. *Hast thou faith*] Here he giveth a double warning in these matters; one which pertaineth to the strong, that he which hath obtained a sure knowledge of this liberty, keep that treasure to himself, to the end that he may use it wisely and profitably: the other which respecteth the weak, that they doe nothing rashly by other mens example with wavering consciences; for that cannot be done without sinne, whereof we are not perswaded by the Word of God, that he liketh it and approveth it.

alloweth] Or, *approveth.*

V. 23. *he that doubteth*] Or, *discerneth and putteth a difference between meats:* He that is well assured of the Christian liberty, he may well abstain even from lawful things, to condescend to the weakness of his brethren: but he that is not so assured, neither may, nor ought thus to pleasure another against the dictate of his own conscience.

is damned] Or, *condemned.* He that is not fully assured as yet, that all kind of meat is clean and lawful, if he notwithstanding eat of meats forbidden by the law, he wounds his own conscience, and makes himself guilty of condemnation.

for whatsoever is not of faith, is sinne] Or, *and whatsoever.* Although S. Prosper, and other Divines both antient and later, alledge this Text to prove that all the works of Infidels are sins, because they are done by men who have not faith; and by consequence this rule of the Apostle may some way serve to discover, and refute that errour of Papists and Pelagians, who deny all the works of Infidels to be sins; yet the proper and genuine meaning of this assertion of the Apostle, is not, whatsoever is done by an Infidel is sinne: but whatsoever is done even by a beleever with a wavering conscience, without assurance that the work he doth is pleasing unto God, and hath warrant from his Word, to him is sinne.

CHAP. XV.

Vers. 1. W*E then that*] Gr. *But we that.*

V. 2. *good to edification*] In the Greek, there is an article set before the adjective *good*, which importeth the *chief good*, which tendeth to the eternal salvation, which is expressed in the next word *edification*, signifying their profit and encrease in godlinesse, which hath the promise of this life, and the life to come.

V. 3. *The reproaches of them*, &c.] See Psal. 69. 9.

V. 5. *Now the God of patience and consolation*] See 1 Cor. 1. 10.

grant you] Gr. *give to you.*

according to Christ Jesus] Or, *after the example of.*

V. 6. *and one mouth*] Gr. *in one mouth.*

V. 7. *as christ also received us*] He did not disdain us, but received us of his own accord, to make us partakers of Gods glory.

V. 8. *Now I say*] Gr. Tec. *For I say:* He applyeth the examples of Christ to the Jews, whom he vouchsafed this honour for the promises which were made unto their Fathers, although they were never so unworthy, that he executed the office of a Minister amongst them with marvellous patience; therefore much lesse ought the Gentiles despise them for certain faults, whom the Sonne of God so much esteemed.

Minister of the circumcision] Not because he administred the Sacrament of *circumcision* to any; for contrarywise he instituted baptism in stead of circumcision but by circumcision here the Jews are meant

as Abraham, Rom. 4. 12. is called the Father of *circumcision*, that is, of the circumcised Jews: Now though Christ preached to all, both Jews and Gentiles, the glad tidings of the Gospel; yet having taken upon him the forme of a servant, to purchase and work our salvation for his Church, he had still a special eye to them; amongst whom he did personally execute his Ministery.

for the truth of God] In the common reception both of the Jewes and Gentiles, there is this onely difference, that in that of the Jewes, God did in a singular manner manifest his truth, that is, his faithfulnesse in performing his promises made unto them: but in that of the Gentiles he did more especially shew forth the greatness of his mercy to his utter enemies, namely, to a people that stood in opposition against him; and therefore there is no reason, why the Jews being honoured by Christ own Ministery, and by the old promises and Covenant of God, should be despised and vilified by the Gentiles; nor on the other side, that the Gentiles to whom God had shewed mercy should be condemned by the Jews.

V. 9. *For this cause*, &c.] See Psal. 18. 49.

V. 11. *Rejoyce ye Gentiles with his people*] See Deut. 32. 43.

V. 11. *Praise the Lord all ye Gentiles*] See Psal. 117. 1.

V. 12. *There shall be a root of Jesse*] See Isa. 11. 10.

V. 13. *Now the God of hope*] That is, the God in whom we hope, or, the God who is the Author of hope, who by the graces of his Spirit, worketh in us both faith and hope. This very Title of God may serve as a soveraign Antidote against despair; for why should any despair of his mercy, who is the God of hope?

fill you] Gr. *fill fill you.*

peace in believing] That is, peace of conscience, free, not onely from all terrours of wrath to come, but scrupulous doubting concerning things indifferent, of which he spake before.

through the power] Gr. *in the power.*

V. 14. *filled with all knowledge*] That is, knowledge of all things that appertain to the doctrine of salvation, or perfect knowledge, so far as it may be attained of us in this life, wherein the best and most learned know but in part, and see but as through a glass darkly, 1 Cor. 13. 12.

admonish one another] Or, *instruct one another.*

V. 16. *the Minister*] Or, *a Minister.*

ministering the Gospel of God] Gr. *serving in the holy work of the Gospel.*

offering up of the Gentiles] Or, *sacrificing.* He speaketh not of any holy oblations of the Gentiles, or any thing they offer unto God; but of the Gentiles themselves, whom the Apostle offered to God a sacrifice, Rom. 12. 1.

V. 17. *I have therefore whereof I may glory*] He extolleth Apostleship very highly by the marvellous effects thereof; but yet so, that he giveth all the glory to God, as the onely Author; and doth not properly respect himself, but this rather, that men might lesse doubt of the truth of the doctrine which he propoundeth to them.

glory through Jesus] Or, *rejoyce in Jesus.*

in those things] Or, *concerning those things.*

V. 18. *which Christ hath not wrought by me*] Christ was so with me in all things, and by all means, that if I would never so fain, yet I cannot say what he hath done by me to bring the Gentiles to obey the Gospel. Or, I will speak onely of things done by my Ministery.

To make the Gentiles obedient] Gr. *to the obedience of the Gentiles.*

V. 19. *Through mighty signs*] Gr. *in the power of mighty signs.*

by the power of the Spirit] Gr. Tec. *by the power of the holy Spirit.* The word Power in the former part of this verse signifieth the force and wielding of wonders; and in the latter it signifieth Gods mighty power, who is the worker of those wonders: so that in these words the Apostle implyeth a double action of God; outward, in working wonders by the hands of St. Paul to the conversion of the Gentiles; and inward, whereby by the grace of his Spirit, he wrought faith and repentance in them.

V. 20. *another mans foundation*] That is, preach the Gospel where the Church had been planted by another man: for that were as it were to graff on his stock, and build upon his foundation; that is, the foundation of Christian doctrine laid by him.

V. 21. *To whom he was not spoken of*] See Isa. 52. 15.

V. 22. *much*] Or, *many ways*, or, *oftentimes.*

V. 24. *will*] Or, *shall.*

with your company] Gr. *with you*, verf. 32.

V. 25. *to minister unto the Saints*] Gr. *ministring to the Saints.* That is, to perform this office and service for the Saints, to carry them that money which was gathered for their use; for otherwise if the word *Minister* be taken for the exercising his Ministerial Function, St. Peter, to whom the Ministery of the Circumcision was specially commended, Gal. 2. 7. as the Apostleship of the uncircumcision to Paul, was properly the Minister of the Jews, where God specially blest his labours; though, as S. Ambrose rightly observeth, S. Peters ministery was not so confined to the Jews, but that he might, and did sometimes preach to the Gentiles, as likewise did S. Paul to the Jews.

V. 27. *if the Gentiles*, &c.] See 1 Cor. 9. 11.

V. 28. *have sealed*] I have really performed, and sealed as it were with my ring.

this fruit] By fruit he meaneth the money gathered for the use of the Poor, which he stily here, as also Phil. 4. 17. calleth the fruit, not because (saith he) I desire a gift, but that I desire fruit that may abound to your account. Alms-deeds may be called a fruit, as well because every good tree, that is, every faithful man, beareth such fruit; as also because such good works are fruitful, that is, beneficiall and profitable, both to the Poor who receive, and the Rich that give.

V. 29. *And I am sure that when I come*] He promiseth them through the blessing of God, not to come empty unto them; and requiring of them the duty of prayers, he sheweth what thing we ought chiefly to rest upon in all difficulties and adversities.

blessing of the Gospel of Christ] Gr. Tec. *benediction*, or, *blessing of Christ.*

V. 30. *for the love of the Spirit*] For that mutuall conjunction wherewith the Holy Ghost hath tyed our hearts and minds together.

V. 31. *do not believe*] Or, *are disobedient.*

V. 32. *with joy*] Gr. *in joy.*

CHAP. XVI.

Vers. 1. *Commend unto you*, &c.] Having made an end of the whole disputation, he cometh now to familiar commendations and salutations, and that to good purpose; to wit, that the Romans might know who were most to be honoured and made account of amongst them, and also whom they ought to set before them to follow, and therefore he attributeth to every one of them peculiar and singular testimonies.

V. 2. *In the Lord*] That is, for Christs sake, which is proper to the Christians; for the Heathen Philosophers have resemblance of the same vertues, namely, Humanity, and Hospitality; yet because what they doe in this kinde, is not done out of faith in Christ, nor to the glory of God, but for their own fame and honour; the works they most brag of, are no better than *sowing sins*, or *glittering abominations.* Or, the meaning of the phrase may be, *receive her in the Lord*, that is, into the communion of the faithful, and esteem her as a member of the Lords mystical body.

succourer] Or, *assister.*

V. 3. *Priscilla and Aquila*] See Act. 18. 2, 16.

helpers] Gr. *fellow-labourers.*

V. 5. *the church*] That is, the company of the faithful: For in so great a City as Rome was, there were divers Assemblies of beleevers which were held in some private mens houses, where they might meet safest, the State then, and for some hundred years after, not permitting them any publike Temples or Auditories.

the first-fruits of Achaia] That is, the first of Achaia that beleeved in Christ, and consecrated himself and his family to God, and after him there followed a great crop of true beleevers there.

V. 6. *bestowed much labour on us*] Or, *laboured in many things for us.*

V. 7. *among the Apostles*] That is, are eminent Evangelists or Preachers of the Gospel; for the word *Apostle* is not ascribed alone to the twelve Apostles, but sometimes in a larger sense to other Doctors and Ministers of the Church; as, 2 Cor. 8. 23. Phil. 2. 25. Or *ἀπόστολοι* may signifie not that these men were Apostles, but men very well known to the Apostles, and highly esteemed of them.

were in Christ before me] In the Church by the profession of the faith of Christ, being converted before me, or engrafted by faith into Christ, who is the true Vine, Joh. 15. 1.

V. 10. houshold] Or, friends.

V. 11. houshold] Or, friends.

V. 14. *Hermas*] Origen, a very learned and ancient Writer, conceiveth that this Hermas was the Author of the Book entitulled *Pastor*, because the Angel therein is said to appear in the likeness of a shepherd, this book he conceiveth to be divinely inspired; but St. Jerome in his *Prologus Galeatus* reckoneth it among Apocryphall books: and Eusebius in his third book of Ecclesiastical Story, said, That many in his time took exception against this Book, though by many it were ascribed to this Hermas, whom S. Paul saluteth.

V. 16. *Salute one another with an holy kiss*] See 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Pet. 5. 14. He calleth that a holy kiss, which proceedeth from an heart which is full of holy love, now this is to be referred to the manner used in those days.

V. 17. *mark them*] Either set a brand upon them; 2 Thess. 3. 15. or warily and diligently observe them, as though you would scout out for your enemies in a Watch-tower; or observe them to shun them.

contrary to the] Or, *beside the.*

V. 18 *fair Speeches*] The word which he useth signifieth a promising which performeth nothing.

simple] Or, *harmless.*

V. 19. *simple*] Or, *harmless.*

V. 20. *the God of peace*] The Author and Conserver of the true spiritual peace of the Church, which these schismatical and factious men, set on by the Devil, do endeavour to their utmost to disturb.

bruise Satan] Or, *tread.* Shall make that by Christ ye shall overbruise Satan] Or, *tread.* Shall make that by Christ ye shall overcome him. The Apostle seemeth here to have an eye unto the first Evangelical promise, Gen. 3. 15.

V. 21

V. 21. *Timotheus*, &c.] Acts 6. 1.

V. 22. *wrote this Epistle*] This Tertius was not the author of this Epistle, or pen-man of the holy Ghost, but St. Pauls Scribe, who wrote from his mouth as Baruc did from Jeremies, Jer. 36. 18.

V. 23. *chamberlain*] Gr. *steward.*

V. 25. *that is of power*] He setteth forth the power and wisdom of God, with thanksgiving, which especially appeareth in the Gospel; and he maketh mention also of the calling of the Gentiles, to confirm the Romanes in the hope of this salvation.

which was kept secret] See Ephes. 3. 9. Col. 1. 26.

since the world began] Gr. *secular*, or, *everlasting times.*

V. 26. *for the*] Gr. *to the.* See Rom. 1. 5.

ANNOTATIONS ON THE FIRST EPISTLE OF *PAUL* THE APOSTLE TO THE *CORINTHIANS*.

The Argument and Analysis.

The drift of the Apostle in this Epistle, is, to beat down carnal wisdom, and affected strains of Eloquence, and to set among the Corinthians, *the powerful Preaching of* Christ *Crucified; and farther, to instruct them, and in them all Christians, in the Doctrine of Christian Liberty, of the Sacraments, of the Old and New Law, of the nature and difference of Spiritual Gifts, and of the Resurrection of the dead.*

The parts of this Epistle are principally four:

1. *A reproof of divers scandals and abuses among the* Corinthians; *as namely;*
   1. *Their dissentions and factions, siding with their ambitious Teachers*, Chap. 1, 2, 3, 4.
   2. *Their toleration of incest*, Chap. 5.
   3. *Their vexing one another with Law-suits, before infidel Judges*, Chap. 6.
   4. *Their abuse of their Christian liberty*, Chap. 8. 10.
   5. *Their disorders in their Holy Assemblies.* Chap. 11.
2. *Resolution of doubts propounded to him.*
   1. *Concerning marriage and single life*, Chap. 7.
   2. *Concerning the nature and condition of glorified bodies, at, and after their Resurrection*, Chap. 15.
3. *Directions.*
   1. *Concerning their carriage towards their weak Brethren*, Chap. 9.
   2. *Their preparation to the Sacrament*, Chap. 11. *from the* 23. Verse *to the end.*
   3. *Concerning the use of Spiritual Gifts in general, and the exercise of the Gift of tongues, and prophecie in particular*, Chap. 12, 14.
4. *Exhortation to charity, and a liberal contribution to the Saints at* Jerusalem, Chap. 13. 16.

CHAP. I.

Vers. 1. *AN Apostle*] If he be an Apostle he must be heard, although sometimes he reprehend them sharply, seeing he hath not his own cause in hand, but is a messenger that bringeth the commands of Christ.

through] Or, *by.*

Sosthenes our brother] In Christ, or in the ministery of the Gospel, whom he joyneth with himself in this inscription, that the doctrine might be confirmed by two witnesses, 2 Cor. 13. 1. This Sosthenes was the chief ruler of the Synagogue, whom the Greeks took and beat before the judgement seat, Acts 18. 17.

V. 2. *are sanctified in Christ Jesus*] See Acts 15. 9. The Father sanctifieth us; that is to say, separateth us from the wicked in giving us to his Son, that he may be in us, and we in him.

called to be saints] See Rom. 1. 7. Whom God hath called to holiness, or called effectually according to his eternal purpose, Rom. 8. 28.

V. 4. *I thank my God*] Intending to condemn many vices in the Corinthians, that he might not seem to do it out of spleen, or malice, or envy, he beginneth with a true commendation of their virtues, yet so that he referreth all to God as the Author of them, and that in Christ, that the Corinthians might be more ashamed to profane and abuse the holy gifts of God.

on your behalf] Or, *concerning you.*

V. 5. *in all utterance*] Or, *all kinde of speech.* In the Original it is, in all speech: thereby the Apostle meaneth, either that they excel in the gift of tongues, which some of them abused and are therefore reproved by the Apostle, Chap. 14. Or, by utterance he meaneth not affected strains of Rhetorick, but a gift of holy eloquence, such as Apollo is commended for, who was an eloquent man mighty in the Scriptures.

and in all knowledge] Seeing that whilst we live here we know but in part, and prophesie in part: the word *All* must be restrained to the present state of the faithful, and to such knowledge as is needful to salvation, Rom. 15. 14.

V. 6. *testimony of Christ*] That is, the Gospel which testifieth of Christ; or, as these gifts are a testimony of Jesus Christ in you.

confirmed in you] Proved by these gifts, or the testimony of Jesus Christ received by faith: for he that beleeveth sealeth the truth of Gods word.

V. 7. *coming of our Lord Jesus Christ*] Gr. *revelation.* His second coming when he shall come with glory to judge both quick and dead. In the Greek it is the revelation of Jesus Christ, because he is now hid; but then his glory shall be manifested, for he shall come with the clouds and great glory, Col. 3. 4.

V. 8. *blameless*] Some observe that the word in the Original, signifieth not without fault, but without crime. If we read blameless, either he speaketh of the elect among the Corinthians; who though they might sometimes grievously fall, yet were raised up again by repentance; and though the best cannot be said to be blameless simply, that is, such whom never man found fault with, yet they may be and are such, with whom none may justly find fault: or the Apostle seemeth rather to pray for their justification at Christs tribunal, that they might be there blameless, that is, not to have any sins imputed unto them to their condemnation.

V. 9. *God is faithful*] See 1 Thess. 5. 24. True and constant, who doth not onely call us, but also giveth us the gift of perseverance, whereby we are confirmed unto the end.

V. 10. *Now I beseech you*, &c.] Having made an end of his Preface, he cometh to the matter itself, beginning with a grave obtestation, as though they should hear Christ himself speaking and not Paul.

that ye all speak the same thing] That is, that ye agree in the doctrine of salvation, and though ye may deliver different points of doctrine, yet no way repugnant one to the other, or to the truth.

divisions] Gr. *schisms.*

joyned] Or, *fitted.*

V. 12. *Apollos*] See Acts 18. 24.

V. 13. *Is Christ divided*] The first reason why Schisms ought to be eschewed, is because Christ seemeth by that means to be divided and torn in pieces; who cannot be the head of two diverse and disagreeing bodies, himself being but one.

was Paul crucified for you?] Another reason, because they cannot without great injury to God to depend on men as on Christ, which thing no doubt they do, who allow whatsoever some man speaketh even for his person sake; as these men allowed one self same Gospel, being uttered by one man, and disliked it being uttered by another man: so that these factions were called by the name of their Teachers. Now Saint Paul here setteth down his own name, not onely to grieve no man, but also to shew he pleaded him his cause.

were ye baptized in the name of Paul] Gr. *into.* The third reason taken from the form and end of baptism, wherein we make a promise to Christ calling on also the name of the Father, and the holy Ghost; therefore

therefore although a man do not fall from the doctrine of Christ, yet if he wholly depend upon some certain Teachers, and despise others, he forsaketh Christ; for if he held Christ his onely Master, he would hear him teaching by whomsoever.

V. 14. *Crispus and Gaius*] See Acts 18. 8.

V. 15. *that I had baptized*] Gr. Tec. *that ye were baptized.*

V. 17. *For Christ sent me not to baptize*] In these words he taketh away an objection, that might have been made against him, for not baptizing many among the Corinthians: the reason whereof was not out of any contempt of baptism, or slighting the administration thereof; but because he was chiefly occupied in delivering the doctrine, and he committed them that received his doctrine to others to be baptized, whereof he had store; and so he declared sufficiently how far he was from all ambition; whereas on the other side, they whom he reprehendeth, as though they gathered disciples unto themselves and not unto Christ, bragged most ambitiously of great numbers which they had baptized.

not with wisdom, &c.] See 2 Pet. 1. 16.

words] Or, *speech.*

lest the Cross of Christ, &c.] The reason why he used not pomp of words, and painted speech, because it was Gods will to bring the world to his obedience by that way whereby the most simple and ignorant amongst men might understand that this work was done of God himself without the art of man: therefore as salvation is set forth to us in the Gospel by the Cross of Christ, than which nothing is more contempible, and more remote from being the cause of life: so God would have the manner of preaching the Cross most different from those means with which men do use to draw and entice others either to hear or beleeve; therefore it pleased him by a certain kinde of most *wise folly* to triumph over the most *foolish wisdom* of the world, as he hath said before by Esay that he would do. For the phrase καταργῆσαι, the meaning is, that the Apostle shunned all affectation of eloquence, lest the doctrine of the Cross might be made of none effect, that is, of no force, and unprofitable to the hearers; who whilest they were taken with strains of affected eloquence, would slighten and contemn the plain doctrine of Christ crucified: or lest the hearers might conceive that they were brought to Christianity by the power of humane eloquence, and not by the power of Christ crucified.

V. 18. *power of God*] See Rom. 1. 16.

V. 19. *I will destroy*, &c.] See Isa. 29. 14.

bring to nothing] Or, *reject and disanul.*

V. 20. *Where is the wise*] See Isa. 33. 18.

where is the disputer of this world] Where art thou that spendest all thy time in searching out the secrets of nature, and in propounding and resolving difficult questions? and thus he triumpheth over the Wizards of the world: for there was not one of them that could so much as dream of this secret and hidden mystery.

V. 21. *For after that*] Or, *seeing that.* See Rom. 1. 20.

the world] By the world he meaneth all men which are not born anew, but remain as they were, when they were first born; so the world here, is all one with ὁ χοϊκὸς ἄνθρ, the natural man; who perceiveth not the things that are of God; 1 Cor. 2. 14.

by wisdom] That is, the workmanship of the world, which hath the marvellous wisdom of God engraven in it; so that every man may behold it.

knew not God] That is, knew him not to salvation, for otherwise the Apostle teacheth, Rom. the first, vers. 20. that they knew so much of the eternal power and Godhead by the creation of the world, as made them unexcusable.

foolishness of preaching] So he calleth the preaching of the Gospel, as the enemies conceived of it, or in their estimation; without a bitter Sarcasm sharply taunting them who had rather charge God with folly, than acknowledge their own, and crave pardon for it.

V. 22. *For the Jews*] Gr. *Seeing that also the Jews.* See Mart. 12. 38.

V. 24. *the power of God*, &c.] Though the preaching of the Gospel seem foolish to them whom God hath not endued with new light, that is to say, to all men being considered in themselves; for the Jews require miracles, and the Grecians arguments, which they may comprehend by their wit and wisdom; and therefore they do not onely not beleeve the Gospel, but also they mock at it: notwithstanding in this foolish preaching as they count it, there is the great virtue and wisdom of God, but such as those onely which are called do perceive, God shewing most plainly that even then, when mad men most foolishly think him to be foolish, he is far wiser than they are, and that he surmounteth all their might and power when he useth most vile and abject things to confound the greatest and most noble. His speech is figurative, for by terming Christ crucified the power and wisdom of God, he meaneth by a Metonymie him by whom God sheweth forth his power, in abolishing sin, and death, and restoring us to life, and by whom God manifesteth and executeth his most wise counsel and decree for the salvation of the elect.

V. 25. *the foolishness*] That is, that which men of this world count foolishness, hath more wisdom in it self than they and all their worldly wisdom together.

the weakness] That is, that which in their esteem is but weak, and of no power or efficacie to salvation, is more strong and powerful, than they with all their conceited eloquence and authority.

V. 27. *confound*] Or, *shame.*

V. 28. *which are not*] That is, which are of so small esteem, as if they were not at all, 1 Cor. 3. 5. What is Paul? what is Apollo? &c. Thus the *nothingness* of man is decipherd, as he standeth before God without any worth, merit, strength, or virtue.

to bring to nought] That is, to shew the vanity and unprofitableness of them for obtaining of eternal salvation.

Things that are] That is, that are of account and seem to be great.

V. 29. *glory*] Or, *boast.*

in his presence] Gr. Tec. *before God.*

V. 30. *But of him are ye*] Whom he cast down before, he now lifteth up higher than all men; yet so, that he sheweth them that all their worthiness is without themselves, that is, standeth in Christ, and that of God. Of him you are, that is, you are born of him and regenerated by his Spirit.

In Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.] Having nothing at all of your selves, God hath given you all in Christ, according to the decree he made, that he should be the source and the root of all the spiritual blessings conferred upon the Church: which are wisdom, by the revelation of the mystery of salvation; righteousness, by his satisfaction and perfect obedience for our justification; sanctification, by the gift of the Spirit of regeneration; and redemption both of body and soul from all evil and misery, by the last and glorious resurrection in virtue of our mystical union with him.

V. 31. *He that glorieth*, &c.] Jer. 9. 23, 24. 2 Cor. 10. 17.

CHAP. II.

Vers. 1. C*Came not with excellency of speech*] Gr. *testimony of God*] Gr. Tec. *the mystery.* That is, the Gospel which is the testimony of God, that is, of Christ, to be God and the Authour of the New Testament and King of glory, Rev. 10. 10. Or if we admit of Tecla's Edition, When I shewed unto you the mystery of God, that is, revealed unto you the secret of the Gospel, or: the hidden things of God, Apoc. 10. 7.

V. 2. *determined not*] Or, *esteemed*, or, *made reckoning.* That is, I had no purpose, or judged it not fit, and convenient for me to know; that is, to make profession of any other science or doctrine; or to teach you any other thing than the most necessary and onely saving knowledge of Christ crucified.

V. 3. *with*] Or, *among*, or, *towards.*

in weakness, and in fear] He setteth weakness against power of eloquence, and excellencie of words; and therefore joyned with it fear and trembling, which are comparisons of true modestie; not such fear as are contrary to vanity and pride.

V. 4. *was not with*, &c.] 2 Pet. 1. 16.

enticing] Or, *perswasible.*

demonstration of the Spirit and of power] He preached so, that his doctrine by the Spirit wrought powerfully in the hearts of his hearers. Or, by the demonstration of the Spirit, and of power, he meaneth the evident confirmation of his doctrine by the gifts of the holy Ghost, and the signs and wonders which he wrought among them.

V. 5. *faith should not stand*] He yeeldeth here a reason why he concealed all art and eloquence, and used such plainnesse of speech in his preaching, that it was for their great profit, not onely that they might better understand him, and more fully comprehend the mysteries he taught; but that they might thereby know manifestly that the Gospel was from heaven. Therefore he privily rebuketh them, because that in seeking vain ostentation and shew of humane wisdom and eloquence, they willingly deprived themselves of the greatest help of their faith, the plain evidence of the Spirit.

stand] Gr. *be.*

V. 6. *Speak wisdom*] Another argument taken from the nature of the thing, that is, the Gospel, which is true wisdom, and able to make men *wise unto salvation*; but known to them onely which are desirous of perfection; and unknown and unsavoury also to them which otherwise excel in the world, and are accounted the wisest men. Or by wisdom he meaneth the difficultest mysteries of the word, which he preached to those which were of riper years and knowledge: for otherwise he fed the weak and tender ones with milk, Chap. 3. 2. Heb. 5. 12. And thus Saint Augustine in his 96. & 97. Tract upon the works of the Apostle expounded this text, *Apostolus eadem tradebant majoribus & parvulis, perfectis & imperfectis, sed ea cura adhibita ut pro sua cuiusque capacitate ea proponerent. parvulis quidem ut potum lactis quem bibentes & facile sugant, majoribus autem ut solidum cibum, explicando visiones, ordinem, modum, aliaque circumstantia eorum quæ credenda sunt, quod est sapientiam loqui inter perfectos.*

among] Gr. *in.*

among them that are perfect] Those are called perfect here, not which

which had gotten perfection already, but such as tended to it, Phil. 3. 12, 15. So that perfect is set against weak. The Schools distinguish of *perfectio vitæ & perfectio patriæ*: as also *perfectio partium & perfectio graduum*; a perfection of parts, and a perfection of degrees; the former may be attained to in this life, not the latter. The Apostle seemeth to borrow the word τελείοι, from the Gentiles, who would admit none to their abstruser rites and ceremonies which they call τελετὰς, but τελείοι, persons well prepared and purified for many years together. Some refer it to age, and make this construction of the words; We speak wisdom to those that are of ripe and perfect age, who are able to judge of it, those that are no more children in understanding, 1 Cor. 14. 20. nor unskilful in the word of righteousness, Heb. 5. 13. but are become as a perfect man by the full knowledge of the mysteries of Christian Religion, Ephes. 4. 13.

not the wisdom of this world] Not a wisdom found out by humane reason, nor delivering rules of State policie, nor tending to worldly ends, nor apprehended or esteemed by the men of this world, but revealed by the spirit of God which the world cannot receive, John 14. 17.

nor the Princes of this world] By the Princes of the world some understand the evil spirits, whole rule in the air, and are called elsewhere, κοσμοκράτορες, Ephes. 6. 12. rulers of the darknes of this world, who were the Authours of the heathens policie and Religion. Others by Princes of this world understand the Kings of the earth and Emperours, who dictated their laws out of the principles of humane wisdom. But the words seem rather to carry a larger sense, and extend to all those that have great power and authority over others, who esteem their State policie which they use in their Government the greatest and onely wisdom in the world.

that come to nought] Which are destroyed, and whose counsels are subverted by God, so that they are not able to uphold themselves with all their plots and policies: which is an undoubted argument that all their wisdom is but weak and vain, if it be compared with that of the Church of Christ which bringeth us to life and everlasting glory. The word in the Original implies that their wisdom is cassated, and their policies frustrated, whereof they can make no use nor advantage beyond this life; so that they with all their policie and power die and perish, Psal. 146. 1.

V. 7. *wisdom of God in a mystery*] In a mystery, that is, in a divine manner incomprehensible to carnal sense. Or it is called a mystery, because it was never found out by any humane wisdom, or learning, but lay hid till it pleased God to reveal it by his Prophets and Apostles.

which God ordained] Here he taketh away an objection: If it be so hard and hidden, how is it known? God, saith he, determined with himself from the beginning, that which his purpose was to bring forth at this time, out of the hidden treasury of his secrets for the salvation of men.

to our glory] That is, to our glorification; to this end, that by the knowledge of this wisdom we might attain celestial glory, and life eternal. For this is life eternal to know thee, &c. John 17. 3.

V. 8. *which none of the Princes of this world knew*] That is, none in comparison; for Nicodemus, and Sergius Paulus, and some other few knew it, but as the Apostle speaks, 1 Cor. 1. 26. Not many mighty, &c. were called to the knowledge of this heavenly wisdom. Here he taketh away another objection, How cometh it to pass that this wisdom was so rejected of men of highest authority that they crucified Christ himself? Paul answereth; Because they knew not Christ to be such as he was; or none knew before it was revealed to them.

the Lord of glory] That is, the mighty God full of majesty and glory, Act. 7. 2. *The God of glory appeared*, &c. and King of glory, Psal. 24. 10. Neither is Christ onely styled the Lord or King of glory, because he is most glorious in himself, and cloathed with majesty and honour; but because by the power of his Divinity, and virtue of his death and resurrection, he advanceth all the elect to eternal glory, glorifying both their bodies and souls.

V. 9. *but as it is written*, &c.] Another objection. But how could it be that those witty men could not perceive this wisdom? Paul answereth; Because we preach those things which pass all mens understanding, unless they be supernaturally enlightened. But where is this written? Zacharias Bishop of Chrysopolis, affirmeth that he found the testimony here alleaged [Eye hath not seen, &c.] in an Apocryphal book entitulled, The Secrets of Elias the Prophet: and Gregorius Syncellus, of whom Scaliger maketh mention in his Notes upon Eusebius, observeth that Saint Paul did sometimes, but very seldom, make use of testimonies out of Apocryphal books, as when he alleageth out of the book of Elias this passage, Which eye hath not seen, &c. But although he might quote something found in Apocryphal writings, as Saint Jude doth out of the prophecie of Enoch, Jude 14. yet there can be no pregnant proof brought for his quoting any thing out of any Apocryphal books: neither is it likely that he would draw water out of the muddy stream of an Apocryphal writing when he might draw it out of the pure fountain *of the Prophet* Isaiah, Chap. 64. vers. 4. Neither perceived by the ear, nor hath the eye seen, &c.

V. 9. *Eye*] Gr. *what eye.* Isa. 64. 4.

V. 10. *the deep things of*] Gr. *the depths of.*

V. 13. *which things*, &c.] See 2 Pet. 1. 16.

comparing spiritual things with spiritual] The words admit of a double Translation and interpretation: if we read them comparing spiritual things with spiritual, then the meaning is, we apply spiritual terms and manners of propounding and expressing to spiritual matters and subjects. *If there be propounded*, saith *Occumenius*, ἢ τὰ πνευματικὰ πνευματικῶν τῆς συγκρίσεως ἢ ἀνθρώπους ἀνθρώποις: for example, if the question be whether Christ rose the third day, we bring a confirmation and illustration out of the Prophet Jonah. The word used in the text properly signifieth to judge together, that is, by conferring texts of holy Scripture, and setting spiritual things one against another, that like opposite glasses they may cast a mutual light one upon the other; and we may make a more certain judgement of them. But if we reade them, judging spiritual things with spiritual persons, then the meaning is apparently thus; that we are to confer with the faithful about points of faith; and communicate spiritual mysteries to spiritual men, not to those who are yet carnal and meer worldlings: for that were to cast pearl before swine: and this interpretation well agreeth with the verse following; wherein the Apostle distinguisheth of the natural man and spiritual man, and affirmeth that the natural man perceiveth not the things of the spirit of God.

V. 14. *the natural man*] Gr. *animale.* ψυχικός. Some conceive that they who first translated this passage, read not in their Copy or Edition as we do, ὁ ψυχικὸς, but φυσικὸς, for φυσικὸς signifieth natural, and ψυχικὸς, *animalis*, or *animale*; howsoever the opposition to πνευματικὸς, or spiritual, sheweth that hereby the Apostle meaneth a man that hath no farther light of understanding, than that which he brought with him even from his mothers womb; as Jude desineth men sensual having not the spirit, vers. 19. And in this sense *Tertullian* taketh the word in his Tractate *con. Psychicos*, branding the right beleevers who distasted the Fasts of the Montanists (into whose heresie he was now fallen) with the name of Psychici, that is, carnal, or sensual men.

Spiritually discerned] That is, to be taken and understood in a spiritual and heavenly sense, to which his carnal reason cannot reach: Or, they are spiritually discerned, that is, by the virtue of the holy Ghost, with an eye anointed with the eye-salve of the Spirit, Apoc. 3. 18.

V. 15. *But he that is*, &c.] See Prov. 27. 19.

judgeth all things] Or, *discerneth.* Gr. Tec. *all those things.* Understandeth and discerneth all things, which belong unto the worship of God and eternal life.

judged of no man] Or, *discerned.* That is, can be convinced of error in judging spiritual things by no natural and carnal man. For when the Prophets are judged by the Prophets, it is the spirit that judgeth, and not the man; or men by their natural reason: the wisdom of carnal men determineth nothing certainly, no not in their own affairs, much less can it discern strange, that is, spiritual things: but the spirit of God wherewith spiritual men are endued, can be deceived by no means, whilest they follow that guide, and therefore can be reproved of no man.

V. 16. *For who hath known*, &c.] See Isaiah 40. 13. Wisd. 9. 13. Rom. 11. 34.

may] Gr. *shall.*

instruct] Or, *confirm*, or, *inform.*

CHAP. III.

Vers. 1. C*Ould not speak unto you*] Having declared the worthiness of heavenly wisdom and of the Gospel, and having generally condemned the blindness of mans minde, he now particularly applyeth himself to the Corinthians, calling them carnal, that is, such in whom the flesh prevaileth against the spirit, and he bringeth a double proof thereof: First, from his dealing with them no other ways than with ignorant men, and such as were almost babes in the doctrine of godliness: Secondly, from those dissentions which sprung up among them, by reason of the ignorance of the virtue of the spirit and heavenly wisdom, in which they had profited very little or nothing.

as unto carnal] He calleth them *carnal*, who yet had received the first fruits of the spirit, in three regards; First, because the flesh in them lusted against the spirit. Secondly, because in many things they followed the desires of the flesh. Thirdly, because they favoured the things of the flesh, not perceiving, or at least, not relishing many things of the Spirit, as being but novices in the school of Christ.

V. 2. *fed you with milk*] Heb. 5. 12. That is, saith *Clem. Alex.* Pædagog. l. 1. c. 6. κατήρξασα ὑμᾶς ἐν χρίσῃ ἀπαθεῖ καὶ ἀνόσουσι τροφῇ πνευματικῇ, I have catechized you in Christ with simple, true and nourishing food, wholesome and easie of digesture. For such is milk to children. And to this charity of the Apostle in condescending to the capacity of his hearers, and feeding them which were

were sucklings in Christ, with the sincere milk of the Word. *S. Ambrose Serm. 68. & S. Chrysostome Serm. in principes Apostolos*, allude in descanting upon the miracle wrought at his death and martyrdom, at which when he was beheaded some of the ancients affirm, *lac pro sanguine manasse*, that milk issued in stead of blood.

V. 3. *divisions*] Or, *factions*.

walk as men] Gr. *according to man*. By the square and compass of mans wit and judgement, as men use to walk, who are meer men and destitute of the Spirit of God.

V. 5. *who then is Paul*] After he had sufficiently reprehended ambitious teachers, and their foolish esteemers, now he sheweth how the true Ministers are to be esteemed, that we attribute not to them more or less than we ought to do, therefore he teacheth us that they are they, by whom we are called to faith and salvation, but yet as the Ministers of God, and such as do nothing of themselves, but God so working by them as it pleaseth him to furnith them with his gifts; therefore we have not to mark or consider so much what a Minister he is, that speaketh, but what is spoken, and we must depend onely upon God, who speaketh by his servants.

V. 6. *I have planted*, &c.] That is, saith *Optatus Milevitanus*, I have made you Christians of Pagans, and Apollo hath baptized you: or, I have laid the first foundations of Christianity among you, but Apollo and others have confirmed you in that doctrine and built you up in your most holy faith.

but God gave the encrease] *S. Austine against Petilian*, truly observeth, that in natural fruits God giveth the encrease not without the power of nature, which doth her part, *sed in spiritualibus & gratuitis solus dat incrementum*, God alone gives the encrease, *cum exclusione cujusvunque causæ creatæ*, nature contributing nothing of her self thereunto; & therefore in respect of the supernatural effect of the preaching of the Gospel, to wit, faith and repentance, he that planteth, and he that watereth is as nothing, though God use their labour therein, or, is nothing in comparison.

V. 7. *So then*] Or, *wherefore*.

V. 8. *are one*] That is, they are both nothing, but servants and Ministers, and that of the same Master, proposing unto themselves one and the self-same mark; to wit, your growth in the grace and knowledge of our Lord Jesus Christ: and sith they are thus one, you ought not for them or concerning them to be divided as you are into factions.

and every man shall receive his own reward] Psal. 62. 12. Gal. 6. 5.

own labour] Or, *proper*.

V. 9. *labourers together with God*] Serving together under him: now they that serve under another do nothing of their own strength, but as it is given them of grace, which grace stireth them for that service, and all the encrease that cometh by their labour, doth so proceed from God, that no part of the praise of it may be given to the under-servants.

husbandry] Or, *Gods labourers together*.

V. 10. *But let every man take heed*, &c.] Now he speaketh to the Teachers themselves which succeed him in the Church of Corinth, and in their persons, to all that were after or shall be Pastours of Congregations, seeing that they succeed into the labours of the Apostles, which were planters and chief builders, therefore he warneth them, that they perswade not themselves that they may build after their own fancie, that is, that they may propound and set forth any thing in the Church, either in matter or kind of teaching different from the Apostles which were chief builders.

V. 12. *if any man build upon this foundation gold*, &c.] They who build after the Apostles upon the foundation which they have laid, to wit, Christ Jesus, must take heed that the upper part of their building be answerable to the foundation, that is, that admonitions, exhortations, and whatsoever pertaineth to the edifying of the flock, be answerable to the doctrine of Christ, as well in the matter as in form. And here by *gold, silver* and *precious stones*, he meaneth pure and solide doctrine; of which matter Esay also and John in the Revelation, build the heavenly city: and to these are opposite, *wood, hay*, and *stubble*, that is, vain and curious subtilties or philosophical conceits, and all kind of teaching which seryeth to ostentation, and not to edification, 1 Tim. 1. 4. By this he taxeth them among the Corinthians, who mingled in the preaching of the Word, the terms of humane Arts, the vain flourishes of Oratours, and argute reasons of Sophisters, which though they subvert not the foundation, nor falsify the substance of the Gospel, yet they disfigure and disgrace it.

V. 13. *shall be revealed*] Gr. *is revealed*.

by fire] Gr. *in fire*.

and the fire shall try every mans work] By the fire is not meant, as the Romish Divines teach, fire of Purgatory. First, because it cannot be proved out of Scripture, that there is any such purgatory fire as they imagine, to purge those that die with venial sins. Secondly, because every work is tryed by the fire here meant; but according to the Romish doctrine good works are not tryed in purgatory fire. Thirdly, the works here meant (as appereth by the antecedent and consequens) are doctrines, and several kinds of preaching, which it would be absurd to say, that they should be tryed with material fire, wherewith our Adversaries beleeve, that those who die with veniall sins are tormented in their purgatory. But by fire, either we are to understand (according to the Interpretation of S. *Austin and others of the Ancients*) the fire of perfections, tribulations, and temptations whereby the sound doctrine is tried and proved, as it were affording then to us most strong and solid comforts and consolations which no other is able to do: Or the fire of the holy Ghost, who by the light of Gods Word doth manifest the verity or vanity of doctrines delivered by the Preachers, and like unto fire, reduceth and bringeth to nothing like hay and stubble, whatsoever is sosisted in by humane invention. For though such doctrine be not tainted with heresie, yet because blinded with vanity, it is no better than *hay and stubble*. Or by *fire* is meant the appearing of Christ at the day of judgement, likened to fire for two qualities, brightness and a consuming force.

V. 14. *If any mans work abide*] As the good metal in the furnace, without being consumed after the manner of dross or any other combustible matter.

V. 15. *If any mans work shall be burnt, he shall suffer losse*] That is, If any mans doctrine or teaching will not endure the tryal, as hay, and stubble, and dross will not the fire, he shall lose the praise of his labour, which shall not be accepted nor rewarded by God. Notwithstanding for his own person (if he have held firm the foundation, either mystical, which is Christ in respect of the faithful, who being many living stones make one house, built upon him; or doctrinal, in respect of the doctrine and faith, whereby they are joyned together and built upon him) he shall be saved.

yet so as by fire] Because he shall pass by the fire, that is, the revealing brightness of Christ, or the fire of the Spirit, which shall shew the vanity of his work: or he shall be saved as through fire, through the which when the gold passeth, whatsoever dross it hath, it must suffer loss of it. Or, he shall pass as through fire, (*i.e.*) it shall be requisite that he be purifyed by the holy Ghost of that mixture and impurity of worldlinesse and mans wisdom, of words wherewith he hath defiled both himself and his ministery: Or else he shall be saved in such a manner as one that escapeth naked out of the fire without carrying any thing of his goods, his person may well be saved, but so as he shall lose the reward of a well qualified Minister and faithfull dispenser of the mysteries of God.

V. 16. *Know ye not that ye are the temple of God*] See Chap. 6. 19. 2 Cor. 6. 16.

V. 17. *defile*] Or, *destroy*.

V. 18. *let him become a fool, that he may be wise*] Let him deny himself and his carnal wisdom, and submit himself to the Doctrine of the Gospel; which the world accounts foolishness.

V. 19. *For the wisdom of this world is fool shness*] God convinceth it by his Word to be foolish and vain, because it performeth not that which it promiseth, nor any way furtherth us to true happiness.

He taketh the wise in their own craftiness] See Job 5. 13. Or, *catcheth*.

V. 20. *The Lord knoweth the thoughts*, &c.] See Psal. 94. 11. Or, *discourses*.

V. 21. *for all things are yours*] No man glorieth in these things which are for himself, and appointed for his benefit, because in this regard they are inferiour to himself; but all things are for you, and your benefit, who are the elect of God, therefore you ought not to glory in your teachers or in any men.

CHAP. IIII.

Verse. 1. *Let a man so account of us*] He concludeth the duty of the hearers towards their Ministers, that they esteem them not as Lords, and yet notwithstanding that they give ear unto them, as to them that are sent to them from Christ, to this end, that they may receive as it were at their hands the precious pearl of salvation, which is drawn out of Gods treasury. *By the mysteries of God*, he understandeth the chief heads of Christian doctrine, which are hidden to the natural man, as also the Sacraments of the new Testament, which the Ancients call, φανερὰ μυστήρια, dreadful mysteries.

and stewards] Or, *dispensers*.

V. 2. *found faithful*] That they keep nothing back from the people of God, but reveal unto them his whole counsel, that they deal faithfully with them in all things, that they may render a good account of their Stewardship at the great Audit. Now although there are other virtues required in a steward, as skill, and industry, and providence; yet the Apostle onely nameth faithfulness, because that is the chief, and best served his purpose to beat down the pride of their Teachers, who boasted of the goods committed to them, as if they were their own and not their Masters.

V. 3. *with me*] Gr. *to me*.

a very small thing] Gr. *a matter of least moment*.

mans judgement] Gr. *day*. Word for word, mans day, after the manner of the speech of the Cilicians, as S. *Jerome* noteth, it is *metonymia adjuncti*, taken from fet days appointed for judicature, and it seemeth to be spoken in opposition to *Dies Domini*, the Lords day, which is

is the great Day of Judgement, to which the Apostle appeals, from all days set by men in this world.

I judge not mine own self] How can ye judge how much, or how little I am to be accounted of, seeing that I my self, who know my self better than you do, and dare profess that I have walked in my vocation with a good conscience, dare not yet challenge any thing to my self?

V. 4. *I know nothing by my self*] Not simply, no sin. For in many things we offend all; and he that saith, He hath no sin, deceiveth himself, and there is no truth in him, 1 John 1. 8. But his meaning is, my conscience clears me from negligence and unfaithfulness in the function of my ministery: yet am I not thereby justified; that is, this doth not acquit me before God, in such fort, as that I may challenge to my self the praise or reward of a faithful and absolute just Steward, who hath perfectly in every point discharged the trust repofed in him, but he that judgeth me is the Lord, that is, I permit my self to his judgement.

hereby justified] Gr. *in that*.

V. 5. *Therefore judge nothing before the time*] See Matth. 7. 1. Rom. 2. 1.

praise of God] Gr. *praise shall be to every man from God*. According to his faithfulness and diligence in his ministerial function. Some no doubt shall receive dispraise: yet he mentioneth rather praise than dispraise, for that the vice which he here reproveth in the Corinthians, was, that they gave more praise to some than to others, odiously extolling some to the disparagement of himself and others, who deserved as well, or perhaps better than they.

V. 6. *I have in a figure transferred to my self*] In this reproof of your partiality, I have represented the head and spring thereof unto you, under the name of us the Apostles, 1 Cor. 1. 12. 1 Cor. 3. 4. by a figurative speech, not as if indeed we had any part therein, but to spare the guilty Pastours, and to teach them by our example, to pluck up the root of the evil, which is, that affectation of humane knowledge and eloquence (whereby they endeavoured to draw many followers after them) and to conform themselves to the perpetual style of the holy Ghost, and the Scriptures, as we our selves do continually, whereby all matter and occasion of schisme and rent will be taken away.

for your sakes] Left I should offend you, if I should tax those Teachers by name: Or, to instruct you aright how you ought to carry your selves, in regard of your Teachers, and in what esteem you ought to have them.

to think] Or, *to be wise*.

above that which is written] Either written before by us concerning this, or written throughout the word of God, which in many places commendeth to the Pastours of the Church, humility and unity. Or the meaning is, Let none be wise above that which is written, let none presume to add to the doctrine of the Scriptures, or adulterate the same by vain conceits, discourses, or affected strains of mans wisdom or eloquence.

puffed up] Pride in the soul is like a tumour or swelling in the body; his meaning therefore is, that the Corinthians should not be proud for the excellency of their Pastours, whom they sided withal, to the prejudice of other Pastours and their followers.

V. 7. *who maketh thee to differ*] Gr. *distinguisheth thee*. That is, who hath preferred thee either in gifts or place, who hath given thee the preheminence which thou affectest, or by whom wert thou chosen from among the rest of the Church to this high and excellent calling? doth it not proceed from God and his grace, and not from men? therefore be thou humble, and endeavour rather to serve God, than to please mens humours. And as it seemeth chiefly to be directed to the teachers, so it may be applyed to every member of the Church, who is converted to the faith of Christ, and made partaker of any spiritual gifts. As if he should say; It is God that by his grace doth make thee to differ from another man, and not the Teacher; for albeit Paul plant, and Apollo water, yet God alone gives the increase.

what hast thou that thou didst not receive] Though the words have a special reference to the eminent gifts whereby one Pastour differed from another among the Corinthians; yet they are general, and parallel to those words of St. James, *Every good gift, and every perfect gift is from above, and descendeth from the Father of lights*, Cha. 1. v. 17. and are rightly applyed by the Synod of Arausica, and St. Austine *de correp. & gratt. c. 7. & ep. 46. & l. 1. de pec. merit. c. 18. & Cyp. l. 3. testim. & Gennadius, Prosper*, and others, to prove against the Pelagians, that every good motion of our will is from God, and that the desire of grace is from grace; and consequently that election is not upon foreseen works, or faith, but meerly depends upon the free love of God in Christ.

V. 8. *Now ye are full*] You perswade your selves now that ye are in happy condition, and that ye want nothing more of spiritual gifts, and for that extol your selves above all others, as a King in His Kingdom: Or, you carry your selves securely, as in a peaceable Kingdom, whereas we are exposed to all fear and danger; which the Apostle speaketh by way of an Ironical reproof, to make way for his following exhortation to humility, exemplified by himself, and his mean condition. See the like, Rev. 3. 19.

and I would to God ye did reign] To wit, in deed and truth. The Apostle continueth his Irony, and his meaning is, You are indeed in a far happier case and more excellent condition then we poor Apostles, that are distressed, persecuted, and despised of the world; we have good reason to wish to be partakers of your blessings and comforts, in regard that we live like miserable prisoners, looking every hour to be called to execution, after they have been ignominiously led about through the Market places, and made publike spectacles of misery and scorn.

V. 9. *set forth us the Apostles last*] By the *last*, the Apostle meaneth those who in the Roman theaters were called *Meridionarii*, who had long fought with men or beasts, and escaping with their lives, were in the end disarmed, and having no Bucklers nor Helmets, were appointed to be slaughtered one after another, *In quorum spectaculis satis erat* (saith Seneca) *quod interficerentur*.

appointed to death] Or, *designed for death*.

spectacle] Gr. *theatre*.

V. 10. *we are fools for Christs sake*] Either these words are spoken by an Irony, as Oecumenius conceiveth, or they may be taken properly, and then they carry this sense, We are fools in the opinion of the world, and yours, because for Christs sake and the Gospels we expose our selves to manifold troubles and dangers; but you are wise, who so preach Christ that yet you hazard no limb for him, nor incur any danger of your persons or estates.

despised] Gr. *without honour*.

V. 12. *And labour*, &c.] See Acts 20. 34. 1 Thess. 2. 9. 2 Thess. 3. 8.

working with our own hands] For St. Paul (as we read, Act. 18. 3.) exercised an handy-craft, and wrought with Aquila; their occupation being tent-making; and this he did sometimes for necessity, sometimes that he might not be burthensome to any, to whom he preached the Gospel, for his maintenance, 2 Thess. 3. 8. But here in mentioning it, he seemeth secretly to tax the Corinthians, who were rich and very bountiful to other Teachers, yet suffered the Apostles to be in want, and to relieve themselves by their hard labour.

V. 13. *defamed*] Gr. Tec. *hard*, or, *evil spoken of*. Matt. 5. 44.

intreat] Gr. *call unto*, or, *exhort*.

V. 14. *I warn you*] Gr. Tec. *warning you*.

V. 15. *For though you have ten thousand instructers in Christ*] Word for word, *Schoolmasters*; whereby he puts a difference between himself and their present teachers; they like Schoolmasters, taught for their hire, he freely; they imperiously, he tenderly, like a father, who begot them to Christ through the Gospel.

V. 16. *followers*] Gr. *imitatours*.

V. 17. *shall bring*] Or, *will bring*.

my ways] What way and rule I follow every where in teaching the Churches, or my course of life, or manner of conversation, that they might follow it, as he exhorteth them, vers. 16.

V. 18. *I would not come to you*] Or, *I were not coming to you*.

V. 19. *But*, &c.] Act. 19. 21. He descendeth to Apostolical threatnings, yet chiding them as a father, left by their disorder he be constrained to come to punish some among them.

if the Lord will] See James 4. 15.

not the speech of them] Not their boasting words, or their painted or coloured kind of eloquence, against which he setteth the virtue of the Spirit; but the power, that is, the efficacy of their preaching, powerfully working in the hearts of the hearers.

V. 21. *shall I come unto you with a rod*] He might have said, *with a sword*, to wit, of Excommunication, which he brandisheth in the next Chapter, therewith cutting off the incestuous Corinthian, but because before he had styled himself their father, and he bare the tender affection of a father towards them, he rather expresseth the severity he was to use among them, by the Metaphor of a rod, wherewith a father chasteneth his son, to break him of some ill quality or misdemeanour, than of the sword, or any other.

CHAP. V.

Vers. 1. *Reported*] Gr. *heard*.

fornication among you] The sin was incest, forbidden, Levit. 18. 8. *The nakedness of thy fathers wife shalt thou not uncover*; an horrible crime, and such as the very Gentiles detested, and severely punished in their laws, if any among them (which seldom fell out) defiled themselves with any such unnatural contract, or abominable act. Neither doth the Apostle diminish the foulness of it, by terming of it πορνεία, in the Greek, is *fiuprum* in Latine; though sometimes they are restrained to one kind of uncleanness, which is committed between unmarried persons; yet they are general in their own nature, and may be applied to any acts of impure lust; and as the Apostle here calleth the incest of him who lay with his mother in law, *fornication*: so likewise the Roman Oratour calleth Clodius his incest with his own sister, *fiuprum*.

V. 2. *done*] Gr. Tec. *acted*.

from among you] The Apostle findeth fault with the Corinthians, for that they had not excommunicated this incestuous person, before he had

had wrote unto them,and charged them so to do,because the fact was notorious,and the Church very much scandalized by harbouring so foul a delinquent in the bosom thereof.

V. 3. *I verily as absent*] Gr. Tec. *I verily absent*. See Col. 2. 5.

but present in spirit] In mind, affection, and care; or the meaning may be, that the Apostle by the spirit knew all things that past at Corinth, as if he were there bodily present.

judged] Or, *determined*.

V. 4. *In the Name*] Calling upon the name of Christ, or by the command of Christ,as the word is taken, Act. 3. 6. and Matth. 7. 22. and Luke 24. 47.

with the power] There is no doubt,but that judgement is ratified in heaven,wherein Christ sitteth as Judge; the power both of excommunicating and absolving is Christs, and the ministery thereof onely committed to the Governors of the Church.

V. 5. *To deliver such an one unto Satan*] See 1 Tim. 1. 20. What it is to be delivered to Satan,the Lord himself declareth,when he saith, *Let him be unto thee as an heathen and a publicane*.Matt. 18. 17. that is to say,to be disfranchised and put out of the right and liberty of the City of Christ, which is the Church. This manner of expression was used of old in the greater excommunication, and it seems to be taken from 1 Sam. 16. 14. where Saul being rejected of God was caught and troubled by an evil spirit; and in the primitive times of the Church, after this greater Excommunication, (as one of the ancients affirm) there followed great terrours in the party excommunicated, agonies of spirit,yea,and torments also of body,which through Gods permission were inflicted, not for the utter and irrevocable destruction of the Delinquent, but for his correction and amendment, that his soul might be saved, though his body suffered.

for the destruction of the flesh] The mortifying and destroying the old man; that is,corrupt nature called the flesh,Rom. 8. 13. Gal. 5. 24. Or, to the great macerating and pulling down of the body by fastings; for a broken spirit dryeth the bones, Prov. 17. 22. to the pulling down and tormenting of the body, even unto death, if Gods will be so, as also death might sometimes ensue upon the foresaid delivery to Satan, and even at the last gasye the sinner shewing a lively repentance, was released from those bonds of excommunication, and restored to the peace of the Church and favour of God,so that he departed this life with comfort.

that the spirit may be saved] The scope and end of the Churches severity, is not eternal condemnation, but saving of the soul by true repentance.

in the day of the Lord Jesus] In the last day, or day of judgement; not as if salvation were deferred to the last day, or that the repenting soul should not enjoy it before that time; but because salvation then shall be consummated, and fully revealed, 1 Pet. 1. 5.

V. 6. *Know ye not that a little leaven*] See Gal. 5. 9. A kind of proverbial speech, intimating, that one scandalous offender may infect the whole Church,as one scabbed sheep a whole flock: and hereby the Apostle declareth another end of Excommunication to be, to keep the Church found from infection, to cut off a rotten Member, that it gangren not the whole body.

V. 7. *Purge out therefore the old leaven*] By alluding to the Ceremony of the Passover, he exhorteth them to cast out this unclean person from among them. In times past (saith he) it was not lawful for them which did celebrate the Passover, to eat leavened bread, in so much that he was held as unclean and unworthy to eat the Passover,whosoever had tasted of leaven; now all our whole life must be as it were the feast of unleavened bread, wherein all they that are partakers of that immaculate Lamb which was slain, must cast out, both of themselves, and also out of their houses and congregations, all impurity.

that ye may be a new lump] That your Church may be a clean and pure body,according as you were renewed by the gift of regeneration, which can no way consist with any such mixture of reigning sin. A figure taken from the Jewish passover,which was alwaies to be kept with unleavened bread, Exod. 12. 15.

Christ our passover] Christ is termed our Passover, either by a Metonymie *signati pro signo*, or by a metaphor in regard of many resemblances between Christ and the Paschal Lamb: First, as the Lamb was without blemish, so Christ was without all spot of sin. Secondly, as no bone of the Lamb was to be broken, so neither any bone of Christ at his passion. Thirdly, as the Lamb was offered to God for a typical reconciliation and satisfaction, so was Christ for the true reconciliation of all his elect, and satisfaction for their sins. Fourthly, as the Paschal Lamb was to be eaten, so we feed upon Christ by faith. Fifthly,as the Paschal Lamb was to be eaten with sowre herbs, so Christs flesh is to be eaten in the Sacrament with a sowre and bitter remembrance of our sins, and Christs dolorous suffering for them. Sixthly, as the Paschal Lamb was to be eaten with unleavened bread, so all that eat Christ must purge out of their conscience all leaven of maliciousness. Seventhly, as that Lamb was called *Phase*, Exod. 12. which signifieth a passing over; so Christs death, in which he was sacrificed for us, might be called *Phase*, or *transitus*, a passage; because by it he passed from the world to his Father. Lastly, as where the door-cheeks and posts were sprinkled with the bloud of the Lamb, they in the family escaped the stroke of the destroying Angel; so all those whose consciences are sprinkled by faith with the bloud of Christ, the Lamb of God which taketh away the sins of the world, shall escape eternal destruction.

is sacrificed] Or, *is slain*.

V. 8. *let us keep the feast*] Or, *let us keep holy day*. Let us lead our pass our life, which ought to be a perpetual celebration and remembrance of our redemption by Christ, even as the Passover feast, during eight days, was the commemoration of the deliverance out of Egypt. That which the Israelites were to do typically,and in the sign, upon the killing of the lamb for the preparation of the feast of the Passover, and in casting out all the old leaven, and abstaining seven whole days from unleavened bread, according to the express command of God, Exod. 12. 15. let us perform in the truth or thing signified all the days of our lives; that is, purge out the old leaven of inbred natural corruption,and take away all scandals from among us, after that now we are reconciled to God, through the offering and sprinkling of the bloud of Christ.

V. 9. *in an Epistle*] That Epistle is not now extant,for this is the first to the Corinthians that is found in the new Testament; and although that Epistle was written by divine inspiration,as we may piously conceive, that the Books of Nathan,Gad, Ahiah, Iddo, Semaiah, and others, mentioned in the old Testament,were, which now are thought to be lost; yet will it not hence follow, that the Canon of the Scriptures is not perfect, as the Romanists would infer; because as the principal Contents of those former books are supposed to be found in the Books of the Chronicles and Kings, so it cannot be proved;but that all points necessary to salvation, which were set down in that former Epistle to the Corinthians, are either contained in these two Epistles which we have, or some other Book of holy Scripture.

not to company with fornicators] Gr. *mingled with*. Now he speaketh more generally, and that which he spake before of the incestuous person, he sheweth,that it pertaineth to others,which are known to be wicked, and such as through their naughty life are a slander to the Church, which ought also by lawful order to be cast out of the communion of the Church.

V. 10. *Yet not altogether with the fornicators of this world*] Such as belong unto the world, or addicted to the world, that are yet out of the Church; fo the world is taken, John 15. 19. & 17. 9.

extortioners] Gr. *raveners*.

for then must ye] Gr. *seeing that then ye must*.

for then must ye needs go out of this world] If you would utterly abstain from such mens company, you must quit this world; therefore I speak of them which are in the bosome of the Church, which must be called home by discipline, and not of them which are without, with whom we must labour by all means possible to bring them unto Christ.

V. 11. *not to keep company*] Gr. *not to be joyned or mingled with company*.

extortioner] Gr. *ravener*.

no not to eat] He meaneth, that we ought not to have any intimate familiarity,or common usage,or manner of life and conversation with them; for otherwise in some case we are not forbidden simply to eat with such, sith neither the bond of Matrimony is broken by excommunication, nor such duties hindered, much less cut off thereby, as we owe one to another, children to their parents, subjects to their Prince,servants to their Masters, and neighbour to neighbour, to wit one another to God.

V. 13. *put away from*] Gr. *put*, or, *take out from*.

CHAP. VI.

Vers. 1. D*Are any of you*] As if he had said, are any of you become so impudent, that ye are not ashamed to make the Gospel a laughing stock to profane men? yet is it not simply unlawful in it self to try civil causes at the tribunal of Infidels, if right cannot be had else-where, and the matter be of very great consequence,and not onely concerning our selves, but our friends, family, and posterity, but where they might have differences composed by the arbitrement of holy brethren, out of spleen, or any other sinister affection to implead one another before heathen Judges, could not be done without great scandal to the godly, and wrong to the Christian Religion. For hereby the Gentiles were acquainted with the covetousness,ambition, desire of revenge, and manifold jars among Christians, whereof they made use, and took occasion thereby to traduce our most holy faith: *hoc Ithacus velit & magno mercentur Achivi*.

to law] Gr. *to be judged*.

before the unjust] Gr. *of*.By the unjust he meaneth Pagans and Infidels,for he opposeth them to Saints and brethren:now he termeth the Infidels unjust,not only because they are destitute of the righteousness of God in Christ,but because in their tribunal matters were carried very corruptly, and sentences given against all justice and con-

conscience, as *Saint Cyprian and other* the Ancients justly complain against them; *inter leges peccatur, inter jura delinquitur justitia, nec ubi discutitur servatur*, &c.

V. 2. *the saints shall judge the world*] The Apostle useth an argument *a maiore ad minus*, if the Saints together with Christ shall be Judges of the world,and of the devils: how much more are they fit to be Judges in light and small causes, which may be by equity and good conscience without much difficulty determined?

judge the smallest matters] Gr. *of the smallest judicatures*.

V. 4. *are least esteemed in the Church*] Or, *are of no account in*. The Apostle herein prescribeth a remedy for the mischief before mentioned, namely, by composing their private differences between themselves by chosen arbitrators out of the Church, for which, matter and purpose, saith he, the least of you are sufficient.

V. 5. *between his brethren*] Gr. *between his brother*.

V. 6. *goeth to law with brother*] Gr. *is judged with a brother*.

before the] Or, *of the*.

V. 7. *a fault*] The Greek word ἥττημα, coming from ἡττᾶσθαι, *Vinci*, signifieth properly to *have the worst* in a conflict or combate: whereby the Apostle implies, that the flesh is too strong for the spirit in them who out of covetousness, malice, or desire of revenge among the Corinthians drew their brethren before the tribunals of the heathens; and that howsoever they might be superiours in their trials of law in those Courts, yet that truly they *fate down by the loss*, receiving thereby more damage in their souls, than gain in their estates. *And as the Apostle* here, so Moses Gerundensis, and Rabbi Salomon discourfing of the Discipline of the Hebrews, condemn the practice of those among the Jews, who went to law with their brethren before Infidels. For, say they, *qui adducit Israelem ad tribunal Gentium, polluit nomen Dei & honorat nomen Idoli*: he which bringeth an Israelite before the tribunal of the Gentiles there to have his cause tryed,defileth the name of God, and doth honour to an Idol.

among you] In these words the Apostle intimates that both were in fault, as well the *plaintiff* as the *defendant*, the one in giving cause by his unjustness, the other by being so easily provoked by his impatience upon every offence, and damage received, although it were not of that weight which in Christian discretion,charity and equity,deserved such fierce and scandalous pursuing.

go to law one with] Gr. *have judgements one with*.

why do ye not, &c.] See Matt. 6. 39. Luk. 6. 29. Rom. 12. 19. & 1 Pet. 2. 19.

rather take wrong] We should rather suffer some loss, than give offence, rather depart from our right, than to try the utmost of the law hastily; and that out of desire of revenge.

V. 9. *Be not deceived*] Being about to speak against fornication he beginneth with a general reprehension of those vices wherewith that rich and riotous City most abounded,warning and teaching them earnestly that repentance is unseparably joyned with forgiveness of sins, and sanctification with justification.

V. 10. *extortioners*] Or, *ravenous*.

V. 11. *some of you*] See Tit. 3. 3.

justified in the name of the Lord Jesus] That is, by the Lord Jesus apprehended by faith, as we read Acts the fourth, v. 12. *There is no other name under heaven given among st men whereby we must be saved*.

V. 12. *All things*, &c.] See Chap. 10. 23. Here he beginneth to tax the Corinthians who simply offended in matters indifferent, because they used them without any discretion: For seeing the use of them ought to be brought to the rule of charity, he doth not use them aright who is so immoderate in the use of them, that he becometh a slave unto them. Though the words be general, yet they make nothing for the Libertines or carnal Gospellers; for that rule of the *Logicians* here holdeth, *Verba sunt restringenda ad subjectam materiam*, words how general soever they seem,are to be restrained to the matter treated of. Now the matter was concerning the use of things indifferent, as of meats and drinks,and the like. If it be objected that he speaketh in the verses immediatly following, of fornication which is not a thing indifferent. It is answered, that he sets down the rule of things indifferent before he treat of fornication, by reason that many according to the errour of the Pagans and Gentiles did reckon fornication to be of that number; see Acts 15. 20. In particular, many in Corinth were so far from holding fornication a sin, that they consecrated a Temple to Venus, at which many thousand Maids prostituted themselves; and for this reason among st others, it is conceived that Saint Paul in the verses following so particularly, and so vehemently reproveth this vice.

but all things are not expedient] Or, *profitable*. It is not expedient at all times to do those things which are otherwise lawful, but rather we ought to forbear the use of such things, which otherwise our Christian liberty permitteth,for the maintenance of charity, and supporting of the weak, and preserving and propagating the peace of the Church.

power of any] He bringeth himself *under the power* of things indifferent, who thinketh that he may not be without them,which is a flattering kind of slavery, under colour of liberty, which seizeth upon such men. He equally erreth who in things indifferent either thinketh that he must always use them, or that he may not at all; and there may be a kind of superstition as well in the defect, as in the excess about the use of things indifferent, Col. 2. 21.

V. 13. *Meats for the belly*, &c.] Gr. *to the belly*. That is, meats and drinks are indifferent things, but fornication is not of the number of such things.For although both the one and the other,namely eating of meats & fornication,be bodily acts;yet the quality of the meats hath no moral relation to the soul, neither to its present sanctification, nor future glorification: it leaveth no impression behind it, Matth. 5. 11. 17. but it is only for the sustenance of this life, and after our passage to another life; all the use of meats and of the stomach and belly which receiveth and digesteth them is abolished; whereas on the other side all carnal copulations save the matrimonial, are expressely prohibited by God, are destructive of, and repugnant to the right end and use of our bodies, which are to be consecrated to Christ (belonging to him as his own members) and to be governed and acted by him to serve him in holiness and pureness, and by that means to be made partakers of his glory in the last resurrection.

for] Gr. *to*.

destroy both it] Gr. *make void*, or, *of no use both it*.

for fornication] Gr. *to fornication*.

V. 14. *And God*] Gr. *But God*.

V. 15. *bodies are the members of Christ*] Not only your souls,but your bodies also; for true beleevers being entirely united to Christ as their head, 1 Cor. 12. 12, 27. their bodies also are a part of his mystical body.

shall I then take the members] Gr. *taking then the members*. Shall I dis-member or dis-joynt my self from Christ by any base carnal conjunction, such as cannot stand with that spiritual union I have with him, intrenching thus upon the right he hath over my body; and depriving my self of the happiness to be governed and quickned by him and his Spirit.

and make] Gr. *shall I make*.

V. 16. *two (saith he) shall be one flesh*] Gr. *into one flesh*. See Gen. 2. 24. Matth. 19. 5. Ephes. 5. 31.

V. 17. *joyned unto the Lord*] By faith and love. For Christ is the husband of the Church, and every faithful soul, who betroteth her to himself in faithfulness and loving kindness and righteousness, Hos. 2. 19, 20. is his bride.

is one Spirit] Is made wholly spiritual by his union with Christ, he is not divided between God and Mammon, between the Spirit and Flesh: Or, he is led and governed by one and the self-same Spirit.

V. 18. *Flee fornication*] Here the Apostle useth divers arguments to dehort the Corinthians from fornication: First, because it staineth the body with a peculiar kind of filth. Secondly, because a fornicator is guilty of sacrilege; for that our bodies are consecrated to God as his Temples,vers. 19. Thirdly, because we are not our own, to give our bodies to any other,much less to Satan and the Flesh,seeing that God himself hath bought us, and that with a great price, to the end that both in body and soul we should serve him. For the phrase he useth here of *fleeing*, it impleyth that whereas other vices are conquered by struggling and striving with them: the best way to subdue this vice, is to fight with it after the manner of the Parthians,who did fight flying.

without the body] That is, is committed by the abuse of some external object; as namely a drunkard abuseth wine, a gluttony abuseth meat in the quantity or quality: but a fornicator abuseth his own body. But we must note that this general rule, every sin that a man doth *is without the body*, is to be understood of such sins as break our into external actions, or are acted by our bodies: for envy, malice, and the inward acts of all vices are done in the soul, and cannot be properly said to exercise their act upon any thing without the body; though they work upon the body it self by making it pine and wast away, or otherwise distempering it.

sinneth against his own body] Some by his *own body* understand the body of his wife which according to Gods ordinance is *his own body*; for saith he, two shall be one flesh: and *this is Scverianus* an ancient Fathers interpretation; but it is too narrow an interpretation: For in that sense onely the Adulterer sinneth against his own body. Others understand the words comparatively, that a fornicator more sinneth against his own body than other vicious persons; for either they defile their souls only and not their bodies, as those who commit spiritual wickedness, or if they sin against their own body, as the drunkard and glutton doth, and the body receive also much shame and damage thereby; yet they sin not in so grievous a manner, nor so much wrong and hurt the body as the fornicator doth. But the most proper and genuine interpretation seemeth to be this: other sins though they may be acted by the body, and make an ill impression upon the body it self, yet have not the property and force over mans body to enslave the same unto another, as fornication hath,whereby the fornicatour is made a member of the harlot by virtue of that first order of God, *Duo erunt in unam carnem*, which is not disannulled by the abuse of men.

V. 19. *know ye not*, &c.] See Chap. 3. 16.

V. 20. *ye are bought with a price*] See Chap. 7. 23. By Christ who hath

hath redeemed you. The word price is added, not by a Pleonasmus, but κατ' ἐξοχὴν, to intimate the excellencie and dignity of the price wherewith we were bought, which was not silver or gold, but the precious blood of Christ, as of a Lamb without blemish and without spot, 1 Pet. 1. 18, 19.

CHAP. VII.

Vers. 1. N*OW concerning the*] Gr. *But of the.*

It is good] By the word *good* the Apostle understandeth not that which is honourable, virtuous, or holy, for the Apostle testifieth himself, Heb. 13. 4. that Marriage is honourable among all, and the Scriptures generally avouch the same: but by *good* he understandeth less troublesom, or more agreeable to the present necessity, vers. 26. more convenient in regard of the calamities of the Church, which will be so much the easier born and overcome by the enjoying of our liberty, and more profitable also, by being not so distracted with these cares, nor troubled with these distractions, that by reason of sin accompany the married estate, vers. 28. 32.

touch a woman] That is, to abstain from matrimony, and all carnal knowledge; as the word is taken, Gen. 20. 6. *therefore* I suffered thee not to touch her.

V. 2. *Nevertheless*, to avoid *fornication*] Gr. *But by reason of fornications.* In the Greek there is a kind of Ellipsis, which is well supplied by the Translators with the words *to avoid*: for that is the true meaning of the Apostle; though word for word he saith by reason of fornications, that is, by reason of the proneness of mans nature to fornication, or by reason of the frequent committing thereof, especially among the Corinthians as before was noted. And here also he taketh fornication largely for all manner of impurity forbidden by the law of God, and he prescribeth as an antidote against the poyson of all kind of impure lust, the lawful and holy use of matrimony.

V. 3. *due benevolence*] By this manner of speech he implieth not onely in a modest phrase, *conjugale debitum*, to which the verse following hath reference: but as the Greek Scholiast well expoundeth it, mutual love and loyalty; and that sincere and ardent affection which ought to be between husband and wife.

V. 5. *Defraud*] Or, *deprive.*

give your selves to fasting] Or, *be free for fasting.*

come together] Gr. Tec. *be together.*

V. 6. *of*] Gr. *by.*

V. 7. *I would that all men were even as I my self*] The Apostle doth not simply wish that all men and women led a single life; for so the Church of God could not be propagated, nor the divine benediction upon the married fulfilled: but that all had the gift of continency, and were as free from worldly cares, and fleshly intanglings as he. And this gift of continency may stand with holy matrimony; as we read of *Malcus* and many other in the Ecclesiastical story, who though they were married, yet having the gift of continency fulfilled the Apostles precepts, vers. 29. 32. having wives as if they had them not, and caring for the things of the Lord.

V. 8. *unmarried and widows*] He giveth the self-same admonition touching the second marriage, to wit, that a single life is to be allowed, but for such only that have the gift of continency, otherwise they ought to marry again, that their conscience might be at peace.

V. 9. *better to marry than to burn*] Some interpret this burning, to be burning in hell fire for their incontinency; and no question but the words of the Apostle are true in that sense; but because he addeth not either hell-fire or eternal, nor doth any circumstance of the Text look that way; the natural construction seemeth to be this: It is better to marry, than by forcing our selves to live single, having not the gift of continency, so to burn with lust, that either the will yeelideth to the temptation, or else we cannot call upon God with a good conscience. He is not said to burn who onely feeleth the heat of fire, for so the most continent man might be said to burn: but onely he that is singed and scorched thereby, he that is so assaulted with the temptation of lust, that he is some way wounded, and hurt in conscience thereby.

V. 10. *not I, but the Lord*] In these words, the Apostle meaneth not, that the Lords precepts, and his were contrary, for vers. the last, he saith, he think also that I have the Spirit of God, and whatsoever Saint Paul wrote in this or any other of his Epistles was by divine inspiration; but his meaning is, that he spake not this by peculiar Revelation, as some other things afterwards, but that he had an express command of our Lord for it in Scripture; namely, Matth. 5. 32. and Matth. 19. 9.

Let not the wife depart from her husband] Gr. *that the wife be not severed from.* See Matt. 5. 32. & 19. 9. Mark 10. 11. Luk. 16. 18.

V. 11. *depart*] Gr. *be severed.*

V. 14. *sanctified by the wife*] Some expound it sanctified, that is, some way prepared and disposed to embrace our holy faith by his conversation with his Christian wife: So *Oecumenius*, ἡγιασμένος τοῖς πιστοῖς ἐστι τῶν ἀρὸς τὸν πίστιν, or some way initiated in the faith and fear of God. So *Tertul. l. 2. ad uxorem*, *sanctificatur conjux infidelis acquiescens habitare cum conjuge fideli, quia candidatus esto timoris sancti sicut & casti.* And, *S. Jerome l. 1. cont. Jovin. c. 5. candidatus est fidei.* Or else the meaning is, that in regard the faithful are heirs of the Covenant of God (Gen. 17. 7. and Acts 2. 39.) together with their children, this Covenant the unbeleeving partly cannot undo by his unbelief: For as much, as the grace of God in sanctifying such a marriage, is more powerful than the unbelief of the other party to profane it: So that the Apostles words import, not that an unbeleeving husband is simply sanctified, or made a holy man by his wife being a Christian, or an unbeleeving wife made a holy woman by her husband being a good Christian, but that he is sanctified to her, if he be a Christian, and she is sanctified to him, if he be a Christian. For although the unbeleeving party be unclean before God: yet is the matrimonial conjunction holy by the means of faith and prayer, Titus 1. 15. and hath the approbation and blessing of God no otherways, then if both parties were holy. Thus he answereth them that thought themselves polluted by being married to unbelievers before their conversion, and intended therefore to be divorced for that scruple sake.

but now are they holy] If the marriage were not in some degree sanctified; the children which were born in such wedlock would not be from their birth comprised within the Covenant of God, made with the fathers and their children, Gen. 17. 7. or endued with the Spirit of sanctification; neither would the Church hold them capable of Baptism, until grown up to age, that they might be received into the Church for their own faiths sake: but now they are holy, that is, comprised in the outward covenant of God, and have access and right to the signs and seals of his grace, as well as any of those that were born of both beleeving parents. Holy then, that is, sanctified to God in Baptism, made members of the Church, and partakers of the grace of regeneration according to their measure and condition.

V. 15. *depart*] Or, *be severed.*

depart] Or, *be severed.*

to peace] Gr. *in peace.* Least any man upon pretence of this liberty, should give an occasion to the unfaithful to depart, he giveth to understand that marriage contracted with an Infidel, ought peaceably to be kept, that if it be possible the Infidel may be won to the faith.

V. 16. *save thy husband*] That is, be a means to convert him to the Christian faith, by which we are justified and saved.

V. 17. *distributed to every man*] Taking occasion by that which he said of the bondage and liberty of matrimony, he digresseth to a general doctrine concerning the outward state and condition of mans life, as circumcision and uncircumcision, servitude and liberty, warning every man generally, to live with a contented minde in the Lord, what state or condition soever he be in, because the kingdom of God consisteth not in these outward things.

V. 18. *let him not become uncircumcised*] Some who had been circumcised, found a means by the help of Chirurgians to recover again their foreskin: Of these *Josephus* writeth, *l. 12. Antiq. c. 6. Adjunxerunt sibi pruputia ut nudi quoq; non essent Graecis dissimiles*; The manner *Epiphanius* declareth. Ἀπὸ ἀρετῶνος ἀκρόβυστοι γίνονται τοιῶν τῷ μέσῳ τοῦ ὀμφαλοῦ ἰατρικῇ διὰ τὸ κατιμῶν ἀπαιδεύτους τε καὶ κολοβοὺς φαίνεσθαι, τιδὰ ἀποκαλύπτοντες ἐκφύσεις τε καὶ ἀκροβυστίας ἀόβοι αὐτὴν ἀπαιτεῖσθαι. See also *Celsus l. 7. c. 25.* Such ἀκροβυστίαν and *widows*] He giveth the self-same admonition touching the second marriage, to wit, that a single life is to be allowed, but for such only that have the gift of continency, otherwise they ought to marry again, that their conscience might be at peace.

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V. 21. *care not for it*] As though this calling were too unworthy a calling for a Christian. For no calling, how mean soever, debarreth a man from being Christs freeman, and the Son of God by adoption and grace; whosoever is redeemed from the thraldom of Satan, and servitude of sin, whether he be in respect of his outward condition in bondage, or at his liberty, is Christs freeman.

V. 22. *free-man*] Gr. *made free.*

V. 23. *Ye are bought with a price*] See Chap. 6. 2. That is, dearly bought by a price of inestimable value, 1 Pet. 1. 18, 19.

be not ye the servants of men] If ye be at liberty, do not of your own accord make your selves servants, but consecrate your selves entirely body and soul to the service of Christ: or if ye be servants to men, that is, in a state of servitude, remember still that above and before all, ye are the servants of Christ, and therefore see ye do nothing to the obedience of man, which is contrary to that which ye owe to Christ, and as touching your soul and conscience, subject and enslave your selves to no man living, depend absolutely upon none but Christ and his Word, See Gal. 2. 4. and Col. 2. 16, 18.

V. 24. *abide with God*] Whatsoever his outward calling be, let him be sure to hold his inward calling, and abide with God in the Church: or let him so sincerely and uprightly walk in his calling, as one who is always in the sight of God, and doth all things before him, and endeavoureth to approve himself to him in all things.

V. 25. *I give my judgement*] All circumstances considered, I counsel you. He enjoyneth single life to none, but perswadeth it to all that have the gift of continency, both from the condition of the present time, in which the faithful could scarce have any setled place of abode, wherein they might provide for their wives, children, and families: and from the freedom of a single life in comparison of the married estate, which draweth with it of necessity more cares of this life, and distraction of minde from the immediate service of God.

V. 26. *for the present distresse*] Or, *for the present necessity.* Which the Saints are subject unto, who were then continually tossed up and down so, that their estate may seem most unfit for marriage, were it not that the weakness of the flesh enforced them.

V. 28. *Trouble in the flesh*] Gr. *tribulation*; or, *affliction.* By the flesh he understandeth whatsoever belongeth to this present life, for marriage bringeth with it many discommodities; so that he bendeth more to a single life, not because it is a state more agreeable to God than marriage is, but for those cumberances and discommodities, which if it were possible, he would wish all men to be freed of, that they might give themselves to God wholly.

V. 29. *is short*] Gr. *is contracted, or, shortened.*

V. 31. *And they that use this world*] It is a horrible wickedness, saith St. Austin, *uti fruendis, or frui utendis*, to use those things which we ought to enjoy, or to enjoy those things which we ought onely to use; to use God and heavenly things which we ought to enjoy, and to enjoy the world and earthly things which we ought onely to use, and so use them, as if we used them not. Or, as others expound, not abusing them by an inordinate use of the same, or by too much doting on them, and cleaving unto them.

for the fashion of this world passeth away] He sheweth how ill-beseeming and unworthy a thing it is for a Christian to set his heart on the things of this world, considering that they are vain and transitory; rather shews and shadows of things, than true things themselves, Prov. 23. 5. As in a Pageant, Mask, or Comedy, many persons are brought up one after another on the Stage or Scene, but at last both they and the Scene also is taken away; so it is with this present world, one person succeedeth another, and one generation another, till not onely all they do die and fall away, but even the Stage of the World at last, wherein they all acted their parts, doth vanish away like a shadow, with all the glory thereof.

V. 33. *careth for the things*, &c.] They that are married, have their minds distracted, and their wits withdrawn hither and thither about worldly affairs and businesses; and therefore if any man have the gift of continency, it were more commodious for him to live single. The Apostle speaketh not simply, but comparatively; for they that are married, may and do care for the things of the Lord, but ordinarily doe it with more distraction, than they that have lesse to doe with the world, in regard of their single life.

V. 35. *I speak for your own profit*] His meaning is, that he will enforce none either to marry, or not to marry; but shew them onely what kind of life is most commodious, or at least ordinarily lesse cumbersome.

V. 36. *behaveth himself uncomely*] Or, *carrieth himself undecently.*

V. 37. *having no necessity*] He speaketh not here of a mans resolving to marry himself, or to live unmarried; but of Parents or Governors, under whose guide and tuition Virgins are; if such an one findeth no necessity, either in respect of the Maids desire, or fear of worse, if she have not the gift of continency, or in respect of the condition of his Family, but that he may keep her a Virgin still.

V. 39. *The wife is bound*, &c.] See Rom. 7. 2.

be dead] Gr. *be fallen asleep*, or, *laid in the grave.*

CHAP. VIII.

Vers. 1. N*OW as touching things*] Gr. *But of things.*

We know that we have all knowledge] Here he beginneth to treat of another kind of things indifferent; to wit, of things offered to Idols, or the use of flesh so offered and sacrificed; and first of all he removeth those things which the Corinthians pretended for their using things offered unto Idols, without any respect, scruple, or doubt. First, they affirmed that this difference of meats was onely for unskilful men and ignorant in the doctrine of Christian liberty; but as for them, they knew well enough the benefit of Christ, who maketh all things to be clean to them that are clean. Be it so (saith St. Paul) be it, that all (or at least the greater part of us, for there were some, Vers. 7. that wanted this knowledge) are sufficiently instructed in the knowledge of Christ; I say, notwithstanding that, we must not simply rest in this knowledge; the reason is, that unlesse our knowledge be tempered with charity, it doth not onely not avail, but also it doth much hurt, because it is the Mistresse of Pride; nay, it doth not so much as deserve the name of godly knowledge, if it be severed from the love of God, and consequently from the love of our Neighbours, 1 Cor. 13. 1.

Knowledge puffeth up] In those who are destitute of charity, it ministreth occasion of vanity, and maketh them swell with pride; *for this venome the Serpent* instilled into it at the first temptation; and this quality of inflating the soul, remaineth still in it, if it be not corrected with charity.

but charity edifieth] That is, applyeth our knowledge to the instruction of our Neighbour, and to build him up in his and our most holy Faith.

V. 2. *He knoweth nothing*] An opinion of knowledge without charity, doth not onely puff up, and in that regard is to be dis-esteemed, but it is imperfect, and knowledge falsly so called, 1 Tim. 6. 20. For he that wanteth charity knoweth not all his duty, nor to what end he ought to refer his knowledge, nor how to use it, and so upon the matter knoweth nothing, in such so t as a Christian ought to know.

V. 3. *the same is known of him*] He that referreth his knowledge and other gifts to the glory of God, and the profit of his Brethren, he is known of God, that is, approved of him, as the word is taken, Psal. 1. 6. but he that hath knowledge without charity, though in some sort he know God, yet he shall never be known, that is, acknowledged of by him, but shall hear at the last day with the hypocrites and false Prophets, Mat. 7. 23. I never knew you, depart from me ye that work iniquity.

V. 4. *concerning therefore the eating*, &c.] Here is the application of his answer, to things offered unto Idols; I grant, saith he, that an Idol is indeed a vain imagination, and that there is but one God and Lord, and therefore that meat cannot be made holy or profane by the Idol: but it followeth not therefore that a man may without any respect to his weak brethren, use those meats or any other.

an idol is nothing, &c.] Chap. 10. 19. *Divers Popish Writers*, to sever their Image-worship from Idolatry, expound these words thus; An Idol is nothing in the world, that is, nothing formally, or representatively, because though it be something materially, that is, Wood, Gold, or Silver, or the like: yet it is nothing formally, because there is no such deity as it representeth. Whereas on the other side, an Image is the representation of some thing which is truly existent in nature, as of the three Persons, Angels, and Saints departed. This distinction of of theirs, together with their glosse upon this Text, are evidently false; for many of the Idols of the Heathen, as Baal, Diana, Dagon, as also the Brasen Serpent, of which the Jews made an Idol, were Images of things truly existent in nature. For Baal was the Image of the Sun, Diana or Lucina of the Moon, Dagon of a Fish, the Brasen Serpent of the fiery Serpents, which really stung the Israelites, and God in the second Commandement expressly forbideth the bowing down to, or worshipping the likeness of any thing that is in the heaven above, or in the earth beneath, or the waters under the earth. But the true meaning of the Apostle in this place is, οὐδὲν εἴδωλον ἄξιον, the Idol is nothing, that is, of no worth, hath no virtue or power at all in it, to profane or hallow the meats offered unto it.

and that there is none other God but one] Gr. Tec. *and that there is no God.*

V. 5. *whether in heaven or in earth*] There are in heaven those that are called gods, as the Angels, Sunne, Moon, and all the host of heaven, and on earth also, as Saturn, Jupiter, Mars, Apollo, and other men, and beasts also, as Calves, Goats, Crocodiles, Cats, and others, which the Egyptians, and other of the Heathens worshipped for gods.

there be gods many, and lords many] Either the Apostle alludeth to the diverse Idols of Baal, which were called by his name Baalim, that is, Lords, as namely Baal Zebub, Baal Peor, &c. or to other Syrian deities, answerable to the number of their Countries, or Cities, for the Moabites worshipped Chamos, the Ammonites Moloch, the Sidonians Astaroth or Astarte, the Gazeans Marnan, the Tyrians Hercules, the Hemathites Asimas, &c. See Drusius Praeterit. l. 6.

V. 6. *one God*] The word one doth not here respect the persons, but the nature; for the Father of whom all things are said to be, and our Lord Jesus Christ by whom, are not one person, but one God in nature.

and we in him] Or, *for him*, or, *by him.* Rom. 11. 36. Either in him, or by him, and then the meaning is, that we subsist by his virtue, and power, according to that of the Apostle, Act. 17. 28. *In him we live, move and have our being.*

one Lord] As Lord is peculiarly attributed to Christ, it signifieth the *Lord* Redeemer: in which sense the Apostle speaketh elsewhere, *Christ died and rose again that he might be* LORD *of quick and dead*: for in that we are his purchase, he is in speciall our *Lord.*

by whom are all things] The preposition, By, doth not signifie the Instrumental cause, but the principal. For the Father and Son work together; which are not so to be taken, that we make two causes, seeing they have both but one nature, though they be distinct persons, but by the prepositions *of* and *by*, the Father *of* whom are all things, and the Lord Christ *by* whom are all things, the Apostle differenceth their order and manner of working.

V. 7. *conscience of the idol*] By conscience of the Idol, he meaneth the secret judgment, which they had within themselves, whereby they thought all things unclean which were offered to the Idol, and therefore they could not use them with good conscience: for this force hath conscience, that if it be good, that is, rightly enformed, it maketh things indifferent good to us; but if evil, it maketh them evil.

V. 8. *But meat commendeth not us to God*] He preventeth an objection, why then shall we be deprived of our liberty? nay, saith the Apostle, you shall lose no part of Christianity, though you abstain for your brethrens sake, as also if you receive those meats it maketh you no whit the more holy or more acceptable to God, Rom. 14. 17. For our commendation before God, consisteth not in our meats, but to use our liberty with the offence of our brethren, is an abuse of our liberty, and a sinne against Christ, whom we wound through the sides of our weak brethren.

are we the better] Or, *have we the more.*
are we the worse] Or, *have we the lesse.*
V. 9. *liberty*] Or, *power.*
V. 10. *emboldened*] Gr. *edified.*
V. 11. *through thy knowledge shall the weak brother perish.*] Thou wretched man who pleaseſt thy ſelf with thy knowledge, which indeed is none; for if thou hadſt true knowledge, thou wouldſt not ſit down to meat in the Idols Temple, whereby as much as in thee lyeth, thou deſtroyeſt thy brother, burdening his weak conſcience; and by thy example enticing him to doe evil, for whoſe ſalvation Chriſt himſelf dyed: and wilt not thou ſo much as abſtain from ſuch meat for thy weak brothers ſake, for whom thy Saviour vouchſafed to ſhed his blood?
V. 12. *ye ſinne againſt Chriſt*] Becauſe your weak brethren whom ye offend are his members, and he accounteth the wrongs done unto them, as done unto himſelf: *or as Occumenius expoundeth*, you ſinne againſt Chriſt, becauſe as much as lyeth in you, you hinder his work for their ſalvation, deſtroying them whom he came to ſave.
wound] Gr. *ſmiting.*
V. 13. *if meat make my brother to offend*] Gr. *ſcandalize.* Rom. 14.21.
I will eat no fleſh] Here followeth the concluſion which Saint Paul inſereth and frameth in his own perſon, that he might not ſeem to exact that of others, which he will not be firſt ſubject to himſelf; I had rather, ſaith he, abſtain for ever from all kind of fleſh, than put a ſtumbling block before, or give occaſion of ſinne to any of my brethren; much leſſe would I refuſe at a certain time and place for my brothers ſake to abſtain from fleſh offered to Idols.
offend] Or, *ſtumble.*

CHAP. IX.

Verſ. 1. *AM I not an Apoſtle*] Before he proceed any farther in his propoſed matter of things offered unto Idols, he ſheweth the cauſe of all this miſchief, to wit, that the Corinthians thought themſelves not bound to depart from any jot of their liberty for any mans pleaſure: therefore he propoundeth himſelf for an example, and that in a matter in ſome degree neceſſary. If, ſaith he, you alleage for your ſelves that you are free, and therefore will uſe your liberty: am not I alſo free, ſeeing I am an Apoſtle? yet I for the benefit of others forbear the uſe of my Chriſtian liberty in things that more neerly concern me, and may ſeem in ſome degree neceſſary; and will not you forgoe yours in matters of leſs moment and meerly indifferent, rather than offend your weak brethren?
have I not ſeen Jeſus Chriſt our Lord] Though St. Paul converſed not with Chriſt whileſt he lived upon earth, yet was he as well an eyewitneſſe of Chriſt, as the reſt of the Apoſtles, for he ſaw him after the reſurrection, as we read, Act. 22. 18. and 1 Cor. 15. 8. yet will it not hence follow, that Chriſt was at the ſame time at the right hand of his Father in heaven, and upon earth or near the earth where Paul ſaw him, as our adverſaries would infer. For either St. Paul ſaw Chriſt in a viſion, or if without a viſion with his corporal eyes, as did St. Steven, Act. 7. 56. his eyes were ſtrengthened and elevated above nature to diſcern Chriſt ſo far diſtant.
V. 2. *be not*] Gr. *am not.*
for the ſeal of mine Apoſtleſhip] Your converſion by my Miniſtery is as it were a ſeal to confirm the truth of my Apoſtolical miſſion; whatſoever belongeth to an Apoſtle I have exhibited amongſt you both by my powerful Miniſtery, and the ſigns and wonders which God hath wrought by me.
V. 3. *anſwer*] Gr. *apologie.*
examine] Gr. *queſtion.*
V. 5. *to lead about a ſiſter a wife*] Or, *woman.* May not I carry about with me in my peregrinations a Chriſtian ſiſter being my wife, and put the Churches to the charge of me and my family, ſith I am employed by them and for them? Or thus, might not I have a Deaconeſſe, a Chriſtian ſiſter allowed by the Church to attend on me, as other of the Apoſtles have had? Clemens Alexandrinus Strom. lib. 3. is for this laſt interpretation; *non ut uxores, inquit, ſed ut ſorores circumducebant mulieres:* and *Zacharias Chryſopolitanus* out of Beda addeth, that it was the cuſtome of the Jews, that the richer ſort of the Chriſtian women converted, contributed to the maintenance of their Teachers, and followed them, as ſome followed Chriſt, and miniſtred to him of their ſubſtance, Luke 8. 2. *hoc tamen quia ſcandalum facere poterat, in nationibus Paulus abjeciſſe ſe memorat*; yet becauſe the Apoſtle conceived this might give ſome kind of ſcandal to the Gentiles, or at leaſt ſeem burdenſome into them, he accepted not of this their benevolence, though otherwiſe he might.
V. 6. *have not we power to forbear working*] That is, may the other Apoſtles eat and drink upon the expence of the Church, and keep their wives alſo and family by ſome ſtipend or gifts offered unto them by their children, whom they beget in the Goſpel, and muſt I onely and Barnabas not live but by the works of our hands?
V. 7. *Who goeth a warfare*] That he may not ſeem to reprove the Apoſtles who were maintained by the Church, he ſheweth that it was juſt and lawful for them to live as they did of the Churches allowance, by an argument of compariſon, ſeeing ſoldiers live by their wages, and husbandmen by the fruit of their labours, and ſhepherds of that which cometh of the flock.
V. 8. *Say I theſe things as a man*] Gr. *according to man.* Have I no better ground than the common cuſtome of men? Doth not God in Scripture warrant what I ſay?
V. 9. *thou ſhalt not muzzle*, &c.] See Deut. 25. 4.
Doth God take care for Oxen] It is certain, that the care and providence of God extendeth to the beaſts of the field, Pſal. 147. 9. Pſal. 36. 6. Jon. 4. 11. and to the fowl of heaven, for he ſeedeth the young Ravens that call upon him, and a Sparrow is not ſold in the Market, nor falleth to the ground without him, Mat. 10. 29. The Apoſtles meaning therefore is not ſimply God hath no regard of Oxen, or any brute beaſt: for as the Pſalmiſt teacheth, he preſerveth both man and beaſt; but the ſenſe is, Gods end and drift in making that Law was not to provide for Oxen, but he had a farther intention therein: thus Manahim Riminenſis, a learned Jew, upon thoſe words of the law, Thou ſhalt not take the damme with their young, ſaith, It was not the intention of the Law-giver to ſpare ſheep; but to teach men mercy and compaſſion; *quod de oviibus præcepit, id propter homines fecit*: ſo may we ſay here, and the Apoſtle faith as much in effect, *quod de bobus præcepit, id propter homines fecit.*
V. 11. *if we have ſown*, &c.] See Rom. 15. 27.
V. 13. *Do ye not know*, &c.] See Num. 18. 20. Deut. 10. 9. and 18. 1.
live] Or, *feed.*
are partakers with the altar] In dividing the ſacrifice, and taking part of it themſelves for their neceſſary ſuſtenance.
V. 14. *that they which preach*, &c.] See Gal. 6. 6. 1 Tim. 5. 17.
V. 15. *Neither have I written theſe things*] He taketh away occaſion of ſuſpition that it might not be thought he wrote this as though he challenged his wages that was not paid him; Nay, ſaith he, I had rather die, than abuſe my right and liberty, that the falſe Apoſtles might take any advantage thereby: Or rather than not continue my purpoſe to preach the Goſpel freely: for I am bound to preach the Goſpel, ſeeing that the Lord hath enjoyned me this office; and if I had rather that the Goſpel ſhould be evil ſpoken of, than I ſhould not require my ſtipend, then would it appear that I took theſe pains, not ſo much for the Goſpel ſake, as mine own gain and advantage.
better for me to dye] Gr. *good for me rather to die.*
V. 16. *though I preach*] Gr. *if I preach.*
V. 22. *I am made all things to all men*] Gr. *have been made.* In matters that are indifferent, which may be done, or not done with a good conſcience, I have changed my ſelf into all fashions, to comport with all, that I might win ſome at leaſt of all ſorts. St. Auguſtine in his book *de Mendac. cont. conſent. 12. & ep. 19.* very well illuſtrateth this Text: the Apoſtle ſaith, I am become all unto all men, *non mentiendo ſed, ſed compatientis affectu*, not by the deceit of diſſimulation, but by the affection of compaſſion; for a man becomes as he to whoſe infirmity he condeſcends when he ſupports and releves him with ſuch mercy as himſelf would deſire if he were in the ſame caſe: he doth therefore as he, *non quia fallit illum, ſed qui ſe cogitat illum.*
V. 25. *And*] Gr. *But.*
every man that ſtriveth for the maſtery.] He bringeth in another cauſe of the miſchief above mentioned, to wit, that they were given to gluttony; for there were ſolemn banquets of ſacrifices, and the riot of the Prieſt was exceeding great in them: therefore it was hard for them which were accuſtomed to rioutouſneſſe, eſpecially when they pretended the liberty of the Goſpel, to be reſtrained from thoſe banquets. For this cauſe the Apoſtle calleth them by an apt ſimilitude, and alſo by his own example to ſobriety and mortification of the fleſh, ſhewing that they could not be fit to run, or wreſtle, as the games of Iſthmos were, which pampered up their bodies.
temperate in all things] He uſeth a moſt exquiſite diet. The Greek word alſo will bear this conſtruction; he patiently endureth all things, to wit, pains and blows; and ſhall not we endure much more, and uſe all kind of abſtinence, that we may obtain the high prize of our calling, which is an incorruptible crown of glory?
V. 26. *not as uncertainly*] Not as an uncertain goale or mark; or the Greek ἀδήλως, may be thus rendred, I ſo run, not as a man who ſenſibly gets no ground, or cannot be perceived to out-ſtrip him with whom he runneth in the race.
ſo fight I, not as one that beateth the air] I make not a flourith onely like a Fencer, but I fight in earneſt: or, I fight not as one who hath no enemy to fight withall; for I have an enemy which I labour to ſubdue, to wit, the old man which ſtriveth againſt the Spirit.
V. 27. *But I keep under my body*] By mortifying of my carnall luſts and affections, and by all other exerciſes of piety, I ſubdue my fleſh to the obedience and diſcipline of the Spirit of God, as alſo to patience and conſtancy in all afflictions, and to ſuch nimbleneſſe and readineſſe, as is requiſite to this ſpiritual combate.
I my ſelf ſhould be a caſt-away] Gr. *reprovable, or, unapproved.* The word ſignifieth not, a *reprobate*, and if he were uncertain of his election, or of obtaining the prize; for the contrary appears, Rom. 8. 38. and 2 Tim. 4. 7, 8. but reprovable or faulty, ἀδόκιμος, is a metaphor either taken from thoſe who try metals, and caſt away that which is droſſie:

droſſie: or he goeth on in his former metaphor of thoſe who proved maſteries, and hath regard to thoſe times, where there were certain Colledges or Academies like our Artillery Gardens for exerciſe of Armes, where the Novices that ſubmitted not themſelves to the rigour of their diſcipline, or were found tardy in their tryals, or of purſie or unwieldy bodies, were caſhiered again by their Maſters: therefore here the word ἀδόκιμος ſignifieth not to be caſt for ever out of Gods favour, but to be rejected either as baſe and refuſe ore or droſſe: or to be caſt out of their ſociety, and company, who wreſtled or ran for the prize.

CHAP. X.

Verſ. 1. *MOreover*] Gr. Tec. *For.*
Moreover brethren, &c. He ſetteth out that which before he had ſaid, laying before them an example of the horrible judgment of God againſt them, which had in effect the ſelf-ſame pledges of the ſame adoption and ſalvation that we have; and yet notwithſtanding when they gave themſelves to Idol feaſts perihed in the Wilderneſſe, being manifoldly and fearfully puniſhed. Now beſides that theſe things are fitly ſpoken againſt them who frequented Idol feaſts, the ſame alſo ſeem to be urged to this end and purpoſe, becauſe many men are thus minded, that thoſe things are not of ſo great weight, that God will be angry with them, if they uſe them ſo, that they frequent Chriſtian Aſſemblies, and be baptized, and receive the Communion, and confeſſe Chriſt.
V. 9. *Neither let us tempt Chriſt*] Gr. Tec. *temot God.* To tempt Chriſt, is to provoke him to a combat, as it were, which thoſe men do who abuſe the knowledge that he hath given them, and make it to ſerve for a cloak for their luſts and wickednes. In the Edition of Tecla it is, *tempted God*, which is more eaſily to be underſtood. becauſe Chriſt was not then come in the fleſh; yet our reading may ſtand, becauſe they tempted the Son of God, who in the fulneſs of time took on nature upon him, and was called Chriſt; as the Rock is ſaid to be Chriſt; and ſo Chriſt himſelf ſpeaketh, Joh. 8. 58. *Before Abraham was, I am.*
and were deſtroyed of Serpents] See Num. 21. 6.
V. 10. *were deſtroyed of the deſtroyer*] See Num. 14. 37.
V. 11. *happened unto them for examples*] Gr. Tec. *fell out to them typically.*
enſamples] Or, *types.*
admonition] Or, *inſtruction.*
ends of the world are come] This our age is called the end, becauſe it is the ſhutting up of all ages, it is as it were the bottom and lees, the remnant and refuſe of time.
V. 13. *temptation*] By *temptation* he meaneth *affliction*, as the word is taken, Jam. 1. 2. 1 Pet. 1. 6. Ye rejoyce greatly, though now for a ſeaſon, if need be, you be in heavineſſe through manifold *temptations*, that the tryal of your faith being much more precious than of gold tryed with fire, might be found unto praiſe and honour.
common to man] Or, *incident to man.* That is, ſuch as uſually befalleth men, even Gods deareſt children, or ſuch as may be born by man in this life eſpecially, aſſiſted by Gods grace, which is always ſufficient for Gods children. It may ſignifie alſo moderate afflictions, as 2 Sam. 7. 17. I will chaſten him with the rod of *men*, that is, moderately and with compaſſion; for it followeth, verſ. 15. but my mercy ſhall not depart away from him.
alſo make a way to eſcape] Gr. *give an iſſue.*
V. 16. *The cup of bleſſing which we bleſſe*] The word εὐλογοῦμεν, ſignifieth both *to bleſs* and *give thanks*, yet in this place it muſt rather be rendred *bleſſe* than *give thanks*, ſeeing it cannot be ſaid, that we give thanks to the cup, but we may be ſaid to bleſſe the cup when we conſecrate it in the Church, to ſerve for the ſacramental uſe of the Lords Supper, by ſolemn prayer and thankſgiving; this kind of ſeparating it from the common uſe, and dedicating it to an holy, may be termed the *bleſſing* it, as the word *bleſſing* is uſed, Gen. 2. 3. Exod. 20. 11. where it is ſaid, that God *bleſſed* and hallowed the ſeventh day, by ſeparating it from other common days, and appointing it for a peculiar uſe.
communion of the blood of Chriſt] The Sacrament thereof accompanied with the effect and ſpiritual reality, by the operation of the holy Ghoſt: or a ſign and pledge of the ſpiritual communion which we have together, who by faith participate the body and blood of Chriſt, as it is ſaid, that the Iſraelites communicated with the Altar, and thoſe that did eat things ſacrificed to devils, are ſaid to communicate with devils.
V. 18. *after the fleſh*] Or, *according to the fleſh.*
V. 19. *that the idol is any thing*] The Apoſtle may ſeem to allude to 1 Sam. 12. 21. where the Idol is called *Thohu*, that is, nothing; whereupon the words of Jonathas are, Worship not Idols, *quia nihil ſunt*, they are nothing, they can do you no good, or, are worth nothing. The meaning of the Apoſtle is, as I ſhewed before, that the Idol hath no force in it to ſanctifie or profane the meat, neither is that which is ſacrificed to Idols any thing, that is, the offering the meat to the Idol, doth nothing to the meat it ſelf, or maketh it unclean, or unholy.

V. 20. *the things which the Gentiles sacrifice*,&c.] See Deut.32.17. Psal. 106.37.

Fellowship with devils] Have any thing to do with them, or enter into that society which is begun in their name.

V. 21. *cup of devils*] The Heathen and profane people were wont to shut up and make an end of their feasts which they kept to the honour of their gods,in offering meat-offerings in dishes,and drink-offerings in cups: these cups the Apostle calls the cups of devils.

ye cannot be partakers] That is,ye may not be partakers, for *possumus quod jure possumus*; or, ye cannot be partakers of both, but that you will provoke the wrath of God against you; as it followeth in the next verse.

V. 23. *for me*] Gr. *to me*.

are not expedient] Gr. *profit me*.

for me] Gr. *to me*.

V. 25. *Whatsoever is sold in the shambles*] Here the Apostle permitteth,that all things that are brought to the Market, may serve us for food, notwithstanding that it happened oftentimes that some of the same meat which had been offered unto Idols, was brought to Market afterwards, when namely it had not been eaten up in their Idol feasts, but carryed away whole; now being brought to Market or Shambles again, the Idol was no more honoured by it, but it was taken for common meat.

V. 26. *For the earth is the Lords,and the fulness thereof*] See Deut. 10.14. Psal.24.1.

V. 29. *for why is my liberty judged*] If I may through Gods benefit eat this or that meat,why should I through my fault cause that benefit of God to turn to my blame? Or knowing by the Word of God that it is lest free to me to eat or not eat, why should I subject the judgment of my own conscience to that of another and weaker one,so far as to suffer my self to be traduced? it sufficeth for me,that for their sakes I do refrain feeding on such and such viands at this time, and yet conserve the liberty in my mind at other times, and elsewhere to eat of all with thanksgiving.

V. 30. *grace*] Or, *thanksgiving*.

V. 31. *whether therefore ye eat or drink*,&c.] See Col.3.17.

V. 32. *Give none offence, neither to the Jews,nor Gentiles*] Gr. *Be ye unoffensive to Jews and Gentiles*.

Give none offence,&c.] See 2 Cor. 6. 3. Under these three sorts he comprehends all men which were then either Jews, or Paynims, or Christians,of whom we must beware, not to scandalize any by the use of our liberty, especially if they be such of whom we may conceive hope,that they may be won by us.

Gentiles] Gr. *Greeks*.

CHAP. XI.

Vers.1. *Followers*] Or, *Imitators*.

V. 2. *Now I praise you*] Going about to reprehend certain disorders in the Church of Corinth, he beginneth notwithstanding with a general praise of them; which is the method of the Spirit in the Epistles sent to the seven Churches of Asia, Apoc. 2. 2, 9, 13, 19. & 3.1,8, 15. and Lactantius prescribes it as a rule to all discreet Pastors, that they should after the manner of Physicians anoint the brim of the cup with honey, in which they minister to the Patient a bitter potion: *circumlinatur poculum cælestis sapientiæ melle*,&c.

and keep the Ordinances] By the word παραδόσεις in the Original, which signifieth *traditions*, he meaneth not any unwritten verities concerning matters of faith, such as our Romish adversaries would force upon the Text; but particular Ordinances of comelinesse, and good order, which belong to Ecclesiastical policy, which afterwards were called Canons.

V. 3. *the head of every man is Christ*] See Ephes. 5. 23. He setteth down God in Christ our Mediatour,for the end and mark, not onely of Doctrine,but also of Ecclesiastical comelinesse: thus applying it to the question proposed touching the comely apparel both of men and women in publike Assemblies, he declareth, that the woman is a degree beneath the man by the Ordinance of God, and that the man is so subject to Christ,that the glory of God ought to appear in him, for the preheminence of the sex. The man is the womans head, that is, hath a preheminence above her, as the head hath above the members,Christ is the head of the man, in as much as he is the first begotten among many brethren; God is Christs head,in that Christ is our Mediatour.

V. 5. *Every woman that prayeth or prophesieth*] Either the Apostle speaketh of such women as had an extraordinary gift of prayer and prophecie, such were Anna, Luk.2. 38. and Mary the Mother of the Lord,Luke 1.46. and the four daughters of Philip, Act. 21.9. or else he meaneth such women who joyned with the Assemblies in their praying and prophesying, *non oris clarâ voce, sed mentis tacitâ cogitatione*,not with open and loud speech, for that the Apostle forbids that any woman should speak in the Church, but with the intention of the mind and thoughts.

V. 7. *he is the image and glory of God*] See Gen.1.26.Here man is said to be the image and glory of God in regard of the rule which God gave him over the creatures. This image shineth most brightly in the man, who is immediately the image of God; but more obscurely in the woman,who is the image of the man. If it be objected, that the woman as well as the man was created according to Gods image, Gen. 1. 27. and consequently,that she as well as he is the image and glory of God; it may be answered, that a woman may be considered, either according to her specifical nature in which she agreeth with man, and in that regard she was created according to the image of God in holinesse and righteousnes; or according unto her sex as she was Adams wife,and subject to him, and in that regard she beareth not the Image of God; for subjection is not the Image of God,but Rule.

V.8. *For the man is not of the woman*] The Apostle hath reference to the Original and Creation of man at the first, which was of the earth,not of the woman; whereas the woman was made of man, to wit, of his rib. Here then the man hath some preheminence above the woman,that though now as women are of men,so men also of women in the common course of generation; yet originally and at the first,man was not of the woman,but the woman of the man.

V. 9. *Neither was the man created for the woman*] See Gen. 2.23. The man was not created to this end that he should serve the woman as his superiour,but on the contrary,the woman to serve, obey, and to be an helper to the man,Gen.2.18. Howbeit in some sense, the man may be said to be created for the woman, to protect her from wrong, and instruct her, and direct in the way to eternal salvation,1 Cor. 14.35.

V. 10. *power on her head*] That is,a veil or covering, in token of her husbands power and authority over her; or a kind of Warrant or Passe to go abroad with credit and honesty: for there was no necessity of veiling or covering their head within doors, but if they went abroad without their veil, they were counted light and wanderers, like unto run-away servants, or souldiers,that have no Passe to shew from their Masters or Captains.In which regard Rebecca, Gen. 24. 65.when she lighted off her Camel, and her servant told her that it was his Master Isaac that was walking in the field to meet her, she took a Veil and covered her self; for lust, as Clemens Alexandrinus teacheth, *Pædag. l. 3.* Δι' ὀδεκαλιῶν ἐκκαθαίλεται, casteth darts as it were from the eyes;and as Tertullian elegantly expressesth it, Virgins fly to their Veil, as the Buckler of their chastity; which though it seem but a weak fence, yet it is strong enough to bear off the fiery darts of unchaste glances from youth; *Virginitas semper timida oculos fugit, confugit ad velamen capitis, quasi ad galeam contra ictus tentationum, contra jacula scandalorum,contra suspiciones & susurros: Tertul.de veland.virgini.*

Because of the Angels] Some by the Angels understand the Pastors of the Congregations,who are termed Angels, Mal.2.7. and Rev.1. 20. and that the Apostle draws his reason to enforce womens modest carriage from the reverend respect the woman ought to shew, especially in the Church,to these Angels of the Churches. Others take *Angels* here in the proper sense for the celestial spirits, which always attend upon Christ her head, and are present in the Congregation of the faithful,and are offended at all disorders and uncomelinesse which may be used there. The women therefore should behave themselves more modestly in the Church,out of a regard of these spirits that they greeve them not.What though the men were well enough contented that women should go uncovered in the Church,and the husband out of indulgence allowed their wives this sleight usurping of the mark of preheminence belonging unto them; yet the Apostle answereth, that the Angels who are perpetual Guardians of the Churches, and assist in the Congregations, are offended at it. Some will have this to be spoken by way of aggravation,that if women should cast off their Veil in the Church, and usurp dominion there, *turpitudinem suam Angelis conspicuam facerent*, they should discover their shame and immodesty, not onely before men,but before Angels: with whom S. Chrysostom and Theophylact accord, οἱ τῶν ἀδελφῶν κατηφοροῦντες τῶν ἀγγέλων διέξωσιν. Others conceive it to be spoken not by way of aggravation, but by way of exhortation drawn from the example of the Angels, who have a special care to observe and reverence Christ their Head; and therefore as they in token of their subjection to their Head, with two of their wings covered their face, Esa. 6.2. so women in token of their subjection to their Heads, their Husbands, should cover their heads and faces with a Veil. In this both Jews and Christians agree, that the Angels are present at divine exercises-in the Church,and are offended at any disorders in the Church; for so we read in Seder Tephillyeye-witnesses of our carriage there; for so we read in Seder Tephillyeye-witnesses of our carriage there; *Domine Deus noster,coronam dant tibi,hoc est,celebrant te Angeli,turba illa superna,cum populo tuo Israel hinc inferne congregato,omnes,simul ter tibi à propheta tuo dictum ingeminant & inclamant, Sanctus, sanctus, sanctus.*

V. 11. *Nevertheless, neither is the man without the woman*] A digression which the Apostle useth,lest that which he spake of the superiority of men,or lower degree of women, in consideration of the parity of the Church,should be so taken, as though there were no mearsure of this inequality, therefore he teacheth, that men have in such sort the preheminence that yet God made them not alone, but women also, and that woman was so made of man, that men also are born by the means of women, and they both have an equal share in Christ, Tit.3.28. And this ought to put them in mind to observe the degree of each sex in such sort,that mutual conjunction may be che-

V. 15. *covering*] Or,*veil*.

V. 16. *if any man seem to be contentious, we have no such custome*] Either the meaning is, We have no such custome for women to pray uncovered; or we have no such custome for the Churches of God to contend about matters of this nature, but willingly and cheerfully to obey those that have the oversight of us in the Lord.

V.17.*Now in this that I declare unto you,I praise you not*] Gr.Tec.*now this I declare unto you,not praising*.

V. 18. *that there be divisions among*] Or, *schisms*. To celebrate the Lords Supper aright, it is requisite that there be not onely consent of doctrine, but also of discipline and affections, that it be not profaned.

V. 19. *there must be also heresies*] It is unavoidable, by reason of Satans malice,and mans corruption,as also by the just judgment and wisest counsel of God,who draweth light out of darknes; and according to the frequent predictions of the Spirit, Mat.18.7. Heresie is a contention arising about doctrine,when some do obstinately urge or receive any errour, fighting against the fundamentals of the saving doctrine, in so much that heresie is far worse and more hurtfull than schism or divisions; and herewithall the Apostle sheweth the reason that made him believe there were divisions among them, for that a worse evil is found amongst them,viz.heresie, which the Apostle describeth and confuteth afterwards,1 Cor.15.

heresies] Or, *sects*.

which are approved] That is, those that in the tryals of divisions and heresies remain constant to the unity of the Church, and to the sincere doctrine thereof, and thereby shew themselves like pure and precious gold,which abideth in the trial of the fire.

may be made manifest] When the Church is at peace,without schisms or heresies,then all that make publike profession of religion, are held for sound and upright; but when divisions and heresies arise, then it appereth fully who cleave to the truth, and stand fast to the unity of the Church. Thus S.Cyprian speaketh; The Chaff may be distinguished from the Wheat,*levves paleæ vento jactantur*, they are but as Chaff, who are blown away with the Wind, the Wheat remains still in the floor of the Church.

V.20. *into one place*] Or,*to the same end*.

this *is not to eat the Lords Supper*] Or,*ye cannot eat*. When ye meet after such a disordered manner,as is expressed afterwards; excluding the poor from your company,and eating every one by himself,and not tarrying at all till others come; this is not to eat the Lords Supper; that is,to celebrate it aright,as you ought. By the Lords Supper he meaneth not the Agapæ or Love-feasts anciently used in the Church,but for abuse afterwards taken away; but the celebration of the holy Eucharist, the Banquet wherein we are fed with the body and blood of Christ,as S.*Augustine* in his 118. Epistle, and S.Cyprian in his Tract *de Cœnâ Domini* rightly expound the Text; He calleth it a Supper in relation to the time in which it was first instituted; to wit,at evening; or as the Apostle hath it,Vers.23. The same night that the Lord was betrayed; and he calleth it *Dominica*, or the Lords Supper,partly because it is kept in memory of him, partly because it was instituted by him.

V.22. *or despise ye the Church of God,and shame*,&c.] Despise ye the poor,who are part of the Church of God, and shame you them, by excluding them out of your company for their poverties sake; seeth God admits them into his family,and bids them to his heavenly Banquet,you ought not to exclude them from your feasts.

them that have not]Or,*them that are poor*.

V.23.*For I have received of the Lord*] Because those abuses are contrary to the Lords institution,who ordained his holy Supper for a Sacrament of his body and blood,and for a bond of union, not for a bodily repast,much less for an occasion of strife and debate, whereunto you apply it and turn it: therefore I cannot commend you, but must blame you for such your carriage at your meetings. The onely way to reform any abuses in the Church, is to have recourse to the Word of God,and first Institution. That *which I received of the Lord*, saith the Apostle,It may be demanded,when, and how the Apostle received it from the Lord,seith he converted not with Christ whilest he lived upon earth,as the Apostles and Evangelists did, who received the Doctrine of the Sacrament from the Lords own mouth. We answer out of S.Paul himself,Gal.1.2. That after Christs ascension, he received by special Revelation, which the Lord Jesus Christ vouchsafed to impart unto him,either when he was wrap'd up into the third heaven, or when Christ appeared unto him at his first conversion; but whether then or at any other time Christ revealed this mystery unto him, this is certain, that he received it immediatly from Christ. For he expressly affirmes, that he preached not the Gospel after men, nor received it of man, nor was taught by man, but by Jesus Christ.

that which also I delivered unto you] As the words which the Father spake of the Son,This is my beloved Son in whom I am well pleased,are related not onely by the three Evangelists, Matthew, Mark, and Luke,but also by S.Peter in his Epistle, 2 Pet. 1.17. for the necessity of the doctrine, and excellency of the mystery contained in them;so for the like reason,it pleased God that the institution of the Lords Supper should not onely be recorded by the three Evangelists above-named, but also here most accurately and exactly delivered by the Apostle. For all Churches must take the true keeping of the Lords Supper out of the institution of it. The parts whereof are these,touching the Pastours,to shew forth the Lords death by preaching his Word, to bless the Bread and Wine, by calling upon the name of God, and together with prayers to declare the institution thereof,and finally to deliver the bread broken to be eaten, and the cup received to be drunk with thanksgiving: and touching the Communicants,that every one examine himself, that is to say, prove both his knowledge, and faith, and repentance; and lastly, to take the bread at the Ministers hand,and eat it,and to drink the wine, and to give God thanks.

V. 24. *And when he had given thanks*] See Matth. 26. 26. Mark. 14.22. Luk.22.19.

Broken for you] The word broken, noteth out unto us Christ his manner of death: for though his legs were not broken, as the theeves were, because he was the Paschal Lamb, of which no bone was to be broken; yet was his body very sorely tormented, torn, and bruised,Isa.53.5,10.

in remembrance of me] Or, *for a remembrance*.

V. 25. *This cup is the New Testament*] As the bread is not the very body of Christ,but a Sacrament thereof: so neither is the Cup the New Testament or Covenant, but a sign and seal thereof: as the Covenant of God is renewed with his Elect,and ratified by his death, and passion,so it is also sealed to every faithful Christian, by the Cup of the Lord.

in my blood] By the Cup is understood (as all grant) that which is contained in the Cup, by an usual *Synecdoche continentis pro contento*, which must needs be wine and not blood. For the Apostle here saith, that the Cup is the New Testament in Christs blood, that is, the wine contained in it, is a sign and seal of the new Testament confirmed by Christs blood which he shed upon the Crosse, as the Old Testament or Covenant was confirmed by the effusion of the blood of beasts sacrificed sprinkled upon the people, Exod. 24. 8.

V.26. *ye do shew the Lords death till he come*] Or, *shew ye*, or *declare*. The death of the Lord must be shewed or made known in the Lords Supper, both by the Ministers of the Word, who in the ministration thereof must instruct the people, that the bread broken, and the wine powred out,are the signs of the bitter death of Christ on the Cross, and seals of the benefits thereby purchased to our selves: as also by the communicants, who ought to consider in their hearts, to declare and to profess with thankfulnes, that the Lord Jesus died for them,to redeem them from eternal death,and to make them blessed and happy for ever. *Till he come* to judge the quick and the dead. For even as the Sacraments of the Old Testament continued untill the first coming of Christ in the flesh; so shall the Sacraments of the New Testament continue till his second coming in glory.

V. 27. *and drink* this *cup of the Lord*,&c.] Gr. *or drink*. That is, otherwise than it is meet such mysteries should be handled. He receiveth unworthily, who receiveth without such a disposition of mind, and speciall preparation which is requisite for the partaking of so worthy a Sacrament: or they who receive it not with that reverence and devotion as they ought.

shall be guilty of the body and blood] For having violated Christs institution, and by his irreverent behaviour having profaned the remembrance of Christs death, and for vilifying the signs and pledges of the body and blood of Christ. For the indignity that is offered unto the seal of the King, is accounted as done unto the Kings own person. The phrase of the Apostle implyes, that they who unworthily handle these holy mysteries are guilty before God as well as Judas, who betrayed the body of our Saviour; or the Jews, who bound his hands, and spit upon his face; or the souldiers who spilt his blood.

of the Lord] Gr.Tec. *of Christ*.

V. 28. *examine himself*] Both concerning his spiritual state in general; whether he be a true member of Christs mysticall body. For none but such may eat his body, and drink his blood. And in speciall, whether he be a fit guest for so holy and heavenly a Table, whether he truly repent him of his sins, have a lively faith in Christ, he in charity with his neighbours, and is endued with a competent measure of knowledge to discern this heavenly food from other meat. This examination of a mans self, is of necessity required in all that intend to receive the communion,and therefore they ought not to be admitted to it, which cannot examine themselves as children,idiots, and mad-men,and all such as either have no knowledge of Christ, or no competent measure thereof,though they profess the Christian Religion.

eat of that bread,and drink of that cup] The Sacrament must be received in both kinds, both because Christ so instituted it, and to receive it otherwise is a violation of Christs order; and as *Gelasius* confesseth, *de consecrat. dist. 2.* grand sacrilege (*Divisio unius ejusdémque mysterii sine grandi sacrilegio non potest provenire*:) as also because if we receive but in one kind in bread onely,after the Romish manner,

manner,we shew not forth the death of Christ, nor celebrate a Supper, nor make an entire refection, to which drink as well as bread is requisite.

V. 29. *damnation to himself*] Or, *judgment*. This may be understood either of eternal punishment, in respect of hypocrites; or of temporal corrections,in regard of the faithful, who oft neglect their duty herein ; and receive not so worthily as they ought, as is declared in the next verse.

not discerning the Lords body] Shewing no more reverence at the communion of the body of Christ, than he would do at his ordinary supper: putting no difference between the bread of the Lords Supper,which is an holy sign and Sacrament of the Lords body, and between ordinary food,participating thereof without any precedent preparation,or present devotion.

V. 30. *For this cause*,&c.] The profaning the body and blood of the Lord,by unworthily receiving the holy mysteries, is sharply punished by him, by visiting such with sicknesse, and sometimes inflicting corporal death : therefore such a mischief ought diligently to be prevented by judging and correcting of a mans self.

V. 31. *For if we would judge our selves*] If we would examine our own conscience, and condemn our selves for our sins. And here the Apostle changeth the third person into the first, and in modesty joyneth himself with the rest of his brethren , intimating that neither himself,nor any other is free from Gods fatherly correction, and implying that he delivereth a general doctrine belonging to all the faithful,to prevent Gods judgment by sore-judging themselves.

V. 32. *we are chastened of the Lord*] Sicknesses and other scourges of God,which are punishments to the wicked, inflicted upon them for their sins , are fatherly chastisements of Gods children for their instruction and amendment , παιδεύματα μαθήματα , *nocumenta documenta*.

CHAP. XII.

Vers. 1. NOw *concerning spiritual* gifts] Here he entreth into a reproof of the Corinthians for their abuse of spiritual gifts. For they that excelled in them, brag'd ambitiously of them, and so rob'd God of the praise of his gifts ; and having no consideration of their brethrens benefit , used them to vain ostentation, and so rob'd the Church of the use of those gifts. On the other side, the inferiour sort envied the better, and went about to make a departure from them, and rent in the Church : so that all that body was as it were scattered and torn in peeces.So then he going about to remedy this abuse , willeth them first to consider diligently that they have not these gifts of themselves , but from the free grace and liberality of God,to whose glory they ought to refer them. Of this he would not have them ignorant to what purpose those gifts were given unto them.

V. 2. *ye were Gentiles*] Gr.Tec. *when ye*.

carried away] Gr. *ye were carried*.

dumb idols] Though the devil sometimes spake in and by the idol,yet the idols themselves, as the Prophet David truly affirmeth of them,Psal.115.had mouthes and spake not ; the work-men who made the mouthes,could not give them speech. This therefore is spoken by way of aggravation, to shew what an absurd thing idolatry is, which as *Lactantius* observeth, so besotteth men, *ut adorent insensibilia qui sentiunt, irrationalia qui sapiunt, &c.* That reasonable men worship unreasonable creatures,sensible men adore sensless stocks, they who can speak,call upon dumb images and pictures.

V. 3. *calleth Jesus accursed*] Gr. *saith Jesus is*. Or,*anathema*. Or, *make anathema*,or,*count him as an execrable thing*.Esa.30.22. To curse him in whom all the kindreds of the earth are blessed , can proceed from no other than from the accursed and damned spirit the devil himself. In this speech the Apostle either brandeth the priests and false prophets of the Gentiles,or the Jews who pretended to the gifts of the Spirit, and by sorcery and witchcraft uttered strange prophecies,and dia seeming wonders , yet both joyned in cursing Christ , as the blasphemous Jews do at this day.

Jesus is the Lord,but &c.] By the Lord, either the Apostle meaneth Jehovah the essential name of God , which the Seventy in the translation of the Old Testament expres by κύριος , the word here used : or the Lord who hath bought and redeemed us.And most true it is , that no man out of sincere affection and true faith can profess that Christ is the Lord in either of these senses, but by the instinct of the holy Ghost.

V. 4. *There are diversities of gifts*] See Rom.12.4.&c. The gifts are diverse , as the offices and functions in the Church are diverse ; yet one and the self-same Spirit of God, is the giver of all those gifts, and that to one end,to wit,for the profit of all.

V. 5. *administrations*] Or,*ministeries*.

V. 6. *diversities of operations*] By operations here , he meaneth miraculous works , in which the Spirit of God manifested his divine power.

V. 8. *the word of wisdome*] Wisedome is a most excellent gift, very requisite not onely for them which teach,but also for them that exhort and comfort.

by the same Spirit] Gr.*according to the same*.

V. 9. *To another faith by the same Spirit*] By faith he meaneth not here the common faith of all Christians, but a special faith given to some,whereby they wrought miracles,of which the Apostle speaketh, Chapter 13. If I had all faith ; so that I could remove mountains.

V. 10. *the working of miracles*] The gift of healing spoken of in the former verse was miraculous,but here by ἐνεργήματα δυνάμεων, the Apostle meaneth the greater workings of Gods mighty power, which passed and excelled among his miracles, as the delivery of the people of Israel by the hand of Moses, and that which he did by Elias against the priests of Baal, in sending down fire from heaven to consume the sacrifice,and licking up all the water, and that which he did by Peter in the matter of Ananias and Saphira,and such like.

V. 11. *But*] Or, *And*.

V. 12. *so also is Christ*] One body having many members, which though they are very diverse , and have different offices and operations,yet they all make but one body, not natural, but spiritual ; not politique,but mystical.

V. 13. *For by one spirit are we all baptized into one body*] Or,*in one*. By the two Sacraments of the Christian Church, he proveth the union of the faithful in one and the same mystical body, by the virtue of the holy Spirit, who alone doth ratifie both the one and the other Sacrament ; by Baptisme to unite them to Christ , and all of them together in Christ : by the holy Communion, to animate and move that whole body, and to operate in all the members thereof, by diverse gifts and operations,to one and the same end, and for the common good and benefit of all. All the faithfull , as members of the self-same body, have the same means of common generation by Baptisme,and nutrition by the holy Spirit. They are baptized into one body,that is, by Baptisme and the spiritual efficacy thereof we are incorporated into one body, the body of Christ, and we are made to drink into one Spirit, that is, by one quickning drink of the Lords blood,we are made partakers of his Spirit. And here though he mention but one sign in the Lords Supper,to wit,wine in the cup, yet we are to understand the other sign of the bread also : but it seemeth that he useth this of the wine especially, in regard of the Spirit ; because in the nourishment of our bodies,the wine or drink is that part of our aliment which doth most breed and revive the spirits.

Gentiles] Gr.*Greeks*.

and have been all] Gr.Tec.*and are all one body*.

V. 15. *If the foot shall say*] Now he buildeth his doctrine upon the foundation which he hath laid, and first of all he speaketh unto them which should have separated themselves from those whom they envied, because they had not such excellent gifts as they : this is all one, ,saith he, as if the foot should say, that it were not of the body, because it is not the hand ; or the ear , that it is not of the body,because it is not the eye, therefore all parts ought rather to defend the cause it is not the eye, therefore all parts ought rather to defend the unity of the body , being coupled together to serve one the other.

V. 17. *If the whole body were an eye*] Again,speaking to the same men,who were discontented at the meanness of their gifts in comparison of others , he sheweth them , that if that should come to passe which they desired, to wit, that all should be equal one to another, there would follow a destruction of the whole body, and consequently of themselves.For it could not be a body, unless it were made of many members knit together,and diverse one from the other. And that no man might finde fault with this division as unequal, he addeth, that God himself hath coupled all these together, therefore all must remain coupled together ; that the body may remain in safety.

V.21. *And the eye cannot say unto the hand*,&c.] Now on the other side, he speaketh unto them who were endued with more excellent gifts, willing them not to despise the inferiours as unprofitable, not as though they served for no use. For God, saith he, hath in such sort tempered this inequality,that the more excellent and beautifull members can in no wise lack the more abject , and such as we are ashamed of, and that they should have more care to see unto them and cover them, that by this meanes the necessity which is on both parts, might keep the whole body in peace and concord ; that although if each member be considered apart , they are of diverse degrees and conditions , yet because they are joyned together, they have a community both in commodities and discommodities.

V.22. *seem to be more feeble*] Of the smallest and vilest Offices, who had least power , and therefore least accounted of among the rest.

V.23. *bestow*] Or,*put on*.

V.25. *schisme*] Or,*division*.

that *the members should have the same care one for another*] Should bestow their operations and offices to the preservation of the whole body.

V.27. *and members in particular*] Or,*particularly*. Or,*in part*. In the Original word for word, it is members of a part, that is, members of this Church of Corinth, which is but a part of the Catholike Christian

Christian Church : for all the faithful wheresoever they are make the whole body : you Corinthians are not the whole body, but members onely,neither all the members,but a part onely of them. Or, each one for his part,and in his place.

V.28. *God hath set some*,&c.] See Ephes.4.11.

first apostles] The first and uppermost place is given to the Apostles , for that they were called unto that office immediately by Christ,without any intermediate humane authority, Gal. 1. 1. they had manifold preheminences above other Doctors and Pastors, they could not err in matter of doctrine, their Commission was general to preach to all Nations ; they were endued with special power to work miracles, and punish the disobedient in an extraordinary manner.

secondarily prophets] Those who by a special and extraordinary gift interpreted prophetical Scriptures to edification , exhortation , and consolation,1 *Cor*.14.3. Or those who fore-told infallibly things to come,as Agabus, Act.11.10. and the daughters of Philip the Evangelist,Act. 21.9. If it be objected,that the Law and the Prophets were but until John ; the answer is easie,that Christ there speaketh of such Prophets,who fore-told his coming in the flesh.

thirdly teachers] That is, those which were ordinarily and orderly called to expound the Scriptures for the edification of the Church, and to maintain the truth against false Teachers,Ephes.4.11.

after that miracles] As we call those Justices which are to execute justice,so the Apostle calleth here miracles, those who had power to work miracles, both in curing diseases that were simply incurable by natural means , and in inflicting miraculously fearfull punishments upon those who opposed the truth,and lyed to the holy Spirit,as Paul inflicted upon Elymas the Sorcerer, and Peter upon Ananias and Saphyra.

then the gifts of healings] The gift of healing may be distinguished from the gift of miracles mentioned before in this,that those who had the gift of healing onely,could do no other miracles, but the other of whom the Apostle spake before, wrought many other miracles, and they not onely cured incurable diseases, but also raised the dead ; whereas these onely cured diseases, and for the most part such as were ordinary , yet they cured them not by ordinary means or medicines, but onely with a word,or a touch,or the like.

helps] Assistants to the principal Officers of the Church, as Deacons, who took care of the poor sick strangers, and orphans, and widows,&c.

diversities of tongues] Or *kinds*. Because the Corinthians were proud of this gift,to take down their crest, and abate their high conceit of themselves, in regard of this gift of the Spirit, it seemeth that he nameth is in the last place,it being as they used the matter of least use in the Church.

V. 29. *Workers*] Or, *powers*.

V. 31. *But covet earnestly the*,&c.] He teacheth them that are ambitious an holy *ambition* to strive for the best gifts, & such as are most profitable in the Church, especially to content to excell one another in love, which far surpasseth all other gifts , as he proveth in the ensuing Chapter , and in that regard calleth it a more excellent way.

CHAP. XIII.

Vers. 1. T*ongues of men and of Angels*] The Angels being spirits, Heb.1.14. have no tongues properly as we have : this therefore must be understood either of the faculty of expressing their conceptions, one to another, which serveth them to that use as our tongue doth us : Or the Apostle hath reference to the variety of tongues, which the Angels may or have used, when they have been sent to deliver messages to men of divers Nations and Languages ; and then the meaning is, if I could speak with as many tongues or languages as ever man or Angels spake with : or else the Apostle hath reference not so much to the variety of tongues,as to the gift of eloquence, and exquisite kind of speech ; and then the meaning is, if I could speak *like an Angel*,that is,most exquisitely, most divinely , as *Stephen* is said to have had the look of an Angel,Act.6.15. They saw his face,as it had been the face of an Angel, that is, with such shining beauty and lustre as Angels have appeared with ; and *Manna* is said in the Psalm (78.25.) to be the food of Angels ; that is, a most dainty food,fitter for Angels than for men ; or, such as Angels , if they would taste any corporal food,would make choice of.

as sounding brasse] That is , instruments of metal , which make a great hideous noise,but without any pleasantness : or like a tinckling Cymbal which yeeldeth a pleasant sound to the ear,but is of little use at all ; or that giveth an uncertain sound , without any distinction of notes,as those did who used the gift of Tongues in the Church without an Interpreter.

V. 2. *understand*] Or, *know*.

mysteries] Or, *secrets*.

all faith] By faith he meaneth the gift of doing miracles;of which faith our Saviour speaketh, *Mat*.17.20.*if ye have faith as a grain of mustard-seed*,you shall say to this mountain, Remove hence to another place , and it shall remove. For that faith may be severed from charity,but justifying faith cannot, which alwayes worketh by love : so then *all faith* , that is,all degrees of miraculous faith.

no charity] Gr. *not charity*.

V.3. *to feed the poor*,&c.] Though these seem to be most eminent acts, the former of our love to our brethren, the latter of our love to Christ and his Gospel ; yet if they be done in vain-glory , or we propound to our selves in them any other end but Gods glory , and the good of our brother, they shall profit nothing to our salvation.

to be burned] Gr. *that I be burned*.

it profiteth me nothing] Gr. *I am nothing benefited thereby*.

V. 4. *Charity suffereth long*] Here the Apostle setteth forth the force and nature of Charity,partly by a comparison of contraries,and partly by the effects of it, whereby the Corinthians may understand both how profitable it is in the Church,and how necessary ; and also how far they were from it,and consequently how vainly, and without cause they were puffed up with other gifts, wanting this the chief of all.

vaunteth not it self] Or,*is not vaine*,or,*doth nothing preposterously*.The Greek word περπερεύεται , some derive from the Latine *perperam*,and then it is of a large signification, as if he had said,it doth nothing *inconsiderately*,or *amiss* : others as *Cornelius a Lapide*, *à Perperis fratribus procacissimis*, and then it signifieth,it doth nothing scornfully,or vaingloriously. *Hesychius a great Master* of the Greek tongue interpreteth περπερεύεται , οὐκ ἀλαζονεύεται ἐπαίρεται , that is, It doth not insolently carry it self, or foolishly prefer it self above others ; the Interpreter of *Sophocles* expoundeth περπερὸς, by κομψὸς, and πολλαλάλος, vain-glorious talkers,and braggers of themselves. In the 15. Canon of the second Council of Nice we read καλλιπερεῖς ἔχοντα περιτιθέμενα κοσμηρείαν, over-spruceness in apparel ; and in decking and trimming our selves is called by the name of the vice here mentioned ; whereby it appears,that the meaning of the Apostle is , that those who have charity do not vainly put forth themselves, nor carry themselves insolently nor scornfully towards others.

V. 5. *not behave it self unseemly*] Or,*nothing uncomely*.

not easily provoked] Gr. *not exasperated*.

thinketh no evil] Or,*calleth,projecteth,resolveth*, or *reckoneth upon no evil*.The word in the Greek, λογίζεται, may be diverslly translated ; either imputeth no evil,or thinketh of no revenge,or plotteth no evil in his mind against another.

V. 6. *Rejoyceth not in iniquity*] Taketh no pleasure in speaking or doing evil or wrong ; or rejoyceth not,but rather grieveth when any evil befalleth his brother of what kind soever.

but rejoyceth in the truth] Or, *with the truth*. Rejoyceth at the righteousnes of the righteous. For the Hebrew sometime by truth meaneth righteousnes,the meaning then of the Apostle is,that a charitable man is so far from taking any delight in the calamity, hurt, or disgrace of another , if they be found guilty , or taken tardy in any thing,that on the contrary when any that is brought in question as a delinquent, and afterwards by evidence of truth is cleared, he congratulateth the party that is acquit, and as much rejoyceth as at the clearing of his own innocency.

V. 7. *Beareth all things*] Or,*supporteth*. The word in the Original στέγει, signifieth to bear up,as a pillar bears the roof laid upon it,and it differeth from the other word used in this verse ὑπομένει , that this imployeth a supporting of our weak brother , and helping his infirmities ; but the other a patient enduring of wrongs offered to us ; or sustaining whatsoever burden is laid upon us.

believeth all things] These three acts of love, namely, believeth, hopeth, endureth all things, may be either referred to God, or our Neighbor : if they be referred to God, then the meaning is this,Love believeth every word of God, hopeth for all the good things he promiseth , and patiently expecteth the accomplishment of all his gracious promises,and meekly endureth all his chastisements. If they be referred to our Neighbour,then the meaning is, Love believeth and hopeth all good of our Neighbour, and patiently beareth all wrongs, even death it self, if it so stand with the will of God, that it be inflicted on him. Now we are not from hence to infer that a charitable man is improvident to prevent evil,or careless to right himself. (Pro. 14.15.) For all that the Apostle here affirmeth of love comes but to this, that a charitable man is apt to construe all things to the best, and hope for the best,where there is not apparent reason to the contrary : and that he is more willing to suffer the greatest wrong than to desire revenge, or offer the least injury , he endureth all things which he may with a good conscience,and he persuadeth himself may make for the glory of God, or advantage of the truth : but the latter is more proper.

endureth] Or, *sustaineth*.

V. 8. *Charity never faileth*] Gr. *falleth away*. He commendeth the excellency of Charity in that, that it shall never be abolished in the Saints ; whereas the other gifts which are necessary for the building up of the Church,so long as we live here shall have no place in the world to come.

shall fail] Gr. *be abolished*, or, *cassated*.

knowledge, it shall vanish away] Or, *be made frustrate*. Either by knowledge the Apostle here meaneth the way to get knowledge by

prophecying; or such imperfect knowledge as we have in this life; or that knowledge which is acquired by sense and experience, or that gift whereby God enableth us to instruct others, and to teach in the Church, that shall be abolished after this life, because then there shall be no need of it.

V. 9. *For we know in part*] We are now in that state that we ought to learn daily, and therefore we have need of those helps; to wit, the gift of Tongues and knowledge of them that teach them: but to what purpose serve they then when we have obtained and got the full knowledge of God? which serveth now but for them which are imperfect and go by degrees to perfection.

V. 10. *done away*] Or, *evacuated*.

V. 11. *when I was a child, I spake as a child*] He illustrateth what he said before by an elegant similitude, comparing this life to our infancy or child-hood, wherein we *stammer* rather than speak, and think and understand but childish things, and therefore need of such helps as may frame our tongues, and inform our minds: but when we become perfect men in Christ Jesus, to what end should we desire that stammering speech and those childish helps, and such like things whereby our childhood is framed by little and little?

thought] Or, *reasoned*.

V. 12. *For now we see through a glasse*] There is such a difference he ween our present knowledge, and that which we shall enjoy hereafter in the life to come, as there is between the seeing of a mans image in a glass, and looking him full in the face. Now we see God in the Word and Sacraments, and in his Works; in which there is revealed unto us by a kind of reflection, the Image of those things whereof we cannot directly see the original truth, and proper essence in this world, 2 Cor. 5. 7.

darkly] Gr. *in a riddle*. In the Original it is in a riddle, proverbial or enigmatical speech, and the Apostle hath reference unto Numb. the 12. 8. where God speaking of Moses, saith, I will speak unto him mouth to mouth, and by vision, and not in dark words: and the Apostle hereby impleyth, that there is such a difference between the imperfect knowledge which we have in this life, and the perfect knowledge which we have in the life to come, as is between the propounding the same thing in the obscurity of a Riddle, and declaring of it in plain, proper, and significant terms; or the seeing of a thing immediatly, and in its proper shape; and the seeing it through a mirrour, or the image of it in a glass. We here in this life see but the image of things, neither can we contemplate in the foresaid glass the pure and naked image, but cloathed and wrapped about with an intricacy of words, and corporal significations, accommodated to our gross manner of apprehending and reasoning.

as also I am known] The Greek words may bear a double sense, ὡς καὶ ἐπεγνώσθην Either I shall know him according to the measure of that knowledge wherewith I shall then be endued by him, or I shall come to the perfect knowledge of my election how I am known, that is, chosen and marked out for his by my clear vision of God, and full conjunction and communion with him. At that time I shall know him as I am known of him; that is, most certainly, clearly, and face to face, as I am known of him, though not so perfectly; for the Creature can never know the Creator so fully and perfectly, as the Creator knoweth it. There is yet another opinion which thus glosseth the words; I shall know God then immediatly, and as it were, face to face, as I was known of him, and saw him in my celestiall vision and rapture when I was taken up into the third heaven.

V. 13. *And now abideth faith*] Either the meaning is, whilest we are in this life, it is very needful that all these three graces be, and abide within us, Faith, Hope, and Charity; for without faith we cannot be justified nor made acceptable to God, without hope faith cannot subsist, and by love faith must be working; but after this life faith shall be turned into vision, hope into fruition, but then love shall be in greatest perfection. Or, the Apostles meaning is, that faith, hope, and charity are virtues that are to abide and continue in the Church militant, and have their working in true beleevers at all times, and shall have in all ages, whereas the gift of tongues and miracles were necessary in the first planting of the Church, but afterwards were to cease, as now they have done for many ages.

the greatest of these is charity] Gr. *greater*. If the Apostle speak here not of justifying faith, but of the faith of miracles, or whereby men work wonders, of which he speaketh vers. 2. then there can be no question, but that charity far exceedeth that faith; but because here he joyneth with it hope, which is a grace common to all true Christians, and most of the antient and latter Divines understand this verse of the three prime Theological virtues, most necessary to salvation; it is more probable that St. Paul here taketh faith in the largest notion, as it compriseth, not onely the faith of miracles, and that which is called Historical, but even justifying faith; and howsoever faith in that notion, in the matter of justification, hath the preheminence above all other graces; yet in many other respects, charity exceedeth faith: as first in regard of the object, for the object of faith is God onely, in whom alone we are to beleeve; but the object of Charity is of a larger extent, for it respecteth not God onely, but our neighbor also. Secondly, in regard of the manner of working. For faith worketh by receiving Christ, and all his benefits; but charity, by giving and bestowing both our affections and goods; now our Saviour saith, It is a more blessed thing to give than to receive. Thirdly, in respect of duration or continuance. For faith and hope shall cease in the life to come, we being then actually to enjoy and possess those good things which we now beleeve and hope for; but charity shall not onely remain, but have its full perfection in the life to come. Lastly, in respect of the end, because love is the end, and scope of the two other graces, for we apprehend by faith, and expect by hope that we may enjoy by perfect love, whereby also we render unto God the same we have received of him, and in this correspondence lyeth and consisteth the accomplishment of our conjunction with God, and of mans eternal happiness.

CHAP. XIV.

Vers. 1. *Desire*] Gr. *emulate*.

that ye may prophesie] The Apostle speaketh not here of that gift of the Holy Ghost, whereby men that were inspired foretold things future, as the word is taken in the Old Testament; but of a gift of the Spirit, whereby men were inabled to expound Scriptures, given by divine inspiration, and apply them to the benefit of their hearers, for their edification, instruction, and comfort.

V. 2. *understandeth*] Gr. *heareth*.

in the Spirit] By that inspiration which he hath received of the Spirit, which notwithstanding he abuseth when he speaketh mysteries, which none of the company can understand.

V. 3. *He that prophesieth speaketh unto men*] He that expoundeth the Scriptures in a known tongue, he speaketh unto men; that is, speaketh in such a manner that men may understand him, and receive fruit and benefit by him. This fruit is sorted in the words following; *edification*, *exhortation*, and *comfort*. By *edification* he understandeth confirmation of faith, and instruction of the ignorant; by *exhortation*, incitation to virtue, and reproof of the unruly; by *comfort*, the applying of the promises of God to the consolation of the afflicted. And these are the three uses to which all Expositours of the Word ought to apply the doctrine they deliver.

V. 6. *if I come unto you with tongues*] I wonder whether that which you so much admire in others, would content you in me your Apostle; if I should come among you with the gift of tongues, which the Lord hath so largely bestowed upon me, vers. 18. Or, whether you would not rather expect at my hands that I should preach to your understanding, as is agreeable to my office of Apostleship, and profitable for you.

either by revelation, &c.] Or, *in revelation*. Unlesse I propound unto you some particular matter, appertaining to your faith or salvation, which I had either learned of God by immediate inspiration, or discovered and deduced by the discourse of enlightned reason from the general grounds of the Word of God. *By prophesying*, that is, in the general exposition of the truth of God, whether after an extraordinary manner, which is by prophesying, or by way of treaty and discourse, by the ordinary gift of reason, which is doctrine.

by knowledge] Or, *in knowledge*.

by prophesying] Or, *in prophesying*.

by doctrine] Or, *in doctrine*.

V. 7. *And even things without life*] He setteth forth that which he had said, by a similitude borrowed from instruments of musick, which though they found not out perfectly the ditty, yet by a distinction of sounds they express in such sort thereby the tune, that we know after a sort what lesson is plaid upon them.

sounds] Or, *tunes*.

V. 8. *who shall prepare*] Gr. Tec. *who prepareth*.

V. 9. *words easie to be understood*] Gr. *a significant speech*.

V. 10. *signification*] Or, *dumb*, or, *mute*.

V. 11. *meaning*] Gr. *power*.

a Barbarian] This word Barbarian is derived from the Arabick word Barbar, which signifieth a murmur or confused noise; or from Bar, which in the Arabian language signifieth a Wilderness; for those who were first styled *Barbari*, lived in desarts after the manner of wilde beasts: afterwards the word Barbarian was taken in a larger sense for all those who spake not the pure language of the Grecians; here it signifieth, as also in the Poets, I shall be as a stranger, whose language he understandeth not, *Barbarus hic ego sum, quia non intelligor ulli*; so the Grecians in old time called the Egyptians Barbarians, & the Egyptians them, because neither understood the other, so Apamenus the Platonick Philosopher called John the Evangelist, a Barbarian, not in any disgrace, as Cyril in his eighth book against Julian, sheweth; but onely διὰ τὸ ἀλλόφωνον, because he was a Jew, and of another language, not understood of this Philosopher, to wit, the Hebrew or Syriack, which he naturally spake as his mother tongue, though he wrote his Gospel in the Greek.

V. 12. *of spiritual gifts*] Gr. *of Spirits*.

excel] Gr. Tec. *prophesie*.

V. 14. *my spirit prayeth*] The gift and inspiration which the Spirit giveth me doth his part, but onely to my self; but my understanding is without fruit, because no fruit cometh to the Church by my prayer, in regard they hear the sound of my words, but the understanding or meaning of them is not known to them. The Spirit of God doth indeed

indeed by a supernatural inspiration form and frame the conception and words of a prayer within me, and moveth me to pronounce it, and I my self am therewith affected, but in the mean while the natural faculty of the mind or understanding, whereby the ordinary and natural word or speech is produced to communicate it self to others doth cease in me, and is unfruitful in regard of others edification.

V. 15. *with the*] Or, *in the*.

I will pray with the understanding also] That is, I will pray in such a language, whereby I may be understood of them, and they edified by my prayer.

with the spirit] Or, *in*.

V. 16. *Else when thou shalt bless with the spirit*] Seeing the whole congregation must agree to him that speaketh, and witness this their agreement; how shall they give their assent, or agreement, who know not what is spoken? The prayers and thanksgivings to God which are made publikly in the Church, ought to be made and offered there with one heart and mind, and spirit of the whole congregation, which is impossible to be done, if they do not all of them understand the meaning.

how shall he that occupieth the room of the unlearned] That is, the common vulgar people, who it is like sate in the holy assemblies in a distinct place from the Pastours, and other Ecclesiastical persons, such as were those also among the rest that had this gift of tongues.

say Amen] How shall he joyn the bent of his desires assenting, and intention to that which he hears and understands not? Amen is an adverb of assenting and wishing: it cometh from a root in Hebrew signifying truth and assurance, and is used in the conclusion of prayers, Rom. 15. 33. and else-where, thereby to declare the consenting to that which is prayed, and a desire that it may be fulfilled.

V. 20. *be ye children*] See *Matth.* 18. 3.

men] Gr. *perfect*, or, *of a ripe age*.

V. 21. *In the law it is written*] See Isa. 28. 11. That is, in the Scriptures of the Old Testament; as Joh. 15. 25. the book of Psalms: so here the prophecie of Esay is comprised under the word *Law*. The passage it self containing a reproof of the peoples wilful dulness is here applyed for some resemblance it hath to the present purpose, *viz.* that like as God never left to propound and declare his Word unto his people, (see Isa. 28. 11.) although they made themselves uncapable of understanding it to their salvation, thereby to convince them, and as it were to seal up their condemnation: so also when the same is brought to any without being understood, it is a sign God is not pleased to make the same a means of conversion, and illumination, but of conviction as towards obdurate unbelievers.

other tongues, and other lips, will I speak] Gr. Tec. *lips of other*. By men of strange and unknown language will I speak. Forasmuch then as God doth make use of unknown tongues and languages for a punishment, it is not fit the same should be used in congregations without interpreting them, in regard that otherwise it would serve more for a punishment than the edification of the hearers.

V. 25. *the secrets of his heart*] That is, his false persuasions of God, and wicked lusts and desires, shall be discovered and convinced by the Word.

V. 26. *how is it then*] Gr. *what is*.

V. 27. *by two, or at the most by three*] He setteth down the manner how to use the gift of tongues, it may be lawful for one or two, or at the most for three, to use the gift of tongues one after another in an assembly, so that there be some to expound the same, but if there be none to expound, let him that hath that gift speak to himself alone, and to God in his private prayers.

V. 31. *comforted*] Or, *admonished*.

V. 32. *the spirits of the Prophets are subject to the Prophets*] These words according to a diverse reference may have a diverse sense, if they have reference to vers. 29. let the Prophets speak by two, or at the most by three, & let the others judge, then the meaning is, that the doctrine of every Prophet ought to be subject unto the examination and censure of the other Prophets, and therefore every Prophet may speak in publick, to the end that he may be discerned and approved by the rest. For although these prophecies were insused by the Holy Spirit, that cannot erre, yet all things are not always revealed to one, and that which is not revealed to one, is oftentimes revealed to more, and sometimes in a clearer manner. There might be also something mingled with that which the Prophets received, and it might so fall out, that that which they added of their own, by way of confirmation, illustration or application, might be justly subject to censure. Withal it must be tryed and judged by others, whether the prophecies proceed from the inspiration of the Holy Spirit, and according to the rule of faith, Esay 8. 20. But if these words look not backward to the antecedents, but forwards to the consequents, then the meaning is, that the spirit of the Prophets are so far subject to the Prophets, that when they are moved by the Holy Ghost to prophesie, they may deliver their prophesies presently, or forbear the delivery of them for a time, as shall be most expedient for the Church, and so though more be inspired at the same time, yet they may speak orderly one after another.

V. 33. *confusion*] Gr. *tumult*, or, *unquietness*.

V. 34. *Let your women keep silence in the Churches*] Gr. Tec. *The women*. See 1 Tim. 2. 12.

it is not permitted] Gr. *it hath not been permitted*.

law] See Gen. 3. 16.

V. 38. *Let him be ignorant*] The Church ought not to care for such as be stubbornly ignorant, and will not abide to be taught, but to go forward notwithstanding in those things that are right.

V. 39. *covet to prophesie*] Gr. *zealously desire*, or, *seek to prophesie*.

V. 40. *Let all things be done decently, &c.*] Gr. Tec. *But let*. Although some conceive that the precept of decency hath reference to the habits of men and women spoken of before, and that of order to the use of spiritual gifts, that both they which speak with tongues and prophesie, do it in that order the Apostle prescribeth, vers. 27, 29: Yet it is more probable, that the Apostle here delivereth a general Rule, by which all things which belong to the polity of the Church are to be regulated. Let all things that are done in the assemblies, whether praying and preaching, or administration of the Sacraments, or exercising Ecclesiastical discipline, be done decently; that is, in a seemly and fit manner, and also orderly without confusion, every thing in its proper season, time, and place.

CHAP. XV.

Vers. 2. *Keep in memory*] Or, *hold fast*.

what I preached unto you] The Greek τίνι λόγῳ, signifieth as well *quâ ratione vel quomodo*, after what manner, as well with what words; and the meaning is, either how in express and direct words I preached unto you the doctrine of the resurrection, or, after what manner I preached, that is, how powerfully; not onely proving it by forcible arguments, but also confirming it by signs and wonders.

V. 3. *which I also received*] Either immediatly from Christ when he was wrapt up into the third heaven, or from those who were themselves eye-witnesses of these things.

according to the Scriptures] See Isa. 53. 5, 6. &c.

V. 4. *according to the Scriptures*] See Psal. 16. 10.

V. 5. *And that he was seen of Cephas*] See Joh. 20. 19.

then of the twelve] In some Copies it is *the eleven*, and when this vision was, there were but eleven, for Judas before this had hung himself, and *Matthias* was not chosen, till after Christs ascension. The answer is, that by a *Synecdoche* eleven might be here meant by twelve, because those pick'd and chosen men known by the name of Apostles, were at the first twelve, and commonly called the twelve. In like manner, *Gen.* 42. 13. is said, Thy servants are twelve brethren, the sons of one man; yet in the same verse it is added, One is not: so here they are called twelve Apostles, though at this vision one was wanting.

V. 8. *And last of all he was seen of me also*] See Acts 9. 4. Chap. 9. 1.

one born out of due time] The Greek word ἐκτρώμασι, signifieth an abortive, whereby the Apostle impleyth, that he was new-born to Christ after the descending of the Holy Ghost, whereas the other Apostles were born again unto Christ, and called before the sending down of the Holy Ghost. Or, he alludeth to the manner of his conversion, and new-birth, which was not without violence, Acts 9. as for the most part abortive children are not onely born out of their due time, but some violence is used to bring them forth.

V. 14. *And your faith is also vain*] Either void of truth, or of fruit, and profit. For if Christ be not risen as we have preached unto you, then you do vainly to beleeve us, and this your faith will do you no good at all.

V. 17. *Ye are yet in your sins*] Gr. Tec. *and ye*. Seeing death is the punishment of sin, in vain should we beleeve that our sins are forgiven us, if they remain, and we are still guilty of them: but they remain and we are guilty of them, if Christ rose not from the dead. For we are justified by his resurrection, Rom. 4. 25. If Christ then had continued still in death, his death would have proved unefectual, for the expiation of sin, and for the conquering of death in his members, which he had not conquered in himself.

V. 19. *we are of all men most miserable*] In regard that Christians do not onely forsake the pleasures of this world, and are subject also for the profession of the truth to a great many crosses, tribulations and persecutions: therefore should there be no resurrection, Christians must needs be most miserable. For then they should enjoy no good nor comfort at all, neither here, nor hereafter, neither temporal, nor eternal. The ground of this argument is this, that the perfect felicity of the soul, and immortality thereof, are by Gods order inseparable from the resurrection of the bodies, wherefore he that denies the one, overthrowes also the other. See Matth. 25. 32.

V. 20. *the first fruits of them that slept*] See Colos. 1. 18. Rev. 1. 5. Christ in his resurrection is fitly compared to the first fruits, not onely because he first rose from the earth (as the first fruits do that spring out of the ground) and presented himself to his Father, the very day that the first fruits were to be offered according to the Law; but because that as by the offering of the first fruits unto God, the rest

reſt were ſanctified, Deut. 26. 1. Rom. 11. 16. ſo by Chriſts reſurrection, all the faithful that die in the Lord, are ſanctified unto him, and aſſured of their reſurrection. If it be objected, that others were raiſed from death before Chriſt, and therefore he cannot be called the firſt fruits of the dead. I anſwer, firſt, that if he were not the firſt in time, yet he was the firſt in dignity that ever roſe. Secondly, that none ever roſe but by his power, and the virtue and merit of his reſurrection. Thirdly, that he was the firſt that ever roſe to a bleſſed and immortal life. Other dead were raiſed before him; *mortui ſuſcitati ſunt, ſed iterum morituri*: raiſed for a time to life, but afterwards dying again; none before Chriſt ſo roſe from the dead, that he dyed no more, nor had death any more power over him. Here it is not to be omitted, that thoſe who in the former verſes are called dead, after the mentioning of Chriſts reſurrection are termed *them that ſlept*, becauſe ſuch is the virtue of Chriſts reſurrection, that it changeth the nature of death in all his members, and turns it into a ſweet ſleep: and therefore the Church-yards, in which the faithful are buried, were by the Ancients termed κοιμητήρια, *dormitories*, or *dortories*, reſting or ſleeping places.

V. 21. *For ſince by man came death*] Chriſt is to be conſidered as oppoſite to *Adam*, in reſpect of the contrary effects which the ſin of the one, and the merits of the other produced; that as from one man *Adam*, ſin came over all, becauſe by nature all were born of him; ſo from one man Chriſt, life cometh unto all; that is to ſay, all that are faithful, becauſe in Chriſt they are made the children of God by grace, and are quickned and reſtored to life by him.

V. 23. *every man in his own order*] See 1 Theſſ. 4. 15.

V. 24. *delivered up the Kingdom to God*] Chriſt hath a double Kingdom; 1. Eſſential, as God, and this Chriſt poſſeſſeth with his Father and the Spirit for ever. 2. Oeconomical, as Mediatour betwixt God and Man; and this Kingdom which he received from his Father, he ſhall ſurrender up again to his Father after he hath ſubdued ſin and death, and put all his enemies under his feet.

put down all rule] Or, *made fruſtrate*, or, *taken away*. That is, all his enemies, which ſhall be ſpoyled of all the power they have.

V. 25. *till he hath put*, &c.] See Pſal. 110. 1.

V. 27. *hath put all things*, &c.] See Pſal. 8. 6.

V. 28. *then ſhall the Son alſo himſelf be ſubject unto him*] As man in reſpect of his myſtical body, the Son ſhall be ſubject to his Father, not as if he were not ſubject to his Father before, but becauſe then in the ſight of men and Angels by making a ſurrender of his Kingdom, he ſhall moſt manifeſtly declare his ſubjection to his Father. See *Epiphan. hæreſ.* 69. & *Origen. hom.* 7. *in c.* 10. *Levit.* & *Auguſt. lib.* 1. *de Trin. c.* 8. And becauſe his myſtical body, that is to ſay, the Church; which is here in diſtreſs, and as yet not wholly partaker of his glory, is not fully perfect; and alſo becauſe the bodies of the Saints which lye in the grave, ſhall not be glorified till the reſurrection; but Chriſt as he is God hath us ſubject to him, as his Father hath; but as he is a Prieſt he is ſubject to his Father together with us.

that God may be all in all] By this kind of ſpeech is ſet forth the incomprehenſible glory, which floweth from God and ſhall fill all of us as we are joyned together to our head; but yet ſo, that our head ſhall always reſerve his preheminency.

V. 29. *Elſe what ſhall they do, which are baptized for the dead*] Or, *over the dead*. This being one of the moſt difficult paſſages in all the Epiſtles of Saint *Paul*, it will not be unprofitable to the Reader, to have a *Synopſis* or joynt view of all the Interpretations that have been yet given which carry any probability with them. Firſt, ſome tranſlate the words, *waſh over the dead*. For ſo the word baptiſm is taken, *Mark* 7. 4. *Luke* 11. 38. *Heb.* 9. 10. And we read, Acts 9. 37. that it was the manner of the faithful to *waſh the dead*, before they buried them. And this waſhing of the dead corps was done out of this conſideration; that the dead and vile body which they there waſhed ſhould one day be changed, and made like unto Chriſts glorious body. But neither will this Tranſlation ſtand with the phraſe in the Original, βαπτίζονται, not βαπτίζουσι, which ſignifieth, are waſhed or baptized for, or over the dead, not who waſh the dead body. Neither could the Apoſtle draw any firm argument from this cuſtom of waſhing the dead bodies. For admit that it were not ſuperſtitious, but very commendable; yet it yeelds no ground of an argument for the reſurrection. For divers of the heathen both waſhed and imbalmed the bodies of the dead, yet had no faith at all of the reſurrection. So the faithful might out of honour or reſpect to their friends deceaſed uſe the like ceremony, without any relation at all to the future reſurrection. Secondly, others tranſlate the words *Baptizantur ſuper mortuos*, which are *baptized over the dead, or upon the dead*, and they frame the Apoſtles reaſon after this manner: If there be no reſurrection of the dead, why do ſome of you chooſe to be baptized upon the graves of the dead, rather than in other places, but for a more ſpecial teſtimony of their faith in the reſurrection, and of their charitable opinion that thoſe who were there buried ſhould receive a glorious reſurrection? But neither do they bring any good proof that in the days of the Apoſtles the Chriſtians adminiſtred baptiſm at the Sepulchres of the dead, but rather they baptized in places where was much water, John 3. 23. Act. 8. 38. Neither would ſuch a cuſtom of adminiſtring Baptiſm infer the reſurrection of the dead. For they might chuſe thoſe places for their holy meetings, to preſerve the memory of the dead, and honour the Martyrs, and to *warm*, as it were, their *zeal*, and *devotion* at their *embers*. Thirdly, others tranſlating the words as we do; *what ſhall they do which are baptized for the dead?* conceive that the Apoſtle hath regard not to a common rite in the Church, but to a particular cuſtom of ſome, whereof there is mention made in antiquity, both by S. *Ambroſe*, and *Tertullian*, which was, that if any one died in the confeſſion of the faith of Chriſt, before he came to be baptized, ſome of his friends or kindred coming to be baptized, received baptiſme both in his own name and alſo in the name of ſuch an one whom he did teſtifie to have dyed in the faith of Chriſt, to the end that the Church might alſo regiſter the ſame among the faithful, that had departed this life, from whence they were wont to pray in publick, that God would grant them a happy reſurrection. From this cuſtom the Apoſtle (ſay they) draweth his argument on this manner; It were in vain for any among you to be baptized for your dead friends, if they ſhall never riſe again. But againſt this interpretation many things may be objected: Firſt, though it be certain that ſome ancient Hereticks had ſuch a cuſtom, yet there is no proof at all that among the *Corinthians* in Saint *Pauls* time there was any ſuch cuſtom. Secondly, ſuppoſing there had been ſuch a cuſtom, and Saint Paul might well uſe an argument *ad hominem*, and wound them who uſed it with their own weapon; yet it is not probable that the Apoſtle would draw an argument from ſuch a ſuperſtitious and unwarrantable cuſtom, for ſo main an article of our Chriſtian faith as is the reſurrection of the dead: or if he thought good to convince ſome of the *Corinthians* who denyed the reſurrection out of a practice of their own, though erroneous; yet he would have laid ſome kind of aſperſion and tax upon it, and not have alleaged it as a thing lawful and warrantable without any diſlike at all of it. Thirdly, if it were granted that this cuſtom were as ancient as S. Pauls days, and warrantable alſo; yet it doth nothing at all conduce to S. Pauls end, who had undertaken the proof of the reſurrection of the body. For they who uſe ſuch a cuſtom might eaſily have anſwered, We do not baptize living men in the name and in the behalf of the dead for any other reſpect, than for the ſalvation of their ſouls, and what is that to the reſurrection of their body? Fourthly, others render the words, What ſhall they do which are baptized for dead; or, as dead; and thus they gather the Apoſtles argument: his intent was to prove the reſurrection, hereto he imployeth baptiſm, which as it is ſaid, in thoſe days was celebrated by dipping and plunging the whole body in water, in token that we are in death; and the coming forth of the water repreſenteth the reſurrection: the argument then is drawn *ab abſurdo*: this ſign were in vain and abſurd if there were no reſurrection. For to what end are men baptized for dead, or as dead, to repreſent unto us what we be in death, to wit, the death of ſin, and ſhall be raiſed from thence to newneſs of life, if there be no hope of the reſurrection of the body? for this firſt reſurrection ſhould be to little purpoſe, if the ſecond ſhould not one day follow. But neither is this interpretation free from juſt exception; for though baptiſm have relation to the reſurrection, as S. Paul teacheth, Rom. 6. 4. and S. *Jerome* ſaith truly, *Non ſolùm propter remiſſionem peccatorum baptizamur, ſed etiam propter reſurrectionem carnis noſtræ.* And S. *Ambroſe, per regenerationem corpora noſtra reſurrectionis gloriæ inaugurantur*; yet this cannot be S. Pauls meaning: For then he would not have ſaid, What ſhall *they do* which are baptized for dead? but, what ſhall *we do* who are *all baptized as for dead*; or *being in death*, to be raiſed up from thence by the power of baptiſm? Beſides, although in Engliſh and Latine *pro mortuis*, and for dead; may carry ſuch a meaning; yet the Greek ὑπὲρ τῶν νεκρῶν, cannot carry that ſenſe; ὑπὲρ is never taken for *tanquam*: but it muſt of neceſſity be rendred either for the dead, or over the dead; not thoſe that are baptized for dead, that is, as dead men. There remaineth yet one interpretation which ſeemeth to be moſt agreeable to the ſcope of the Apoſtle, and the antecedents and conſequents. The interpretation is this, If there be no reſurrection of the dead, what *ſhall they do*, that is, *what ſhall become of them*, in *what miſerable condition are they* who are baptized, *viz. with their own bloud*, and not onely ſuffer grievous torments, but even death it ſelf for the dead? that is, for the cauſe or *quarrel* of the dead; or *inſtead of the dead*, for whoſe ſake they chuſe rather to ſuffer death, than they would detect them to the heathen; or betray them into the hands of their bloudy perſecutors; or who willingly undergo the *baptiſm of bloud* for the faith of them that are now dead, and in ſpecial for maintaining this very Article of the reſurrection of the dead: for which, as Saint Paul, Act. 23. 6. ſo many hundreds of Chriſtians more were called in queſtion, put to tortures, and perſecuted even to death. The force of this argument of the Apoſtle is very evident, and it well agreeth with the argument that enſueth, *why ſtand we in jeopardy every hour?* and *I proteſt by your rejoycing which I have in Chriſt, I die daily*; and *If I have fought with beaſts at Epheſus after the manner of men, what advantageth it me if the dead riſe not at all?* As for the word baptizing, it is not only ſo taken moſt frequently by the Fathers and School-men, who uſually diſtinguiſh baptiſm into *baptiſma flaminis, fluminis & ſanguinis*, of the Spirit, Water, and Bloud; but alſo in ſundry places of Scripture, as Matt.

20. 22. Mark 10. 38, 39. Luke 12. 50. I have a *baptiſme* to be *baptized* with, and how am I ſtraitned till it be accompliſhed?

V. 31. *by your rejoycing*] Some read *our*. It is a kinde of moſt vehement aſſeveration, after the manner of an oath; as if he ſhould have ſaid, As true as my principal joy and glory in this world is in the bleſſing of God upon my miniſtery towards you.

I die daily] That is, death hangeth over me continually, and I do daily prepare my ſelf for it: or I am not onely in danger of my life every day, but am continually aſſaulted with ſo many croſſes and tribulations that my life is rather a continual death, than a life unto me, 2 Cor. 11. 23. *& deinceps*.

V. 32. *If after the manner of men*] Or, to ſpeak *after the manner of men*. Either the meaning is, if to ſpeak after the manner of men, that is, if I may now take the privilege to ſay ſomething of my ſelf, as men do in the like caſe, or if I have fought according to man, that is, as men led by nothing but that which is humane, to wit, vain-glory and ſome other worldly reſpect, not looking by faith at the reſurrection, and at God the rewarder of thoſe that ſuffer for him at that day: If I ſhould thus have expoſed my ſelf unto ſo apparent danger of death, what benefit would it have been unto me? Or, laſtly, the meaning may be, If I have fought with beaſts after the manner of men; that is, in ſuch ſort as if they had been men, and my Antagoniſts.

fought with beaſts at Epheſus] Either the words are ſpoken figuratively, and by beaſts he meaneth beaſtly minded men, ſuch as the Cretians were, whom he calleth *evil beaſts* and *ſlow bellies*; Tit. 1. 12. and ſuch as *Ignatius* ſaith he fought withal from Syria to Rome, θηριομαχῶ οὐχ ὑπὸ τῶν ἀλόγων βιβρωσκόμενος ἀλλ' ὑπὸ ἀνθρωπομόρφων, not being bitten, ſaith he, by brute beaſts, but by ſavage creatures in the ſhape of men. Or the words may be taken properly, as *Chryſoſtome*, *Ambroſe*, and others underſtand the words: and *Nicephorus* in his ſecond book of Eccleſiaſtical hiſtory, *cap.* 25. reporteth it literally; for certain it is, that the Chriſtians were often *damnati ad beſtias*, and it was an uſual ſpeech in *Tertullians* days, *Chriſtianos ad Leones*: and this literal interpretation affords a ſtronger argument for the reſurrection, which is the ſcope of the text, and better ſorteth with his former arguments, than if we underſtand the words of a metaphorical fight.

let us eat and drink] See Iſa. 22. 13. That is, let us take our fill of our pleaſures, for after death we can take none: theſe are the ſpeeches of Epicures: the like we find in *Anacreon*, τὸ δ' αὔριον τίς οἶδε; and *mors aurem vellens, Vivite, ait, venio.* This Atheiſtical ſpeech of theirs the Apoſtle reproveth in the words following, ſaying, Be not deceived, refuting the verſe of one Poet, by the verſe of another Poet, to wit, *Menander*; according to whoſe example *Arnobius* and *Lactantius*, and many other of the ancient Fathers refell the heathen by the teſtimonies of the better ſort of the heathen, both Philoſophers, Oratours, and Poets.

V. 34. *to righteouſneſs*] Gr. *righteouſly*.

V. 36. *Thou fool, that which thou ſoweſt*] Thou mighteſt have learned either of theſe, ſaith Paul, (if thou hadſt not beſooled thy ſelf) by daily experience: for ſeeds are ſown and rot, and yet notwithſtanding they are ſo far from periſhing thereby, that contrariwiſe they grow up far more beautiful; and whereas they are ſown naked, they ſpring up green and freſh: and doth it ſeem incredible to thee that our bodies ſhould riſe from corruption, and that with far more excellent qualities than they had before?

V. 38. *But God giveth it a body*] We ſee diverſity both in one and the ſelf-ſame thing, which hath now one form, then another, and yet keepeth his own kinde; as it is evident in a ſeed or grain, which is ſown bare, but ſpringeth up after another ſort; and alſo in divers kinds of one ſelf-ſame ſort, as among beaſts; as alſo among things of divers ſorts, as the heavenly bodies and the earthly, which alſo differ very much one from another; therefore there is no cauſe why we ſhould reject either the reſurrection of the bodies, or the changing of them into a better eſtate as a thing impoſſible or ſtrange.

V. 42. *So alſo* is *the reſurrection of the dead*] He maketh three manners of qualities of the body being raiſed; firſt incorruption, becauſe they ſhall be ſound and altogether of a nature that cannot be corrupt; ſecondly glory, becauſe they ſhall be adorned with beauty and honour: thirdly power, becauſe they ſhall continue everlaſting without meat, drink, and all other helps, without which this frail life cannot keep it ſelf from corruption.

V. 44. *It is ſown a natural body*] Gr. *an animale*. The Greek word is not φυσικὸν, but ψυχικὸν, not a natural body, but word for word an *animale*, or a *ſoul*-body, that is, ſuch a body as is quickned and maintained by ſuch a living ſoul onely as Adams was, of whom we all are born naturally; of a ſoul which ſtandeth in need of the bodies help and refection, by eating, drinking, breathing, and the like; being thus animated thereby, as other living creatures are; a ſoul which produceth no other effect in the body, but onely an earthly mutable and mortal life, not able to ſave it from ſickneſs, age, conſumption and death; much leſs able to reſtore it to life again after it hath loſt it.

it is raiſed a ſpiritual body] Not in reſpect of ſubſtance, or being: but by reaſon of thoſe qualities which the glorified body ſhall partake of; that is, that beſides the life which they have by their ſouls, they ſhall be ſuſtained without any bodily means, and kept in an eternal, incorruptible, bleſſed and glorious life, by the ſupernatural virtue of the holy Spirit, infuſed into them by Jeſus Chriſt. Or, by a ſpiritual body, as ſome of the Ancients affirm, he meaneth a body free from carnal deſires, being wholly ſubject to, and ruled by the Spirit.

a natural body] Gr. *an animale*.

V. 45. *was made a living ſoul*] Gr. *into a living ſoul*. See Gen. 2. 7. To be ſuch a creature as ſhould live a bodily and animale life here by virtue of the ſoul, wherein lieth the fountain of this life, while it is joyned with the body: but yet can by no means of it ſelf confer the divine and ſpiritual life, nor make that its union with the body ſhould remain indiſſoluble, nor joyn the ſame again being once diſſolved.

a quickning ſpirit] Gr. *into a quickning ſpirit*. The laſt Adam, that is, Jeſus Chriſt the head of all the elect, is ordained by God to be the fountain and author of a ſpiritual and eternal life, by the communication of his Spirit, which reſtoreth life unto the dead, and conſerveth it in them perpetually. As he now after his reſurrection hath a ſpiritual body himſelf, immortal and incorruptible; (Phil. 3. 21.) ſo alſo ſhall he give the like bodies to all ſuch as deſcend from him, not by way of any natural propagation, but by a ſpiritual regeneration: for each Adam doth communicate to his off-ſpring; the one by nature, the other by grace, that which he hath of his own.

V. 46. *The Lord from heaven*] The meaning is not, that Chriſt brought his body from heaven, as Adam received his body from the earth, but as Johns baptiſm is ſaid to be from heaven, though neither he nor the water wherewith he baptized deſcended from heaven; but becauſe he received it from God who is in heaven: ſo alſo Chriſt our Lord according to his humane nature is ſaid to be from heaven, becauſe his humane nature was formed by the holy Ghoſt, and united to the Divine, and in this regard his generation was divine and heavenly.

V. 50. *Now*] Or, *But*.

that fleſh and bloud cannot inherit the kingdom of God] Some underſtand by fleſh and bloud carnal men and ſuch as walk after the fleſh; and though it be true that ſuch men without repentance and a change of their life ſhall never enter into heaven: yet if we well conſider the antecedents and conſequents, that cannot be the meaning of the Apoſtle in this place; but rather this, ſuch fleſh and bloud as ours is now, maintained by corporal meats and drinks of a mortal and corruptible nature, cannot inherit the kingdom of God, for it followeth, *neither doth corruption inherit incorruption*.

V. 51. *We ſhall not all ſleep*, &c.] Thoſe that ſhall be alive at Chriſts coming ſhall not ſleep, that is, die after the manner of other men, and reſt in their graves for a time, and then be raiſed up afterward, yet they ſhall be changed, that is, their corruptibility and mortality ſhall be changed into incorruptibility and immortality.

V. 52. *at the laſt trump*] Or, *in the*. See Matt. 24. 31. 1 Theſ. 4. 16. Some by the laſt trump underſtand the voice of the Archangel, or Chriſts proclamation for the raiſing of the dead: but it ſeems more probable, that as the people of God were aſſembled in their ſolemn feaſts and faſts by the ſound of a Trumpet; and as on Mount Sinai the Law was delivered with a moſt loud and dreadful ſound, ſo alſo the ſummons of all the dead ſhall be with ſome ſuch ſound, which is here called the laſt trump; not as ſome popiſh Divines conceive, becauſe it was the ſeventh Trumpet of thoſe that are mentioned in the Revelation; for the Revelation was written divers years after Saint Pauls death: and therefore it is not likely he alludeth to any of theſe Trumpets there mentioned; but becauſe after it no Trumpet ſhould ever be ſounded.

V. 54. *Death is ſwallowed up*, &c.] See Iſaiah 25. 8. Hoſea 13. 14.

in victory] Or, *into victory*.

V. 55. *O death, where is thy ſting*] This a ſong of triumph ſung by the Apoſtle, raviſhed as it were, at the contemplation of the conqueſt of death, and it ſeemeth to be taken out of the Prophet Hoſea 13. 14.

O grave] Or, *hell*. The word in the Original ſignifieth *grave*, or *hell*; but it ſhould ſeem that here principally the grave is meant; foraſmuch as the Apoſtle treateth here of the abolition of temporal death.

V. 56. *The ſting of death* is *ſin*] That is, ſin armeth death againſt us, and is as it were the weapon, whereby we receive our deaths wound.

and the ſtrength of ſin is *the law*] That is, by virtue of the law ſin bringeth men to death and condemnation, for ſin is neither known nor imputed to us but by the law: and when the law forbiddeth ought, our corrupt and carnal nature is provoked thereby the more to deſire and luſt after it, Rom. 5. 13.

57. *through*] Or, *by*.

CHAP. XVI.

Vers. 2. *Upon the first day of the week*] Gr. *one of the Sabbaths*. Gr. Tec. *one of the week*. In the Original one day, an Hebraisme; see the like expression, Gen. 1. 5. Dan. 9. 1. Matth. 28. 1. Luke 24. 1. *one day of the Sabbaths*. Whereby oftentimes the whole week is signified, as Mark. 16. 9. John 20. 1. Therefore the Greek Scholiast well renderh μίαν τῶν σαββάτων, τὴν κυριακὴν, the *Lords Day*, on which the Apostles were wont to keep their assemblies, Joh. 20. 19. Acts 20. 7. which S. John, Rev. 1. 10. calleth κυριακὴν, the Lords Day, because it was the day on which he rose from the dead; and it was by the Church peculiarly dedicated to his honour. Or it is so called, as the Sacrament is called *cœna Dominica*, and the Lords Prayer *oratio Dominica*, because the Lord instituted the one, and commanded the other; When we pray, say, Our Father, &c. Luke 11. 2. For so *Athanasius* saith expressly, ὁ κύριος μετέθηκε τὸν σάββατον εἰς κυριακὴν, our Lord translated the Sabbath to the Lords Day; whether he did this immediately by himself, or by his Apostles inspired by him, all comes to one. See Hilar. Prolog. in Psal. *Nes octava die quæ E. ipsa prima est, perfecti Sabbati festivitate lætamur.*

by him in store] In the Original, *gathering a treasure*. That is, by little and little, every Lords day adding something to make up a gift worthy the sending: or it may be the Apostle in the use of that phrase would imply, that by this collection for the poor, they shall gather treasure in heaven, Matth. 6. 20.

as God hath prospered him] The original is, ὃ ἐὰν εὐοδῶται, which signifieth properly a happy journey or voyage, and by a figure is taken for any kinde of prosperity or welfare; and the Apostles meaning is, that every one ought to lay by and contribute according as the Lord hath blessed him, 2 Cor. 8. 12.

be no gatherings when I come] Which will not be so convenient on the sudden, nor so beneficial for the poor.

V. 3. *your liberality unto Jerusalem*] Gr. *gift*. In the Original it is τὴν χάριν ὑμῶν, that is, your *grace*, or *free gift*, which word he useth rather than ἐλεημοσύνην, *your alms*, because this was a kinde of holy offering to the Saints, and not a work of ordinary charity towards the poor: and hereby also he signifieth that this their pious and bountiful inclination to contribute to the Saints, was an effect of Gods grace in the Corinthians, as is expressly affirmed, 2 Cor. 8. 1, 2. We do you to wit of the *grace of God* bestowed upon the Churches of Macedonia, because in great trial of affliction their joy abounded, and their extream poverte abounded to their rich liberalitie.

V. 7. *by my way*] Gr. *in my passage*.

but I trust to tarry] Gr. Tec. *for I hope to tarry*.

V. 9. *For a great door and effectual is opened unto me*] A great occasion or opportunity of doing much good in my ministery. For Ephesus was a City very much frequented, as well in regard of the famous Temple of Diana there, as also diverse Schools and Nurseries of Learning: or the Apostle may intimate that some great advantage was given to the Gospel by the conversion of some men or women of prime note in that City.

and there are *many adversaries*] Where there is the greatest opportunity offered of doing good, there the devil and his instruments are busiest to stop and hinder it. For, as Saint *Chrysostome* well observeth, He best struck himself most where he is like to lose most; and no marvel that the Gospel findeth many enemies, since Truth is a stranger upon earth; and Christ as set for the fall and rise of many, and for a sign which shall be spoken against, Luke 2. 34.

V. 15. *I beseech you brethren*] Gr. *but, or, now I beseech you brethren*.

addicted themselves to] Or, *appointed themselves for*.

V. 16. *That ye submit your selves unto such*] Or, *be subject unto*. That you honour and reverence them and be obedient unto them, and be content to be led by them as being my fellow-labourers, and such as have bestowed themselves and their goods to help you withal. Heb. 13. 17.

V. 18. *acknowledge ye them that are such*] That is, take them for such men as they are indeed; or shew your selves thankful unto them both in my self and your own.

V. 20. *Greet ye one another*] See Rom. 16. 16.

with an holy kiss] Not with an hypocritical kiss as Judas, nor out of a carnal affection, as Prov. 7. 13. but express your unfeigned love unto them as they are called to be Saints and fellow-members of one holy mystical body, whereof Christ is the head. See Rom. 16. 16.

V. 22. *love not*] That is, out of meer malice and desperate hatred opposeth Christ and his Gospel. It is delivered by a Meiosis, or figurative speech, whereby less is spoken, and more implied, being a crime of that horrid nature, as the Apostle was loth to express it. 1 Kings 21. 10.

anathema, Maran-atha] The former word is Greek, signifying accursed, Rom. 9. 3. Gal. 1. 8. the latter is a Syriack word, signifying our Lord cometh. For *Maran* is our Lord, and *atha* cometh. It is a word used in the greatest excommunication among the Christians, implying that they summoned the excommunicated before the dreadful Tribunal at the last coming of the Son of God. See Jude 14, 15. *Behold, the Lord cometh with ten thousands of his Saints, to execute judgement upon all*, &c. Others expound it thus. Let him be accursed even till the coming of the Lord to his death day, even for ever. This dreadful kinde of excommunication which the Apostle here calleth *Maran-atha*, the Jews called *Sammatha*, *Sam* signifying the name of God *Tetragrammaton*, or *Jehovah*, and *atha venit*, he cometh. Others, from *Sam* signifying there, and *mitha mors*, death. Now the Apostle thundereth out this dreadful sentence of excommunication here against the wilful oppofers of the Gospel and impenitent haters of Christ, not out of any evil passion of minde, but out of an Apostolical spirit and holy zeal.

ANNOTATIONS
ON THE SECOND EPISTLE OF *PAUL* THE APOSTLE TO THE *CORINTHIANS*.

The Argument and Analysis.

The occasion of writing this second Epistle was, to vindicate his Ministery from contempt, and his Person from divers imputations laid upon him, by the false Apostles: And to this end, he professeth his sincere affection to the Corinthians, and faithful carriage in the whole course of his Ministery; and being inforced thereunto, he relates at large both his sufferings for Christ, and the Visions and Revelations he received from him.

The Epistle consisteth of
1. *An excuse of himself for not coming to them according to promise*, Chap. 1.
2. *A deprecation for the incestuous person, (who had been excommunicated) that he might be restored again to the Church*, Chap. 2.
3. *A justification of his Ministery against the calumnies of false Teachers*, Chap. 3, 4, 5.
4. *An Exhortation to Christian duties in general*, Chap. 7. *And in particular, to a liberal contribution to the poor Saints at* Jerusalem, Chap. 8, 9.
5. *A contestation with his emulous adversaries, and a commemoration of his manifold trials, and the happy issue of them*, Chap. 10, 11, 12.
6. *A denunciation of severity, and the power of his Apostleship against obstinate sinners*, Chap. 13.

CHAP.

CHAP. I.

Vers. 1. *And Timothy our brother*] Not according to the flesh, for we read not that Timothy was of kin to S. Paul; but brother in Christ in the profession of the Gospel, and brother also in the Ministery of the Word, being Saint Pauls companion, and fellow labourer in the office of an Apostle and Evangelist.

at Corinth] Gr. *in Corinth*.

with all the Saints] All who embrace the holy profession of Christians, who were admitted into the Church which is the communion of Saints, who attend upon the holy ordinances of God, and follow after peace and holiness, without which no man shall see God. The Greek Scholiast noteth, that he useth not the word, ὅσι⊖, but ἅγι⊖, ὑμφάνων σ' τὴν γνώσιν· ἐκεῖνο δὲ ταῦτης τῆς προσηγορίας, not holy, but unearthly, whereby all those among the Corinthians that were earthly minded, and sought not the things that are above, but the things that are below, are excluded out of the Apostles salutation.

V. 3. *blessed be God*] See Ephes. 1. 3. 1 Pet. 1. 3. God is essentially blessed, and cannot be made blessed or happy by us: this phrase therefore signified no more than praised be God: in the Original, εὐλογητὸ⊖, that is word for word, let God be well spoken of. God blesseth us really, but we bless God but verbally, by lauding and magnifying him: or at the most, mentally. For as the kingly Prophet professeth, Psal. 16. 2. our goodness extendeth not to him. The Apostle here begineth with thankgiving, which notwithstanding otherwise than he was wont, he applieth to himself, beginning his Epistle with the setting forth of the dignity of his Apostleship, constrained as it should seem thereunto by their importunity, who took occasion to despise him, by reason of his great crosses and afflictions: but he answereth, that he is not so afflicted, but that his comforts do exceed his afflictions, shewing the ground of them, even the mercy of God, the Father of our Lord Jesus Christ.

the Father of mercies] Though judgements proceed from God, as well as mercies, yet he is not in Scripture any where called the *Father of judgements*, as he is here, the *Father of mercies*: because mercy and compassion ariseth meerly from himself, and he delighteth in it, Mich. 7. 18. but our sins are the cause why he inflicteth any judgments upon us. And it is further here to be noted, for the comfort of all those that grone under any heavy cross, or suffer conflicts with desperation it self, that the Father of our Lord Jesus Christ is the Father also of mercy, and not of mercy onely in the singular number, but of *mercies* in the plurall, and which is yet more, the God of *all consolation*.

V. 4. *Who comforteth us in all our tribulation*] He saith not, who suffereth us not to be afflicted: for he knoweth that it is good for us to be afflicted, as the holy Prophet David professeth; and Christ himself saith, As many as I love, I rebuke and chasten: Reve. 3. 19. but who comforteth us in our afflictions.

that we may be able to comfort them] *Oecumenius* out of this passage rightly observeth the singular modesty of the Apostle, who saith not, that he received comfort from God in those tribulations which he suffered for the Gospel, for his own sake, because his patience or diligence in his Ministery deserved any such consolation; but that God afforded him those comforts for the good of others, that he might be the better enabled to comfort them by those cordials, which he received by the hand of his heavenly Physician.

V. 5. *For as the sufferings of Christ abound in us*] Gr. *unto us*. The afflictions and calamities which we suffer for Christ, or Christ suffereth in us his members.

V. 6. *which is effectual in the enduring of the same sufferings*] Or, *is wrought*. Although salvation be given us freely: yet because there is a way appointed to us, whereby we must come to it, which is the race of an innocent and upright life, which we must run, therefore we are said to work our salvation: Phi. 2. 12. and because it is God only that of his free good will worketh all things in us, therefore is he said to work this salvation in us by the sele same things, by which we must pass to everlasting life, after that we have once overcome all incumbrances.

V. 8. *For we would not, brethren, have you ignorant*] He witnesseth, that he is not only not ashamed of his afflictions, but that he desireth also to have all men know the greatness of them, as also his delivery from them, although it be not yet perfect.

which came to us in Asia] Whether he mean by this affliction, the great opposition he found by those many adversaries mentioned by him, 1 Cor. 16. 9. or the great tumult at Ephesus by Demetrius and his fellow craftsmen, Act. 19. or some very dangerous sickness wherewith he was visited, it is not certain: but here he thought good to acquaint them with it, partly to shew his great love to them, in that he concealed nothing from them, which befel him: partly to stir them up to give God thanks for his great deliverance.

V. 9. *the sentence of death in our selves*] Or, *answer*. We resolved in our selves to die, or we gave our selves for dead, we were not onely past hope in other mens judgements, but even in our own.

V. 10. *so great a death*] He saith not, out of so great a danger, but so great a *death*, because the danger was so great, that it was past mans help, or hope of delivery. He taketh the word *death*, as else-where, *in deaths often*. (2 Cor. 11. 23.) either for such sicknesses, or persecutions in which there appeared no hope of escaping with life, or such torments as were equivalent to the pangs of death.

V. 11. *You also helping together by prayer for us*] Gr. Tec. *we also helping together by prayer for you*. See Rom. 15. 30. That he may not seem to boast himself, he attributeth all to God, and withal acknowledgeth himself to be much indebted unto them for their prayers for him.

thanks may be given] The end of the afflictions of the Saints is the glory of God, and therefore they ought to be precious unto us.

V. 12. *that in simplicity*] Gr. Tec. *purity*. Here he putteth away another slander, to wit, that he was a light man, and inconstant, seeing that he promised to come unto them, but brake his word and came not: and first he speaketh of the simplicity of his minde, and plain and open dealing, which they knew by his speech when he was present, and they ought also to acknowledge it in his letters being absent; and moreover he protesteth that he will never be otherways.

and godly sincerity] Gr. *and sincerity of God*. In the Original, it is the sincerity of God, that is, such sincerity as is in the God of truth, who is always constant and immutable; or, sincerity before God, or in the sight of God, not feigned or hypocritical.

with flesh'y] Gr. *in flesh'y*.

by the grace] Gr. *in the grace*.

V. 13. 17] Gr. Tec. *and*.

V. 14. *that we are your rejoycing*] Pauls rejoycing in the Lord, was that he had gained the Corinthians to the Lord, and they themselves rejoyced, that they had such an Apostle to be their instructor, who taught them so purely and sincerely.

V. 15. *a second benefit*] Or, *grace*. Some render a double joy, but the word is not, χάρον, but χάριν: and the Apostles meaning is, that they might reap a double fruit, both of his letters and of his presence.

V. 17. *purpose*] Or, *consult*.

be yea, yea, and nay, nay] Christ commandeth, Matt. 5. 37. that our communication be yea, yea, and nay, nay; neither doth the Apostle here contradict it, but his meaning is, that with him there was not yea, and nay, concerning the same thing, that he was not light and inconstant in his words, as those who affirm and deny with a breath, promising and not performing, and changing their purpose at every turning of the hand, but according to the saying of the Hebrews; *etiam justorum est etiam, & eorum non est non*, so his yea, was always yea, and his nay, nay; not his yea now, his nay at another time, nor his nay yea.

V. 18. *true*] Gr. *faithful*.

word] Or, *preaching*.

was not] Gr. Tec. *is not*.

V. 20. *For all the promises of God in him are yea*] God purposing to be glorified and perfectly acknowledged for his truth, in the accomplishment of his promises in Christ, preached by us, hath withal given unto us the Apostles, such an infallible guidance of his Spirit, that the truth of our preaching might answer to the truth of Christ his practice, even as himself did answer exactly by his performance unto the promises of God.

and in him Amen] Gr. Tec. *therefore also they are by him Amen*. As Christ is the same in Gods promises which are unchangeable, so are all such promises touching our salvation, yea, that is, truth; and Amen, that is, assurance. For so much as God in the new covenant maketh no promises of salvation, nor fulfilleth any but in Christ, and by Christ.

unto the glory of God by us] Gr. *to God for glory by us*.

V. 21. *hath anointed us*] With the grace of his holy Spirit. So Saint John also speaketh, 1 John 2. 27. But the anointing which you have received of him abideth in you, and the same anointing teacheth you of all things.

V. 22. *who hath also sealed us*] He wrought the same in us, in regard of our Apostleship, by the virtue of the same Spirit, that ratifieth both in us and in all his faithful children, his vocation and election, by the grace of regeneration, signifying for his as with a seal, 2 Tim. 2. 19. and as by a pledge assuring us of our future inheritance.

earnest of the Spirit] That is, the holy Spirit, which is unto us as an *earnest*, whereby God assureth us, that he will pay as it were the whole sum of his promises. For an earnest is as a pledge, whereby we confirm a bargain, or a piece of money, whereby we assure the payment of the whole. The first gift therefore of the Spirit, and of life, is a pledge of our whole inheritance; Insomuch, that this anointing, sealing, and pledging, all serve to one and the same end.

V. 23.

V. 23. *I call God for a record upon my soul*] That is, against my self, and to the danger of my own life. So the Hebrews say, to carry our soul in our hands, and *Xenarchus* in *Athenæus* useth the same phrase, ἐν τῇ χειρὶ τὴν ψυχὴν ἔχων, whereby they signifie that the life is in great danger. This is then a deep adjuration, whereby the Apostle assureth them even by oath, that he did not onely not change his purpose of coming to them out of levitie, but rather that he came not to them for this cause, that he might not be constrained to deal more sharply with them being present, than he would.

V. 24. *Not for that we have dominion*] He removeth all suspition of arrogancy, declaring that he speaketh not what he said before as a Lord over them, but as a servant appointed of God to comfort them.

but are helpers of your joy] He seeketh the joy and peace of conscience, which God is the Author of, against tyrannous fear, and withall sheweth the end of the Gospel, which is peace and joy in the holy Ghost.

CHAP. II.

Vers. 1.]*N heaviness*] Causing grief amongst you, which he should have done, if he had come unto them before they had repented them.

V. 4. *not that you should be grieved*] The Apostle in sharply reproving them, though he could not but make them sorry, yet that was not his intent, but to shew his affectionate love towards them, and care of their salvation; that by sorrowing after a godly manner they onsight receive spiritual consolation. For as worldly joy ends in sorrow, so godly sorrow ends in joy; whence is that exhortation of Saint Jerome to the penitent, *Doleat & de dolore gaudeat*; Let him grieve, and rejoyce for such grief.

V. 5. *But in part: that I may not overcharge you all*] Gr. *overburthen*. The words may carry different interpretations, either he hath not grieved me in my own particular, but as a part and member of the Church, whom that incestuous person hath offended: or he hath not wholly grieved me, as if you were all delinquents. For although before I knew of your detestation of his crime, I wrote unto you in general terms, 1 Cor. 5. 2. Ye are puffed up, and have not rather sorrowed, that he which hath done this thing might be put from among you. Yet now since I have proof of your love and obedience, and you have cleared your selves by excommunicating him, I have cause to sorrow but in part, onely for his fake who was guilty, not for you all, who have cleared your selves that you are no upholders or maintainers of him.

V. 6. *punishment*] Or, *censure*.

of many] Gr. *by*.

V. 7. *to forgive* him, *and comfort* him] Or, *gratifie*. Release him of the sentence of excommunication, and receive him again into the Church, and upon his unfeigned tokens of repentance, minister a word of comfort to him, that he be not swallowed up in the gulph of despair.

V. 8. *confirm your love towards him*] That at my entreaty you would declare by the consent of the whole Church, that you take him again for a brother.

V. 10. *forgive any thing*] Or, *grant any thing of favour*; or, *freely give*.

to whom I forgave it] Gr. Tec. *what I forgave*.

in the person of Christ] Or, *in the sight*. Although *Ferrandus the Deacon*, in his Epistle to Edippius, taketh the person of Christ for the hypostasis, which is one in Christ, though he consist of two natures, saying, *Si quid donavi, donavi propter vos in persona Christi, vult probare unitatem personæ; nam melius personas diceret si vellet in Christo significare duas substantias*: yet *Oecumenius* his interpretation is more agreeable to the scope of the Apostle in this place, ὡς τῷ χριστῷ κεκυρωκὼς, in the person of Christ, that is, in stead of Christ, or by Christs authority and command, who said, As my Father sent me, I send you: whose sins ye remit, they are remitted, John 20. 23.

V. 11. *Left Satan should get advantage of us*] Left Satan over-reach us. The Greek word, πλεονεκτέω, signifieth to have more than belongs to one, and it is commonly used of the covetous: the comparison is taken from the greedy Merchant, that seeketh and taketh all opportunities to beguile and deceive others. The meaning then is, that we give not Satan an occasion by our immoderate rigour to snatch away from us, or ruine any member of the Church, to make the Gospel and the ministery thereof more hateful, and to pervert the holy use of discipline, which consisteth in the temper of charity, and hath no other end than the salvation of the sinner.

ignorant of his devices] Or, *plots*, or, *machinations*. Machinations or stratagems, of which *Aconitus* hath written a singular book: The particular wiles to which the Apostle here pointeth seem to be these, whereby he endeavoureth to gain upon the Church both ways, both by remissfnesse of Church discipline, and too much severity: by remissfnesse to crock the sinner asleep in security, and by too much severity to plunge him in despair.

V. 12. *was opened*] Gr. *being*.

V. 14. *Now*] Or, *But*.

causeth us to triumph] It is word for word, θριαμβεύει ἡμᾶς, triumpheth us, that is, subdueth us to the Gospel, and maketh us obedient thereunto. So Stat. *Livie, Triumpharit Atticus, Mummius* triumphed the Atheans, that is, triumphed over those of Achaia. Or, *triumphave facit*, causeth us to triumph over the world, the flesh, and the devil; or giveth us conquest in every place where we preach his word, to bring all countries to the obedience of faith.

the savour of his knowledge] He alludeth to the oinument of the Priests and the sweet incense they offered: and wishal intimateth the far spreading of the Gospel, which like a sweet odour was blown by the breath of the Apostles, preaching unto all parts of the world.

V. 15. *unto God a sweet savour of Christ*] That is, pleasing and acceptable to God, in regard that by us is made manifest the mercy of God.

in them that are saved, &c.] The Gospel is preached indifferently to all manner of persons, but it worketh in a very different manner: forasmuch as being received by the faithful, it produceth in them life and salvation, as containing all the causes thereof in it self, but being rejected by unbelievers, it becometh in them the occasion of a greater condemnation, and maketh their perdition inevitable. As the same light of the Sun, saith *Chrysostome*, offendeth weak eyes, but recreateth and comforteth the strong sighted; and as the same Star is to some φωσφόρος, to others ἑσπέρος, to some a morning Star bringing light and day, & to others an evening Star and a terrour to others, bringing eternal life and salvation to some, but by accident, everlasting darknesse and damnation to others, according to the Prophecie of Simeon, Luke 2. 34. Behold, this childe is set for the fall and rising again of many in Israel.

V. 16. *savour of death unto death*] Gr. Tec. *out of*. A deadly savour: not as if the Gospel of its own nature breathed out death to any; for it is the Ministery of life, 2 Cor. 5. 6, 7. and the power of God to salvation unto all beleevers, Rom. 1. 16. but by reason that unbeleevers and impenitent sinners wilfully set themselves against it, and thereby draw upon themselves the heavier judgement of God, John 3. 36. 1 Pet. 2. 7, 8.

of life] Gr. Tec. *out of*.

sufficient] Or, *fit*.

V. 17. *which corrupt the word of God*] Or, *deal deceitfully with*. See Chap. 4. 2. Word for word, καπηλεύοντες, *play the hucksters* with the word of God; So *Equius* saith elegantly, *cauponari bellum*, and *Herodian, cauponari pacem*; and *Plato*, καπηλεύειν τοῦ μαθήματος, and *Nazianzen* calleth deceitful Teachers, χρυσοκάπηλοι, and *Ignatius* χρωματέμπορος. By this phrase he taxeth the false Apostles with two grievous crimes: first, that they adulterated and sophisticated the word of God by mingling Philosophical errours or humane traditions with it, as crafty Merchants sophisticate their wines by mingling them with water or other liquors: secondly, that they set the word of God as it were to sale, and handled it crastily and covetously, not sincerely as they ought to have done in the sight of God.

CHAP. III.

Vers. 2. YE *are our epistle*] As elsewhere he calleth them the Seal of his Apostleship, so here his commendatory Epistle, ἐπιστολὴ ἀρίστη τῶν διδασκάλων ἢ τῶν μαθητῶν ἐπιδεικτική, the profiting of the Scholar is a commendation of his Teacher. What need then the Apostle commendatory letters to the Corinthians, who themselves are his commendatory Letters to all Churches, by their great growth in grace, and knowledge of Jesus Christ?

V. 3. *are manifestly*] Gr. *being manifestly*.

to be the epistle] Gr. *that ye are the epistle*.

written not with ink, but with the Spirit] The tables were not written with ink, but with the finger of God. In this part therefore of the verse, he opposeth not the Epistle of Christ to the writing in the Tables of stone, but to ordinary letters which are written with ink.

not in tables of stone] He alludeth by the way to the comparison of the outward ministery of the Priesthood of Levi with the ministery of the Gospel, which he handleth afterwards more at large.

V. 4. *And such trust*] This boldnesse we shew, and thus deservedly may we boast of the fruit and worthinesse of our ministery.

V. 5. *to think any thing*] Or, *to reason*, or, *conclude*. Rom. 3. 28.

Any thing which belongeth to the way of Piety and true worship of God, as S. *Austine* expoundeth, *Libro de dono Perseu. c. 13.* or as the Greek Scholiast expoundeth, We are not sufficient of our selves, so much as to apprehend and conceive the worth of the ministery of the Gospel; much less to sound the bottom of the deep mysteries of salvation: Without me, saith Christ, John 15. 5. ye can do nothing: So far are we from doing any good work of our selves, that we cannot think a good thought.

but our sufficiency is of God] In that we are fit and meet to make other men partakers of so great a grace.

V. 6. *made us able Ministers*] Or, *fit*, or, *meet*. He amplifieth his ministery, that is, the ministery of the Gospel, comparing it with the ministery of the law; which he considereth in the person of *Moses*, by whom the law was given, against whom he setteth Christ the Authour of the Gospel. Now the comparison is taken from the very substance of the ministery. The Law is, as it were, a writing of it self dead and without efficacy, but the Gospel a new covenant, as it were the very virtue of God, in renewing, justifying and saving of men. The Law propoundeth death, accusing all men of unrighteousnes; the Gospel offereth and giveth righteousnes and life. The governance of the Law served for a time, the Gospel remaineth to the end of the world; and certaine it is, that the glory of the Law in comparison of the Majestie of this?

not of the letter] That is, which doth not only consist in words and writing, without imparting any inward and spiritual virtue to effect and work the same in men, which it doth represent to them; but hath really joyned with it the virtue of the Holy Spirit, working in the heart, and there ratifying and lively imprinting what the same propounds and promiseth.

the letter killeth] Though the Law shewed the way to life, yet the letter thereof is faid here to kill, because it doth not communicate ability to corrupt man to keep the same, nor makes any promise to forgive the sin to him that trespasseth, but curseth every one that abideth not in all things which are written in the Law; convincing us of our transgression, and consequently of our guilt of death, which is threatned to the transgressours; for which cause it is also called, The ministery of condemnation.

but the Spirit giveth life] Or, *quickneth*. The Gospel doth not onely shew the way to life and salvation by faith in Jesus Christ, but is likewise accompanied with the power of the Holy Spirit, whereby faith is wrought and kept in the Elect, and they themselves are raised up from the death of sin, and quickned to the life of holinesse.

V. 7. *ministration*] Or, *ministery*.

written] Gr. *in letters*.

glorious] Gr. *in glory*.

for the glory of his countenance] The word *glory*, be to keneth *a brightness*, which was bodily in Moses, but is spiritually in Christ.

V. 8. *the ministration of the Spirit*] Or, *ministery*. That is, of the Gospel, whereby God offereth, yea, and giveth his Spirit, not as a dead thing, but as a quickening Spirit, working life.

glorious] Gr. *in glory*.

V. 9. *ministration*] Or, *ministery*.

ministration of righteousnes] Or, *ministery*, Vis. of Christ, which being imputed to us as our own, we are not onely not condemned, but also we are crowned as righteous.

V. 10. *had no glory in this respect*] That is, had not glory comparatively; as silver is not precious in comparison of gold, nor precious stones bright in comparison of the stars, nor the light of the moon in comparison of the sun. As, saith Oecumenius, the light of a Candle seemeth most bright in the night, but in the mid-day is so obscured, that it deserveth not the name of a light; so is the light of the Law obscured in such fort by the light of the Gospel, that it seems to have no light or glory at all.

respect] Gr. *part*.

V. 11. *was glorious*] Gr. *by glory*.

is glorious] Gr. *is in glory*.

V. 12. *plainnesse*] Or, *boldnesse*, or, *freedom*.

V. 13. *And not as Moses*, &c.] See Exod. 34. 33. He expoundeth by the way the allegory of *Moses* his covering, which was a token of the darknes & weaknes that is in men, whose eyes were rather dazled by the bright shining of the Law than lightned: which covering was taken away by the coming of Christ, who lightneth the hearts, & turneth them to the Lord, that we may be brought from the slavery of this blindnes, and set in the liberty of the light, by the virtue of Christs spirit.

to the end of that which is abolished] Gr. Tec. *the face*, or *sight*. Could not see the mark and main scope of *Moses*, or dive into the bottom of his ministery.

V. 14. *But their minds were blinded*] This is an answer to a secret Objection, whence it comes that the people of *Israel* do not now beleeve the manifestation of the end of the Law, made by the Gospel: Why do they see nothing in the Gospel, which is so clear? The Apostle answereth, that there is a Veil hanging over, not the Gospel, but their hearts, by a malicious and wilful obduration, John 9. 39. Rom. 11. 7, 25. As if he should say, the light shines indeed, but those that should behold it shut their eye-lids against it.

which veil is done away in Christ] The Veil is taken away by the knowledge and Spirit of Christ, and when they shall be converted into Christ, they shall like us be brought to the right understanding of the Law; and be fully convinced in their hearts, that the Law was given to no such end, but that they must seek the righteousnes by faith in Christ, without themselves, Rom. 10. 4. Gala. 3. 24.

V. 15. *is upon*] Gr. *lyeth upon*.

V. 17. *Now the Lord is that Spirit*] Or, *But*. Christ is that Spirit which taketh away that covering, by his working in our hearts, whereunto also the Law it self called us, though in vain, because it speaketh to dead men till the Spirit quicken us.

where] Gr. Tec. *to whom*.

there is liberty] From the yoke and burden of the Ceremonial, and curse also of the moral.

V. 18. *But we all with open face*, &c.] Gr. *uncovered*. Going forwards in the allegory of the covering, he compareth the Gospel to a Glass, which though it be most bright and radiant, yet it doth not onely not dazle their eyes that look on it, as the law did, but also transformeth them with its beams, so that they be also partakers of the glory and shining of it to lighten others; as Christ faid to his Disciples, Ye are the light of the world, Matth. 5. 14.

are changed into the same image] As, faith *Oecumenius*, Silver set against the Sun, by the beams thereof cast upon it, becomes it self radiant; so we being enlightned by the Spirit, cast light upon others. Now that instead of the Veil of those Mosaical figures, God hath given to his Church the clear glass of his Gospel, all the faithful do sicely behold there by faith the glorious light of his mercy, truth, and the rest of his divine attributes; and by means thereof they are made like unto him in the glory of holinesse, and in newnesse of life. Moses put away the Veil that hung over his face, when he appeared before the Lord, and by this beholding of God had his face lightened, and shining with beams; so have we now a free access unto God by the Gospel, which is not as a dark Veil, but a pure resplendent glass wherein the glorious countenance of God is seen by us, and we are thereby renewed, and as it were glorified in our minds according to the same image of God.

from glory to glory, even *as by the Spirit of the Lord*] Or, *of the Lord the Spirit*. By the Spirit of the Lord, or by the Lord the Spirit, by the Spirit who is the Lord; that is, one of the same being and substance with the Father and the Son. This Spirit worketh in us by degrees, and this work of his is still in progress here in this life, until we attain to the perfection of the life to come; & as we grow from grace to grace, by this spirit of sanctification in us, so also from glory to glory, till we be perfectly renewed, according to the image of God, in holinesse and righteousnes.

CHAP. IV.

Vers. 1. SEeing *we have this ministery*] Gr. *having this ministery*.

we faint not] Gr. *we shrinck not back*; Or, *grow weary and slothful*. Though we are broken in peeces with heart-griefs and calamities, yet we yeeld not, notwithstanding all the discouragements we find in the world, we slack not our pace, nor remit any thing of our zeal for Gods glory, which like fire, is kindled more, and not at all quenched by the blasts of opposition.

V. 2. *hidden things of dishonesty*] Gr. *shame*. All secret underhand dealing, all lurking holes to hide shamelesse practices. As we preach the clear and evident truth of the Gospel, so our carriage is open and fair, not hating the light, as they who do evil.

not handling the word of God deceitfully] They handle the Word deceitfully, who either corrupt it by mingling false doctrines or humane traditions with it; or those who preach the pure and sincere truth, but not sincerely seeking by the preaching thereof their own glory or gain, as did the false Apostles, Phil. 1. 15, 16.

V. 3. *But if our Gospel be hid*] Because he had faid before in the last Verse of the former Chapter, We with open face behold the glory of the Lord, here he prevents an objection which might be made against him, If you preach the Gospel with such plainnesse and sincerity, delivering the naked truth nakedly, how cometh it to pass that so few are enlightned by your preaching, and that the Gospel is hid to so many? He answereth, that the fault is not in the preachers, but in themselves, whose eyes Satan hath pluck'd out, or blinded so, that they can see nothing, though it be never so clear and evident in it self.

that are lost] Or, *that perish*.

V. 4. *the god of this world*] S. *Austine* in his book *de Spiritu & lit. ad Marcel.* understandeth by the god of this world, the true God, who justly blindeth the minds of infidels, *non infundendo malitiam, sed subtrahendo gratiam*, not by infusing any malice into them, but by taking away from them, or not giving unto them enlightning grace. And true it is, that as obduration of the heart, so execation of the understanding is in Scripture attributed to the true God, who justly inflicteth them as punishments upon them, who wilfully oppose the light of his truth, and not onely resist, but despight the Spirit of grace; yet by comparing this Text of the Apostle with John 12. 31. The Prince of this world is cast out, and Ephes. 6. 12. it should seem rather, that the Apostle by the god of this world, understandeth Satan, who by the just judgement of God hath gotten such a domi-

dominion over unbelievers, as if he were their God, and he usurpeth the honour and soveraignty of God, and they readily obey and serve him as their Lord and God. And it is worth our observation, that the Apostle styleth him not the god of the world simply, but the god of this world, vers. 12. which wholly lyeth in wickedness, 1 John 5. 19.

the light of the glorious Gospel of Christ] Gr. *the light of the Gospel of the glory of Christ*. Wherein is manifested the Majesty of the person and reign of Christ, the soveraign excellency of his benefits, and the divine efficacy of his Word and Spirit in us.

the image of God] In whom the Father setteth forth himself to be seen and beholden, who is the Ingraven form of his person, Heb. 1. 3. And this is spoken of him, not onely in regard of his divine nature, being the eternal Word and Wisdom of the Father; but also in regard that he is God, revealed in the flesh, by whom the glory and righteousness, grace, wisdom, and power of God is revealed unto us in the Gospel, as in a glass, Col. 1. 15.

V. 5. *we preach not our selves*] We make no ostentation of our gifts, nor in the exercising of our Ministery seek our own glory, but Christs; neither carry we our selves as Lords over your faith, but as your servants in and for him, Chap. 1. 24.

V. 6. *commanded*] Gr. *said to.*

the light of the knowledge] That being lightened of God we should in like sort give that light to others, as a candle tinded giveth light to the whole room.

in the face of Jesus Christ] Or, *in the person of Jesus Christ*. The glory of God shined in the face of Jesus Christ; for as S. John affirmeth, chap. 1. ver. 14. The Word became flesh, and dwelt among us, and we saw his glory, as the glory of the only begotten Son of the Father, full of grace and truth. Or, ἐν προσώπῳ, in the person, that is, in the room, stead, name, and authority of Christ, whose Ambassadours we are.

V. 7. *in earthen vessels*] Or, *in vessels of shell*. He here taketh away a stumbling block, to wit, that the Apostles were vile, weak, frail and miserable men; Paul answereth, that he and his fellow Apostles were as it were earthen Vessels of small price, and subject to many knocks and falls, yet that there was most excellent *treasure* of wisdom and knowledge in them. Some conceive that the Apostle alludeth to glass lanthorns; in which lights are carried, and that he hereby intimateth, that they hid not their light, but that it shined through them as a Candle doth through a lanthorn. If we render ὀστράκινον, Vessel of shell, then the Apostle manifestly alludeth to precious Pearl which is found in shels; the *pearl* is that rich *pearl* mentioned in Matth. 13. 46. which the Merchant sold all he had to buy; the *shell* or *mother of pearl*, are the Apostles and Pastours.

V. 8. *yet not distressed*] In the Original στενοχωρούμενοι, signifieth not every pressure, but to be so prest by a throng in a narrow place, so that we cannot possibly get out; the meaning of the Apostle is then, that though they were laid in wait for, and beset on all sides, and were enforced to strive and struggle with all their might, yet that they escaped, and that God gave them an issue with the temptation how great soever it were, 1 Cor. 10. 13.

not in despair] Or, *not altogether without help*, or *means*.

V. 10. *dying of the Lord Jesus*] Or, *mortifying*. That is, in our sufferings we represent the death and passion of Jesus Christ.

V. 11. *For we which live*] Which live that life, to wit, by the Spirit of Christ among so many and so great miseries.

V. 12. *death worketh in us*] A passionate conclusion: as if he should say, We dye that you may live by our death; we venture into all dangers for the building of the Church sake, and cease not to confirm all the faithful by the examples of our patience; and you by all our afflictions and dangers of death are strengthened more and more in the life of the Spirit: so that even all these straights we are put unto, turn to your advantage, and are means to maintain the life of grace in you here, and further your eternal life and happiness hereafter. Or for the present I do principally prove the effects of my confermity to the death of Christ by the afflictions that I suffer in his behalf, whereof it seems you have no share, nor sense; ye only partake of his life and glory, being exempted from the like calamities, and abounding in all manner of blessings; and so the latter words carry in them a close, but sharp reproof.

V. 13. *We*] Gr. *But*, or, *And*.

we having the same Spirit] He sheweth that he and his fellow Apostles dye in a sort to purchase life to others, but yet notwithstanding they are partakers of the same life with them, because they have the same faith by the inspiration of the same Spirit, and beleeve that which they propound to others to beleeve, to wit, that they also shall be saved together with them in Christ.

I beleeved] See Psal. 116. 10.

V. 15. *that the abundant grace*] When it shall please God to deliver me, and restore me to you, that exceeding benefit which shall be powred upon me, shall in like sort redound to the glory of God.

redound] Gr. *abound*.

V. 16. *faint not*] Or, *flack not*. See ver. 1.

yet the inward man is renewed day by day] That is, gathereth new strength (Esa. 40. 31.) that the outward man be not overcome with the miseries, which come fresh ly one on the neck of another, being maintained and upholden with the strength of our inward man. By the outward man he understandeth our bodies; or rather our persons in the natural estate and condition of this life, which do decay and consume away by continual sufferances: by the inward man he understandeth our souls, or persons, considered according to our spiritual estate, which cannot be discerned by any bodily eye, but onely by the light of the Spirit: this inward man renewed by the spirit of God is strengthned and consumed more by daily pressures and tribulations; as the Palm-tree groweth the higher, and flourisheth the more, the more burthens are laid upon it; and as *Anteus* in his wrestling with *Hercules*, is faid by the Poets to gain new strength by every fall on the earth.

V. 17. *light affliction*] Afflictions of the godly are not light in themselves, but comparatively, to the infinite and eternal weight of heavenly glory, which our affliction worketh for us not by any merit of ours; but out of Gods meer grace for Christ his sake. Rom. 8. 17, 18. Or they are called light, because they lightly and speedily pass away; or because God maketh them seem light unto us by the strong support and comfort of his Spirit, Rom. 8. 37.

for us] Or, *to us*.

eternal weight of glory] The Apostle seemeth to allude to the Hebrew word, which signifieth both weight and glory: to gold and precious things the weight addeth to the value, as the more massie and weighty a crown is, the more it is worth; and he implieth that we shal at the last be crowned with such a crown of infinite glory, which even in this world we lively apprehend by faith, & the contemplation thereof taketh off all the consideration, love and esteem of all the things in this world, which are seen, our heart being fixed on the eternal things in heaven, which are not seen.

CHAP. V.

Vers. 1. *House of this Tabernacle*] S. Paul who was a Tent-maker elegantly compareth our body to a Tent, and that in many regards: 1. A Tent or Tabernacle is easily raised up, and as easily taken down and spoyled; so is our body by sickness and outward violence, Job 4. 19. 2. A Tent is an habitation proper for pilgrims or souldiers which continue not in the same place; and such are all Christians whilest they live upon earth, strangers and pilgrims, (Psal. 39. 12.) and souldiers fighting under Christs banner, Job 7. 1. 3. A Tent is a moveable house or habitation; so are our bodies, which are now like Tents pitched upon the Earth, but shall be hereafter transported into heaven. 4. Tents are foul without, and soil'd with wind and weather, but have precious things within: so the body and outside of a Christian is but vile and contemptible, but his inside is most beautiful and glorious (Psal. 45. 13.) with special treasures of spiritual graces; like the Tents of Solomon, (Cant. 1. 5.) which were most richly furnished within. 5. A Tent is destroyed not by the consuming of the parts, but by taking them asunder: so the death of the body is nothing but the dissolution of the parts whereof man is composed, and taking asunder the soul from the body.

eternal in the heavens] The grave is sometime called οἶκον αἰώνιον, *domus sæculi*, or *domus æterna*, *a long home*, Eccles. 12. 5. or house of eternity, because the bodies or something of them remains long there, even to the end of the world: but our habitation in heaven is most truly and properly called an *eternal house*, which though some take here for the celestial glory, wherewith our immortal bodies shall be glorified at the last day: yet seeing the Apostle doth here expressly speak of a building or house, which we shall have of God, after this tabernacle is dissolved, as soon as we shall go to dwell without our bodies, as appears by the 6. and 8. verses, it may as fitly be understood of the celestial glory in general, wherewith the soul is adorned and clothed as it were, as soon as she leaveth off this tabernacle, and wherewith the body also shall be clothed hereafter being raised from the dead.

V. 2. *which is from heaven*] He calleth this house heavenly, not that the substance of it is heavenly, but for the glory of it, and because it shall be incorruptible as the celestial bodies are.

V. 3. *If so be that being cloathed*] Or, *since that*. We do not without cause desire to be clad with this heavenly house, that is, with that everlasting and immortal glory as with a garment. For when we depart hence, we shall not remain naked, having once cast off the covering of this body: but we shall take our bodies again, which shall put on as it were another garment besides; and therefore we sigh not for the wearinesse of this life, but for the desire of a better.

V. 4. *do grone*] There is a double grone, one of nature, from the apprehension and fear of death, another of grace, out of an earnest desire of eternal life, which the spirit kindleth in us.

being burdened] Both with the burden of sinne, and of manifold heavy crosses laid upon us.

not for that we would be unclothed, but clothed upon] Gr. *for that we would*

would not be. The Saints desire to be clothed with a celestial body, that they put not off their mortal body, but have the immortal glory put upon it, as an upper robe: which shall be their happiness, who shall live in the body till Christ come, for they shall not die, but be changed, as the Apostle teacheth us, 1 Cor. 15. 51.

that mortality] Or, *that which is mortal*.

V. 5. *wrought us for the self same thing*] The Apostle taketh a metaphor from Goldsmiths, who burnish gold, or Carvers and Engravers, who work upon wood or stone, & make it fit for that for which it is naturally unapt: so doth God by his spirit work upon us, and make us fit for that by his spirit, of which naturally we are most uncapable, to wit, an immortal and spiritual body.

V. 6. *we are always confident*] Always resolved with a quiet and sober mind, to suffer what danger soever, nothing doubting but our end shall be happy.

V. 7. *For we walk by faith*] The faith of those things we hope for, as not having them presently in our view.

V. 8. *We are confident*] Gr. *but*, or, *and*. We are in such sort bold, and do so passe in our pilgrimage with a valiant resolution and quiet mind, that yet notwithstanding we had rather depart home to the Lord; and seeing it is so with us, we strive to live so, that both in this our pilgrimage here we may please him, and that at length we may be received home to him.

V. 9. *labour*] Or, σπουδάζομεν.

V. 10. *For we must all appear*] See Rom. 14. 10. That no man might think it indifferently to appertain unto all what he spake of that heavenly glory, he addeth that every one shall first render an account of his pilgrimage after he is departed from hence. The word in the Original εφανερωθῆναι, signifieth more than to appear in person, as those do who are cited into a Court; it implies to be laid open, and to have our whole life rip'd up, and all our thoughts, words, and works disclosed and discovered before men and Angels, Rom. 2. 16. Rev. 2. 23. and 20. 12.

done in his body] Gr. *by his body*. That is, in this bodily life of ours, or by the body; for whilest we live here, our soul worketh by the body, and seeing the body is, as *Methodius* speaketh elegantly, ἐνέργειαν τῆς ψυχῆς, the colleague of the soul, it is just with God that the body should be partaker with the soul, either in immortal bliss, or endlesse torment, according as they have both joyned in this life, either in the service of God, or in the service of Satan and this wicked world.

whether it be good or bad] Whether good, the reward of the same by grace; or bad, the recompence thereof by desert. Eccles. 12. 14.

V. 11. *Knowing therefore the terrour of the Lord*] The dreadfull Tribunal of Christ, the Judge of quick and dead, before whom we must give a strict account of all our actions, speeches, yea and our inward thoughts, intentions, and affections.

V. 12. *glory on our behalf*] Or, *rejoyce for us*.

which glory] Or, *rejoyce*.

which glory in appearance] Gr. *in the face*. In outward disguising, and that coloured shew of mans wisdome and eloquence, and not in true godlinesse which is seated in the heart; or who glory in the multitude of their followers, and applause of their hearers, but want the testimony of a good conscience.

V. 13. *whether we be besides our selves*] Either the meaning is, if we are in our extasies and raptures it is to God; that is, in our private devotions when we speak to him: but to you we speak alwayes words of sobriety and in a moderate temper; or he hath reference to the commendation of his Apostleship. For so much as it seemeth to be the part of mad and foolish men to commend themselves, and then the meaning is, that if we exceed at any time, and are so transported in the contemplation in the dignity of our Apostleship, that we seem to be besides our selves, we do it not to arrogate glory to our selves, but to maintain the glory and honour of God: and if on the other side we speak modestly of our selves, and our ministery, it is for your good, to teach you modesty, and to condescend to your capacity, and to use all means to bring you to Christ.

sober] Or, *in our right mind*.

for your cause] Gr. *to you*.

V. 14. *constraineth us*] Or, *keepeth us in*.

V. 16. *know we no man after the flesh*] Neither my self nor any of the Apostles have any worldly or carnal affection, nor take notice of mens outward appearance, kindred, quality, honour, wisdome, or eloquence; but meerly know them after the spirit; that is, according to the spiritual power, virtue, or grace that is in them.

known Christ after the flesh, &c.] If we have had earthly and carnal thoughts and hopes of Christ, like unto the rest of the Jews, that he as the King of *Israel* should begin an earthly temporal Kingdome, and we enjoy all manner of earthly and carnal benefits in the same; as honour, riches, and power, &c. yet now we know him no more, we have put off all such carnal imaginations of his Kingdome. To know Christ no more after the flesh, saith *Luther*, is to seek or expect no fleshly thing with him, as the Disciples did before his suffering; but to content our selves with the word. Or the words may carry this meaning; we serve not men, nor desire to please them; but all our desire is to please Christ and him onely; to whom also we stand no longer affected after any meerly humane, civil, or naturall manner of affections, such as those bare unto him who conversed with him here in this world, but altogether in a Divine and spiritual manner agreeable to the state of glory whereunto he is exalted: see Joh. 20. 17. And this the Apostle mentioneth here, to take off the edge of that argument, whereby the false Apostles sought to vilifie and abase his ministery below that of the Apostles, namely, that he had not been conversant with Christ in the flesh.

V. 17. *If any man be in Christ*] Every true Christian inserted into the body of Christ by his spirit, is and ought to be changed in all his senses, motions, desires, and affections: and therefore he is freed of vanity, and self-love, according as every faithful one (the generall state and condition of the Church being renewed by Christ) ought to participate of this newnesse of life.

he is a new creature] Or, *let him be*. As a thing made new of God. For though a man be not newly created when God giveth him the spirit of regeneration; but onely his qualities are changed: yet notwithstanding it pleaseth the Holy Ghost to speak so, to teach us that we must attribute all things to the glory of God: not that we are stocks and blocks, but because God createth in us both the will to will well, and the power to do well.

old things are past away] See Isa. 43. 19. Rev. 21. 5.

all things are become new] Namely, in the Kingdom of Christ: and here the Apostle hath reference to the promise of God, Esa. 65. 17. and 66. 22. where this renovation of all things is promised, whereof part is now already fulfilled in all true beleevers, who are renewed by the Spirit of God, and the rest shall be accomplished in the life to come. See 2 Pet. 3. 13. Rev. 21. 5.

V. 19. *committed unto us*] Gr. *put in us*.

V. 20. *Now then we are Ambassadours*] Gr. *we are therefore Ambassadors*.

Beseech] Or, *exhort*, or *perswade*.

in Christs stead] Gr. *for Christ*.

V. 21. *he hath made him to be sinne for us*] That is, a sacrifice for sinne, or he hath imputed the sins of the world to Christ (who was most righteous and innocent himself) and hath put upon him all the punishment and malediction due to us, that all the faithful may be reputed before God as holy and perfect as righteousness is self, by virtue of Christs righteousness, which is given to them by God, and onely is able to stand in his judgment.

who knew no sinne] That is, who knew no sin by himself, who was conscious to himself of no sinne. For other ways he best knew the nature and power of sin, who bare our sins on his body on the tree.

of God in him] In Christ, in regard that we are in him, and that his righteousnesse is imputed to us. *Non nostra, nec in nobis. Ita Hieronym.*

CHAP. VI.

Vers. 1. *Workers together with him*] That is, with God, mentioned in the last verse of the former Chapter. Now this cooperation of the Ministers with God *is* not onely necessary before they to whom they preach have received grace, that they might be partakers of it; but also after they have received grace, that they may continue in it.

beseech] Or, *exhort*.

the grace of God in vain] By the grace of God he meaneth the outward means of salvation in the ministery of the Gospel: or enlightning grace, in the understanding, which they receive in vain, who are not thereby bettered in their life and conversation, as the earth receiveth seed, and the former and latter rain in vain, which is barren and beareth no fruit, Heb. 6. 8.

V. 2. *I have heard thee*] See Isa. 49. 8.

a time accepted] That is, in a time of acceptation, wherein God will accept us, if we by his help and repentance come unto him, or in a time liked of, and made choice of by God, wherein he will open the treasures of his mercy and bounty unto us.

time] Or, *season*.

V. 3. *Giving no offence*] See 1 Cor. 10. 32. That is, give no just occasion of offence, or scandal: for scandal or offence is rightly distinguished into *scandalum datum*, & *scandalum acceptum*, a scandall given, and a scandal taken. A scandal taken is when any out of prejudicate opinion, or ill affection wilfully misconstrue any speech or action of ours, and make the worst of it; here the scandal is taken, but no way given. The giving offence, which the Apostle here forbiddeth, is when either we speak so ambiguously, or do any thing so indiscreetly and unseasonably, that a good Christian, though otherwise well-affected to us and our ministery, cannot but be scandalized.

V. 4. *approving our selves*] Or, *commending*. In the Original it is, *we commend our selves*, which though it be done in words, unlesse we be forced thereunto for the clearing of our innocency, or justifying our calling, may seem vain, *quia laus propria sordet in ore*: yet to do it in the Apostles sense, to commend our ministery by the effects of it, by our indefatigable labours in the Gospel, and sufferings for it, is most praise-worthy and profitable.

V. 5. *in tumults*] Or, *in toslings to and fro*. The word in the Original, ἀκαταστασίαις, is ambiguous: for it may be referred either to our

our selves, and then it signifieth in the uncertainty of our state and abode, who have no place of rest or quietnesse, or to others, and then it signifieth in tumults or commotions, such as were raised against St. Paul at *Thessalonica*, and *Jerusalem*, and at other places.

in labours] Either which he took in his continual travels, and perpetual preaching; or the pains he took to maintain himself in his trade of Tent-making, that he might not be any ways chargable to the Church.

V. 6. *By pureness*] Gr. *in*. The Original ἁγνότης, signifieth as well chastity and purity of body, as cleannes of hands, free from bloud, bribery, and corruption by receiving gifts; it is taken also sometimes for sincerity: and in all these senses St. Paul walked and conversed, ἐν ἁγνότητι, for he led both a most chast life, and preached the Gospel sincerely, and made no merchandise of the Word, as he else where speaketh, he was also pure and clear from the bloud of all men, Act. 20. 26.

by knowledge] Gr. *in*.

by long-suffering] Gr. *in*.

by kindness] Gr. *in*.

by the Holy Ghost] Gr. *in*.

by love unfeigned] Gr. *in*.

V. 7. *By the word of truth*] Gr. *in*.

by the power of God] Gr. *in*. Either by this power which manifested it self in my effectual and powerful ministery, or the power of God, whereby I wrought many miracles among you.

by the armour of righteousnesse] Gr. *by the weapons of*.

on the right hand and on the left] Some take the Apostles meaning to be, that himself was, and every good Christian ought to be, ἀμφιδέξιος or μεσοδέξιος, (such as was *Atteropeus* in *Homer*, Ἀτερόπαιος Ἀμφιδέξιος ἔπιε φόνδε δεξιὸν ἔγχος) that is, men who could use both hands alike, and lay about them, as if both were *right hands*; but there is no necessity of this Exposition. For all souldiers, though they fight not with both hands alike, yet they may make use of both, and they have weapons and armour on both. But the greater doubt is, what the Apostle meaneth by right hand and left? whereunto the Greek Scholiast answereth, that by the right hand he understandeth honour and estimation among men? and by the left hand, injuries, persecutions, and disgraces; and his meaning then is, that they are armed with righ counsels or uprightnesse in both, in such sort that Satan cannot wound them on either side, sith they are neither puffed up with honour, abundance and prosperity, nor cast down by penury and adversity. It may be the Apostle in the meraphor of *right and left hand* alludes to the words of the Wise-man, who speaks of blessings on the right hand, and on the left, *Prov.* 3. 16. As God giveth us blessings with both hands, so Christ gives us armour for both hands, to defend us from Satan, the flesh, and the world, who lay at us on all sides.

V. 8. *By honour*] Gr. *glory*.

as deceivers] Not so indeed, but reputed as deceivers, or traduced for such, as Christ himself was, Mat. 27. 63. for this, *as St. Cyprian noteth*, hath been the practice of the Devil in all ages, by his Instruments to cast false and foul aspersions upon the most sincere and faithful servants of Christ, *ut qui conscientiæ suæ luce clarescunt, alienis rumoribus fordidentur.*

V. 9. *well known*] Gr. *acknowledged*.

V. 10. *having nothing, and yet possessing all things*] As having nothing, *re*, yet possessing all things *spe*: or having nothing, *quoad κτῆσιν*, yet possessing all things, *quoad χρῆσιν*: having not the wealth of the world in our hands, according to the substance of the things themselves; yet having the fruit and benefit of them in the supply of our necessary wants and inward contentment: or having nothing actually in our own hands, yet possessing all things in the charity of good Christians, who think nothing too good or too much for us at our need.

V. 11. *our mouth is open unto you*] The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it farcth commonly with them, that are in some joy: for joy dilateth the heart, as on the contrary sorow contracteth it.

V. 12. *Ye are not straitned in us*] You are in my heart as in a house, and that no narrow or strait house; for I have opened my whole heart to you: but you are inwardly strait-laced to me-ward.

in your own bowels] According to the phrase of the Hebrew, he calleth those tender affections which rest in the heart bowels: as in the Epistle to Philemon, vers. 12. he requireth Philemon to receive Onesimus as his own bowels, that is, as one whom he most tenderly affected.

V. 13. *Now for a recompence in the same*] Gr. *for the same recompence*. The Apostle by this phrase understandeth no reward from the Corinthians, or recompence by way of satisfaction, though the Greek word ἀντιμισθία, derived from μισθὸς, seem to import as much; but onely that as good children, they should answer their Father in tender love and affection: and *Bernard* justly taxeth those who are bankcrupts in love, with ingratitude and hardnesse of heart, *Durè est animi amorem si nolis impendere, nolle respondere.*

V. 14. *unequally yoked together with unbelievers*] Gr. *diversly yoked*: ἑτεροζυγοῦντες, *drawing the other part of the yoke with*. Now he rebuketh them boldly for taking part with Infidels, and being fellows with them in outward Idolatry, as if it were a thing indifferent; but such, saith he, as the Lord vouchsafeth the name of his children, must keep themselves pure, not onely in mind, but also in body, and abstain even from all appearance of Idolatry and superstition. The word in the Original, ἑτεροζυγοῦντες, may be diversly interpreted, either draw not down the beam, or any way encline to the part of the Infidels. So the Greek Scholiast. And indeed ζυγὸς is sometimes taken *pro æquilibrio lancis* or *trutinæ*; Or it may be rendred, be not unequally yoked, as when beasts of divers kinds, or of the same kind, but of diverse stature and bigness, draw together; for then the yoke cannot lye equally upon both: and in this sense the Apostle may seem to touch upon their matching with Infidels. Or it may be rendred, *alterum iugi partem nè trahite*, draw not the other part of the yoke with Infidels, that is, be not any ways coupled with them.

fellowship] Gr. *participation*.

V. 15. *what concord hath Christ with Belial*] Belial signifieth wicked, but here it is taken for Satan, as the Syriack Interpreter rendreth it, who is wicked, κατ' ἐξοχὴν in a transcendent manner, ὁ πονηρὸς, that wicked one, as Christ termeth him.

V. 16. *ye are the temple of the living God*] See 1 Cor. 3. 16.

I will dwell in them] Gr. *among*. See Lev. 26. 12. God dwelleth among us, either because Christ is become God with us, or because the Spirit dwelleth in our hearts by faith.

V. 17. *wherefore come out from among them*] See Isa. 52. 11. That is, estrange and separate your selves from them, have no intimate conversation or communion with them, lest thereby you be induced to the imitation of their sinnes, and participation of their punishment.

V. 18. *And will be a Father unto you*] Gr. *for I will be unto them for*, or *instead of a Father*. See Jer. 31. 1.

my sons] Gr. *to me for*, or *instead of sons*.

CHAP. VII.

Vers. 1. *All filthinesse of the flesh*] Or, *pollution*. Because, as he shewed before, the faithful are Temples of the Holy Ghost, and God hath promised, that he will take them for his sonnes and daughters; he exhorteth them to cleanse themselves from all pollution of sinne, that they may be fit Temples for so pure a spirit, and meet Children of so holy a Father. By *filthinesse of the flesh*, he meaneth fornication, gluttony, and drunkennesse, &c. By *filthinesse of the spirit*, Idolatry, superstition, sects, schisms, and factions, which vices lie taxed before. Or, by *filthinesse of the flesh*, the outward acts of all manner of sin committed in, and by the body, Gal. 5. 19, &c. by *filthinesse of the spirit*, the inward acts of sinne committed in the soul, as impure thoughts, wicked desires, unsanctified conceptions and opinions of God, crafty and malicious projects, designs and purposes, or the like.

perfecting holinesse] Or, *consummating*. Finishing the work of sanctification, begun in our regeneration; for though regeneration, as also generation be done at once, yet sanctification is wrought in us by degrees, and every good Christian must profit in Christs school, and grow continually, as in knowledge, so in grace, till we arrive to such perfection, as we are capable of in this life; (2 Pet. 3. 18.) which as Saint Austine termeth it, is but an imperfect perfection at the most; a perfection of parts, but no way of degrees.

V. 2. *Receive us*] Let us have some place amongst you, that we may teach you; or, give way to my just defence; or, alluding to what he spake before, Chap. 6. 13. Be ye inlarged: he now desireth, that having made a room for him in their hearts and affections, they would admit and receive him thereinto.

we have wronged no man. &c.] In clearing himself and his fellow-Ministers from the particular imputations following, he layeth an aspersion upon the false Apostles, who offended in all those kindes, wronging the Corinthians in their reputation, corrupting them in their judgments, and defrauding them in their estates; the first proceeding from detraction, the second, from flattery or heretical persuasions, the third, from covetousness.

V. 4. *my glorying of you*] Gr. *my rejoycing for you*.

V. 5. *troubled*] Gr. *pressed*, or, *afflicted*.

without were fightings, within were fears] Persecutions from without, from Infidels, who made havock of the Church; and fears from within, lest any of the members of the Church should be drawn from the body by the violence of torments and persecutions. Or outward fightings with open and professed Enemies, and fears within from false brethren. Or fightings without, by the continual assaults of outward temptations; and terrours within, by spiritual derelictions and conflicts with despair; for even to these the dearest children of God are subject in this life.

V. 6. *those that are cast down*] Gr. *humble*. The word in the Original is ταπεινοὺς, *quasi δι' ὑποβασὸς*, cast upon the ground; either overthrown by violence, or dejected in our minds, our very hearts being cast down. The word signifieth also *humble* or *lowly*; but because it is against humility to profesle it in our selves, the word here rather signifieth lowlinesse in condition, than in affection; and the meaning of the Apostle is, that God comforteth us when we are very far spent with

with grief, and raiseth us when we are upon our knees, and relieveth us when we are destitute of all other help or comfort.

by] Gr. *in*.

V. 7. *by the coming*] Gr. *in the coming*.

by the consolation] Gr. *in*.

in you] Gr. *of you*.

fervent mind toward me] Gr. *zeal for me*.

V. 8. *with*] Gr. *in*.

V. 9. *not that ye were made sorry*] As a good Physician rejoyceth not in that he hath ministred to his patient a bitter potion, but that thereby he hath procured him much ease; neither is the Chirurgion glad that by launcing the sore he hath put the parts ill-affected to pain, but that by this pain hath healed them; in like manner, the Apostle doth not rejoyce simply, that he had made the Corinthians sorrowful, but that by this their sorrow they gained health of their souls, and many spiritual graces, mentioned in the eleventh verse.

after a godly manner] Or, *according to God*.

V. 10. *For godly sorrow*] In the Original κατὰ Θεὸν, a sorrow according unto God, a sorrow coming from God, pleasing to God, and bringing the sinner unto God, when his heart is truly rent for having offended God by his sins; and withall confident of the forgivenesse of the same by Jesus Christ, and fully and stedfastly resolved, as far as God shall enable him, to shun and avoid all sin for the future: for as S. Ambrose hath it; *Ille verò planget commissa, qui non committit plangenda*; he truly bewaileth that which he hath done, who never doth that afterward which he hath bewailed.

but the sorrow of the world worketh death] By sorrow of the world he understandeth that which is proper to men of the world, such as are not regenerated by the spirit of God, whose grief and sorrow is nothing but the bitter smart of their misery, without any serious and sincere repentance, or else a remorse and pricking of their consciences for their sins indeed; but without faith, and without purpose of amendment, and without conversion unto God: wherefore also all this grieving and sorrowing of theirs is nothing else but a preparation to eternal death, and a kind of beginning of the same; such as Nero felt after he had put both the Apostles Peter and Paul to death, it is said of him, that he felt the torments of hell in his conscience, and ran about crying, Have I no friend or enemy that will kill me, and rid me of my pain? Or, by sorrow of the world, is meant a sorrow onely for the losse of worldly things, or which is onely caused from the fear of Gods judgment in unbelievers, whereupon there followeth commonly hardnesse of heart, and a reprobate sense, and after, despair and damnation it self, (as we see in Cain, Saul, Achitophel, Judas, and the like) which wasteth the body, and hasteneth death.

V. 11. *after a godly sort*] Gr. *according to God*.

what carefulnesse] Or, *diligence*. Study and diligence, readily and carefully to put in practice what I commanded you, to correct your errour and neglect, in not inflicting the censure of the Church upon the incestuous person.

clearing of our selves] That is, declaration of your innocence that you willfully offend not, which you made good upon the sighe of your errour, by your severe proceeding against the guilty offendour.

what indignation] Distaste and offence which you took, both at the sinne and sinner.

what fear] That is, holy dread of the provoked judgment of God upon the whole Church, by such an abominable sinne committed, and not punished.

vehement desire] Great affection to the glory of God, and my own person and ministery, and unfained willingnesse to amend what was amisse.

what zeal] In executing that with great fervour and severity that the Apostle gave them in charge, for removing and avoiding the scandal.

what revenge] Either taken upon the incestuous person, by the censure of Excommunication pronounced against him, or against your selves, by the great grief you expresd for having been so negligent before, punishing your selves for not punishing him.

clear in this matter] Not indeed of all fault, for neglect of exercising ecclesiastical discipline in them was a fault, but clear from any taking part with that foul person, or giving any liking or approbation of that incestuous contract.

V. 12. *I did it not for his cause that had done the wrong*, &c.] That which moved me to write unto you so sharply, was not the injury either offered by the son, or suffered by the Father, but the publike scandal of the Church; οὐχὶ τοῦ πταίσαντος ἕνεκα καὶ τοῦ ἀδικηθέντος, ἀλλὰ τῆς ἐκκλησίας, *Saint Chrysostome* well observeth; though the sinne were in the incestuous person onely, and the particular wrong done to his Father; yet in regard that this incestuous contract was tolerated among the Corinthians, and no censure inflicted upon the delinquent, the whole Church received a wound in it, and the enemies of the truth took occasion to blaspheme the holy name and profession of Christians, as if such foul facts as this was, were fruits of Christian liberty, or practices allowed by the doctrine of the Gospel.

V. 14. *before Titus*] Or, *concerning Titus*.

V. 15. *inward affection*] Gr. *bowels*.

CHAP. VIII.

Vers. 1. *We do you to wit of the*] Or, *we declare*, or, *make known unto you the*.

the grace of God bestowed] The bounty of the Macedonians he calleth χάριν, either from χάριν, or from χαίρειν, either as the word is derived from a verb signifying *to rejoyce*, because what they bestowed upon the Saints at Jerusalem, they did it most willingly and cheerfully; or as the word is derived from a verb signifying *freely to give*, thereby intimating, that that charity whereby we freely give to others, is a free gift of God to us, *Donatur nobis, non tantùm quod donamus, sed etiam ut donemus.*

V. 2. *in a great trial of affliction*] For those manifold afflictions wherewith the Lord tryed them, did not onely not slack their joyfull readinesse, but also made it much more excellent and famous. Affliction is as a File, whereby God brightens the graces of the spirit in his Children.

and their deep poverty] As a dark foyl sets off an orient diamond, so the great afflictions of the Churches of Macedonia set off their spiritual joy, and their extream poverty their rich liberality.

their liberality] The Original ἁπλότης, which though it be sometimes taken for *liberality*, as Rom. 12. 8. yet properly it signifieth *simplicity*; that which *Clemens Alexandrinus* termeth ἀπλοϊκὴν καὶ ἀπέριττον, singlenesse of heart; a virtue whereby a man is inclined to do works of mercy and bounty freely and absolutely, without any secret ends to gain any thing thereby to himself; as the same Poet taxed did, *Munera magna quidem misit, sed misit in hamo, Et piscatorem piscis amare potest.* He who contributeth to the necessity of the poor, simply to releeve them, and in obedience of Gods command, without any other motive or inducement, deserveth that commendation which the Apostle here giveth to the Macedonians of πλούτῳ τῆς ἁπλότητος.

V. 5. *not as we hoped*] He amplifieth the forwardnesse of the Macedonians in this, that they also desired Paul to stir up the Corinthians to accomplish the giving of alms by sending again of Titus unto them, they were not onely free of their own bounty towards the Saints at Jerusalem, but also excited others to the like bounty; and as *Bernard* saith, *Major est in amore Dei, qui plures traxerit ad amorem Dei; He more loves God, or is greater in his love, who draws more to his love*: so saith the Oratour, *That charity is greater, which not onely releveth it self the poor, but moveth others also to the like releef, and openeth not onely our own treasures, but the treasures of others to charitable collections.*

V. 8. *I speak not by commandment*] Though the Apostle might have laid his command upon them in this kind, sith charity is a duty required of every Christian, who is bound to contribute to the necessity of the Saints, according to his ability; yet he rather commendeth this duty unto them, than commandeth it, Philem. 8, 9. because the more willing and free our charitable contributions are, the more acceptable to God and man: As the Myrrhe which sweateth out of the tree of its own accord, is far more precious than that which runneth out after the tree is prick'd or cut; *Sudant sponte primisquam incidantur stacten dictam cui nulla præfertur. Plin. nat. hist.*

and to prove] Gr. *and proving*.

V. 9. *for your sakes he became poor*] He who as God was Lord of all, yet for our sakes sustained poverty upon earth, that by his temporal poverty we might be enriched spiritually; by whose example the *Corinthians* ought to part with some of their temporal goods to supply the poverty of their brethren, that by their prayers they might be enriched spiritually. What should we not willingly bestow upon our poor brethren for Christs sake, who not onely bestoweth all graces upon us, but was also himself bestowed for us?

rich] Gr. *enriched*.

V. 10. *not onely to do*] But also to do willingly: for he noteth out a ready willingnesse, without any enforcement by any other men, much lesse came it of ambition or vain-glory.

forward] Gr. *willing*.

V. 12. *it is accepted according to that which a man hath*] Bounty is not to be esteemed according to mens wealth and the outward gifts they bestowed, but according to their free heart. The two Mites which the poor widow cast into the treasury, Luk. 21. 3. were more in Gods account, and more to her also, than two talents from some other, who might better spare two talents than she one Mite.

V. 14. *that there may be equality*] That is, that they and you may be charged alike; they when they are full to supply your wants; and you when you are full, to supply their wants.

V. 15. *He that had gathered much*, &c.] See Exod. 16. 18. Though the Children of Israel in the wildernesse, according to Gods command, gathered Manna, some more, some lesse; yet when they did mete it with an Omer, he that gathered much, had nothing over, and he that gathered lesse, had no lack: this history the Apostle elegantly applyeth to the dispensation of Christian bounty and charity, which ought to be so ordered by the discretion of the Governours of the Church, that they who receive more, may have no overplus, and they that receive lesse, may sustain no want; that as all the Israelites

had

had according to their eating, and the number of their family, that which was sufficient; so here by a careful distribution, with an eye to the several wants of them that are to be releeved, all may be sufficiently provided for.

V. 18. *whose praise is in the Gospel*] That is, either in the Gospel written by him, and (if the words be taken in that sense, as Saint Jerome observeth) he meaneth St. Luke the Evangelist: or in the Gospel preached by him, and then he may mean some other, as Barnabas and Apollo, who were praised in all Churches for their excellent gifts in preaching the Gospel.

V. 19. *grace*] Or, *visit*.

V. 21. *Providing for honest things*] It is not sufficient that we doe those things which are in themselves honest and just in the sight of God; but we must so do them, that men may take no just offence at them, or suspect that we have any sinister end in doing them: As we must approve our Conscience to God, so we must have an honest care of our reputation among men. See Rom. 12. 17.

V. 22. *I have in you*] Or, *he hath*.

V. 23. *whether any do inquire of Titus*] He commends those in special whom he sends to receive the collection for the Saints, that the Corinthians might not doubt to put into their hands those summes of money which were given for the relief of the Saints at Jerusalem: and the meaning of the whole verse is this, For Titus, if any inquire of him, that which I can say of him, is, that I so far trust him that he is my fellow and helper to you-ward; and for the other brethren, if any inquire of them, the testimony I can truly afford them is this, that they are trusted by divers Churches, whose messengers they are, and their life and conversation is such, that they have gained much glory to Christ, and are an honour to the Gospel.

V. 24. *the proof of your love and of our boasting*] That is, give this experiment of your love, and make good my boasting of you, that all Churches may be witnesses of your godly dealing, in whose presence you are, for so much as there are with you messengers, whom they have chosen by all their consent, and sent them unto you.

CHAP. IX.

Vers. 1. *Touching the ministring*] He wisely meeteth with the suspition which the Corinthians might conceive, as if in urging them so earnestly to contribute liberally to the poor, he should doubt of their good will and inclination of themselves to so charitable a work, therefore he professeth, that he doth it not to teach them that they ought to releeve the Saints by their bounty, seeing that he had become surety for them to the Macedonians, but onely to stirre them up, who were running of themselves, to the end that all things might both be in a better readinesse at his coming, and the collection more liberal.

V. 2. *Achaia was ready a year ago*] Achaia is the Countrey wherein the City of Corinth was situated, and sometimes the word is taken generally for all Greece, sometimes particularly for a part of Peloponnesus, known by that name. So Hesychius, Ἀχαΐοι δὲ ἔθνος τινὲς δὲ ἀχαΐοι, ἐε κατεικόντες μέρος τῆς πελοπόννησε ἀχαΐαν.

your zeal hath provoked very many] Or, *stirred up*. The Apostle in this Chapter terreth the bountiful contributions of the Corinthians to the Saints by the name of divers virtues, Ζῆλος, ἁπλότης, χάρις, εὐφρόσυνον, and δικαιοσύνη, *zeal, simplicity, grace, benediction, and righteousness*. Zeal, because it proceeded out of fervent love, and so much tended to Gods glory; *simplicity*, because they did it out of a free mind and singleness of heart, without any sinister intention, or expecting any retribution: *grace*, because it was the gift of God proceeding from his grace: *bene diction* or *blessing*, because Gods blessing enables them to it, and the poor Saints blesse God for this supply of their wants: lastly, *righteousnesse*, either because pious bounty is a part of that righteousnesse or justice in general, which compriseth all virtues; ἡ δὲ δικαιοσύνη συνκλείδει πᾶς ἀρετὴ. ἔστι *justitia in sese virtutes continet omnes*: or because we are not Lords of the goods of this life, but stewards onely, and he is an unjust Steward who holds that wholly in his own hands, for his own advantage, which by order from his Master he ought to dispense to others for their releef and sustenance.

V. 4. *in this same confident boasting*] Gr. *in the substance*, or *foundation of this boasting*. The word in the Original, ὑπόστασις, may either signifie such a staydnesse and sedednesse of mind, as cannot be moved with any terrour or fear, and so it sheweth the assured confidence Saint Paul had in them, that they would make good what he had promised in their behalf: or it may signifie a ground or a foundation; and so the meaning is, that he should not be ashamed of his boasting to others of their readinesse, because there was a good ground and foundation for it; either the publike faith of the Corinthians, who engaged themselves to contribute liberally to the Saints; or some present pledge which he saw thereof; namely some remarkable sums collected a yeer before.

V. 5. *make up*] Or, *make fit*, or *ready*.

bounty] Gr. *blessing*.

whereof ye had not. 2. before] Or, *which hath been so much spoken of before*.

of bounty, *and not as of covetousnesse*] Gr. *blessing*. Or, *as an advantage*. The words may carry a double sense, either that the Apostle would have them speedily to send th's collection as being a free benevolence, and not to slack the sending it out of covetousnesse to make any benefit of the money of the poor so long in their hands. Or that it might be ready as a matter of bounty, that is freely coming from them and cheerfully; not as money comes out of the hands of covetous men; that is, hardly, and with much grudging and repining.

V. 6. *He which soweth sparingly*] Alms must be given neither niggardly nor unwillingly, but frankly and freely, seeing it is the sowing of that seed that will bring us a plentifull harvest both here and hereafter: other seed where we sow it, there we reap the encrease of it; but of this seed we reap not onely a plentiful crop where it is sowed on earth, but a much more plentiful in heaven.

he which soweth bountifully] Gr. *with blessings*. Word for word it is, he which soweth in benedictions or blessings shall reap in benedictions; and the Apostle alludeth either to Psal. 68. 9. or Ezek. 34. 26. in which a plentiful shower of rain is called a shower of blessing or blessings: the Apostles meaning is, that he who contributeth liberally to the poor, and soweth very much seed, shall reap in blessings, that is, thereby shall receive from Gods hand not one kind of blessing onely, but divers, blessings of the right hand, and blessings of the left, temporal blessings, and spiritual blessings, in this life, and in the life to come.

bountifully] Gr. *with blessings*.

V. 7. *God loveth a cheerful giver*] See Prov. 11. 25. Rom. 12. 8. Eccles. 35. 9. That which is extorted from a man he properly giveth not; for liberality implyeth liberty, and necessity in this kind and liberty cannot well stand together: God loveth a cheerful giver, because he gives his heart first to God, before he gives his alms to the poor; and giving that which he giveth with a cheerful countenance, he more comforteth the receiver, giving hope of future bounty. For what a man doth cheerfully, he will do again upon a like good occasion. *Pliny writeth that it was observed among the Romans, that never any good came to a man by offering a beast in sacrifice, renitentem & trahentem se ab aris; by a beast that violently drew back from the Altar, and could not be brought to it but with much force*: and most certain it is, that God esteemeth of no offering of ours which is not as free as liberal, according to our ability.

V. 8. *make all grace abound towards you*] The Greek Scholiast acutely observeth, that the Apostle here prayeth for the *Corinthians*, ἵν τῶν πνευματικῶν ἐπιχορηγίαν, ἵν τῶν σωματικῶν περισσεύσῃ, *a sufficiency in temporal blessings, but an exuberancy or abounding in spiritual*. For in temporals we have too much, as well as too little; and therefore Solomon prayeth for a mediocrity: but of spiritual blessings, especially such as appertain to our sanctification and salvation, we cannot have too great a proportion; the more we abound in them, the more happy are we.

V. 9. *He hath dispersed abroad*] See Psal. 112. 9.

his righteousnesse] Righteousnesse in this place is taken for bounty, as else-where, Hos. 10. 12. Sowe to your selves in righteousnesse; and Mal. 4. 2. Christ is called the Sun of righteousnesse, because he freely and bountifully communicates both enlightening and sanctifying graces, as the Sun doth his light and his heat.

for ever] Though the gift he bestoweth passeth away, yet his bounty remaineth for ever, both in the same of his virtue, and much more in the eternal reward thereof in heaven. *Quas dederis solas semper habebis opes*.

V. 10. *ministreth seed to the sower*] See Isa. 55. 10.

V. 12. *administration of this service*] Gr. *oblation and service*, or *office*, Rom. 15. 16. An excellent and double fruit of liberality towards the Saints, that it giveth occasion to praise God, and that our faith also, is thereby made manifest. The word in the Original is λειτουργία, which signifies not every service or ministery, but properly the publike service and holy office of prayers and oblations to God; and thereby implyeth that these their alms-deeds were rather acts of piety than liberality, because they contributed to them of Jerusalem not onely as poor, but as Saints of the same profession with them, and that they sent them as a holy offering unto God for the releef of his dearest servants.

V. 13. *they glorifie*] Gr. *glorifying*.

V. 15. *Thanks be unto God for his unspeakable gift*] Lest the Corinthians should be puffed up with his great commendation and praise of their pious bounty, he shutteth up his exhortation with this passionate exclamation, wherein he ascribeth the glory and thanksgiving not to the Corinthians, who were but the conduits of Gods bounty, but to God himself, who is the fountain of all goodnesse, who bothwrenlined their hearts, and furnished them with means thus liberally to supply the necessity of his Saints. Some by this unspeakable gift understand Christ himself, who is called the gift of God, Joh. 4. 10. Others, the Gospel, which is likewise an unspeakable gift: but the coherence with the former words seemeth rather to refer us to the exceeding grace of God in the Corinthians mentioned in the verse immediately going before; so the plain meaning is, Thanks be unto God for his unspeakable gift, which he hath bestowed upon you in filling you with his grace, and stirring up your hearts in so liberal a manner to

releeve the Saints at Jerusalem, whereby so much glory redounded to God, and honour to our holy profession.

CHAP. X.

Vers. 1. *Gentlenesse of Christ*] Here he beginneth to vindicate his ministery from the contempt and scorn which the false apostles put upon it; and first of all he professeth that he was gentle and moderate after the example of Christ: but if they continued still to despise his gentlenesse, he protesteth unto them that he will shew indeed how farre they are deceived, who make no other account of the office of an Apostle, than they do of worldly Offices, that is, according to outward appearance. The word in the Original ἐπιεικεία, is derived from ἔικω, to give place, or to yeeld, and it signifieth a condescending to the infirmity of others, and a moderating the rigour and severity of the law by equity; for *summum jus est summa injuria*.

in presence] Or, *in outward appearance*.

in presence am base among you] Greek *lowly*. This he speaketh ironically: not that he was vile and base when he was present with them; or as if he carried not himself according to the dignity of his place; but as it were, by way of concession for the present, as if he had said, If my bodily presence be weak, and my speech contempible, as the false apostles would have you beleeve, how mean and base soever they esteem of me in presence, yet I desire you not to provoke me to shew what I am, and exercise boldly that power which Christ hath given me.

V. 2. *think*] Or, *reckon*.

walked according to the flesh] As though I had no other aid and help than that which outwardly I seem to have. Flesh here, that is, his weak condition and state in respect of outward means, he setteth against his spiritual and Apostolical dignity.

V. 3. *For though we walk in the flesh*] Gr. *For walking in*. Though we be like unto other frail men, yet we come furnished with that strength which no force of man can match: whether they resist by craft and deceit, or by force and might; because we fight with divine weapons, although we be men and live in respect of this life and the actions thereof according to the manner of other men with a great deal of weaknesse and meannesse: yet notwithstanding in our publike office, and chiefly against our adversaries who oppose the Gospel, we are armed with a divine and invincible power to confront all daring boldnesse; and to beat down all rebellion, and to discover and confound all plots and machinations against the truth. Hereof we have an evident proof in the history of the Acts, in which the miraculous judgements of God are executed by the hands of the Apostles upon the enemies of the truth; as namely, Acts 5. 5, 10. and 13. 11. 1 Tim. 1. 20. Others do understand it of the efficacy of the Apostolical preaching, by denouncing and sealing unto the wicked their condemnation, and making sensible impressions upon their consciences, whereupon there followed many remarkable judgements, Acts 8. 20, 21. and 24. 26. 2 Cor. 13. 3.

V. 4. *the weapons of our warfare*] The means we employ to defend the cause of God, and to fight against Satan and his instruments.

are not carnall] That is, such as natural men have recourse unto, and gain authority withall, and do great things. As namely, riches, friends, honour, eloquence, favour of Princes, and the like: we conquer not our enemies by any of these, but rather by the contrary; poverty, weaknesse, infamy, rudenesse, and plainnesse of speech; and foolishnesse in the worlds account. These weapons are made mighty through Gods power, who in nothing more sheweth his glory, than by confounding glory by infamy; nor his power, than by confounding power by weaknesse; nor his wisdome, than by confounding wisdome by that which in the worlds account is folly. 1 Cor. 1. 26, 27.

but mighty through God] Or, *to God*. Oecumenius will have us observe how farre the Apostle is from all kind of arrogancy, οὐκ εἶπεν ἡμεῖς δυνατοί, ἀλλὰ τῷ θεῷ, he saith not, We are mighty through God, but our weapons are mighty through God, that is, by the virtue and power which God doth adde thereunto, both in working of miracles, Mark 16. 20. and in moving the heart and convincing the conscience by his Spirit, Acts 16. 14. and in punishing those that withstand the Gospel, Acts 13. 11. In the Original it is, δυνατὰ τῷ Θεῷ, mighty to God; that is, to accomplish his will, who is the great Warriour, the Lord of Hosts, that manageth this war for the Church.

V. 5. *imaginations*] Or, *reasonings*.

every high thing that] Gr. *every height that*.

bringing into captivity] An amplification of the spiritual virtue of the weapons above mentioned, which in such sort conquer the enemies of the truth, they be never so crafty and mighty, that it bringeth some of them by repentance unto Christ, and justly punisheth others that are stubbornly obstinate, separating them from others who yeeld obedience to the Gospel.

V. 8. *for edification, and not for your destruction*] Though the power of the Church proveth destructive unto some, namely, to such as by the censures thereof are not brought to repentance and an humble confession of their sins, and submission to the Governours of the Church; but stand out in their obstinacy: For they are cut off from Christs mystical body, and from the means of grace and the communion of Saints: yet this power was given for edification, and even this tendeth much to the edification of the Church, that all scandals be removed, and those persons severed from the Congregation, who would otherwise infect it with heresie, schism, or scandalous conversation.

V. 10. *his bodily presence is weak*] Gr. *the presence of his body is weak*.

V. 11. *think this*] Or, *make account*.

V. 12. *For we dare not make our selves of the number*] Being constrained to repell the foolish brags of the false apostles, he professeth that they are able to do nothing answerable to their great brags; but that they arrogated falsely to themselves those things which they neither did, nor could do: and as for himself, though he might boast of excellent things, yet he will not passe the bounds which God hath measured him out; according whereunto he came even unto them in preaching the Gospel of Christ; and truelyeth that he shall go farther when they have so profited that he shall not need to tarry any longer amongst them to instruct them.

measuring themselves by themselves] Gr. *in*. They contemn others, and measure all their actions by the line which they have drawn to themselves.

amongst] Gr. *with*, or, *to*.

are not wise] Or, *understand not*.

V. 13. *without out measure*] Though the whole world were the Apostles Dioceses, and they had commission to preach to all nations; yet they took their journeys into several parts, where God chalked them out the way, and they were careful as not to interrupt or hinder one another, so neither to enter upon one anothers labours: on the contrary, the false apostles ranging wheresoever they list wrought upon advantage, and arrogated to themselves the conversion of those countreys, where the true Apostles had before planted the faith.

rule] Or, *line*.

V. 15. *of other mens labours*] Gr. *in*.

enlarged by you] Or, *magnified in you*.

V. 16. *not to boast in another mans line*] Or, *rule*. A metaphor taken from builders, who stretch their line out where they mean to build; and the Apostles meaning is, that he would not intrude into any other mans work; nor desire to sow the seed of the word in those Regions and Countreys which other men had prepared and husbanded with the preaching of the Gospel.

V. 17. *But he that glorieth*, &c.] See Jer. 9. 24. 1 Cor. 1. 31.

glory in the Lord] He somewhat mitigateth that which he spake of himself, and therewith also prepareth the Corinthians to hear other things of the like kind, professing that he seeketh nothing else but to approve himself to God whose glory he only seeketh.

CHAP. XI.

Vers. 1. *IN my folly*] Gr. *of folly*. He granteth that after a sort he may seem to incurre the censure of folly, but he addeth withall, that he doth it against his will for their profit, because he seeth them deceived by certain cunning men through the craft and subtilty of Satan. To commend a mans self, though truly, seems to savour of folly and vain-glory, yet in Saint Pauls case to speak the truth concerning the infallible testimonies of his Apostleship, and to stop the mouths of the false apostles, who traduced his person, and vilified his ministery, with a sweet rhetoricall insinuation and craving pardon, as he doth, was a part of godly wisdome.

bear with me] Or, *you do bear with me*.

V. 2. *with godly jealousie*] Gr. *the zeal of God*. He speaketh as a wooer, yet as one who seeketh them not for himself, but for God.

espoused you to one husband] The Greek word, ἡρμοσάμην, signifieth, either I have fitted and prepared you, or, I have espoused you: and the Apostle seemeth to allude to Hosea 2. 19. the husband is Christ, Matth.25.6. the Virgin Bride the Church of Corinth in regard of her faith, yet unspotted: the contract is made in this life, but the marriage celebrated in the life to come, Apoc. 19.7.

V.3. *through his subtilty*] Gr. *in.*

corrupted from the simplicity that is in Christ] As precious liquour is corrupted by mingling it with other water; so is the doctrine of the Gospel, by mingling therewith either Philosophical speculations, or Jewish traditions, wherewith the false Apostles blended it. Chap. 2. 17. Col.2.8,16.

V.4. *preacheth another Jesus*] A more perfect doctrine of Jesus Christ. In which words he sheweth that they deceive themselves, if they look to receive of any other man, either a more excellent Gospel, or more excellent gifts of the holy Ghost, than they had received by his ministery: withall in the words, *he that cometh*, he taxeth the false Apostles, Gal.1.8,9. who came of themselves and were not sent by God.

V.5. *suppose I*] Gr. *conceive*, or *reckon that I.* Chap.10.11.

chiefest apostles] Gr. *over and above*, or, *exceedingly above.*

V. 6. *But though*] be *rude in speech*] Saint Paul lacked not that kinde of eloquence which was meet for an Apostle of Christ, and fit for the Gospel, but he willingly wanted that painted kinde of speech, and affected strains which the false Apostles so much brag'd of. Though S. *Jerome* upon the third of the Epistle to the Ephes. noteth certain *solœcismes*, *hyperbata*, & *deficiencies*, in Saint Pauls manner of expressing of himself: yet S. *Austin* in his 4. Book, *De Doct. Christ.cap.* 7. and S. *Chrysostome* in his Comments, and the same *Jerome*, *Epist.* 61. highly extoll Saint Pauls eloquence, to which few or none ever attained, but this eloquence proceeded not from the study of rhetorick, nor was taught him in the Schools, but given him by the Spirit.

V. 7. *Have I committed an offence*] Among other aspersions which the false Apostles cast upon Saint Paul, this was one, that he was a poor silly man, getting his living by his handy-craft, and preaching *gratis*, not entertained by the Church, nor allowed any honourable stipend; whereunto the Apostle answereth, that the Corinthians in this behalf were more beholding to him, that he was content to take any pains for their sakes, and when he lacked, to travel for his living with his own hands in part, and partly also when poverty constrained him, he chose rather to make use of the bunevolence of other Churches, that he might not be any wayes burdensome to the *Corinthians*.

V. 8. *I robbed other Churches*] It was lawful for Saint Paul to receive a stipend for his labours in the ministery, yet because when he preached at *Corinth*, he received wages to defray his necessary charge from other poorer Churches, he by a metaphor calleth that a kinde of robbing them, because he received from them that which they could not well spare, and that he ought to have received it rather from the *Corinthians*, with whom he then resided, and exercised his ministery, and should have had his wants supplyed by them.

V. 9. *I was chargeable to no man*] Or, *I chill'd*, or *benummed none*, or *fainted not in any thing.* See chap. 12.13. The word in the Originall, κατενάρκησα, as the Greek Scholiast observeth, signifieth a fainting or flacknesse, chilnesse, or benummednesse: and the Apostles meaning is, that though he were in great want, when he preached to them, and was not supplyed by them; yet his zeal was no whit thereby cooled, nor his industry abated, he flagg'd not any way in his ministery, no nor solicited any of the *Corinthians* to afford him necessary maintenance, nor lay heavy upon them, though their bounty slackned to him.

V. 10. *no man shall stop me*] Gr. *this boasting shall not be stopped in me.*

V. 13. *deceitful workers*] Or, *workmen.* Who seem to labour in the Lords vineyard, but indeed trifle out the time, and rather do hurt than good. Or, he calleth them deceitful, because whatsoever mask of zeal they put upon them, as if they sought nothing but Gods glory, yet indeed they sought their own gain and wrought upon advantage.

transforming themselves into] Gr. *transfigured into.*

V. 14. *transformed*] Or, *transfigured.*

an angel of light] A good and holy one, partaking of the brightnesse of the celestial glory, living and dwelling in the same, whereas the evil angels are confined to everlasting darknesse, Col. 1. 13. 2 Pet.2.4. Jude 6. Now *Satan* may be said to transform himself to an angel of light, either when he assumes unto himself a lightsome body, as if he were an angel of heaven, or when he suggesteth things that seem to favour of piety, zeal, and holinesse, as if the motion proceeded from an holy and blessed angel: whereas those things which he suggesteth, as he suggesteth them, tend indeed and truly to the dishonour of God, and the ruine of their souls.

V. 15. *transformed*] Gr. *transfigured.*

V. 16. *receive me*] Or, *suffer.*

V. 17. *I speak it not after the Lord*] Whatsoever Saint *Paul* wrote in his Epistles, he wrote by divine inspiration, yet when he delivereth that for which he hath no expresse commandement from God, he saith, he speaketh by permission, and not by command, 1 *Cor.* 7. 6. and verse 12. *to the rest speak I, not the Lord*] and so in this place, because the Spirit of God in Scripture no where adviseth to commend our selves, or glory of our gifts, but the contrary rather; he saith, he speaketh not this according to the Lord, but as it were by way of folly; not by way of folly indeed, but as it were foolishly: take the words as they sound by themselves, they seem to favour of folly and vain-glory, but consider upon what occasion they are spoken, and to what end, and what profitable truth is contained in them, and so they savour of nothing lesse than folly.

confident of boasting] Or, *ground of my boasting.* See chap. 9. 4.

V. 20. *bring you into bondage*] Here he describeth the insolent carriage of the false apostles, and toucheth also upon the *Corinthians* themselves, who perswading themselves that they were very wise men, did not mark in the mean season, how their new Teachers abused their simplicity for advantage.

V. 21. *I speak foolishly*] Gr. *in foolishnesse.*

V. 22. *so am I*] See Phil.3. 5.

V. 23. *I am more*] Paul being honourable indeed, not onely for I seek nothing but Christ Jesus onely: or I knew a man in Christ, that is, a Christian and beleiver, a man even my self, who for all that will not be accounted otherwise of, than a man, no God, no Angel: thus he speaketh of himself in a third person, in token of his humility, as if it were a matter that befell him without himself. The words in Christ may also carry the form of an oath, as Rom. 9. 1. and so in Christ, is all one, as if he had said by Christ.

whether in the body, &c.] Whether this was brought to passe by God, framing in my soul some representation of those heavenly things without any actual separation of the soul from the body; or whether my soul was separated a while really from the body, and transported into heaven to contemplate there these marvellous things I know not; but sure I am, such things were really represented unto me. Or, the words may carry also this sense, whether I was caught up into heaven with body and soul together, or with the soul onely, is unknown to me. *Aquin. and other Schoolmen argue, that Saint Paul was onely in an extasie, and for a time besides himself, and that his soul was not actually severed from his body, for then he should have been dead, and when afterwards he came to himself, raised from the dead. But neither will this follow* (*for according to the opinion of Philosophers, and some Divines also, who distinguish the Spirit, or reasonable soul, from the vegetative and sensitive, the reasonable soul of Saint Paul might have been actually severed from his body for a time, and yet he not dead: his sensitive soul remaining still in his body*) *nor can any man without presumption take upon him to determine that which the Apostle himself could not resolve, such a determination how probable soever it may seem. S.Austine in his* 12. *book* De. Gen. ad lit. cap. 3. & lib.de pec.Orig.cap.23. *deservedly censures for impudent and rash.*

caught up to the third heaven] That is, into the Empyreal heaven, the heaven of heavens, or seat of the blessed; It is called the third heaven, because the Scriptures speak of a three-fold heaven; the Aerial heaven, in which the fowls flying are called *fowls of heaven*, *Matth.*6.26. The second, the Sidereal, in which the lights are, called *Stars of heaven*, *Gen.*15.5. The third, the uppermost of all, the Empyreal, in which the Angels residing are called the *Angels of heaven*, *Mat.*24.36.

V. 3. *knew*] Or, *know.*

V. 4. *caught up into Paradise*] The *Rabbins* distinguish Paradise from heaven, affirming Paradise to be the receptacle or place of abode for souls, after the separation from the body, but heaven the place where after the day of judgment the bodies and soules of the righteous shall everlastingly dwell. But neither can any such distinction be proved out of Scripture, nor if it could, can Paradise be taken so in this place; for it is evident by comparing this verse with the second, that the same place is meant by Paradise and heaven. If there lye any mystery in the varying of the word, and putting Paradise for heaven, it seems to be this, that the Apostle in this fourth verse intimates, that in this rapture, besides the contemplation of Celestiall mysteries, he felt unspeakable delight and pleasure, like to, or exceeding that which *Adam* took in the terrestriall Paradise.

unspeakable words] The Greek ἄρρητα, signifieth *words not uttered*, or, *not to be uttered*; because either they transcend mans capacity in this life, or that Saint *Paul* was forbidden to utter them, they being revealed to him in particular, to strengthen him against all the difficulties he was to encounter withall in his Ministery, and not for the publike use of the Church; for otherwise *Paul* hath faithfully revealed the whole counsell of GOD to the Church concerning mans salvation. See *Acts* the 20. 27.

lawful] Or, *possible.*

CHAP.

CHAP. XII.

Vers.1. I *will come*] Gr. *For I will come.*

visions and revelations] Some distinguish visions from revelations, after this manner: a vision, say they, is when something is supernaturally represented to the sight, whereof yet the party knoweth not the meaning and signification: such was the vision of *Pharaoh* and *Nebuchadonosor*: a revelation is, when something is supernaturally represented to the sight, and the meaning and signification thereof is made known to the party, who hath such a vision, and such were the visions of the Prophets. But because it is not probable that S.*Paul* had any vision, but withall Christ revealed unto him what that vision meant, and imported: Others with more probability distinguish visions from revelations, that visions may be without an extasie, as when the women saw the Angels at the Sepulcher they were affrighted, yet not in an extasie; but revelations, such as S. *Paul* here speaketh of, were apparitions in an extasie, such as was that of *Peter* in the *Acts* 10.17.and S.*John's*, Apoc. 1.10.

V. 2. *I knew a man in Christ*] Or, *know.* Either the meaning is, I speak this in Christ, that is, he is spoken without vain-glory; for I seek nothing but Christ Jesus onely: or I knew a man in Christ, that is, a Christian and beleiver, a man even my self, who for all that will not be accounted otherwise of, than a man, no God, no Angel: thus he speaketh of himself in a third person, in token of his humility, as if it were a matter that befell him without himself. The words in Christ may also carry the form of an oath, as Rom. 9. 1. and so in Christ, is all one, as if he had said by Christ.

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lawful] Or, *possible.*

thorn in the flesh, &c.] Or, *sharp stake*, or, *splinter.* See Ezek. 28. 24. Some by this thorn in the flesh understand concupiscence, but neither will the words following, added by the Apostle by way of explication, *viz.* the messenger of Satan to buffet me, well agree to concupiscence; neither is it likely that Saint *Paul* who spent all his time in travel or toilsome labour, watching and fasting, should be troubled with fleshly lusts, and if he had been, no doubt he would have used that remedy which he prescribed to others, affected with the like malady, 1 *Cor.* 7. 9. Others therefore understand by it, *Alexander* the Coppersmith, or some other Instrument of Satan, who used the Apostle reproachfully, and was as a thorn in his side; or Satan himself, who, through Gods permission, had power to punith the Apostle in his body, as he did Job, and Saint *Jerome*, and other Saints, if we may beleeve Ecclesiastical stories. But the remedy being spiritual, mentioned verse 9. it is not probable that the malady was corporal. It should seem therefore, that because the Apostle was exalted by Visions and Angelical apparitions, it pleased God to humble him In the like kind, by suffering Satan, transforming himself into an Angel of light, to set upon the Apostle in such a furious manner, laying so hard both at his faith and his sincerity, that the Apostle was much disheartened thereby. This fearful assaulting and reproaching him to his face, was a kind of *brow-beating* or *buffeting* him; and because it somewhat hindered him for a while in the chearful prosecuting of his businesse, it is not unfitly compared to a *thorn in the foot*, with which a man cannot go but lamely, and with very great pain. In which regard the Apostle earnestly beseaught God that this *Angelus Satan*, or *Satanæ*, this evil and malignant Angel might depart from him; which his request though God granted not, yet at the third asking he vouchsafed him this gracious answer, That though he would not remove this wicked Angel suddenly from him, yet he would so fortifie the Apostle with his grace against this wicked Fiend, that he should get the Victory over him.

V. 9. *My grace is sufficient for thee*] That is, my grace shall so strengthen thee in all assaults of temptation, that thou shalt be more than a Conquerour through me: or, content thy self with my favour and love, which neither by this nor any other afflition is taken away or impaired; therefore faithfully indure this exercise of thy faith; for the more thou or any of the faithfull are assaulted, the more grace doe I confer upon you, to conquer all temptations.

my strength is made perfect in weaknesse] The strength or vitue of God can be neither increased nor diminished, yet then is it said to be perfected, when it manifesteth it self to the full, and demonstrateth that nothing can overcome or conquer it. The greater infirmities men have, the grace of God shewe:h it self the stronger and perfecter in supporting them in all assaults of temptation.

glory in mine infirmities] He concludeth, that he will onely set his crosses and afflictions against the vain brags of the false Apostles, and therewith also excuseth himself, for that their importunity he was constrained to speak so much of those things as he did; to wit, because that of his Apostleship were contemned, his doctrine must needs fall to the ground.

may rest upon me] Or, *dwell.* The Greek word σκηνώσει, signifieth *to cover*, or *compasse me as a tent*, whereby men doe shelter themselves from the scorching of the Sun, and other injuries of the ayr, so the meaning is, that the power of Christ may be my onely safety and protection.

V. 10. *I take pleasure in infirmities*] Gr. *I think*, or, *like well of infirmities.* I doe not onely bear them patiently, but also take great comfort in them.

when I am weak, then am I strong] When I am weak in my self, I am strong in Christ; or, when I am weak in the flesh, I am strong in the spirit. When he was cast in prison, and his feet made fast in the stocks, he by his prayer caused the foundation of the prison to be shaken; when after he had suffered shipwrack, and was cast into a barbarous Island, and there a Viper light upon his finger, and the Islanders gave him for a gone man, he not onely shook off the Viper without hurt, but also got great favour of the chief man in the Island, by curing his Father of a fever and bloudy flux; and when he was brought before *Nero*, and all forsook him, yet even there (being a forlorn prisoner) he got the better of his potent adversaries, and was delivered out of the mouth of the Lion. Thus God in his greatest infirmities and distresses strengthned and delivered him, that the History of his life made good that which he here affirmeth of himself.

V. 11. *for I ought to have been commended of you*] You ought to have maintained the authority of my ministery, and given a testimony to the truth, how innocently I and my fellows carryed our selves among you. And here again he appealeth to the consciences of the *Corinthians*, and maketh them witnesses of those things, whereby God had sealed his Apostleship among them; and again he declareth by certain arguments, how far he is from all coverousness, and how tenderly and affectionately he loveth them in Christ.

for in nothing am I behind the very chiefest Apostles] Gr. *was I inferiour to thee.* See Chap.11.6.

V. 12. *the signes of an Apostle*] He taketh not the word *signs* here, as afterwards in this verse, for *wonders and mighty deeds*, but by *signes* he meanes *demonstrations & signes*, evident arguments, whereby it may well appear, that he was indeed an Apostle of Jesus Christ.

V. 13. *I my self was not burdensome to you*] Or, *was not slack*, or, *failed in any thing towards you.* See Chap.11.9.

V. 14. *I will not be burdensome to you*] Or, *slack in any thing towards you.*

V. 15. *gladly spent and be spent*] That is, not onely bestow my pains and my estate, but also my body, and lay down my life for you. Here the Greek Scholiast noteth seven steps or degrees in the Apostles love; the first, he might have received maintenance from them, (Christ so commanding it, that the Ministers of the Gospel should live of the Gospel) yet he would not. The second, he was in want, yet would not be chargable to them any way to releeve him. The third, he preached constantly to them, though they allowed him nothing for his pains. The fourth, he was at great expence with them. The fifth, he not onely gladly bestowed what he had among them, but was willing to be bestowed, and sacrifice his life for them. The sixth, this all he doth for those who did but coldly affect him. The seventh, though they in no way answered him in his love, but as his love still grew hotter to them, theirs grew colder to him, yet he diminished nothing of his love to them, or care for them.

you] Gr. *your souls.*

V. 19. *think you that we excuse our selves*] He concludeth, that he writeth not these things unto them, as though he needed to defend himself, for he is guilty of nothing that is laid against him; but because it is behovable for them to doubt nothing of his fidelity, who was their Instructer and Apostle.

V. 20. *I shall be found unto you, such as you would not*] Having confirmed his authority unto them, he rebuketh them sharply, and threatneth them also like an Apostle of Christ, that he will not spare them hereafter, unlesse they repent, seeing that this is the third time he had warned them.

V. 21. *God will humble me*] He calleth the inflicting censures upon the Corinthians the abasing of himself, because as their proficiency in Christs School and growth in grace was a great cause of exaltation and glorying to him: so their falling into enormous crimes, and continuing in them without repentance, enforcing him to use his Apostolical power in censuring them, was a great hearts greef unto him, and occasion of much dejection of mind.

CHAP. XIII.

Verſ.1. *Coming to you*] Gr. Tec. *ready to come to you.*

In the mouth, &c.] See Deut. 9.15.

V. 2. *if I come again I will not spare*] He threatneth here that he will make use of his Apostolical power, which was very great and extraordinary; for they not onely inflicted spiritual Censures, but also corporal: *Paul* strook *Bar-jesus* with blindnesse, Act. 13. 11. *Peter, Ananias* and *Saphira* with death; and as was noted before, those who were delivered by them to Satan, suffered not onely in soul, thereby being terrified in their conscience, but also were often tormented in their body.

V. 3. *Since ye seek a proof of Christ*] A sharp reprehension; for that while they despise the Apostles admonition, they tempt Christs own patience, and while they contemn *Paul* as a miserable man, they lay nothing herein against him which is not common to him with Christ. If ye seek a proof of Christs speaking in me, look to your selves, who had all your foundnesse from my Ministery, if ye have any.

V. 4. *through weaknesse*] Saint *Hilary* in his ninth book *de Trinitate* expoundeth this place; through the weaknesse of his flesh, which was subject to all humane infirmities, sinne onely excepted: or touching the vile form of a servant, which he took upon him when he abased himself. To clear which passage, *Oecumenius farther observeth that the word* ἀσθένεια *in Saint Paul, is taken in a three-fold sense; sometimes for bodily sicknesse, as* 1 Cor.11. 30. *sometimes for imbecility and wavering in faith,* Rom. 14. 1. *sometimes for outward persecutions, temptations, and afflictions, as it is taken in the former Chapter, ver.*9, 10. and so he takes the word in this place, ἐνδεικνῦν τὰς μάστιγας καὶ κίνδυνον καὶ ὕβριν. To infirmities painful Christ in his state of humiliation here upon earth was subject, but no wayes to any infirmities that are sinful.

in him] Or, *with him.*

V. 5. *Examine*] Or, *try.*

whether ye be in the faith] He confirmeth that which he spake of God appearing in his ministery; and he gathereth by the mutuall relation between the peoples faith and the Ministers preaching, that they must either reverence his Apostleship, upon whose doctrine their faith is grounded; or they must condemn themselves of infidelity, and must confesse themselves not to be of Christs body. Whether ye are in the fait h, that is, in the state of faithful Christians; and whether Christ live in you by his Spirit which you received by my Gospel.

reprobates] Or, *unapproved*, or, *rejected.*

V.6. *reprobates*] Or, *unapproved*, or, *rejected.*

V. 7. *as reprobates*] Or, *unapproved*, or, *rejected.* Not reprobates, but as reprobates, nor so simply, but in the opinion of some. In this verse he mitigateth his former sharpnesse, trusting that they will shew themselves towards their faithful Apostles, apt and willing to be taught: adding this moreover, that he passed not for his own same and estimation, so he may any way further their salvation, which is the onely mark that he shooteth at.

V. 8. *we can do nothing against the truth*] Though it be a true axiome, *Magna est veritas & prævalebit*; & *Veritas laborare potest, opprimi non potest*; the truth is most strong, and cannot be subverted: yet it seems the Apostle here understandeth not so much truth of doctrine, as truth of life, sincerity, and true piety. For he threatneth to use his Apostolical power in punishing, which that they might escape, he prayeth to God in the seventh verse, that they might do no evil; which exhortation he bindeth with this reason; *For we cannot doe any thing against the truth*; that is, if you be innocent and walk in the truth, you need not fear any *Anathema*, or Church-censure. For the power which the Lord hath given us, is for the supporting of the Church, and not destroying it, to uphold and maintain innocency and righteousnesse; true Religion and virtue, and suppresse the contrary.

V.9. even *your perfection*] That all things might be in good order among st you, and the members of the Church restored, which have been shaken and put out of their places.

V. 11. *Be perfect*] To three principal maladies, of which the Corinthians were sick, ignorance, pusillanimity, and faction, he applyeth three remedies: to the first, growth in grace, and the knowledge of Christ, and a striving to perfection; saying, be ye perfect: to the second, spiritual courage; saying, be of good comfort: to the third, unity: be of one mind, live in peace.

ANNOTATIONS ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE *GALATIANS*.

The Argument and Analysis.

After Saint Paul *had preached the* Gospel *to the* Galathians, *some false Teachers addicted to Judaisme, sought to inweigle them to their Sect, perswading them to be circumcised, and to observe all the Mosaical Rites, without which they affirmed, That they could not be justified or saved: And because this their Doctrine could not consist with that which the Apostle had delivered, they devogated what they could from his Authority and Ministery,*

Ministery, giving it out, That he was a Disciple of the Apostles, and not of Christ; and that Peter, James, *and* John, *who were the Pillars of the Church forbad not the observation of the legal Rites; yea moreover, that* Paul *himself, who now so much sticketh against circumcision, had formerly circumcised* Timothy. *Against these corrupters of his Doctrine, and vilifiers of his Person and Authority, he was cheefly moved to write this Epistle to the* Galatians; *wherein he proveth, That his calling was immediately from Christ, that he was no way inferiour to the cheef Apostles, and that the doctrine which he had delivered, concerning Justification by Faith without the works of the Law, was the Truth of God, and firmly grounded upon Scripture.*

The parts of this Epistle are three:
1. Historical, *concerning himself, and the course of his Ministery*, Chap. 1, 2, *unto the* 16. verse.
2. Doctrinal, *concerning Justification by Faith, and the Abolition of legal Rites and Ceremonies.* From Verse 16. *of the* 2. Chapter, *unto* Verse 14. *of the* 5. Chapter.
3. Moral, *wherein he exhorteth the* Galatians *to Christian duties; namely, To walk and live in the Spirit, to mildnesse in censuring their Brethren, to charity in bearing one anothers burdens, to bounty to their Teachers, to perseverance in good works, and rejoycing in the Crosse of our Lord Jesus Christ. From* Verse 14. *of the* 5. Chapter, *to the end.*

CHAP. I.

Verſ.1. *Not of men, neither by man*] Or, *from men.* Not of men: not by the Apostles, as Matthias was made an Apostle; nor by the suffrages of any particular Church, as Barnabas and Silas; nor by any man, that is, any mortal man, or any meer man; but by Christ, God and Man, after his resurrection. This description the Apostle addeth of purpose to maintain his Apostolical calling, and authority, against the slanders of the false Apostles, who gave out that he was not lawfully called to the apostleship. For there are two sorts of lawful callings to the Ministery of the Word: ordinary and extraordinary: the ordinary being indeed of God; but yet by men following therein the order of God, & such is the calling of the ordinary Ministers of the Word: another calling there is without humane means, of and by God; or the Lord Christ himself; and such was the calling of the Prophets in the Old Testament, and the Apostles in the New. This calling is extraordinary, and ever accompanied with the infallibility, or never-erring in doctrine, 2 Pet. 1.21. Joh. 14.13. Now that the Apostle Paul had such an extraordinary calling is clearly proved, and the manner thereof described, Act. 9.

but by Jesus Christ] Christ no doubt is man, but he is God also, and head of the Church, and in this respect exempted out of the ordinary number of men: the Apostles meaning is, that no meer man, whosoever was the Author, means, or instrument of his calling to be an Apostle; and therefore it is not onely lawful, but altogether divine and equal to that of the rest of the Apostles; which the Apostle urgeth, to stop the mouthes of the false Apostles that vilified his Ministery in comparison of others, to the end that they might introduce the necessity of the Mosaical ceremonies, which the Apostles made use of among the Jewish novices, but Paul had quite castheered amongst the Gentiles.

V. 4. *who gave himself for our sins*] Gave himself to death, to expiate our sins by his most precious blood.

deliver us from] Gr. *take us out.*

present evill world] Out of that most corrupt state which is without Christ, Joh. 17. 15.

V. 5. *for ever and ever*] Gr. *for, or, to worlds of worlds.*

V. 6. *removed*] He useth the passive voyce to cast the fault upon the false Apostles, and the Present Tence, μετατίθεσθε, to give them to understand, that it was not already done, but in doing.

from him that called you] Either from God, who of his great mercy called you inwardly to the knowledge of his free grace in Christ, or from me who called you outwardly by the preaching of the Gospel before to the grace of Christ.

V. 7. *pervert the Gospel of Christ*] For there is nothing more contrary to free justification by faith, which is the summe and main scope of the Gospel, than to maintain justification by the Mosaicall rites, or the works of the Law.

V. 8. *though we, or an Angel from heaven*] Or, *if we.* This is an impossible case, but the Apostle by propounding it, most confidently averreth the certainty of the curse that shall come upon those that preach any other Gospel. See the like form, Joh. 8. 55. *If I should say I know him not, I shall be a lyar*; and 1 Cor. 13. 1, 2, 3.

other Gospel unto you, &c.] Adding of his own invention any thing unto the substance of the doctrine, any article of faith or sacrament, which was the practice of the false Apostles; teaching, that we must be justified, not by faith alone, but by Mosaical rites also, and the works of the law. And it is worthy the observing, that the Apostle saith not, If we or an Angel from heaven preach unto you any Gospel, contrary to that which we have preached; but, παρ' ὃ, τὸ ὅτον ἐνάντιον μαχόδν, beside that, or other than that we have preached: whereby he insinuates, *saith Chrysostome and Oecumenius, that it is an accursed thing to make any the least addition to the doctrine of the Gospel*, Rev. 22. 18, 19.

than that] Gr. *beside that.*

V. 9. *than that*] Gr. *beside that.*

V. 10. *persuade men, or God*] Or, *make faith to men*; or, *seek to endear our selves to men*; or, *plead my cause before men*. That is, doe I perswade yeu to obey men, or God? or, do I study to please, or seek to approve my self and my ministery to men, or to God? for so the word πείθω sometimes signifieth, as in that proverbial verse, δύσκολον πείθειν, ἢ μὴ θέλοις βασιλέα.

for if I yet pleased men] If I should yet seek to please men, as I did when I was zealous of the traditions of my fathers, and persecuted the Church of God extremely, to gain the more favour of mine own Nation, I should not be a true servant of Christ, but dissemble with God and the world.

V. 12. *revelation of Jesus Christ*] Whether this revelation was when he journied to Damascus, and was smitten to the ground, and there shone round about him a light from heaven, and Christ spake unto him, Act. 9.5. *as Saint Jerome conceiveth*; or when he was rapt up in Paradise, 2 Cor. 12.4. *as Aquinas imagineth*, it cannot be certainly defined; onely this is certain, that Saint Paul had the knowledge of the Gospel by immediate revelation from Christ.

beyond measure, &c.] See Act. 9.1.

V. 14. *above many mine equals in mine own Nation*] Gr. *equals in years.*

traditions of my fathers] Either he meaneth the Pharisaical traditions, for he was a Pharisee, and the son of a Pharisee. Or, he may understand by *traditions* such ordinances as his fathers received from God himself; but with this erroneous opinion of the Pharisees, that he might be justified before God for those legall observations. This Text seemeth to be parallel to Phil. 3. 6. *concerning zeal, persecuting the Church, touching the righteousnesse which is in the Law, blamelesse.*

V. 15. *separated me from my mothers womb*] He speaketh of Gods everlasting predestination, whereby he appointed him to be an Apostle, whereof he maketh three degrees; The everlasting counsel of God, his appointing from his Mothers wombe, and his actual calling. See Rom. 1.1.

V. 16. *I might preach him*, &c.] See Ephes. 3. 8.

I conferred not with flesh and blood] Or, *consulted.* This may seem contrary to that which himself saith, Chap. 2. 2. I communicated the Gospel with them at Jerusalem. But the reconciliation is easie; here he denyeth that he consulted with flesh and bloud, that is, with any man living, namely, whether he were rightly instructed in the Gospel, or whether he ought to preach it; for of this he neither did nor could make question after he received the Gospel by the immediate revelation of Christ: but there he affirmeth, that he communicated with the Apostles at Jerusalem, not to learn any thing from them, for that he expressly denies Verse 6. but to receive a testimony from them of his consent with them in the doctrine he had preached in Arabia and Syria; for he had preached the Gospel before he conferred with them.

V. 18. *I went up*] Or, *I returned.*

to see Peter] Gr. Tec. *to enquire of Cephas.* The Greek word ἱστορῆσαι, signifieth more than to *see* or *visite*, namely, *as Hesychius explaines the word*, πυθέσθαι ἱστορῆσαι, to enquire into, to take special notice of, and acquaint himself with Peter and his proceedings.

V. 19. *other of the Apostles saw I none*] Because it might be objected, that indeed he was called of Christ in the way, but afterwards was instructed by the Apostles and others, and so was not of the number of them that were to be credited without exception: Saint Paul answereth, that he began straighway after his calling, to preach the Gospel at Damascus, and in Arabia, and was not from that time at Jerusalem, but onely fifteen days, where he saw onely Peter and James; and after he began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Jews, who knew him onely by name, so far off was it that he was there instructed by them.

V. 22. *And was*] Or, *But was.*

V. 24. *And they glorified God in me*] They glorified Christ who spake in me; or they glorified God for me, they blessed his Name for my conversion; or *as the Greek Scholiast*, they praised God in me: not this or that Teacher, but God himself, who alone was my Teacher.

CHAP. II.

Vers. 2. *I went up by revelation*] Gr. *according to revelation*. He was not sent for by the Apostles to Jerusalem, there to give an account of his preaching; but the Spirit by special revelation moved him, that by conferring with the Apostles themselves, and knowing their resolution in the main point then in difference concerning the observation of legal Rites, he might stop the mouthes of the false Apostles, who gave out that he taught divers doctrines from them, and consequently that the faithful were rather to follow them than him, they being more, and he but one; they conversing with Christ himself, and called to the Apostleship before his Ascension, Saint Paul after.

communicated unto] Gr. *consulted with*. Chap. 1. 16.

privately] Or, *severally*.

had run in vain] By the metaphor of *running*, he seteth forth his alacrity, earnestness and diligence; like to theirs who prove masteries, and run in a race for a rich prize. (1 Cor. 9. 26. 2 Tim. 4. 7.) Now in those that run in a race, two things are considerable, their labour and swiftness in running, and the end for which they run; to wit, the gaining the prize; which if they miss, they run in vain. This prize he accounted the fruit of his preaching, which had been little or none among the Jews, who were zealous of the Mosaical Rites, if by his communicating with the chief Apostles he had not taken away that rub which was cast in his way, that his preaching and practice was dissonant from theirs: although the Apostle nothing doubted of the certainty of his doctrine, yet because there were certain reports cast abroad of him, that he was of another opinion than the rest of the Apostles were, which thing might have hindered the course of his Ministery, and in some places quite stop'd it, he took this journey to Jerusalem, to remove that obstacle.

V. 4. *which we have in Christ Jesus*] Freedom from the curse of the moral Law, and the burden of the ceremonial, which we have in Christ, that is, in Christianity, or purchased by Christ, who in the fulness of time was made of a woman, and made under the Law; to redeem them that are under the Law, Gal. 4. 4. Chap. 5. 1.

V. 5. *gave place*, &c.] We gave no way to those crafty companions, who by deceit and counterfeit holiness crept in among the faithful, who came to espie our liberty, that thereby they might ensnare and enthral us: to these we gave no respit not for an hour, to lay their traps for us, nor in any thing yeelded unto them, to betray our Christian liberty.

with you] Gr. *to*.

God accepteth no mans person] See Rom. 2. 12.

seemed to be somewhat] Gr. *are of reputation*.

V. 7. *The Gospel of the uncircumcision was committed unto me*] That is, I had commission to preach to the Gentiles who were uncircumcised, as Peter to the Jews: which commissions were not yet so restrictive, but that Saint Peter preached to the Gentiles, and Saint Paul to the Jews, as it may be clearly proved out of the Acts of the Apostles; but the Gospel of circumcision is said here to be committed to Saint Peter, and of uncircumcision unto Paul; because Peter was first and chiefly sent to preach to the Jews, and Saint Paul to the Gentiles, and God most blessed Saint Peters labour among the Jews, and Saint Pauls among the Gentiles.

V. 8. *was mighty in me towards the Gentiles*] Gr. *wrought in me*. Word for word, wrought effectually: and this efficacy shewed it self in three things especially; the great number of converts, the power of miracles, and the extraordinary gift of the holy Ghost bestowed upon the faithful by the means of his ministery.

V. 9. *who seemed to be pillars*] Or, *were counted*. Whom alone, and onely these men counted for pillars of the Church, to support it, and the doctrine of faith, by whose authority if my preaching were not upheld, it must fall to ground. *Oecumenius out of Eusebius his first book of Ecclesiastical Story, and Clemens Alexandrinus writeth, that this Cephas mentioned with James and John, was not Peter the Apostle, but one of the 70 disciples of that name: but S. Jerome in his Comment. in epist. ad Greg. Hom. 18. upon Ezekiel refute this opinion, and it may easily be disproved out of this Text, for it is not likely that the Apostle would have ranked any of the 70. disciples with James and John, two of the chief Apostles and pillars of the Church; neither would the false Apostles have opposed the authority of one of the 70 disciples against Saint Paul, whom they could not deny to be an Apostle. Besides, to take away all ambiguity, the Apostle verse 11. calleth him Peter.*

V. 10. *should remember the poor*] That is, to make collections in the Churches of the Gentiles for the Saints of Jerusalem; which Saint Paul did most willingly and effectually, as appears out of the 1 Cor. 16. & 2 Cor. 8, 9.

forward to do] Gr. *diligent*, or *careful*.

V. 11. *Peter*] Gr. Tec. *Cephas*.

I withstood him to the face, because he was to be blamed] Gr. *condemned*. Some interpret κατὰ πρόσωπον, in outward appearance and in shew: for they conceive that Peter and Paul were not in earnest, but the one reproved the other before the multitude, and the other replied not at all though he could justly, that by the reproof of the one, and silence of the other, both Jews and Gentiles there present, might learn that the Judaical rites were not to be eagerly retained, but by degrees to be relinquished, and as it were honourably to be interred; *This was the opinion of S. Jerome (who is as hot with S. Austine about this quarrel of the Apostles, or rather better than the Apostles themselves) And of the Greek Fathers, whom he alleageth for himself. Their chief reason was this, that if Saint Paul had reproved Peter in earnest for his complying at this time with the Jews, he had reproved him for that of which himself was guilty. For he as he professeth, that to the Jews he became a Jew, that he might win the Jews, so by the advice of James and the Elders, Acts 21. 24. he shaved his head, and purified himself with four other men that had a vow on them. But S. Austine affirmeth most truly, that Saint Paul reproved Saint Peter in earnest. For the Text saith, which is part of the Canonical Scripture, and therefore infallible, that Saint Peter was faulty and to be blamed.* His fault was, as is afterwards expressed, dissimulation, and halting between two opinions; before the Jews came from James, he freely conversed with the Gentiles, and did eat of meats prohibited by the Law of Moses: but after these came, for fear of displeasing them, in the lawful use of his Christian liberty, he withdraweth himself from them, and giveth a great scandal to the Gentiles, and a blow to Saint Pauls preaching, who had taught that those legal ceremonies were now abolished, and all Christians freed from that yoke. What Saint Paul did was of another nature by the advice of James, to refute a false slander cast upon him, when there was no Gentiles by, to be scandalized thereat.

V. 13. *dissembled likewise with him*] Gr. *joyned in hypocrisie with*.

dissimulation] Gr. *hypocrisie*.

V. 14. *walked not uprightly*] Gr. *with a right foot*. Word for word, the Original signifieth, to walk with a right foot, which he opposeth to halting and dissembling.

truth of the gospel] He calleth the truth of the Gospel, both the sincere doctrine it self, and also the use of the same, which we call practice.

If thou, being a Jew, livest after the manner of Gentiles] He meaneth not that Saint Peter lived dissolutely after the manner of the Gentiles, as those whom the zealous Father reprehending saith, *Gentes agimus sub nomine christi*: But that like the Converts among the Gentiles, he used his Christian liberty, in eating all sorts of meats, without putting a difference between clean and unclean.

why compellest thou the Gentiles] Gr. Tec. *how is it thus thou compellest*.

V. 15. *not sinners of the Gentiles*] Sinners estranged from the covenant of grace, destitute of the Rule of the Law, men in a deplorate and desperate estate, such as the Jews accounted all the Gentiles and Paynims to be in, Ephes. 2. 12. and yet themselves could not be justified by the Law, which they of all other might have made the least claim unto.

V. 16. *by the works of the law shall no flesh be justified*] See Rom. 3. 20.

V. 17. *But if while we seek to be justified*] Before he goeth any further, he meeteth with their objection who abhorred the doctrine of free justification by faith; because, say they, men are by this means withdrawn from the study of good works, and in this sort they framed their objection; If sinners should be justified through Christ by faith without the law, Christ should seem to approve sinners, and as it were exhort them thereunto by his ministery: Paul answereth, that this consequence is false, because Christ destroyeth sin in all true beleevers. For therefore, saith he, do men flee unto Christ through the terrour and fear of the law, that being quit from the curse of the law, they may be saved by him, and that he together with his justifying them, beginneth in them by little and little that strength and power of his, which destroyeth sin, to the end, that the old man being abolished by the virtue of Christs death, he may live in them, and they may consecrate themselves to God: therefore if any man give himself to sin after he hath received the Gospel, let him not accuse Christ, nor the Gospel, but himself, for that he destroyeth the work of God in himself.

by Christ] Gr. *in*. See Rom. 3. 4.

V. 18. *destroyed*] Gr. *have dissolved*.

V. 19. *through the law am dead*] Or, by. Gr. *was*. The law which terrifieth the conscience, bringeth us to Christ, and he onely causeth us to die to the law. Indeed, because that by making us righteous, he taketh away from us the terrour of conscience, and by sanctifying us, causeth a through-mortifying of lust in us; that it cannot take such occasion to sin by the restraint which the law maketh. See Rom. 7. 10, 11.

V. 20. *I now live in the flesh*] By living in the flesh, he understandeth not walking according to the flesh, or living in a carnal

carnal and fleshly manner, but living in this frail and mortal body.

gave himself for me] What he speaketh of himself belongeth to all true beleevers; but he applieth the benefit of Christs passion to himself in particular, as well to teach us special faith and assurance in Christ, as to enflame our love to him, to whom we are as much indebted, as if he had shed his bloud for us alone and in particular.

V. 21. *dead in vain*] Although there be many uses and benefits of Christs death, besides our justification; yet the Apostles argument is very strong, that there would have been no necessity for our salvation that Christ should have died, and by his bloud expiated our sins, if men might have been justified by the works of the law, either ceremonial or moral.

CHAP. III.

Vers. 1. *Who hath bewitched you*] The word in the Original, ἐβάσκανεν, is derived, ἀπὸ τοῦ φάσκειν καίειν, burning with the eye, signifying a kind of witchcraft practised upon the eyes of young children and cattel, according to that of the Poet; *Nescio quis teneros oculus mihi fascinat agnos*: and the meaning of the Apostle is, that as those witches, who cast venemous beams out of their eyes, mischief children and sucklings; so those false teachers poysoned the tender faith of the Galatians: or as the devil by those witches put out the eyes of the body, so the evil spirit by those false teachers his instruments, put out the eyes of their minde; *Ut quomodo teneros etas nocevi dicitur fascino, sic etiam Galatæ in christi fide nuper nati & nutriti lacte veluti quodam fascinante sint uociti, & stomacho fidei nauseantes Spiritus sancti fidem evomuerint.*

crucified among you] Christ was laid before you so notably and so plainly, that you had his lively image as it were presented before your eyes, as if he had been crucified in your sight: or Christ was crucified among you, that is, suffered much in his members persecuted among you. In which sense Christ speaking to S. Paul said; *Saul, Saul, why persecutest thou me?* Act. 9. 5, 6. and to S. Peter, a little before his death, *I go again to Rome to be crucified*, as we read in the *Ecclesiastical Stories*.

V. 2. *received ye the Spirit*] Those spiritual graces and gifts, which were a seal as it were to the Galatians, that the Gospel that was preached unto them was true. But here it may be objected, that the Galatians received not the Spirit by faith, but faith by the Spirit. For faith is the gift of God, and a special work of the Spirit in the heart. Hereunto it may be answered, that either the Apostle meaneth by the Spirit, the extraordinary gifts of the Spirit, as the gift of tongues, and healing, which the Galatians received by Pauls preaching the Christian faith among them; or else he meaneth by the Spirit, the spirit of comfort, and sanctification, which goeth not before, but followeth true faith; for being justified by faith we have peace with God, and feel the spirit of comfort within us.

of faith] That is, the word and doctrine of faith, Rom. 10. 8.

V. 3. *perfect by the flesh*] By the flesh, he meaneth the ceremonies of the law, against which he seteth the Spirit, that is, the spiritual working of the Gospel. Heb. 7. 16. & 9. 10.

V. 4. *so many*] Or, *so great*.

in vain] εἰκῇ, That is, without any profit; So S. *Basil useth the phrase, Hom. adv. Heb.* ὦ πόσας νύκτας εἰκῇ ἠγρυπνήσατε, *O how many nights have you watched, how many days have you spent unprofitably?*

V. 6. *Even as Abraham beleeved God*] See Gen. 15. 6.

accounted to him] Or, *imputed*.

for righteousness] Gr. *to*.

V. 8. *In thee shall all nations be blessed*] See Gen. 12. 3.

V. 9. *with faithful Abraham*] Not by faithful Abraham: to give us to understand, that the blessing cometh not from Abraham, but from him by whom Abraham and all his posterity is blessed.

V. 10. *are of the works of the law*] They who are of the works of the law, that is, they which stand upon the works of the law for their justification, or which value their righteousness by the performance of the law are accursed, therefore they are blessed which are of faith, that is, they who have righteousness by faith.

Cursed is every one that continueth not in all things] See Deut. 27. 26.

V. 11. *The just shall live by faith*] See Hab. 2. 4. Rom. 1. 17. Heb. 10. 38.

The man that, &c.] See Levit. 18. 5.

V. 12. *the law is not of faith*] The Law promiseth life to all that keep it, and therefore if it be kept it justifieth and giveth life; but the Scripture attributing righteousness and life to faith, taketh it from the Law, seeing faith justifieth by imputation of anothers righteousness, and the law by the performing of the work in our own person.

V. 13. *hath redeemed us from the curse of the law*] In these words he preventeth an objection, How can they be blessed whom the Law pronounceth to be accursed? because Christ sustaineth the curse which the Law laid upon us, that we might be quit from it.

Cursed is every one, &c.] See Deut. 21. 23.

V. 15. *covenant*] Or, *testament*.

V. 16. *And to seeds, as of many; but as of one*] The word *seed* is sometimes taken for the whole posterity, as Gen. 15. 18. Sometimes for a particular person descended from such an one, as Gen. 4. 25. and 21. 13. and here the Apostle sheweth that it must be taken in the second sense, teaching that Christ is that *seed*, as it is afterwards expounded.

which is Christ] That is, all his mystical body, *viz.* the whole Church, having all their life and being from him, and also participating of the glory of his name; all which are as one seed consisting of Jews and Gentiles, 1 Cor. 12. 12. For it is the scope of the Apostle to prove the assurance of eternal life to all beleevers for Christs sake, according unto the promise made unto Abraham.

V. 17. *which was four hundred and thirty years after*] These years are to be reckoned from the promise first made to Abraham, which fell upon the 75. year of his age.

V. 19. *wherefore then serveth the Law*] If the inheritance be not by the law, then why was the law given after the promise was made? the Apostle answereth, to reprove and convince men of sin, and so to teach them to look unto Christ in whom at length that promise of saving all people together should be fulfilled, and not that the law was given to justifie men.

because of transgressions] To make them known, Rom. 3. 20. & 7. 7. and to convince men thereof; to discover the hainousness of sin, and to seal the condemnation thereof; thus to drive men to seek for the remedy of grace in the promised Messiah.

till thy seed should come] This use of the servile manudaction was to last during the Churches infancy, and proneness to fall into sin by infirmity, or ignorance; but it was to be laid by and surcease at the coming of Christ into the flesh, who collecting into one and the same body the whole Church of Jews and Gentiles together, supplying the same with the abundant graces of the Spirit in knowledge and virtue, hath made the same to be effectually acknowledged the blessed seed, or progeny of the children of God, vers. 26. wholly set and bent to love and obey him by the Spirit of adoption and grace, and not by the spirit of terrour as of old, Rom. 8. 15.

ordained by angels] God would shew in the very outward manner which he observed in giving the law, that thereby there was no access for man to his grace for obtaining life and the inheritance; and therefore he appeared there in such an extremity of terrour, that upon the peoples request which was not able to endure those terrours, it was needful that Moses came between, who was as the mediatour of that communication, Exod. 20. 19. Heb. 12. 19. being therein the type of Christ the onely Mediatour of propitiation, by whom we have access to God with confidence. Now although there is no mention made of the ministery of Angels by Moses in giving the Law, yet may it well be gathered from divers other Texts of Scriptures, as Act. 7. 53. Heb. 2. 2.

in the hand of a Mediatour] Some by this Mediatour understand Moses, whom God did use as an interpreter between himself and the people in giving the Law: others understand Christ himself by whom God led the people of Israel out of Egypt through the wilderness, and spake to Moses on Mount Sinai, Act. 7. 38. 1 Tim. 2. 5.

V. 20. *Now a mediatour is not a mediatour of one*] Either the meaning is, a Mediatour is not a Mediatour of one party, but betwixt two, and those disagreeing; this sheweth that at the giving of the Law there was a difference and a distance between God and us, which difference grew from this, that we were transgressours of the Law: or the meaning is, a Mediatour is not a Mediatour of one Covenant onely, but as well of the Covenant of grace as of the Covenant of works.

but God is one] In these words he taketh away an objection, lest any man might say, that sometimes by consent of the parties which have made a Covenant, something is added to the Covenant; or the former Covenants are broken; this, saith the Apostle, cometh not to pass in God, who is always one and the self same, and like to himself, and hath the same scope and end in both his Covenants; for Christ is the end of the Law: or, that God is still the same in holding a distance between himself and transgressours, if they seek to be justified by the Law.

V. 22. *all under sin*] See Rom. 3. 9.

V. 24. *Wherefore the law was our school-master*] A means and instrument to rule and regulate our minds and actions agreeable to the infancy of the Church with a great deal of austerity. The Jews under the law here are compared to children, and the faithful under the Gospel to men of riper years that need no school-master; the school-master is the Law, both Moral and Ceremonial. For the Moral Law leadeth unto Christ by convincing us of sin, and denouncing the curse

curse against it, shewing us thereby that if we desire to escape that curse we must flie to Christ for refuge, who hath redeemed us both from sin and curse; and the Ceremonial Law also brings us unto Christ; because the same not onely convinceth men of sin, but also exhibiteth types and figures of Christ and his benefits: and teacheth that whatsoever was shadowed out by them, was truly to be found in Christ, Heb. 9. 10, 11.

V. 27. *as many of you*] See Rom. 6. 3.

as have been baptized into christ] To all that are baptized in Christs Name with the inward baptism as well as the outward Christ is effectually applyed, even like a garment to the body, to communicate unto them his justice, life, right, and dignities: that as himself is the Son of God by nature, they shall be made his children by grace and adoption, and that without all distinction of either nation, state, or condition.

have put on christ] As a spiritual garment wherewith our spiritual shame and nakednesse is covered, and we are adorned as with rich and comely apparel.

V. 28. *for ye are all one in christ Jesus*] That is, country, sex, or nation makes no difference; but if we are true beleevers, we are in equal esteem with God; or we are all one in Christ, that is, we make all one mystical body communicating with Christ as our head, and one with another as members.

CHAP. IV.

Vers. 1. NOw I say] He declareth that by another similitude which he said before, concerning the school-master: for he saith that the Law, that is, the whole government of Gods house according to the law, was as it were a kind of Tutorship, or office of an Over-seer appointed for a time, and that we should at length come to be at our own liberty, and live as children, not as servants. Moreover he sheweth by the way, that that governance of the Law was as it were an A. B. C. or Accidence in comparison of the doctrine of the Gospel.

V. 3. *elements of the world*] Or, *rudiments*. By the elements of the world he understandeth the corporal types and carnal Ceremonies of the Law, which are called elements or rudiments; because that God by them instructed the Church as it were by rudiments, and afterwards powred out his holy Spirit most plentifully in the time of the Gospel.

V. 4. *when the fulnes of the time*] The full grown age of the Church to be freed from under this wardship; or when the time was fulfilled which God had appointed for to send his Son into the world.

God sent forth his Son] ἐξαπέστειλε, He sent out of himself, or his essence; or from heaven: for God would have that the eternal Son in his bosom by taking humane flesh should come out of him as it were, and manifest himself unto the world; or issue forth out of the eternal palace of his glory, and in his own person upon earth fulfill the work of the redemption of mankinde.

made of] Not born as other men, but made by the holy Ghost out of the flesh and bloud of the Virgin Mary, without the concurrence of man, Gen. 3. 15. Isaiah 7. 14. Mic. 5 3. Luk. 1. 31. & 2. 2.

a woman] The word γυνὴ, is here taken, as often else where in Scripture, for the name of the sex, and generally a maid that is marriageable is termed by the Greeks γυνὴ. So saith *Procopius*, γυνὴ λέγεται ἡ παρθένος, ἡλικίας δὲ καθίστε, and so the civil Lawyers; *titulo de verb. signif. Mulieris appellatione etiam virgo viripotens continetur*. This text therefore maketh nothing for *Helvidius*, nor against the perpetual virginity of Mary.

made under the law] Having taken upon him the form of a servant, Phil. 2. 7. he made himself subject to the entire observation and satisfaction of the whole law: thereby to purchase to all beleevers the right and claim to eternal glory, and to deliver them not onely from the malediction of the Law, but also from the burden of all the legal rites and ceremonies.

V. 5. *under the law*] That is, that were under the yoke of the ceremonial law, and also under the curse of the moral; whereof he speaketh in the former Chapter.

the adoption of sons] Therefore was the Son of God sent to redeem us, that he might purchase and graciously communicate the right of Son-ship (which he hath by nature) to all the faithful, 2 Cor. 6. 18. This adoption of the Son of God was from everlasting, but is revealed and shewed in the time appointed for it.

V. 6. *And because ye are sons*] He sheweth that we are in such sort free and set at liberty, that in the mean season we must be governed by the Spirit of Christ, which reigneth in our hearts, and teacheth us the true service of the Father; but this is not to serve, but rather to enjoy true liberty as becometh sons and heirs.

the Spirit of his Son] See Rom. 8. 15. The holy Ghost is both of the Father and the Son: but there is a peculiar reason here why he is called the Spirit of his Son; to wit, because the holy Ghost sealeth up our adoption in Christ, and giveth us a full assurance of it.

V. 7. *a servant*] The word *servant* is not taken here for one that liveth in sin, which is proper to infidels, but for one that is yet under the Ceremonies of the Law, which is proper to the Jew.

an heir of God] Some read *heir by God*, that is, by his grace and mercy; others, *heir of God*, because coheirs of Christ, who is the Son and Heir of God.

V. 9. *turn ye again*] Or, *turn ye back*.

to the weak and beggarly elements] Or, *rudiments*. The carnal Rites of the Mosaical Law are called here *weak and beggarly elements*, being considered apart by themselves, without Christ; and for the Galatians to fall back from Christ to these Ceremonies, was nothing else but to cast away riches, and follow beggery.

V. 10. *Ye observe days*] Ye, following the doctrine of the false apostles, place holinesse and righteousnesse in the Mosaical observations of *days*, the Jewish Sabbath returning every week; and *moneths*, that is, the Feasts of the new Moons; and *times*, that is, the solemn yearly feasts of the Passover, the Pentecost, and Tabernacles; and *years*, that is, every fiftieth year, being the year of Jubile.

V. 12. *be as I am*] He mitigates and qualifies those things wherein he might have seemed to have spoken too sharply, declaring his good will towards them in such sort, that the Galatians could not but either be utterly desperate, when they read these things, or acknowledge their own lightness with tears, and desire pardon. Be you as I am, that is, take me for an example, who was once as zealous for those Legal Rites, as you are now; but now I count them, and all things else, but as dung, in comparison of the excellent knowledge of Christ. Phil. 3. 9.

V. 13. *through the infirmity of the flesh*] Either through the infirmity of your flesh I preached unto you; that is, I condescended to your capacity, and preached such doctrine as you were able to bear away: or, through the infirmity of my flesh, either being infirm in body, or much broken through manifold griefs and afflictions which I suffered among you. 1 Cor. 2. 3.

V. 14. *And my temptation*] That is, those daily troubles wherewith the Lord tried me amongst you. Acts 20. 19.

V. 15. *where is then the blessednesse*] Or, *what was then*. What is become of the great applause which you gave me at my first preaching, counting your selves most happy in me your Apostle? or, what talk was there abroad in the world, how happy you thought your selves, and blessed the time God sent me amongst you?

V. 16. *Am I therefore become your enemy*, &c.] Sith all men naturally desire the truth, and love it, how comes it to pass that any man should be hated for speaking the truth? *Saint Austine in his confessions yeelded a reason by distinguishing of truth*, Omnes amant veritatem lucentem, sed non redarguentem; *all men love the truth, when that truth conceyneth not themselves, they love truth shining, but not convincing; they love the truth when she discovereth her self, not when she discovereth themselves*. Hence is that true proverb, *Obsequium amicos, veritas odium parit*. The beams of the Sun, which refresh and cleat a sound eye, offend a sore eye, *urit enim fulgore suo*.

V. 17. *They zealously affect you*] Or, *they are jealous over you*. He compareth the false teachers to jealous wooers, who can by no means endure any corrival; therefore, saith the Apostle, they exclude you from me, and the true doctrine of faith, which I have delivered unto you, that you may be wholly theirs, and I have no part in you: they zealously affect you, but not well, because not to a good end, but to impropriate you to themselves, and make advantage of you.

exclude you] Or, *exclude us*.

V. 18. *But it is good to be zealously affected always*] The faithful are to be commended for their zealous affection, and entire love to their Pastours, especially if it be constant, and for the truths sake; but the Galatians have quite forgotten me, since my departure from you: Out of sight, out of minde.

V. 19. *of whom I travail*] Ye are my children, whom with much pain and travail I brought forth before to Christ, but now ye have corrupted and defaced his image, and are fallen away from your former profession; and therefore I am now in labour with you, and travail with exceeding great pain the second time, till Christ be again perfectly formed in you, and you receive the right shape of Christians.

V. 20. *change my voice*] That is, either use other words among you, and turn my complaints into praises; or change my speech into groans, and my words into tears, to bewail your apostasie; and by those true ambassadours of my affection to persuade you to return to your former profession.

I stand in doubt of you] Or, *I am perplexed for you*. Gr. *in you*.

V. 23. *born after the flesh*] That is, born, as all men are, by the common course of nature; for Agar was young, and it ceased not to be with her after the manner of women; whereas the womb of Sara was

was dead, and so the birth of Isaac from her was, as the Apostle speaketh, a similitude of the resurrection, above the power and force of nature.

by promise] By virtue of the promise which Abraham laid hold on for himself and his true seed: for otherwise Abraham and Sara were past begetting and bearing of children.

V. 24. *which things are an allegory*] Which are indeed a true story of things past, but yet do signifie somewhat else besides, as being types and representations of spiritual things, as likewise was the Brasen Serpent, John 3. 14. the marriage of Adam and Eve, Ephes. 5. 32. the passing of the Israelites over the Red sea, 1 Cor. 10. 1, 2. and the deluge, 1 Pet. 3. 21.

for these are the two covenants] Or, *Testaments*. That is, shew forth, point, and signifie a sacramental kinde of speech, like to that, Genes. 41. 26. and Matth. 26. 26. The two Covenants are the *old* and the *new*; the *old*, of the Law, wherein promise is made, that those who perfectly keep the Law shall thereby obtain salvation: and the *new*, of the Gospel, wherein eternal life is promised to sinners that repent and beleeve in Christ. Jer. 31. 31. Heb. 8. 8, 9.

which gendereth to bondage] Which bringeth forth children that are in bondage: for the law requireth a perfect obedience of men, or in case of failing, pronounceth a curse upon them; and of it self it is unable to free them from their natural servitude, and much more unable to procure them the grace of God, and the inheritance of everlasting life.

V. 25. *For this Agar is mount Sinai in Arabia*] Either the meaning is, Agar is also called Sinai, a mount in Arabia, whither Agar fled with her son Ismael, being thrust out of Abrahams house, from whom the mount it self (as some affirm) was afterwards called Agar by the Arabians, and from thence they themselves are called Agarens, Psal. 83. 6. Or the meaning is, Agar is a figure or image of Sinai, and of the Covenant of the Law, which was proclaimed on it; as Agar was a stranger without the blessed Seed, so was Sinai in Arabia the land of the Ismaelites, who issued forth from Agar, without the limits of the land of promise.

and answereth to Jerusalem] Or, *is in the same rank with Jerusalem*. Some read *bordereth upon Jerusalem*; and *Geuebrard in his comment upon the Psalms affirmeth, that there is a continual tract from it to Jerusalem; Perpetuo enim in dorso sese versus Sionius montes exporrigit. But the Geographical Tables shew no such thing: and as Bencius a Sorbonick Doctour, acknowledgeth, Sinai is full twenty days journey from Jerusalem*. The better Translation therefore is, it answereth to Jerusalem, that is, in the allegory and mystical signification.

V. 26. *But Jerusalem which is above*] The true Christian Church, which seeketh her salvation, not by the first Covenant of the Law, but by the second, of the Gospel, which is faid to be *above*, partly because it hath its original from heaven, partly in respect of the part triumphant in heaven, partly in respect of the militant, which steers its course to heaven, Phil. 3. 20. and shall in the end be brought thither.

which is the mother of us all] As Sara was the mother of Isaac, the proper heir of his father Abraham, so is the Christian Church the mother of all the faithful, who are heirs of the Kingdom of heaven, whether they be Jews or Gentiles.

V. 28. *as Isaac was*] Gr. *according*, or, *after the manner of Isaac*. Who was as the first begotten of the supernal Jerusalem, as Ismael was of the slavish Synagogue.

are the children of promise] See Rom. 9. 8.

V. 29. born *after the Spirit*] That is, by virtue of Gods promise, and after a supernatural and spiritual manner, Sara conceiving in her old age rather by faith than by lust.

V. 30. *Nevertheless*] Gr. *But*.

cast out the bond-woman and her son] Gr. Tec. *her self and her son*. See Gen. 21. 10.

CHAP. V.

Vers. 1. STand fast, &c.] Gr. Tec. *Christ hath made us free, stand therefore in that liberty, and*.

and be not intangled] Gr. *held*, or, *kept in with*. Tied or fastned thereunto as it were with cords and ropes. A comparison taken from Oxen, who have the yoke bound fast to their horns or neck, thereby to force them, subdue, and keep them in.

again with the yoke of bondage] It doth not appear that these Galatians had submitted themselves to the yoke of Moses before their conversion to Christ, and now after their falling away from Christ, had enslaved themselves the second time to those legal observations; but the meaning is, Before ye were subject and enslaved to your Idols, being redeemed from that slavery, do not enthral your selves again to a new bondage of Ceremonies, take not upon you a new yoke, and so heavy an one as neither we nor our fathers were able to bear, Acts 15. 10.

V. 3. *I Paul say unto you, that if ye be circumcised*] See Acts 15. 1. If ye be circumcised, out of this persuasion, to be justified thereby, Christ shall profit you nothing; for justification by faith, and justification by the works of the Law cannot stand together; he instanceth particularly in circumcision, because it was the ground of all the service of the Law, and chiefly urged by the false Apostles. It is true, Circumcision in another place is called *the Seal of the righteousness of faith*; but here we must have consideration of the circumstances of time, for now had Baptisme come in the place of Circumcision: and moreover Paul reasoneth according to the opinion that his opposites (the false teachers) had of it, who made it a matter of salvation, and necessary means of justification.

V. 3. *For*] *But*, or, *And*.

is a debtor to do the whole law] Because he that observeth the Ceremonial Law in one thing, is bound to observe it in all; and what a servitude were that? The reason is evidently drawn from the connexion which is between all the parts of the Ceremonial Law, and the curse pronounced against all who fulfill not that whole law to a tittle.

V. 4. *Christ is become of no effect unto you*] Gr. *Ye are made void, frustrate, or abolished from Christ*.

are justified by the Law] That is, ye frustrate and make void your justification by Christ, who seek to be justified by the Law, for indeed no man is, or can be justified by the Law. See Rom. 3. 20.

ye are fallen from grace] That is, from the true doctrine of Christs free grace, for that cannot consist with justification by the works of the Law.

V. 6. *For in Jesus Christ*] Seeing in Christ we have spiritual circumcision, there is no need of carnal; they therefore who were circumcised before they beleeved, namely, such of the Jews as were called to the knowledge of the truth, gain nothing thereby, neither do the unbeleeving Gentiles lose by their uncircumcision. Chap. 6. 15.

but faith which worketh by love] The word in the Original ἐνεργουμένη, being in the Mean voice, may be taken either actively or passively, if passively, the meaning is, that faith is actuated, quickened and moved by love to do good works; if actively, then the meaning is, that it is not a dead and unworking faith that justifieth us, but a living and operative faith, according as S. *James* teacheth us, Jam. 2. 26. and it must be a living faith by which the just shall live.

V. 7. *Ye did run well*] You were in the right way, and ye made so good progress, that ye out-strip'd many; and had ye not been stop'd and hindered, would have obtained the prize, which is eternal life.

who did hinder you] Or, *who did drive you back*.

V. 9. *A little leaven leaveneth the whole lump*] See 1 Cor. 5. 6. He addeth this, that he may not seem to contend upon a trifle, warning them diligently by a similitude borrowed from leaven, (Matt. 13. 33.) not to suffer the purity of the Apostolical doctrine to be infected with the least corruption that may be. By a little leaven, as S. Jerome observeth, he understandeth either, an errour but in one point or two, which corrupteth the whole Doctrine of Christianity; as a small quantity of Ratsbane poisoneth the whole milk: or a few false teachers, or erroneous beleevers are able to infect a whole Church or Congregation.

V. 10. *through*] Gr. *in*.

but he that troubleth you, shall bear his judgement] He singleth out some one, who was the ring-leader of all the rest, and either threateneth to excommunicate him, by his Apostolical authority, or denounceth against him Gods fearful judgement at the last day.

V. 11. *why do I yet suffer persecution*] He willeth them to consider, how that he seeketh not his own profit in this matter, seeing that he could eschew the hatred of men, if he would joyn Judaisme with Christianity: for at this time the Christians were most persecuted by the Jews, whose hatred was not so exasperated against the Apostles for preaching Christ crucified, as for teaching, that the Law of Moses was abolished, for which they were most zealous.

Cross] Gr. Tec. *Cross of christ*.

V. 12. *cut off*] He compareth those who corrupt the doctrine of Christ, who maliciously set themselves against his preaching, to rotten members, which are to be cut off; lest the Gangrene spread over the whole body: and he alludeth, *as the Greek Scholiast noteth*, to the practice of Circumcision, which is a cutting off of the foreskin of the flesh, and casting it away; wishing, that they themselves might suffer what they do, that is, be cut off as superfluous flesh.

V. 13. *only use not liberty for an occasion to the flesh*] Because men are very apt to abuse their liberty, and turn the grace of Christ into wantonnesse, he addeth here, as else-where, a wholesome caution, that Christian liberty is not a license to do what men list, but a freedom from the heavy yoke of the law; to the end, that they may take upon them Christs easie yoke, and light burden, and more cheerfully serve him. Where the carnal Gospellers suck poyson, there the Holy Ghost sets an antidote, as Luk. 1. 74. *He hath redeemed his people, that being delivered out of the hands of our enemies we might serve him without fear in holiness and righteousness before him all the days of our life: and Rom.* 8. 1. *There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit: & Rom.* 6. 1. *Where*

sin abounds: & grace did much more abound, what then? shall we continue in sin that grace may abound? God forbid: and Titus 2. 11. The grace of God that bringeth salvation hath appeared to all, teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously in this present world.

V. 14. *all the law is fulfilled in one word*] Some restrain the word, *all the Law*, to the second Table: others take it absolutely for the whole law; because none can love his neighbour as himself, but he must needs love God: and the love of God and our neighbour contains in it the whole law. Others understand the words thus, *all the law* is fulfilled in this one word, Thou shalt love thy neighbour; Rom. 13. 8. This precept is the complement of the whole law; that is, this precept added to the former Table, makes up the whole law. For so the Greek word, ἀνηρῶν, is often taken.

Thou shalt love thy neighbour as thy self]See Lev. 19. 18. Mat. 22. 39. Rom. 13. 9.

V. 16. *This*] Gr. *but.*

walk in the Spirit] That is, dispose all your life and actions according to the instructions and motions of the holy Spirit, as well in the spiritual frame of Religion, proper and peculiar to the Gospel, as in all holiness of life and conversation. Some by the Spirit, understand the rational appetite, and by the flesh the sensitive, as *Lyra*: Some by the Spirit, understand the holy Ghost, and by flesh carnal concupiscence: as *Theodoret* and *Oecumenius*. Others with more probability affirm, that when Spirit and flesh, are set in opposition one against the other, that by Spirit, is to be understood that part of man which is regenerated by the Spirit, and by the flesh the natural corruption which cleaveth still unto the regenerate. See Rom. 8. 1.

ye shall not fulfil the lust of the flesh] Or, *fulfil not.*

V. 17. *the flesh lusteth against the Spirit*]For the flesh dwelleth even in those that are regenerate; but the spirit reigneth in them, although not without great strife. *S. Austine in his Exposition upon the Epistle to the Galatians*, affirmeth that they are under the law, and not under grace, in whom the flesh so lusteth against the spirit, that they cannot do what they would; but in *the 24. Chapter of his first book of Retractations*, he correcteth his former opinion, acknowledging that these words of the Apostle are meant, even of them, who are in the state of grace: *Quia & ipsi concupiscentias carnis habent contra quas spiritu concupiscunt, nolentes eas habere si possent, & ideo non quærunt; volunt faciunt, qui volunt his carere nec possunt; tunc autem eas non habebunt, quando nec corruptibilem carnem.*

do the things that ye would] Gr. *do not what ye would.*

V. 19. *Now the works of the flesh*] He setteth out that particularly, which he spake before generally, reckoning up some chief effects of the flesh, and opposing them to the fruits of the Spirit, that no man may pretend ignorance.

V. 22. *But the fruit of the Spirit*] Therefore they are not the fruits of free-will, but so far forth as our will is made free by grace. He saith not, the works of the Spirit, as before the works of the flesh, but the fruits of the Spirit; to teach us, that good works are not onely the effects of Gods Spirit, but also that they are acceptable and pleasing unto him, like most sweet and wholesome fruits, Matth. 3. 8. John. 15. 8.

V. 23. *against such there is no law*] *Such* may be either referred to the fruits of the Spirit, or to the persons who bring forth such fruit, against men so qualified there is no law to condemn them: for the law of God which is so severe and terrible to all men that are in the state of sin, is not so for all that unto the children of God, that do not maliciously set themselves against it; neither are they lyable to the malediction thereof, they submitting themselves willingly to the same, as a gentle mistress of their actions, and guide of their life and conversation.

V. 24. *have crucified the flesh*] We are not onely to mortifie our fleshly members, but also our inward affections, and to do this out of a respect to Christs Cross, which is a special means to crucifie these our lusts, when we consider that sin is so great and hainous an evil in the sight of God, that nothing but the bloud of the Son of God could expiate it.

affections] Or, *passions.*

V. 25. *If we live in the Spirit*] Or, *by.* If we be indued with the quickening Spirit of God; which causeth us to dye to sin and live to God, let us shew it in our deeds by holiness of life.

in the Spirit] Or, *by.*

V. 26. *Let us not be desirous of vain-glory*] He addeth particular exhortations, according as he knew the Galatians subject to diverse vices, and first of all he warneth them to take heed of ambition, which vice hath alwaies two companions, backbiting, and envie, out of which two it cannot be, but many contentions must needs arise.

CHAP. VI.

Vers. 1. IF *a man be overtaken in a fault*] Or, *although.* Gr. *taken before*, or, *preoccupated.* The word in the Original, προλημφθῇ, derived from πρὸ, and λαμβάνω, signifieth to be taken before he is aware, or to be presumed to be an offender, or taken before you, that is, publikely convicted of some fault or miscarriage: moderate and temper your reprehension of him with Christian meekness, according to that golden Rule of *S. Austine*; *Sal-sedinem correptionis amor Christi temperet; & dilectionem proximi salsuitiæ condiat.*

restore such an one] Gr. *set him right*, or, *in joynt again.*

lest thou also be tempted] He toucheth the fore, for they commonly are most severe Judges, who forget their own infirmity; and on the contrary, as S. *Augustine* observeth; The true sense and feeling of the infirmities we are subject to our selves, makes us tender and compassionately affected towards others; *Nihil tam ad misericordiam inclinat quàm proprii periculi cogitatio.* And *Virgil* brings in Queen *Dido* for a pattern in this kind, saying of her self, *Non ignara mali miseris succurrere disco.*

V. 2. *Bear ye one anothers burdens*]He sheweth that this is the end of reprehension to raise up our brother which is fallen, and not proudly to insult over him. To bear our brothers burden, is to have compassion on our brothers failings, and infirmities, which lye upon him, as a heavy load and burden, to support him with comfort, and use the best means we can to ease and releeve him, and by discreet reprehension amend him.

and so fulfil the law of Christ] That of loving one another, Joh. 13. 34. Which Christ calls his new commandment. For although it were also prescribed by Moses, Levit. 19. 18. yet it is called Christs law, forasmuch as it is not fulfilled but by his Spirit, and for that Christ so particularly commendeth it to his Disciples, as well by precept, as by his own example.

V. 4. *let every man prove his own work*] Let every man seek to have commendation of his own life, by examining and reproving himself, and not by reprehending others. In these words, the Apostle taxeth that vice in the Galatians, which is too too common in most men; who are sharp-sighted to espie small motes in other mens eyes, and cannot discern a beam in their own. *Nemo in sese tentat descendere, nemo; Sed præcedenti spectatur mantica tergo.*

rejoycing] Gr. *boasting.*

V. 5. *For every man shall bear his own burden*] See 1 Cor. 3. 8. A reason, wherefore men ought to have the greatest eye upon themselves, is, because that every man shall be judged before God according to his own life, and not by comparing himself with other men. S. *Jerome* upon this place noteth, that the Apostle in these words, obscurely intimateth, that whilest we live in this world, we may be help'd by the counsels, good advice, and prayers one of another; but after this life, we must stand or fall to our selves; nor other can stead us by their prayers or other ways. *Dum in præsenti seculo sumus, sive orationibus sive consiliis invicem posse nos coadjuvari, cùm autem ante tribunal Christi venerimus, non Job, non Daniel, non Noke rogare posse pro quoquam, sed unumquemque portare onus suum.* Which though it be a truth, and maketh much against Popish invocation of Saints, and prayers for the dead, yet it seemeth not to be the natural interpretation of this Text; but rather that of Saint *Austine. De consen. Evang. lib. 2. cap. 30.* Where reconciling the seeming contradiction between this first verse and the second, he saith, that the word burden is taken in a different sense; *Alia sunt onera participandæ infirmitatis, alia reddendæ rationis Deo de actibus nostris.* In the Original, the words are different; in the second verse, it is βάρη, in this φορτίον, there by burdens are meant such sins and infirmities, wherewith our brother is aggrieved and burdened, but here by burden is meant the punishment of every mans own sin.

V. 6. *Let him*, &c.] See 1 Cor. 9. 14.

that is taught in the word] Gr. *catechised.* See Rom. 2. 18. The word in the Original is, κατηχούμενος, a word derived from ἠχὴ, a sound, and signifieth to resound, or instruct others, *viva voce*, by word of mouth, by speech sounding to their ears, to teach familiarly, as when children are taught the principles of religion; and hence cometh our English word catechising. Howbeit, as the Greek Scholiast truly observeth, *It is taken more generally for him that is any way taught and instructed; whether it be in the first principles, and rudiments, or points of greater difficulty: whether plainly and familiarly, as catechisers use to do; or more profoundly, as Doctors in the chair.*

communicate unto him that teacheth] Gr. *catechiseth*; or, *instructeth in the principles of faith*, 1 Cor. 14. 9. Let him afford him comfortable maintenance according to his ability; he saith not, μεταδιδότω, but κοινωνείτω, contribute, but communicate unto him, as *Oecumenius* observeth, to signifie unto us, that the relief of the Pastour is not an alms-deed, but a kind of commerce and exchange of spiritual things for carnal. For he that teacheth bestoweth on his flock spiritual treasures; and they who are taught of him give him part of their temporal goods, (1 Cor. 9. 11.) so there is a communication on both sides.

V. 7. *Be not deceived; God is not mocked*] He commendeth liberality both to their Pastours, and to the poor; and first he reproveth them for pretending this and that, & all because they would not help their neighbours, as though they could deceive God: afterward he com-

compareth works of charity to a spiritual sowing, which shall have a most plentiful harvest, and he compareth covetousness and niggardlyness to a carnal sowing, whereof nothing can be gathered but such things as being unprofitable fade away and perish by and by.

V. 8. *For he that soweth to his flesh*] That is, to the commodities of this present life; he that seeketh after wealth or honour, and such things onely whereby he may give satisfaction to his flesh, and enjoy carnal delights and pleasures, shall reap corruption; that is, a consumption in his estate, rottenness in his bones, and eternal death. But he that soweth to the Spirit, that is, desireth increase of spiritual graces, and by the grace of the Spirit distributeth liberally to the poor, and performeth all works of piety and charity in this life, shall have a most plentiful harvest in the life to come, and reap a most plentiful crop.

V. 9. *And let us not be weary in well doing*] See 2 Thess. 3. 13. He taxeth such as are liberal at the beginning, but continue not in well-doing, because the harvest seemeth to be deferred very long, as though the seed-time and harvest were at one instant.

V. 10. *houshold of faith*] They who are bred up in the same Church, which is the House of God, they who are joyned with us in the profession of the self-same true religion, ought to be preferred before all other in our charity: yet so notwithstanding that our liberality extend in some measure to all. Saint Augustine *upon these words inferreth that all men are equally to be loved; and that we must with a like affection wish to all men eternal life, though we cannot perform to all the like offices of charity. This seemeth to be repugnant to the doctrine of other Fathers, and the Schools generally, who teach that we ought more to love those of our kin than strangers, Christians than Infidels, right believers than heretickes, friends than enemies; but they quarrel with this religious Father without cause, for elsewhere he defineth all virtue to be ordo charitatis, an order of charity, whereby we love first God, then our selves, after our neighbours, and then differently as we owe more obligation to them, or they better deserve of us: his meaning therefore in this place can be no other than this, that we ought to love all men* pari dilectione, *that is, with a like fiverity of true love, though not a like ardency of Christian affection; or that we ought to love all men alike as they are men, and desire truly their salvation, though as he speaketh, we neither can nor are bound to perform the same offices of charity to all.*

V. 11. *How large a letter*] The words in the Original, πηλίκοις γράμμασι, may signifie either with how great characters I have written unto you; or what a large letter I have written unto you; those who follow the first Translation make this to be the sense, to disabuse and undeceive you I have made shift though I cannot write well, yet with mine own hand in great and ill-shaped letters to give you an undoubted testimony that I preach not circumcision; so *Oecumenius*. Others interpret the words thus, You see with what capital letters I have written divers sentences in this Epistle, that you might take special note of them, *such letters Jerome in his Preface upon Job*, calleth *unciales literas*; and the Poet *grandes, Grandibus in tumuli marmore cæde notis.* They who follow the latter Translation, make this construction of it: You see what pains I have taken for your satisfaction, to write to you a letter of a large size, and that with mine own hand; which I use not to do. It is true that the Apostle wrote larger letters than this, as namely to the Romanes, and to the Corinthians: but he wrote them not with his own hand, as he did this. For that to the Romanes was written by the hand of *Tertius*, Rom. 16. 22. And the Epistles to the *Corinthians* are supposed by the Learned to have been written by others; the first by the hand of *Sosthenes*, the second by the hand of *Timothy.*

V. 12. *make a fair shew in the flesh*] Gr. *good face, or fair countenance.* A fair shew against the truth in keeping carnal rites and ceremonies; they urge circumcision upon you, not out of any affection and zeal that they bear to the Law; but onely for this purpose, that they may purchase themselves favour among those of their own sort, and escape the malice and persecution of the Jews.

in the flesh] Or, *in your flesse.* In causing you to be circumcised.

for the cross of Christ]For preaching the doctrine of Christ crucified.

V. 14 *By whom the world is crucified*, &c.] Or, *whereby.* S. *Gregorie* in the first of his Morals thus paraphraseth upon these word: *because neither Paul sought after the world, nor the world after him, he faithfye is crucified to the world, and the world to Him.* Bernard in his sixth Sermon *de Quadragesima*, conceiveth this to be the meaning: *The world is crucified to me in my judgement and reputation thereof, and I am crucified to the world by an affection of compassion: Non incongrue potest intelligi crucifixum ei mundum reputatione, ipsum verò mundo crucifixum compassione.* Others illustrate thus the words, All the honors, delights, and pomps which the world so much doteth upon, are as a cross to me; and those things which the world esteems as crosses, I take delight in, and am fastened unto them. But the most natural exposition seems to be this; God forbid that I should glory in any thing save the death and passion of my Saviour; by the power whereof I am not onely dead, but even crucified to the world: so that I have neither love nor liking more to the world and the lusts thereof, than to a dead man hanging upon a Gibbet, or Cross, which is not onely a miserable, but an ignominious spectacle: on the other side, the world hath no more power on me to move me, than sensual objects have to move or affect a dead man.

V. 15. *availeth any thing*] Gr. Tec. *is any.*

but a new creature] Georgius Syncellus writeth that *these words of the Apostle are taken out of a Book intituled* Apocalypsis Mosis, *the Revelation of Moses; but the Book is Apocryphal, and it is more likely that the Authour of it bearing a false title is of latter date, and transcribed these words out of Saint Paul, rather than that Saint Paul should borrow them from that book.* For the meaning of them it is evidently this; That in attaining salvation by Christ, neither Circumcision, nor uncircumcision is considerable, or available, but a new creature, a man renewed in the spirit of his mind, and reformed according to Christs Image. 2 Cor. 5. 17.

V. 16. *upon the Israel of God*] The true *Israel* circumcised in heart, and in the spirit, and not in the letter, whose praise is not of men, but of God, Rom. 2. 29.

V. 17. *I bear in my body the marks of the Lord Jesus*] The word in the Greek στίγματα, properly signifieth brands, that is, such marks as are burnt into a mans flesh; but here it is taken for all those stripes and wounds which the Apostle received for Christ, and his doctrines sake: and hereby he intimateth that he startled at no persecution; as his opposites the false Apostles did, and he opposeth his miseries & the marks of those stripes which he bare for Christs sake, against the fear of the outward circumcision, as the true mark of his Apostleship: and the meaning of the whole verse seemeth to be this; I admonish all the faithful to have this regard unto me, as not to adde affliction to my affliction, nor vex my spirit farther with oppositions and contradictions, I having already sustained and suffered so much for Christ, (2 Cor. 11. 23, &c.) whose marks I continually bear about me, and whereby I have sufficiently testified the loyalty and faithfulness of my ministery. 2. Cor. 6. 4, 5.

V. 18. *with your Spirit*] With your minds and hearts; or, grace be with your spirit, that is, guide and direct your spirit, that you may discern the deceits of these false Apostles who indeavour to inthral you to carnal rites; or because grace chiefly worketh upon the soul and is resident in it, he expresseth that part, but meaneth the whole, and it is as much as if he had said, Grace be with you. *From this prayer of the Apostle it seemeth the ancient Church in her Liturgy took that respond mentioned by Saint* Chrysostome, *in his comment upon the tenth of Matthew*, *And to, or with thy spirit*, ὅταν εἴπῃ, εἰρήνη ὑμῖν, καὶ ὑμεῖς εἴπετε, καὶ τῷ πνεύματί σου. When I say, Peace unto you, and you answer, And to *thy spirit*; not with your voyce onely, but with your heart: whence also in our Liturgy, transcribed for the most part out of the ancient Liturgies of the Church, after the Creed the Minister saith, The Lord be with you, and the people answer, And with thy spirit.

ANNOTATIONS
ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE *EPHESIANS.*

The Argument and Analysis.

THE *Apostle hearing that* Ephesus, *the Metropolis of* Asia minor, *was reclaimed from the Idolatrous worship of* Diana, *to the pure worship of the true God in* Christ, *writeth this Epistle to the congregation of the faithful there, to confirm them in the Mysteries of Christian Religion, and more fully to instruct them in the duties of an Holy Life, agreeable to their profession.*

The whole Epistle divideth it self into two parts,

1. Contemplative, *wherein he discourseth profoundly of the causes of mans salvation, Gods eternal election and adoption by grace, and the incorporating of the* Jews *and* Gentiles *into one Bodely, (the Church of Christ) made known to him by Revelation,* Chap. 1, 2, 3.
2. Practick, *wherein he inciteth them to shew forth good works, as the badges of their Christian Profession. These are ranked into two sorts: Some required of them,*

1. *In respect of their general calling to the knowledge of the Truth; as namely, To walk worthy their vocation, in humility, meekness, unity, purity, truth, love, circumspection, devotion, and acquitting themselves manfully in their warfare against Satan and all the powers of darkness.*
2. *In respect of their special callings, as Husbands or Wives, Parents or Children, Masters or Servants. From the* 3. Chapter, *to the end of the Epistle.*

CHAP. I.

Vers. 1. TO *the saints*] Gr. Tec. *to all the saints.*

V. 3. *Blessed be the God,* &c.] See 2 Cor. 1. 3. 1 Pet. 1. 3.

blessings] Gr. *benedictions.*

heavenly places] Or, things. Heavenly blessings are opposed to earthly, upon which the Old Testament most runneth, now spiritual blessings in Christ are called heavenly, either because God the Father gave us them from his high Throne above; or because the Saints have these gifts bestowed on them which belong properly to the citizens of heaven; or because by virtue of these gifts, even whilest we are upon earth, our conversation is in heaven, Phil. 3. 20.

V. 4. *chosen*] According as God by his election framed a new body out of mankind in opposition to the first, whose head was Adam, *in whom they did all sin and die*, and ordained Christ to be their head, that in him all might be gathered and made partakers by him of his grace, life and glory; so also hath he accomplished this counsel of his in time, dispensing all his graces unto his Church by Christ in his sacred communion. See Chap. 3. 11. 2 Tim. 1. 9. Election or choice here is taken for the eternal decree of election, which is of certain men in time drawn out of the common lump of corrupt mankind. See John 15. 16. Rom. 8. 29. 1 Thes. 2. 13. 1 Pet. 1. 2.

in him] Or, *by.* That is, in Christ as our head; or by Christ as our Mediatour.

foundation of the world] Gr. *casting*, or, *laying*, viz. *of the foundation of the world.*

that we should be holy] God did not choose us because we were, or otherwise would have been holy; but to the end that we should be holy, being clothed with Christs righteousness through faith, which though it be not here expressed, yet it is necessarily implyed. For there can be no holiness, nor love without true faith, sith by faith it is that our hearts are purified, Acts 15. 9.

and without blame before him] Not onely before men, as hypocrites may for a while, but in sincerity, as in Gods presence. See Gen. 17. 1. Luke 1. 6. And this holiness and unblameablenesse is true and unfained in this life, and here begun by the power of Gods Spirit; but it shall not be perfected in all parts and degrees till the life to come, 1 Cor. 13. 10. Ephes. 5. 27. Phil. 3. 12. Yet even this unperfect holiness and unblameablenesse of ours in this present life is accepted in Christ, and received as perfect, he forgiving us our failings, through faith in Christ, Colos. 2. 10. Heb. 13. 21. 1 Pet. 2. 5.

in love] This some do understand of the love wherewith God loved us, construing it with the word *chosen*; yet it may be fitly joyned with the words *holy* and *without blame*, and understood of our love towards God and our neighbour, wherein this holiness doth chiefly manifest it self, 1 Cor. 13. 1. Gal. 5. 6.

V. 5. *the adoption of children*] Of this adoption whereby we are made children of God, and coheirs with Christ, we have here indeed the beginning and expectation, John 1. 12. Rom. 8. 15. but the full fruition of this adoption and inheritance we shall not enjoy it till hereafter, Rom. 8. 23. Gal. 4. 5. Heb. 9. 15. 1 John 3. 2.

to himself] Or, *into himself.* To his glory, or for his own sake.

according to the good pleasure of his will] Not for any desert or worth of our own, but only out of his own free undeserved grace and favour, Rom. 9. 11, 12, 15, 16. & 11. 6. & 2 Tim. 1. 9.

V. 6. *To the praise of the glory of his grace*] That is, to the praise of his glorious grace, that as his bountiful goodness deserveth all praise, so also it should be set forth and published.

hath made us accepted in the beloved] Gr. *hath imparadised us in the beloved.*

V. 7. *grace*] Gr. Tec. *bounty.* or, *goodness.*

V. 8. *in all wisdom and prudence*] In perfect and sound wisdom. Wisdom and prudence so differ, that wisdom principally respects contemplation, and prudence, action. Wisdom is a virtue of the minde, whereby we know celestial mysteries; prudence, whereby we wisely order the affairs of our life, and regulate our Christian conversation. By *all wisdom* here, as in Colos. 1. 6. either all kind of wisdom is understood, or all saving wisdom.

V. 9. *according to his good pleasure*] Not onely the election, but also the vocation of the adopted sons of God, proceedeth from meer grace.

V. 10. *in the dispensation*] Gr. Tec. *according to the dispensation.* That is, in the time prefixed by his providence, the dispenser of times, and of order in all things, for the accomplishment of the promises concerning the Messiah. The Greek word οἰκονομία, signifieth such a dispensation, as house-keepers use in the governing of their house and family, ordering and disposing their provisions, and every thing else in a fit time, and a convenient manner. Thus also hath God ordained and settled in his house, that is, in his Church, even from the beginning of the world, certain times, in which, and manner, according to which, and persons, by whom all things are to be performed.

fulness of times] See Gal. 4. 4.

gather together in one] The word in the Original ἀνακεφαλαιώσασθαι, signifieth to reduce into one capital sum, or, bring under one head.

both which are in heaven, &c.] Hereby some understand *the faithful*, whereof some are already in heaven, others are yet upon the earth. Others understand this place, not of the blessed souls in heaven, and beleeving men upon earth gathered by Christ under one head, and into one body; but of the Angels in heaven, which by Christ are reconciled to men, and both gathered together under one Head, which before-time had been divided and rent asunder by reason of the sins of men, Heb. 12. 22, 23. Revel. 19. 10.

heaven] Gr. *the heavens.*

in him] The faithful are said to be gathered together in Christ, because they are joyned together with him, through faith, and become as it were one man.

V. 11. *In whom also we have obtained*, &c.] Gr. Tec. *In whom we are called, being.*

all things] All things are attributed to the grace of God, without exception, and yet for all that we are not stocks, for he giveth us grace both to will, and to do those things that are good, Phil. 2. 13.

counsel of his own will] He saith not simply, according to his will, but according to the counsel of his will; to teach us, that God, as an intelligent and most wise Agent, doth all things upon most just and prudent grounds, known to himself, and hath always a reason for his will, though to us his will must stand for the supreme reason; *stat pro ratione voluntas.*

V. 12. *who first trusted in Christ*] Or, *hoped.* Either he speaketh this of the Jews, who were called to the faith of Christ before the Gentiles, or he speaketh it of the Apostles, who were simply the first-fruits of all beleevers, and brought both Jews and Gentiles to the Christian faith.

V. 13. *sealed with that holy Spirit of promise*] Or, *the holy Spirit.* The manner of speech is taken from men, who for better assurance and confirmation of any promises, are wont to give sealed Bills, Bonds, or Letters; and that for the most part, with imprinting or stamping their own Arms or Cognizance upon them. Now the promises of the pardon of our sins, of our adoption and everlasting inheritance are made unto us in the Gospel, and applyed to us by faith, and the sealing of the Spirit, that is added thereunto, is our regeneration, and the renewing of Gods image within us, which is, as it were, printed upon our souls, when we beleeve in Christ, to assure us more and more of the accomplishment of those his promises. 2 Cor. 1. 22. Chap. 4. 30.

V. 14. *until*] Or, *for.*

purchased] Or, *purchase.*

V. 17. *in the knowledge*] Or, *for the acknowledgement.*

V. 19. *Exceeding greatness of his power*] The greatness of Gods power is as much manifested in the raising of our souls from the death of sin to the life of grace, as in the raising dead bodies from the grave: and the very phrase sheweth, that the work of the holy Ghost in breeding faith in us, is more than a moral (swaion, to which we may yeeld, or not; for such a swaion cannot be said to be the *working of Gods mighty power*, like to that whereby he raised Christ from the dead.

of his mighty power] Gr. *of the might of his power.*

V. 20. *and set him at his own right hand*] See Rom. 8. 34.

V. 21. *principality*] Or, *rule.*

every name that is named] Above every thing whatsoever it be, or

or above all persons, be they of never such power or excellency. Honourable and famous men are called men of name, and the Name of the Lord is often taken in Scripture for the Lord himself. (Phil. 2. 9.) The Apostles meaning is, that Christ, even as man, is exalted, not only above all States and Potentates upon earth, but also all Angels and Archangels in heaven.

V. 22. *And hath put all things under his feet*] See Psalm 8. 6. 1 Cor. 15. 25.

head over all things to the church] Christ is said to be the Head of the Church in three respects especially: First, in that he is above the Church, and ruleth it, as the head guideth the body. Secondly, because he conveyeth life into it, as the head doth to the members. Thirdly, because he provideth for it, as the head doth for the members, and participates in the same nature with it, as the head doth with the members.

V. 23. *the fulnesse of him that filleth all in all*] The love of Christ is so great to the Church, that though he doth fully satisfie all with all things, yet he esteemeth himself but as a maimed and imperfect head, unlesse he have the Church joyned to him as his body.

CHAP. II.

Vers. 1. AND *you* hath he quickned] See Colos. 2. 13.

dead in trespasses and sins] Not dead to sins, but dead in sins: He is dead to sin, in whom sin hath little or no power (Rom. 6. 2, 11.) but he is dead in sin, who hath no life of grace in him: all that are unregenerate, are dead in this sense; for as the immortality of them which are damned, is no life, so the uniting of body and soul is properly no life, but death in them who are not ruled by the Spirit of God. By *trespasses* and *sins* some understand the same, for sin is called παράπτωμα, as it implyeth a *slip* or *falling*; but ἁμαρτία, as it is an aberration from, or missing the right way. Others distinguish between trespasses and sins, and make trespasses the beginning as it were, and sins the consummation of wicked works; or, as Saint *Austin conceiveth, a trespasse is an omission of good; sin, a commission of evil.*

V. 2. *according to the course of this world*] The Original κατὰ τὸν αἰῶνα τοῦ κόσμου, is by some rendred, the age of this world; by others, the life of this world; or, generation of this world; by the Syrian Interpreter and Tremelius, *mundi vanitatem*, the vanity, or, word for word, worldlinesse of this world: the meaning is, after the common course and fashion of worldlings, that think of no other world than this present.

according to the prince] According to the will, instigation and suggestion of Satan, who being cast out of the higher heaven of glory, Luke 10. 18. Revel. 12. 8. doth wander about now, and exercise the power God permits him in these lower regions of the air, until he be shut up into the dungeon of eternal torments. 2 Cor. 4. 4.

of the power of the air] That hath power in moving the air, and raising storms there, as appeareth by the story of Job, (Job 1.) and continually fighting against the faithful out of the air, Ephes. 6. 12. Or, the word ἀὴρ may be taken, as it is often, *in Hesiod.* and *Homer*, for, σκότος (as *Hesiod.* Ἤρη. καὶ Ἠμάξ. Ἥερα. τοιαῦτα πάντ' ἐστὶ τὰ ὄντα ἐν ἀέρι, *caligine indutí*) that is, *darkness*; so that indeed is his proper style, for as God is the father of lights, so the Devil the Prince of darkenesse.

now worketh in the children of disobedience] The particle *now* is added here, by reason that Satan, since the preaching of the Gospel, hath lost that operation and full sway in the faithful, which formerly he had indifferently over all, albeit he doth not cease to assault and molest them; but the power that is left him now, is chiefly over the unbeleevers, 2 Cor. 4. 4. 2 Thess. 2. 9, 10. and those whom God hath given over to Satan, who maliciously refuse the Gospel; and he by his operations and suggestions, leadeth them whithersoever he will.

V. 3. *Also we*] After that he had condemned the Gentiles, he confesseth, that the Jews (among whom he numbreth himself) were no whit better.

in the lusts of our flesh] By the name of *flesh*, in the first place he meaneth the whole man, which he afterwards divideth into two parts, into the flesh, which the Philosophers term the sensitive or irrational part; and into the minde, which they call the rational; so that he leaveth nothing in man that is not dead in sin: and concludeth, that the whole man is born subject to the wrath and curse of God. (John 3. 6.)

the desires] Gr. *the wills.*

were by nature the children of wrath] Children of wrath may be understood, either actively, such as deserve wrath, as Judas is said to be the childe of perdition, (John 17. 12.) and the Pharisees Proselytes, the children of hell: (Matth. 23. 15.) or passively, such as are liable to the wrath of God, and the sentence of eternal death; men in Gods hatred, as well as others, that is, profane people which know not God.

V. 6. *And hath raised us up together*] To wit, as he addeth afterwards, in Christ: for as yet this is not fulfilled in us, but onely in our head, by whose Spirit we have begun to die to sin, and live to God, until that work be fully brought to an end; but yet the hope is certain, for we are as sure of that we look for, as we are of that we have received already.

V. 7. *through Christ Jesus*] Or, *in.*

V. 8. *by grace are ye saved through faith*] Christ is the meritorious, grace the efficient, and faith the instrumental cause of our justification and salvation; grace and faith stand one with another, to which two these are contrary, to be saved by our selves or our works. And because it might be objected, that faith is our work, and consequently that if we are justified by faith, we are justified by works; the Apostle immediately addeth that though this faith be in us, yet it is not of us, that is, not from the power of nature, but that it is meerly the gift of God: and this is to be meant not onely of the habit of faith, but the very act, as Saint *Augustine in his 107. Epistle, Prosp. l. 1. de vocat. Gent. and the Synod held at Aurasica canon the last, clearly prove out of Philippians* 1. 29.

V. 10. *his workmanship*] We are Gods workmanship, both in respect of our first creation, and in respect of our regeneration, which is a second creation: of which these words are to be understood, for he speaketh not of us we are by nature, but as new creatures in Christ by grace.

ordained] Or, *prepared.*

V. 11. *remember that ye*] Applying the former doctrine to the Ephesians, he sheweth that they were not onely as the Jews by nature, but also after a special sort strangers and without God, and therefore they ought the rather to remember so great a benefit of God as was their admittance into the covenant of grace.

by that which is called the circumcision] Or, *in regard of that.* Either he meaneth by circumcision the Jews, who were known and distinguished from the Gentiles by circumcision the mark of the covenant; or if he take not circumcision, as he doth Galatians 2. 7. for the Jews who were circumcised, but for the sacrament in itself; then the meaning is, that the Ephesians were uncircumcision in respect of the carnal circumcision, that is, were utterly destitute of it. If it be objected, that the Egyptians and Ethiopians, and Colchians, and Arabians, and some other nations were circumcised; as *Herodotus, l. 2. Hieron. upon Jer. 9. Alexander ab Alexandro Genialium l. 2. report:* the answer is easie; That though they were cut in the fore-skin of the flesh as the Jews were, yet that was done to another end, either as a mark of their Nobility, or for some other purpose. They received it not as the seal of Gods Covenant; their circumcision was no sacrament at all, neither by virtue thereof had they any entrance into the true Church of God.

V. 12. *without Christ*] He beginneth first with Christ, who was the end of all the promises, and shadowed out to the Jews under all their types.

being aliens from the common-wealth of Israel] That is, had no right nor title to the common-wealth of Israel.

without God in the world] The Gentiles were not simply Atheists; for they worshipped some one, some more gods; yet because they worshipped not the true God; or if they worshipped the true God, yet they worshipped him not as God, nor glorified him in their life and conversation; but became vain in their imaginations, and changed the glory of the incorruptible God into an image made like to corruptible man, &c. Rom. 1. 21, 23. they are said to be without God: and in this sense, the Turks and all Infidels may be rightly termed ἄθεοι, without God, because they worship not the true God in Christ.

V. 13. *But now in Christ Jesus*] Christ is the onely bond both of Jews and Gentiles, whereby they are tied and united both to God, and one to another.

V. 14. *For he is our peace*] That is, the Authour and cause of our peace; as well of the peace between God and us, as between our selves: he is the cement, the onely tie, and ground of the true union of Jews and Gentiles into one and the same Church.

the middle wall of partition] By the ceremonies and worship appointed by the law, the Jews were divided from the Gentiles: but now Christ having broken down the partition-wall, joyneth them both together both in himself, and betwixt themselves, and to God. In this manner of speech the Apostle hath regard to that partition which was in Solomons Temple between the outward court of the Gentiles, and that of the people *which was Lorica lapidea, whereof Josephus de bello Judaico, l. 6. c. 6.* speaketh, a wall that hindred all passage, sight, and communion betwixt them, Ezek. 42. 20. The meaning is, that the Gentiles had gotten a free accesse now by the Gospel into the Church, and the benefits thereof; being not accounted profane any longer. And it may be also, that the Apostle in this allusion had an eye to the renting of the veil in the Temple, Matth. 27. 51. Luke 23. 45.

V. 16. *in one body by the Crosse*] He alludeth to the sacrifices of the law, which represented that true and onely sacrifice.

having slain the enmity thereby] Or, *in himself.* For he destroyed death by his death, and fastened it as it were to the Crosse, and the cause of sin being taken away, all hatred and enmity betwixt God and man necessarily ceased.

V. 17. *which were afar off, and to them that were nigh*] To them that

that were afar off, that is, to the Gentiles, (Isa.57.19.) aliens from the common-wealth of Israel and strangers from the covenants of promise, verse 12. and to them that were nigh; that is, to the Jews, who were nearer to God by reason of his Covenant with them, and Ordinances among them.

V. 18. *through him*, &c.] See Rom.5.2.

by one spirit] Or *in*.

V. 19. *ye are no more strangers*] The Gentiles are taken into the fellowship of salvation, and he describeth the excellency of the Church, calling it the City and House of God.

V. 20. *and are built*] Gr. *having been built*. That is, your faith, whereby you subsist in the communion of Saints, hath for its infallible and immoveable ground, the whole doctrine of the Old and New Testament, the main subject whereof is Christ, who in his own person is the reall and essential foundation, and as it were, the corner-stone, where the great strength of the building lyeth, (Psal.118.22. 1 Pet.2.6,7.) joyning the two walls together; that is, the two different Nations of the Jews and Gentiles, of whom the Church is composed.

V. 21. *framed together*] So that God is the workman, not onely of the foundation, but also of the whole building.

V. 22. *for an habitation of God*] Both the whole Church and every particular beleever is an habitation of God; for God dwelleth in the Church, Lev.26.11,12. and in every true beleever by his Spirit, 2 Cor.6.16.

through the Spirit] Gr. *in*.

CHAP. III.

Vers. 1. F*or this cause*] He maintaineth his Apostleship against the offence of the Crosse, from whence also he taketh an argument to confirm his ministry, affirming that he was not onely appointed an Apostle by the mercy of God; but was also particularly appointed an Apostle of the Gentiles to call them to salvation, because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsel.

the prisoner of Jesus Christ] Not imprisoned by him, but for him: as likewise in Philemon, he styleth himself *a prisoner of Jesus Christ*: verse 9. cast in prison for the Gospels sake, and in particular a prisoner for the Gentiles; not onely because he was their special Apostle, but because the ground of his sufferings at this time was the hatred of the Jews his countrey-men, who by their accusation procured him to be imprisoned at Rome: and the greatest cause why the Jews his countrey-men, thus maliced and persecuted him was, for that he made the Gentiles equal unto them, as thereby are, they conceived, impeached the privileges and prerogatives of the Jews above the Gentiles.

V. 2. *the grace of God*] Gr. Tec. *of his grace*.

V. 3. *He made known*] Gr. Tec. *it as made*.

afore] Or, *a little before*.

V. 5. *which in other ages was not made known*] He meaneth not that none knew the calling of the Gentiles before, but because very few in comparison knew of it: and they that did know it, had it revealed unto them darkly, and for the most part under figures in general and confusedly. The mystery of the calling of the Gentiles was revealed in former ages, but not so distinctly and particularly as now it is.

by the Spirit] Gr. *in*.

V. 7. *according to the gift of*] Gr. *according to the efficacy of*.

V. 8. *lesse than the least*] Or, *for the least*.

the least of all saints] The word in the Original ἐλαχιστοτερῷ, is as it were a double diminitive, and signifieth lesser than the least, if lesser might be; whereby we may learn that this eminent Apostle had descended to the lowest of those three degrees of humility above mentioned. See Rom. chap. 12.

is this grace] Gr. *was*.

I should preach] See Gal.1.16.

unsearchable] Gr. *not to be traced out*, or, *found*.

V. 9. *make all men see*] Gr. *to make clear*, or, *lightsome to all men*.

which from the beginning of the world hath] Gr. *from the worlds*, or, *ages hath*.

V. 10. *unto the principalities and powers*] That is, the blessed Angels, Rom.8.38. Ephes.1.21. Colossi. 1.16. 1 Pet.3. 22. They are thus called by reason that God doth often make use of their ministery in the governing of Countreys, and Kingdomes, Dan.4.13.and 10. 12. And these Angels themselves are very desirous also to look into, and contemplate the manifold wisdome of God in the governing of his Church, and the dispensing of his gifts and graces in Christ to the faithful, 1 Pet.1.12.

known by the Church the manifold wisdome of God] That in this glorious renovation of the world by Christ, not onely we, but even the Angels themselves also, may have a new proof and document of the wisdome of God in a different effect from what he demonstrated at other times by the different estate and condition of the Church under the Old and New Testament.

V. 11. *eternal purpose*] Eternal, as the Schools rightly distinguish, is said in a three-fold sense; *à parte ante* onely, and so is that which had no beginning, but shall have an end: so are the Decrees of God, even of such things as are accomplished in time, and have their period, eternal: and so is that purpose of God eternal, of which the Apostle here speaketh concerning the calling and incorporating of the Gentiles into the mystical body of Christ and true Church of God. Secondly, eternal *à parte post* onely, that had beginning, but shall have no end; and so are Angels and the souls of men eternal. Thirdly, eternal *à parte ante*, & *à parte post*, that which never had beginning, nor shall have an end; and so God onely is eternal.

V. 12. *with confidence*] Gr. *in*.

V. 13. *faint not*] Gr. *shrink not back*.

at my tribulation] Gr. *in*.

V. 14. *For this cause I bow my knees*] He teacheth by his own example, that the efficacy of the doctrine dependeth upon the grace of God, and therefore we ought to joyn prayers to the preaching and hearing of the Word; which are needful, not onely to them who are novices in Religion, and Babes in Christ; but even to those of ripest years and understanding in heavenly mysteries; that they growing up more and more by faith in Christ; being confirmed with all spiritual gifts, may be grounded and rooted in the knowledge of that unmeasurable love, wherewith God the Father hath loved us in Christ, seeing that the whole family, whereof part is already received into heaven, and part is yet here upon earth, dependeth upon that adoption of the heavenly Father in his onely Son.

V. 15. *whole family in heaven and earth*] Or, *fatherhood*, or *whole flock*. *Nissen in Psal.c.8. defineth this family to be the whole number of all that are written in the Book of life.* Πατριὰν δὲ ἑρμήνευε τὸν σύνολον τῶν εἰς τὸν θεῖον κατάλογον συντελούντων, so the meaning is, That God who is the Father of Christ by nature, is also by adoption the father of all the Church, which is as it were his family, and the whole congregation of his children as well of those that are already glorified in heaven, as of the rest that yet do live by faith here on earth. See Ephes. 1.10.

V. 16. *grant*] Gr. *give*.

in the inner man] See 2 Cor.4.16.

V. 17. *rooted and grounded in love*] Gr. *founded*. Either rooted and grounded in that love wherewith God loved us, which is the root and very foundation of our election: or the meaning is, that our love, wherewith we love God who dwelleth in us by his Spirit, may be firm and constant. *Ficta omnia sicut floscuti celeriter decidunt, vera gloria radices agit: the like may be said of charity, Feigned affections and inconstant desires, like blossomes are blown away with every wind of temptation; true love takes deep root.*

V. 18. *what is the breadth, and length, and depth, and height*] Many wits *run riot* in their Geometrical and Moral discourses upon these dimensions: some conceive that the Apostle alludeth to the dimensions of the Crosse, and by height understand the wisdome of Christ; by depth his humility; by length his longanimity, by breadth his charity. Others place the breadth in the extent of charity; the length in perseverance; the height in the hope of celestiall rewards; and the depth in the inscrutable judgements of God, Rom. 11.33. See *August. Ep.* 112. *Et de doct. Christ. l.2. c.41.* Others thus reckon these dimensions: *He* (say they) *comprehendeth the length of the Crosse, who hath learned from the beginning of the world to the end, no man was ever justified or saved but by the Crosse: he comprehendeth the breadth who conceiveth the Catholike Church scattered over the face of the whole earth to have issued out of Christs side: he comprehendeth the height who considereth with himself what is the height of the glory to which Christs humility raiseth us: he comprehendeth the depth, who sounds the bottome, so far as by the Scripture he may, of Gods election, and separating some from the masse of corruption and perdition wherein he leaveth others. The Glosse upon the New Testament resolveth all these dimensions into the immensity of Gods love, saying,* Quæ sit latitudo, longitudo, sublimitas, profunditas hoc significat, ut sciant in sphæra tanta longitudo quanta latitudo, & tanta latitudo quantum profundum; ita in Domino æqualia sunt immensæ infinitatis. It is certain that the speech is *figurative* clothed with a metaphor taken from the Geometricians, who if they will perfectly know any building or structure, exactly measure it according to all these dimensions; and hereby the Apostle would have us labour as exactly to measure the spiritual temple of God, as the Prophets were exact in describing the dimensions of the material, (Ezek. 40.) for so they may understand how perfect it is in every part.

V. 19. *And to know the love of Christ, which passeth knowledge*] Gr. Tec. *the exceeding love of the knowledge of Christ*. If it passeth knowledge, how may we know it? The answer is, either it passeth all other knowledge, or that it passeth all the capacity of our wit, to comprehend it fully in our minde. For otherwise, who so hath the Spirit of God perceiveth so much, according to the measure that God hath given him, as is sufficient to salvation, 1 Cor. 2.

filled with all the fulnesse of God] Gr. *unto*. That you may have abun-

abundantly in you, whatsoever things are requisite to make you perfect with God, that you may be replenished with all spiritual graces.

V. 20. *Now unto him that is able*] He breaketh forth into a thanksgiving, whereby the Ephesians may be confirmed in hope of obtaining any thing they ask of him: for he that is able to give us above all that we ask, is more bountifull than we can imagine; will certainly freely give us whatsoever we ask according to his will.

in us] Gr. Tec. *in you*.

V. 21. *by*] Gr. *in*.

ages, world without end] Gr. *generations of a world of worlds*.

CHAP. IV.

Vers. 1. O*F the Lord*] Or, *in the Lord*.

walk worthy of the vocation wherewith ye are called] See Phil.1.27. Col. 1.10. 1 Thess. 2.12. Though all men ought to walk worthy their special calling, that is, so as it becometh men of such a calling, as namely, Magistrates ought to carry themselves, as it befitteth their place of authority, and Ministers, as it becometh their sacred function: yet the verses following shew, that the Apostle here by calling, meaneth the general calling of the faithful, which is this, to be holy as our God is holy, and as we are called to the knowledge of the Gospel, so we should walk according to the prescript of the Gospel, 1 Pet.1.15,16.

V. 3. *Endeavouring to keep the unity of the Spirit in the bond of peace*] He exhorteth to perfect agreement, but yet such as is knit with the band of the holy Ghost. By the unity of the Spirit, we may understand, either a full consent and agreement in our spirits, that is, our judgements and affections, that we sweetly conspire together in the love of the same truth, and seek that truth in love: or by the unity of the Spirit may be understood the union of all the members of the entire Church, united together by the holy Spirit, after the manner of a spiritual and mystical body.

V. 4. *one body; and one Spirit*] An argument of great weight, for an earnest entertaining of brotherly love and charity one with another, because we are made one body, having one God and Father, enlivened with one Spirit, worshipping the Lord with one faith, and consecrated to him with one Baptism, and hope of one self-same glory, whereunto we are called: whatsoever therefore breaketh charity, breaketh all these bonds asunder.

V. 5. *One Lord, one faith, one Baptism*] Not to touch upon the Grammatical note, that the Apostle in this verse declineth, εἷς, μία, ἕν, *unus, a, um, unus Dominus, una fides, unum baptisma*; By one Lord, he understandeth not onely one Lord, our Governour and our Keeper; but also one Lord our Redeemer, who hath dearly bought us, that we should serve him in holinesse and righteousnesse all the days of our life. By one faith, he meaneth one doctrine of our faith Christ Jesus, or beleef in him, whereby all the faithful who lived before under the Law, and now under the Gospel were justified and saved. By one baptism, he understandeth not onely one *specie*, that is, one kinde of Baptism instituted by Christ in the Gospel; but one Baptisme also *numero*: for every man is but once baptized; and so the word one Baptism is taken in the Nicene Creed, wherein we professe to beleeve one Baptism for the remission of sins, 1 Cor. 8. 6. Luke 1.75.

V. 6. *One God and Father of all*] See Mal. 2. 10. as in the former verse, by the word Lord, the Father is not excluded from being our Lord, nor the holy Ghost who is styled the Lord, 2 Cor.3. 17. so also neither is the Son excluded here by the word one God, nor the holy Ghost; but by this diversity of titles, onely the order and proprietey is shewed, which each person hath in this work. *Above all*, some refer to the Father, who is the Authour of all, and fountain as it were of the Deity; *through all*, or by *all*, to the Son, by whom all things were created; *in all* to the Spirit, who dwelleth in the hearts of all the faithful. Others refer all three to the Father, and thus paraphrase the words; God the Father of all the members of the Church, which is the body of Christ, *over all*, over whom he hath the higheft command and authority, *by all*, by whom he exerciseth his special providence, and in all in whom he dwelleth by his Spirit. But because the Apostle faith, One God and Father of all; it is most probable that the three propositions are to be attributed not to any one person or more in several, but to the Deity in common, and over relateth to God his authority, *through* to his providence, and *in* to his grace: one God who is above all by his authority, through all by his providence, and in all you that are beleevers by the graces of the Spirit.

in you all] Gr. Tec. *in all*.

V. 7. *measure of the gift of Christ*] Therefore not according to merits of congruity or condignity; *As the Pelagians taught, whose heresie is condemned in the Council held at Diospolis, wherein the Fathers pronounce an Aaathema* to all that affirm, *Gratiam Dei secundum merita hominum dari*. Now if all diversity of grace proceed from the measure of Christs gift, none ought to repine at anothers gifts, nor be proud of his own.

V. 8. *When he ascended*, &c.] Psalm 68.18. The Psalmist out of whom the Apostle transcribeth this verse, alludeth to the manner of great Princes or Conquerours; who in the day of their triumph, mounting on an high Steed, or taking their chariot, led the captives, some before, and others after them, bound with fetters and chains, and when they came to their palace, divided the spoils which they had taken from their enemies, and bestowed rich gifts upon the captains and souldiers, that deserved best in their wars. Some by ascending on high, understand Christ lifting up himself on the Crosse, but that was properly no ascension, for he was nailed, first to his Crosse, and then the Crosse set up above the earth indeed, but not high. The true meaning of the Text is, when he mounted up through the air, and ascended to the highest heaven the Seat of the blessed, above the visible Spheres. He led captivity captive, that is, as some interpret, a certain number of captives, namely, those Saints that were long held in captivity of death, whose bodies arose at Christs death, Matth.28. 52. and now they accompanied Christ in his triumphant march into heaven. Others understand this captivity more generally, and they distinguish of an active and a passive captivity; of both which the words of the Apostle may be fitly understood; if they be understood of passive captivity, then the meaning is, he took away from Satan, Death, and Hell, all their captives, and made them his captives; changing their miserable captivity, εἰς κακὴν καὶ ἀιχμάλωσιν, into an holy and happy captivity, whereby they are brought into the obedience of the Gospel: if captivity be understood actively, then the meaning is, that Christ hath captivated the world, flesh, devil, death, and hell; which in several kindes had before captivated mankinde. By the gifts, are meant the gifts of the holy Ghost, conferred upon the Church after Christs ascension.

captivity captive] Or, *a multitude of captives*.

V. 9. *lower parts of the earth*] Either down in the earth, which is the lowest part of the world, or into the grave, which is called the heart of the earth, Matth. 12.40. For the heart of the earth is the middle of the earth, as our heart is in the middle of our bowels; and the middle of the earth, *as the Philosophers demonstrate*, is the lowest part of the earth. For whatsoever is above it any way is nearer the heaven, and consequently higher. Howbeit it is not improbable, that the Apostle alludeth unto Psalm 139 15. My substance was not hid from thee, when I was made in secret, and formed in the lowest parts of the earth; and then the meaning of the Apostle is; He descended into the lowest parts of the earth; that is, into the Virgins womb, Ezek. 28.2.

V. 10. *that he might fill all things*] Or, *fulfill*. Either he descended and ascended, that he might fill both heaven and earth with his presence, or replenish the Church with his gifts: or fulfill (for so the word πλήρωσιν, sometimes signifieth) all the foregoing Prophecies of him, or fill the whole world with his knowledge and glory, Esa.11.9. Or he doth shew himself every where present by his divine virtue, in the administration which he hath received of God, both in heaven and earth, Matth.28.18.

V. 11. *And he gave some Apostles* &c.] See 1 Cor.12.28.

and some Evangelists] By Evangelists some understand here the four Writers of the Gospels; some those who are endued with a singular gift of preaching the Gospel, such as Philip was, Acts 21.8. who was yet but a Deacon; others the companions and fellows of the Apostles in the execution of their Office, being not able to supply all places themselves, and such an Evangelist was Timothy, 2 Tim. 4.5.

V. 12. *perfecting*] Or, *making up*, or, *restoring*.

the body of Christ] The mystical body of Christ, which is the Church.

V. 13. *Till we all come in the unity of the faith*] Or, *meet together into the unity*. The use of the ministery is perpetual, so long as we are in this world, that is, until having put off the flesh; and throughly and perfectly agreeing betwixt our selves, we shall be joyned with Christ our Head, which is done by the knowledge of the Son of God encreasing in us, and he himself by little and little growing up in us, until we come to be a perfect man, which shall be in the world to come, when God shall be all in all.

the stature of the fulnesse of Christ] Or, *age*. Some expound this of the resurrection, in which as they conceive, all shall rise in the stature and full age of Christ at his resurrection, which was in the three or four and thirtieth year of his age. But the Apostle here speaketh not of our age, or stature, nor of Christs growth and full age in himself, but in us; and the meaning is, until Christ his mystical body grow to ripenesse and perfection, both in respect of all the members to be added thereunto, and also of their growth and perfection in grace, and the knowledge of our Lord and Saviour Jesus Christ.

V. 14. *no more children*] Betwixt childhood, that is to say, a very weak estate, and our perfect age, which we shall have at length in another world, there is a mean or middle estate, to wit, our youth and going forward to perfection.

tossed to and fro] Or, *floting to and fro*. He compareth them which rest not themselves upon the word of God, to little Boats or

Skiffs,

Skiplis, which are tossed hither and thither with the doctrines of men, as it were with contrary winds; and withall he forewarneth them, that it cometh to passe, not onely by the lightnesse of mans brain, but also by the craftinesse of certain Teachers, who made as it were an art of it.

by the sleight of men] Gr. *by the cogging of a Die*; or, *cheating*. In the Original it is κυβεία τῶν κύβων, *a Die*; whereby is signified, either the levity or inconstancy of men, whole opinions are as variable, and doctrines as uncertain as the casting of a Die; or else their subtilty is meant, who cheat men with false sophisms, as Gamesters do with false Dice.

whereby they lie in wait to deceive] Gr. Tec. *according to the circumvention of deceit*; or, *crafty fetches of the Devil*.

V. 15. *But speaking the truth in love*] Or, *being sincere*. See Zech. 8. 16. By earnest affection to the truth and love, we grow up into Christ; for he (being effectual by the ministery of his Word, which, as the vital spirits, doth so quicken the whole body, that it nourisheth all the limbs thereof, according to the measure and proportion of each) quickeneth and cherisheth his Church, which consisteth of divers functions, as of divers members, and preserveth the property of every one; and thence it followeth, that neither this body can live without Christ, neither can any man grow up spiritually, who separateth himself from the other members.

V. 16. *From whom*, &c.] See Col. 2. 19.

every part] Gr. Tec. *every member*.

V. 17. *vanity of their minde*] See Rom. 1. 21.

V. 18. *Having the understanding darkned*] Gr. *Being darkened in the understanding*.

being alienated from the life of God] Of Christ, who after the manner of the soul, quickneth all his members.

blindnesse of their heart] Or, *hardnesse of their heart*. See Rom. 1. 21.

V. 19. *past feeling*] Or, *remorselesse*. Having their conscience seared, as it were, with an hot iron. The word in the Original ἀπηλγηκότες, signifieth properly, without grief, or remorse for their sin, being stupid, like a member that is benummed, which hath no sense in it. To this stupidity custome in sin bringeth a man; for, *consuetudo peccandi tollit sensum peccati*.

with greedinesse] Or, *in excesse*.

V. 21. *by*] Gr. *in*.

as the truth is in Jesus] As they have learned who acknowledge Christ in deed, and in truth, or as the true rule of life and manner of living is in Jesus, as in the head.

V. 22. *put off*] See Col. 3. 8.

the old man] See Rom. 6. 6.

corrupt according to the deceitful lusts] Gr. *corrupted according to the lusts of deceit*.

V. 23. *be renewed in the spirit of your*] See Rom. 11. 2.

V. 24. *that ye put on*] The Apostle compareth here the renewing of a man, to a new garment, the natural corruption, to an old out-worn one, which he saith, the faithful ought to put off, and put on the other; for that now being regenerated by the Spirit of God, they should advance, and put on more and more, by the use of the means which God hath appointed for it, as by manful resistance against sin, by the Spirit of God, Rom. 8. 13. by stirring up the gift of God in them, 2 Tim. 1. 6. by attentive hearing and meditating on Gods Word, Psalm 1. 2. 2 Tim. 3. 16. by the worthy participation of the Sacrament, 1 Cor. 11. 27, 28. by pouring out fervent prayers to God, Ephes. 6. 18.

the new man] Thus the Apostle calleth the regeneration or renewing of man, and changing of the will to holinesse and righteousnesse, wherein consisteth the image of God; the former parts whereof is expresse'd in this place, and the latter Col. 3. 10. See 2 Cor. 5. 17.

V. 25. *putting away lying*] Lying in opinion, which is errour; in speech, which is falshood; in life and conversation, which is hypocrisie and dissimulation: because we are members one of another, and there is a near tye betwixt us, it is a sin to deceive any by lying and falshood, but a greater to deceive those of the same corporation, especially so holy a corporation, as is the mystical body of Christ: for if in the natural body (as S. *Chrysostome observeth*) the members deceive not one another, the eye deceiveth not the foot, nor the foot the eye, nor the tongue the stomach; how much more absurd and monstrous a thing would it be, if the members of the same mystical body of Christ should deceive or supplant one another?

speak every man truth with his neighbour] See Zech. 8. 16.

V. 26. *Be ye angry and sin not*] See Psalm 4. 4. There can be no true love of God, nor zeal of his glory, where there is no anger nor indignation taken against those who dishonour God: the Apostle doth not therefore simply forbid anger, but teacheth us how to bridle our anger in such sort, that although it be hot, (Jam. 1. 20.) yet that it break not out into contumelious speeches or actions, but that it be straighway quenched, before we sleep, least Satan taking occasion to give us evil counsel, through his wicked counsels destroy us.

V. 27. *Neither give place to the devil*] See Jam 4. 7.

V. 28. *to give*] Or, *to distribute*.

V. 29. *Let no corrupt communication*] Word for word, *no rotten communication*: whereby either he understandeth *impure and filthy speech*, or, *unsavoury and unprofitable*. The metaphor is taken from stinking and unsavoury meat, which the stomach loathes; so doth the ears of the godly all corrupt communication.

to the use of edifying] Or, *to edifie profitably*.

V. 30. *grieve not the holy Spirit of God*] Be not refractory unto him, offend him not, lest he dispossesse your heart of those joyes and comforts which formerly he hath wrought there, according to his office; and that he be not forced to withdraw himself from you, as from a loathed and offensive harbour. The phrase seemeth to be taken from the words of Esay, c. 63. v. 10. and they imply that the Spirit of God which dwelleth in us, is provoked by such sins he formerly mentioned, they being loathsome and odious to him, to suspend his friendly and comfortable operations in us, and in stead of his love, let us feel his anger: as a Father doth cast a sad look upon his children, while they are committing some evil in his sight, and he must needs, though never so unwilling, chastise them, in stead of embracing them.

whereby ye are sealed] Or, *in whom ye are sealed*. See Ephes. 1. 13.

V. 32. *And be ye kinde one to another*] See 2 Corinth. 2. 10. Col. 3. 12, 13.

forgiven] Or, *freely pardoning*.

CHAP. V.

Vers. 1. *Followers of God*] It is the part of children to imitate their father; *and Seneca saith truly*, Optimus animus pulcherrimus Dei cultus est; *the chief worship of God is that which is inward, and consisteth not so much in the contemplation and admiration, as imitating, so far as we are able, the divine perfection of God, which is the brightning of his image in our soul*.

V. 2. *and walk in love*] See John 13. 34. and 15. 12.

an offering and a sacrifice] There were two Altars in the Temple, the brazen and the golden; the brazen for bloody sacrifices; the golden for the offering of Incense: the former was a type of Christs bloody offering upon the Crosse; the latter of his intercession for us. In regard of both, the Apostle here saith, that Christ gave himself, both for an offering, and a sacrifice of a sweet smelling savour to God for us.

V. 3. *But fornication, and all uncleanneſſe or covetousneſſe*, &c.] See Col. 3. 5. 1 Thess. 4. 3, &c. In the sensitive appetite the Philosophers place two faculties, the irascible, as they term it, and the concupiscible. Now the Apostle having in the former chapter, verse 31, 32. given rules for the rectifying of the affections seated in the irascible part, or faculty of the soul, here begins to give precepts for the bridling of the concupiscible part, in which the disorderly affections may be reduced to two principals, immoderate desire of wealth, which is covetousnesse, and the inordinate desire of pleasure, which is voluptuousnesse.

V. 4. *filthinesse*] Or, *obscenity*.

nor jesting] Or, *scurrility*, or *jeaving*. The word in the Original εὐτραπελία, signifieth facetiousnesse of speech, and by the Philosophers is taken in a good sense, who make it a virtue; but the Apostle takes it in an ill sense, for scurrilous jeasting and unseemly mirth, unbesitting the gravity and sanctity of a Christian: and as in this word, so hath it fallen out in many other, evil manners of men have spoiled them, as *pharmacon, tyrannus, sophista, latro, & magus*, which at the first were taken in a good sense, but now for the most part, if not altogether, in a bad.

V. 5. *For this ye know, that no whoremonger*, &c.] Because these sins are such as the most part of men made light of, accounting them either as no sins, or very small ones; he awaketh the godly by this dreadful denunciation, to the end they should so much the more take heed to themselves, flie from them, as most hurtful plagues.

who is an idolater] *Unusquisque* (saith Jerome upon Amos) *adorat sua vitia*, every man makes those vices his god to which he wholly giveth himself, and whosoever giveth any part of the worship which is due unto God, either with his body, or with his soul, to any creature, is an idolater: *Gulosis venter Deus est, avaris calix mammona, hæreticis dogma, quod fingit*; the politician idolizeth his brain; the heretick, his fantastical opinion; the glutton, his belly; the wanton, his Mistresse; the ambitious, his honour; the covetous, his money; to whom the name of an idolater, in a peculiar manner belongeth; first, in respect of the object common to him, and an idolater properly so taken. The idols of the Heathen (saith the Psalmist) are gold and silver, so are they of the covetous man; the one (as *Paulinus acutely observeth*) worshippeth the image of his gods of gold and silver in the Church, the other, of the Prince stamp'd upon his coin in his chest. Secondly, in respect of the acts common to them both; for as an idolater feareth his gods, so doth the covetous his gold, daring not to dispose of it for his necessary

use. And as the idolater putteth his trust and confidence in his gods, so doth the covetous man in his goods; and as the idolater conceiveth that he holdeth his life from his gods, so the covetous man beleeveth that his life consisteth in the abundance of the things which he possesseth, Luke 12. 15. Lastly, as the idolater setteth his heart, and setteth his affections, and placeth his happinesse in his idoll gods; so the covetous man sets his heart upon his gold and silver, and holdeth them for his cheefest good, and highest felicity.

V. 6. *disobedience*] Or, *unbelief*.

V. 7. *Be not ye therefore partakers with them*] Because we are not so ready to any thing as to follow ill examples, therefore the Apostle warneth the godly to remember always, that the wicked are but as it were darknesse, and that they themselves are as it were light: (1 Thes. 5.) and therefore the other commit all villanies, as men are wont in the dark: but they ought not only not to follow their examples, but also as the property of light is, to discover, and convince their darknesse, (John 3. 19, 20.) and to walk so, having Christ the true light going before them, as becometh the children of the light.

V. 8. *light in the Lord*] The faithful are called *light*, not onely because they have the outward light of the Word before them, and the inward light of the Spirit within them; but also because they give light to others, insomuch that their honest conversation reproveth the life of wicked ones. Matth. 5. 16. Phil. 2. 15.

V. 11. *have no fellowship with the unfruitful works of darknesse*] Sins are called *works of darknesse*, for four reasons especially; first, because they proceed from darknesse, that is, the ignorance of Gods truth in the unregenerate. Secondly, because they damp the light of nature in all men, and of grace also in the regenerate. Thirdly, because they seek darknesse, and are for the most part committed in the dark; for he that doth evil, hateth and shunneth the light. Lastly, because (without repentance) they bring men to utter and everlasting darknesse in hell.

but rather reprove them] Or, *convince them*. Not onely by seasonable admonitions and reprehensions, but especially by your godly and exemplary life.

V. 12. *a shame even to speak of*] *Sit bonos auribus* as well as *oculis*, there ought to be a continual regard had to the ears, as well as to the eyes of the godly. As elsewhere the Apostle maketh use of the verses of Epimenides and Aratus, so here he seemeth to allude to that verse of Sophocles in his *Oedipus*, ἀλλ' ἃ γὰρ αὐδᾶν οὐδὲ μανθάνειν ἄρρητα κἄθορα.

V. 13. *reproved*] Or, *discovered*.

whatsoever doth make manifest, is light] Either sensible light, which maketh things manifest to the eye; or intellectual, which maketh things evident to the understanding; and that is either natural, as the light of reason, or supernatural, as the light of Gods Word, and his Spirit.

V. 14. *wherefore he saith*, &c.] Some do take these to be the Apostles own words, uttering them as moved by the Spirit of Christ, as it is ordinary with the Prophets to restitie, *Thus saith the Lord*; wherefore he saith, that is, God saith by me unto you. Others, as *George the Syncellus*, conceive, that as S. Jude alleageth a sentence out of the Apocryphal book of Enoch, so S. Paul here alleageth this out of an Apocryphal book of Jeremy, in which these formal words are found. *S. Cyril conceiveth*, that these words are taken out of Esay 51. 9. Awake, awake, &c. but the words following, O arm of the Lord, awake, as in the ancient days, shew, that there God calleth not upon us to awake, but we upon him. It seemeth most probable, that this allegation of the Apostle is taken out of divers prophetical words, collected together, as namely, in the six and twentieth chapter of Esay and the nineteenth verse, The dead shall live, awake and sing ye that dwell in dust; and chap. 60. vers. 1. Arise, for the light is come.

Awake thou that sleepest, &c.] See Isa. 60. 1. The Apostle speaketh of the spiritual sleep, both of sin and death; and this his exhortation concerneth as well the faithful, as the unbeleevers; the faithful sleep sometimes in some one sin or other, the unbeleevers are dead in trespasses and sins: the former he exhorteth to be lively and vigilant, by the power of the Spirit of God, whereof they are made partakers already; the other, to rise up from the dead, that by these exhortations apprehending the quickening power of Christ, they should obey the same; even as Lazarus rose by the word and power of Christ from his bodily death, John 11. 43, 44. In summe, forasmuch as all men are to give an account of all their works, at the dreadful tribunal of God, so they are all of them called and summoned by his Word, to make ready their accounts, and prepare for the great Audit-day, and to awake from their sleep, and death of sin, to be enlightened by the light of the Gospel, and to walk answerably to that light.

and Christ shall give thee light] Or, *enlighten thee*. In the Original ἐπιφαύσει σοι, shall shine upon thee. For he is the Sun of righteousnesse, Mal. 3. 2. The true light that lighteneth every man that cometh into the world, John 1. 9.

V. 15. *See then that ye walk circumspectly*] Gr. *how exactly ye walk*. See Col. 4. 5.

V. 16. *Redeeming the time*] Gr. *season*, or, *opportunity of time*. Some conceive that the Apostle alludeth to the words of King Nebuchadnezzar to the Chaldeans, Dan. 2. 8. where in the Translation of the Seventy we read, ἐξαγοραζετε καιρόν, you delay or gain time, and then the meaning is, Stretch out the time as long as you can, by imbracing all occasions of doing good. Others conceive it to be a metaphor taken from Merchants, who preferre the least profit that may be, before their pleasures, closely following their business: when the markets are at best. We may also give a third interpretation, purchase at any rate all occasion of doing good, that ye may thereby in some sort redeem that precious jewel of time, which ye have formerly lost; as travellers that have staied long at their Inne, when they finde the night coming upon them, they mend their pace, and go as many miles in one hour, as they did before in many.

because the dayes are evil] The dayes are not evil in themselves, for they are all Gods creatures, and it is a foolish superstition of the Gentiles and Astrologians to make difference of dayes, as if some dayes of the moneth or week were lucky, some unlucky: but the dayes are said to be evil, in respect of the corruption of the time, and the persecution of Gods Church; and the meaning of the Apostle is, that the faithful are to look for hard and dismal times, wherein the opportunities of doing good will be cut off, or very much straitned, and therefore it is very needful to anticipate them, by doing as much good as may be, while the time permitteth. See Eccles. 11. 2. John 9. 4. and 11. 9. and 12. 35. Gal. 6. 10.

V. 18. *Be not drunk with wine wherein is excesse*] *Licurgus for the abuse took away all use of wine among the Lacedemonians, and commanded all the vines to be plucked up by the roots: and the Mahumetans for a like reason forbid any of their Sect to drink wine under pain of death; their Mussulmans and Darvises affirming, that there lurks a devil under every grape:* But the Apostle is so farre from simply condemning all use of wine, that he enjoyneth, 1 Timothy 5. 23. to use a little wine for his stomachs sake: and in this very place he doth not forbid the Ephesians to drink wine, but to be drunk with wine wherein is excesse, that is, all kinde of riot, joyned with all manner of filthiness, and uncleanness; For as *S. Jerome* rightly observeth, *Venter meus estuans facile deshumat in libidinem*; according to that of the Poet; *Ebrietas ignis in igne fuit*.

excesse] Or, *intemperance*.

with the Spirit] Gr. *in*.

V. 19. *in psalms, and hymns, and spiritual songs*] Some conceive that these three words are Synonymes, and that the epitheton added to the last, namely, spiritual, is to difference them from profane, light, lascivious, and carnal songs. Others thus distinguish them, by Psalms he meaneth songs of divers arguments, whether they contain Historical narrations, complaints and expostulations, or good nurture and instruction: but by hymns he understandeth such songs onely, as contain the praises of God, and extolling his wonderous works: and by spiritual songs, such as contain the praises of God, *sed augustiore quadam forma*; such as were more musical, and set to parts, or in a higher key. But it seemeth most probable, that by Psalms, he meaneth the Psalms of David set to the harp or psaltery, by Hymns, certain Ditties made upon special occasion; and by spiritual Songs, such as were not composed before-hand, and pricked before them with musical notes, but such as men endited by an extraordinary gift.

making melody in your heart] That is, with an earnest affection of the heart, and not with the tongue onely; For, *Non vox sed votum; non cordula musica, sed cor; Non clamans, sed amans cantat in aure Dei*. Whence is that of *S. Jerome, Deo non voce, sed corde canitandus, nec in tragœdorum modum guttur & fauces dulci modulamine collinendæ, ut in ecclesiis theatrales moduli audiantur & cantica*. In which words he condemneth not simply artificial singing and elaborate musick, but such a kinde of light and effeminate musick, as better became the Theatre than the Quire: and whosoever are more taken with the strains of musick, and sweetnesse of the voice, than with the matter of the song, must acknowledge with *S. Austine* in the tenth of his Confessions, that they are at a fault, and their heart ought to smite them for it. *Cum mihi accidit ut me amplius commoveam vocis quæ cantatur moveat, penaliter me peccare confiteor, & tum malim me non audire cantantem*.

V. 21. *Submitting your selves one to another*] A short repetition of the end, whereunto all things ought to be referred, to serve one another for Gods cause.

V. 22. *wives, submit your selves unto your own husbands*] See Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1.

as unto the Lord] That is, in obedience to Gods command: for they cannot be disobedient to their husbands, but they must resist God also, who is the Authour of this subjection.

V. 23. *For the husband is the head of the wife*] See 1 Corinth. 11. 3.

as Christ is the head of the Church] See 1 Cor. 11. 3.

V. 24. *subject unto Christ*] Gr. *subordinate*.

in every thing] Either with this restriction in the Lord; or in every thing

thing which pertaineth to the husband as her head and superiour, and concerneth the good of the family.

V. 25. *Husbands, love your wives,*&c.] See Col. 3.19.

V. 26. *with the washing of water by the word*] Gr. *laver.* By Christs blood shed upon the Crosse, and represented by the water of Baptism. For it is Christs blood which cleanseth us from all our sin, 1 John 1.7. By the Word, either he understandeth the sacramental words used in Baptism, or the promise of free justification and sanctification in Christ received by faith.

V. 27. *not having spot or wrinkle*] By spots we may understand the deformity of any sinful work; by wrinkle, any duplicity, folding in, or insincerity in the intention: or by spot greater sinnes which defile the conscience, and stain the reputation; by wrinkle, lesser sins, and those of infirmitie, which are some blemish to our spiritual beauty. But then there grows a question, whether the Apostle speaketh of presenting the Church to God in this world, or in the world to come in celestial glory. The answer is, that there is a double perfection, purity and beauty of the Church; absolute, without any spot or wrinkle, and that is not to be found in any of the sons of men, while they are clothed with this body of death; and if we speak of that purity and beauty, the Church is said to be pure, and to have no spot or wrinkle, (2 Cor. 11. 2.) not because she is so at the present, but because she is prepared to be so hereafter. As S. *Austin* noteth, *Lib. de nat. & gyat.* And in the first of his Retractations: *Quod dixi quam sibi Deus elegit gloriosam ecclesiam, non habentem maculam neque rugam, non ideo dixi quia nunc jam omni ex parte talis est, (quamvis ad hoc electa non dubitetur ut talis sit) sed quando Christus apparuerit vita ejus, tunc enim & ipsa cum eo apparebit in gloria.* The second is a purity and perfection, *pro conditione hujus vitæ*, according to the state of this present life; and it consisteth in this, that all sins are avoided or repented of and in Christ forgiven, and his righteousnesse imputed: in this sense the Church is now presently pure and undefiled, and yet not free from all sinful imperfection.

blemish] Or, *blame.*

V. 29. *no man ever yet hated his own flesh*] That is, his own body. That is, no man in his right wits wrongeth his own body, though sometimes mad men tear their own flesh, and others out of erroneous religion, either cut their flesh, as the Baalites did, 1 King. 18. or flea it off, as the ancient heretickes, called the *Flagellantes* or Whippers, and the Popish Monks and Friers do at this day.

V. 30. *of his flesh, and of his bones*] Gr. *made out of his.* He alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, and sealed to us in the sacrament of his Supper.

V. 31. *For this cause shall a man leave his father and mother,* &c.] See Gen. 2.24. Matth. 19.5. Mark 10.7.

two shall be one flesh] See 1 Cor. 6. 16. Gr. *into one.*

V. 32. *This is a great mystery*] Not that of the bodily marriage, but that of the spiritual, betwixt Christ and his Church, as the Apostle here declareth himself; which union he termeth a mystery, by reason that the same can no way be apprehended by any natural man, nor to be searched out by any understanding whatsoever, but is acknowledged by faith, that Christ is our Head and Bridegroom, and we his spiritual Bride and members, whereby all Christs benefits requisite to our salvation, are bestowed upon us by Christ our Bridegroom, as a dowry, and communicated to us from Christ as our Head, as life in the natural body is conveyed to all the members from the Head.

CHAP. VI.

Vers. 1. *Children obey your parents*] See Col. 3. 20.

in the Lord] For the Lord is the Authour of all fatherhood, and therefore we must yeeld such obedience as he will have us. In the Lord, implyeth both a commandment of childrens obedience from the Lord, and a restriction also, that they so far obey their parents, as they swerve not from the true worship of God. For it is true as *Bernard* teacheth, that we must yeeld obedience to our parents and superiours, who are in the place of God, as unto God, but then we must adde his limitation, in those things which are not against God.

right] Gr. *just.*

V. 2. *Honour thy father and mother*] See Exod. 20. 12. Deut. 5. 16. Eccles. 3. 8. Matth. 15.4. Mark 7. 10.

the first commandment with promise] Gr. *in.* Seeing there is a promise annexed unto the second commandment, how doth the Apostle say, that this is the first commandment with promise? The answer is, either that the Apostle by ἐντολὴ, derived from ἐντέλλω, understandeth a mandate or injunction of an affirmative duty; and so this is the first commandment with promise. For the second commandment in the decalogue is a prohibition of idolatry, the fourth is a positive or affirmative precept, but with no promise annexed unto it. Or the Apostle understandeth it of special promises, the second commandment is with promise of mercy to a thousand generations, but that promise is general; whereas the promise annexed to this fifth commandment, is a special promise; That thy days may be long,&c.

V. 4. *And ye fathers, provoke not your children to wrath*] See Col. 3.21.

admonition of the Lord] Or, *instruction.* Such admonitions, instructions, and precepts, (for the word παιδεία, extends so far) as are taken out of Gods Word, and are acceptable unto him.

V. 5. *Servants, be obedient to them,*&c.] See Col. 3. 22. Tit. 2. 9. 1 Pet. 2. 18.

with fear] That is, with careful reverence: for slavish fear is not allowable in any, much lesse in Christian servants, who are spiritually free: yet their spiritual freedome taketh not away corporal service; in so much that they cannot be Christs, unlesse they serve their masters willingly and faithfully, so far forth as they may with a safe conscience.

V. 6. *Not with eye-service*] Either the meaning is, that whatsoever they do in their masters businesse or affairs, they should do it faithfully and sincerely; and not in shew and semblance only; or that they should be as careful of doing their duty in their masters absence, as when their masters eye is upon them; knowing that though their master be out of the way, Gods eye is always upon them, and that he will reward their faithful service, though their masters do not: as on the contrary, severely punish their unfaithfulnesse, though their master do not, or cannot.

heart] Or, *soul.*

V. 9. *And ye masters do the same things*] It is the duty of masters to use the authority that they have over their servants moderately and holily, seeing that they in another respect have a common Master, which is in heaven, who will judge both the bond and the free, the master and the servant.

forbearing] Or, *moderating.*

your master] Some read, *both your and their master.*

neither is there respect of persons with him] Wisd. 6. 7. Eccles. 35. 12. Rom. 2. 11.

V. 10. *be strong in the Lord*] Be ye strengthened daily more and more by the power of the Lord against your enemies, whereof the means are set down and described, from the 13. verse to the 19. or these words *in the Lord*, contain an argument of confidence; be ye encouraged to hold out by that communion which ye have with the Lord by faith; drawing from him all the strength ye stand in need of.

V. 11. *Put on the whole armour of God*] Having before mustered his Forces, and set all Christians in their ranks, now he armeth them *cap à pe.* By the whole armour of God he understandeth all the furniture, and store of Christian vertues, together with all the means which God hath ordained to arm and defend us against the temptations of Satan.

that ye may be able to stand] That is, to keep your station, not to flye, but to overcome and get the victory over your enemies.

against the wiles of the devil] Or, *subtile assaults*, or, *fetches.* The Greek μεθοδίας, being derived from μετ, and ὁδὸς, signifieth properly a way-laying, circumvention, or going about, as they do who seek after their prey: and the Apostle may seem to allude to the first of Job, verse 7. where the Lord demanding of Satan, from whence he came; Satan answered, from going to and fro in the earth, and from walking up and down in it, and so μεθοδεύειν, in S. Paul, and περιπατεῖν, in Saint Peter, 1 Pet. 5. 8. are much at one.

V. 12. *we wrestle not against flesh and blood*] The phrase of wrestling against flesh and bloud, intimateth that our adversarie is very neer us; we fight not *eminus*, but *cominus*, not at a distance, but neer at hand; our enemy comes within us, and grapples with us. *We wrestle not against flesh and blood*, that is, frail and feeble men, such as we are, not against humane and bodily power. By which words the Apostle doth not free us from our warfare against the world and the flesh, our two other enemies: but his meaning is, we wrestle not alone, nor cheefly against these: for our principal enemy is Satan, who sets the world and the flesh against us; and they serve as it were under his banner.

V. 12. *but against principalities*] The Apostle doth give here these titles to the devil and his angels, not as if they were set and ordained of God to be true Princes and Governours of the world: but that they do still by force and stratagems usurp that power over this corrupt and wicked world, (which the good Angels have from God) and that by the just judgement of God it is permitted unto them for a time to use that power to the punishment of the wicked, and the exercise of the godly, 2 Cor. 4. 4. 2 Thess. 2. 9, 10. Ephes. 3.10.

against the rulers of the darknesse of this world] That is, of the state of ignorance, sin, death and confusion which reigneth in this world.

against spiritual wickednesse] Or, *wicked spirits.* τὰ πνευματικὰ πονηρίας, Word for word, the *spirituals* of wickednesse; that is, either spirits that are given to all wickednesse, and seek to bring man unto the same: or the spiritual nature and kinde of wickednesse, which is

is the improvement of wickednesse, and far more odious to God and dangerous to the soul (such as are blasphemous injections by Satan and damnable heresies, and deep plots against Religion) than carnall wickednesse or fleshly pollutions.

in high places] Or, *heavenly.* Of these words there are divers expositions given. Saint *Chrysostome* and *Oecumenius* take is for *Dia*, or ἐπὶ, *in* for *for*, and they thus expound the Text, We fight not for such trifles as the earth afforderh, but for heavenly things, for the Kingdome of heaven, and our adoption, whereby we are made the sons of God, and co-heirs with Christ of a celestial crown. Others understand by πνευματικὰ, high places, places above us, that are upon earth, to wit, in the regions of the air; called sometimes in Scripture *heaven.* For Satan hath no place nor power more left him in the true and proper heaven, 2 Peter 2. 4. Jude 6. Revelations 12. 8. Or by wickednesse in celestial places, he meaneth wickednesse in *sacris & divinis*, wickednesse in the Church, and corruption in the dispensing and administration of holy and heavenly things.

V. 13. *evil day*] See Ephesians 5.16.

having done all] Or, *having overcome all.*

V. 14. *having your loins girt about with truth*] The souldiers of old time had broad and strong girdles, or belts made of durable stuffe, beset with many iron and brasse plates, whereby the weaker parts of the body, that is, the loins and upper part of the belly were armed. Girding fastenetch the body, and strengthenetch it, and is usually in Scripture taken for an expression and sign of strength and vigour, as Job 12. 21. Esa. 5. 27 and 22. 21.

with truth: by truth some understand Christ himself, who is the Way, the Truth, and the Life: John 14. 6. whom all that are baptized *put on*, Gal. 3. 27. Others the truth of doctrine opposed to errours and heresies; others sincerity and uprightnesse; opposed to hypocrisie; which is the truth of our life and actions; and this virtue indeed makes a man firm and steady in all his actions; whereas nothing makes a man more weak and fickle, and faint-hearted in strong trials, than hypocrisie and falshood.

having on the breast-plate of righteousnesse] By the breast-plate of righteousnesse, which is the onely fence for the heart, he understandeth a good conscience, which is not onely, as the Greek Scholiast termeth it, χιτὼν σιδηρᾶ, *an impenetrable coat of male, or armour of proof*; but as the Poet styleth it a brasen wall, *Hic murus aheneus esto, Nil conscire sibi, nulla pallescere culpâ.*

V. 15. *And your feet shod*] By the feet he understandeth the shins and legs also up to the knees, which the ancients were wont to arm with *greaves*, which are a kinde of brasen boots, such as the Scripture affirmeth that Goliah went out with against David; 1 Samuel 17.6. these served not so much to ward the legs from the injuries of the weather, as from the hurt of darts, arrows, blowes, or thrusts.

with the preparation of the Gospel of peace] Gr. *in.* That is, with being ever ready and prepared to professe the faith, and to give an account of the hope that is in you, Rom 10. 10. 1 Pet. 3 15. For those who are ignorant, or ashamed, or timorous in this behalf, Satan easily foileth, and bringeth to back-sliding from their holy profession: but those who are well prepared, by frequent and profound meditations upon the Gospel, which is the doctrine of our peace with God, are provided with fush shoes, buskins, or boots, as it were, that they may freely passe, and crush all impediments in the world, and finish the course of their heavenly calling without any let or offence.

V. 16. *Above all*] Or, *over all.*

taking the shield of faith] We must take the shield of faith above all, that is, in our account and esteem; whatsoever other defensive armour we want, let us not want this: Or over all, to cover and defend all other armour. By faith is meant not an Historical faith, or faith of miracles, but a special trust and confidence in God by Christ. For this indeed covers and shelters the weaknesse and imperfections of all other graces, and best defendeth them and us against all the assaults of Satan, Psalm 91.1,9. 1 Peter 1.7,8.

wherewith] Greek, *in which.*

able to quench] Not onely to repel and keep off, but also to take away and destroy all their venemous power of hurting you.

all the fiery darts] That is, saith the Greek Scholiast, concupiscence, or lusts which kindle a fire in the soul, all incentives to sin; as also the most dangerous temptations of incredulity, distrust, and despair. For the metaphor of fiery darts, some understand it of venemous darts, which by their poison so infect the body, that it burneth as it were with fire. Others understand such darts whose points were put into the fire to be hardened, that so they might do the more hurt: both sorts well agree with the nature and property of Satans temptations, which do infect the soul, as it were, with poison; and scorch it, as it were, with fire, if they be not speedily resisted and quenched.

the wicked] Or, *that wicked one.*

V. 17. *And take the helmet of salvation*] The hope of salvation purchased by Christ, by whose merits ye are saved already, and may lift up your selves as being already victorious in the combate which you are to fight, 1 Thessalonians 5.8. *Take for an helmet the hope of salvation.*

and the sword of the Spirit] That is, the spiritual sword, which the holy Ghost hath prepared and put into the hands of the faithful, which hath such an excellent edge, that it will cut off all Satans temptations.

which is the word of God] The Word of God is called the sword of the Spirit, for four reasons: First, because the Spirit maketh this weapon to our hands, 2 Peter 1. 21. Secondly, because it slayeth our spiritual enemies, Esa. 11. 4. Thirdly, because it is sharper than a two-edged sword, and pierceth to the dividing of the soul and spirit, Hebrews 4. 19. Fourthly, because it is no carnal, but a spiritual weapon, 2 Cor. 10. 4.

V. 18. *Praying alwaies with all prayer and supplication*] Although prayer and supplication are usually taken for the same; yet here some distinguish them thus; prayer is here taken, say they, for a deprecation of some evil, or temptation, that it may not overtake us: by supplication, an earnest request to God for his help and grace, that if it be his will and pleasure to let us fall into some temptation, we may yet continue constant in this trial of our faith, and obtain an happy issue, 1 Cor. 10. 13.

in the Spirit] That is, being divinely moved and excited by the Spirit, Rom. 8. 25. Or earnestly and heartily, John 4. 24. Rom. 12. 11.

V. 19. *And for me*] See Col. 4. 3. 2 Thess. 3. 1.

utterance] Gr. *Speech.*

that I may open my mouth] Greek, *in the opening of my.*

boldly] Greek, *in liberty*, or *freely.*

V. 20. *an ambassadour*] The Apostles are called Ambassadours in four regards especially: First, because as an Ambassadour speaketh nothing but what he hath commission for from his Prince; so neither ought the Apostles and Ministers of God to deliver any thing but that for which they have commission from God. Secondly, because as Ambassadours have respect wheresoever they are sent, and protection also; in regard they represent the person, and deliver the words of their Prince: so ought the Ministers of the Gospel also to be *respected* and *protected*, because they are sent from the Prince of heaven, and deliver his message. Thirdly, because as Ambassadours are publike Ministers of State, and confined to no particular place, but are to go wheresoever the Prince sends them: so the Apostles were publike Ministers of God, confined to no certain countrey, but sent to preach to all Nations. Fourthly, because as Ambassadours of all other Messengers speak the mind freely, and boldly, being backed with the authority of their Prince, and warranted by their commission: so of all other the Ministers of the Gospel ought to use freedome and boldnesse of speech, 2 Cor. 5. 20. & 7. 4. & 10. 1. Ephes. 6. 19.

in bonds] Or, *in a chain.* In the Original it is ἐν ἁλύσεσι, in a *chain.* For as the Learned Antiquaries observe, the Apostle at this time was not in prison with fetters, but in the custody of a Souldier with whom he might go abroad, having a chain on his right arm, which was tyed to the souldiers left arm.

therein] Or, *thereof.*

boldly] Gr. *freely.*

V. 24. *in sincerity*] Or, *with incorruption* ἐν ἀφθαρσίᾳ, word for word *in incorruption*; or with *incorruption*: and the meaning is, either the grace of Christ be with you, which grace is incorruptible: or grace be with them that love Christ in incorruption, that is, in sincerity, not feignedly and hypocritically; or that love Christ to incorruption, that is, by him to obtain life everlasting.

ANNO.

ANNOTATIONS
ON THE EPISTLE OF *PAVL* THE APOSTLE TO THE
PHILIPPIANS.

The Argument and Analysis.

THe Philippians hearing of the imprisonment of the Apostle at Rome, *were much troubled at it, and presently dispatched* Epaphroditus *to visit him, and supply his wants; by whom the Apostle understanding that there were some false Teachers and scandalous livers crept in amongst them, who corrupted the Doctrine of the Gospel, and became enemies to the Crosse of Christ: Upon this occasion writeth this Epistle, wherein he acquainteth them with his present condition, thankfully acknowledgeth their tender love and care over him, passionately complaineth of the perverters of his Doctrine, and disturbers of their peace, and with many godly Admonitions and Exhortations, endeavoureth to frame their lives to an heavenly conversation.*

The divine conceptions and expressions in this Epistle, branch themselves into

1. Consolations *against the scandall of the Crosse, shewing that all the sufferings of the godly, redound to the furtherance of the Gospel, and their unspeakable comfort, and everlasting reward.* From the 12. verse *of the first* chapter *to* v. 27.
2. Exhortations *to concord, to humblenesse of minde, and patience; to mortifie the flesh, and account all things losse for Christ; to set their heart and affections upon Heaven and Heavenly objects, in a continual expectation of Christ from thence; to moderation, devotion, and all Christian virtues: from the* 27. verse *of the first* chap. *to* verse 10. *of* chap. 4.
3. Gratulations *for their zeal, love, knowledge, fruits of Righteousnesse, and in special, for their bounty to him, at which he much rejoyced; not so much for the supply of his own wants, as the abounding of Gods grace in them.* Chapter 1. *to* verse 12. *and* chapter 4. *from* verse 10. *to* verse 20. *where he concludeth his Epistle with salutations and prayers.*

CHAP. I.

WHich are at Philippi] Gr. *which are in Philippi.* V. 1. *with the Bishops and Deacons*] *The Synod of Nice forbad two or more Bishops to have their Seats in one City; and before that,* Cornelius *Bishop of Rome upbraids Novatus with ignorance* (*as* Eusebius *writeth in his sixth Book of Ecclesiastical story*) *for that he knew not that there ought to be but one Bishop in that Church, in which he could not be ignorant that there were fourty six Presbyters: and* Oecumenius *and* Chrysostome *affirm as much of Philippi,* it being but one City, it cannot be supposed that there should be in it at the same time, more *Bishops* in that restrained sense, as the word Bishop was afterwards taken. Here therefore by ἐπισκόπους, and διακόνους, we are to understand the whole Ministery at Philippi, consisting of Presbyters, to whom the government of the Church was committed; and Deacons, who not onely had the care of the poor, but also assisted the Ministers in their Ecclesiasticall function.

V. 3. *remembrance*] Or, *mention.*

V. 5. *For your fellowship in the Gospel*] Or, *concerning.* That by our Ministery ye have been brought to the communion and fellowship of the profession of the Gospel, and have so continued from the first day that you heard of it, even till now.

V. 6. *will perform it*] Or, *will finish it.*

until the day of Jesus Christ] The Spirit of God will not forsake you unto the very latter end, until your mortal bodies shall appear before the judgement of Christ to be glorified.

V. 7. *I have you in my heart*] Or, *you have me in your heart.*

in as much as both] Or, *how that both.*

ye all are] Or, *ye all were.*

partakers of my grace] Or, *partakers with me of grace*; or, *of the same grace with me.* Ye are all partakers with me of the same grace and mercy of God, in your effectual calling: Or, by grace he meaneth that honour which God conferred upon him, in making him a noble Confessour of the truth, and thinking him worthy to suffer for so good a cause. It seemeth therefore that some of the Philippians were partakers with the Apostle in his bonds, which the Apostle was so far from esteeming any disgrace or disparagement to him, that he accounted them a grace, and an ornament to him. As also did the noble Martyr Babylas, who gave charge at his death, that his bolts should not be knocked off his feet, but be buried with him.

V. 9. *in knowledge*] By knowledge some understand the contemplative science of divinity and celestial mysteries: by αἴσθησις, a practical or experimental knowledge, a sensible feeling of the work of grace in our hearts.

judgement] Or, *sense.*

V. 10. *approve things*, &c.] Or, *try.* The words in the Original δοκιμάζειν τὰ διαφέροντα, may bear a double construction, Either I pray God that your love may abound in all knowledge and judgement sensibly to discern the difference between the truth of God, and vain fancies of men; or between earthly trash and heavenly treasure: or, I pray God your love may abound in all knowledge and judgement, whereby you may approve of, and rightly value the excellent mysteries of salvation.

are excellent] Or, *differ.*

V. 11. *filled with the fruits of righteousnesse*] Gr. Tec. *fruit.* The fruits of righteousnesse are good works, both pleasing to God, and profitable to men. For righteousnesse may be compared fitly to a tree, whose buds are good intentions and purposes; blossomes, good words; and fruits, good works. If we follow the reading of Tecla, and the Greek Scholiast, καρπὸν in the singular number, then by this fruit which we bear by being ingrafted into the true Vine, Christ Jesus, we may understand peace and joy in the holy Ghost, which is the fruit of the righteousnesse of faith.

are] Gr. Tec. *is.*

V. 12. *understand*] Gr. *know.*

have fallen out rather unto the furtherance of the Gospel] Gr. *come rather.* Here he preventeth the offence that might be taken at his persecution, whereby divers took occasion to disgrace his Apostleships to whom he answereth, that God had blessed his imprisonment in such wise, that he is by that means become more famous, and the doctrine of the Gospel is by this occasion further spread, although not with like affection in all men.

V. 13. *my bonds in Christ*] Or, *for Christ.* That is, the bonds and imprisonment which I suffer for Christs sake, howsoever they were by Satan and his complices intended to the disgrace and hinderance of the Gospel, yet quite contrary by the providence and goodnesse of God, they are turned to my great honour, and the advancement also of true religion; for all Nero's Court rings of my bonds, and the cause thereof.

the palace] Or, *Cæsars Court.*

in all other places] Or, *to all others.*

V. 14. *word without fear*] Greek Tec. *word of God without fear.*

V. 16. *The one preach Christ of contention*] Either out of envy, to out-strip me, or a desire to procure my death, that Nero through their preaching, hearing of the general dispersing of the doctrine taught by me, might be thereby inraged to take away my life, whom he hath now in bonds, to do with me what he will.

sincerely] Or, *purely.*

adde] Gr. Tec. *stir up.*

V. 17. *set for the defence of the Gospel*] Κεῖμαι, signifieth properly to lye, and so it may be here taken, and then the meaning is, some out of love preach the Gospels to further my account at the last day, knowing that I lye in prison for the Gospel sake, and by that my imprisonment am hindred in the exercise of my Apostolical function. If we retain the common translation, I am set for the defence of the Gospel, then the meaning is, God hath appointed me a Champion of the Gospel, and set me in my station, to maintain it; which, through the power of his grace, I will keep, whatsoever dangers or terrours are before me.

V. 18. *and I therein do rejoyce*] He sheweth by setting forth his own example, that the end of our afflictions is true joy, and that through the operation of the Spirit of Christ, which giveth to them that ask.

V. 19. *shall turn to my salvation*] As Joseph spake to his brethren, Gen. 50. 20. *You thought evil against me, but God turned it to good*; so the Apostle here comforteth himself with this, that whatsoever mischief his adversaries pretended against him, by adding affliction to his bonds, yet that God would so order all things, that even the persecution which was raised against him, should turn to the furtherance of his salvation, and increase of his joy here, and glory hereafter.

V. 20. *earnest expectation, and my hope*] We must continue even unto the end, with great confidence, having nothing before our eyes but Christs glory; whether we live or die, my hope is, that in nothing I shall be ashamed; that in nothing they can do, or that can befall me, I shall have any cause to be dejected, abashed, or discouraged.

with] Gr. *in.*

V. 21. *For to me to live is Christ, and to die is gain*] Or, *Christ is to me life, and death is gain*] In Greek, as sometimes also in Latine, a Verb in the Infinitive mood is put for a Noun, as, *Nostrum hoc vivere triste*, for, *nostra hæc vita tristis*; and *Scire tuum nihil est*, for *scientia tua nihil est*: so here, *mihi vivere est Christus*, for, *mihi vita Christus*, ἐμοὶ τὸ ζῆν, ἤγουν ζωὴ, ὁ Χριστός. And in this sense *Nyssen understandeth the phrase in Epitaph. Basil.* χρυσὸν ἦν ἐμπυρεύσας τὸ ζῆν, *which the learned Interpreter thus rendereth, Christus vita utrique erat, Christ was life to them both, and death a like advantage:* The meaning is evidently this, Christ is my life here by grace, and hereafter by glory; he is both the Author and the end of my life; I live for him, I live to him, I live in him, I live by him, and if I be put to death, that shall no way endamage me, but rather bring me great advantage, in regard that thereby I shall exchange and gain heaven for earth, and an happy eternal life, for this miserable and mortal. Or all the gain I aym at in life or death, is Christ, namely, to glorifie him by my service. Act. 20. 24. & 21. 13.

V. 22. *But if I live in the flesh, this is the fruit of my labour*] Or, *But whether to live in the flesh be profitable for me, or what I should chuse.* That Christ is magnified in my body, whether of the two I should chuse, life or death, I cannot resolve.

V. 23. *For I am in a strait betwixt two*] I am perplexed and doubtful betwixt these two desires and wishes, there being very forcible and weighty arguments on either side.

having a desire to depart] Or, *be dissolved*; or, *loosed.* To return to my own and proper home, 2 Cor. 5. 6. 8, 9. 2 Tim. 4. 6. The word in the Original ἀναλῦσαι, or, ἀνάλυσιν, signifieth either to be resolved, namely, into my first principles, as the Philosophers speak; or, dissolved, whereby the Apostle intimateth, that death is no destruction, but a dissolution onely, or taking asunder the parts, of which we are composed; that is, a separation of the soul from the body. The word signifieth also to change our abode or dwelling, that is, to depart this life, by a metaphor taken from those that quit their Inns, to further their travel homewards; or from such as be ready to go to Sea, and to set Sail for another countrey, untie and loosen the cables, whereby the ship lay fastened and bound at the shore. It signifieth also, to be released, and set at large, and at liberty; and it is very probable, that the Apostle in this phrase ἀναλῦσαι, had a reference both to his bonds and to his death; and his meaning is, I desire to be discharged and released, as out of a common Gaol, so also out of the prison of my body, that I may presently be with Christ my Saviour in heaven, in rest and blisse.

V. 24. *Nevertheless to abide in the flesh*] Here we have an example of a true shepheard, who maketh more account how he may profit his flock, than of any commodity of his own whatsoever, though it were better for his own particular to glorifie Christ by his present death and Martyrdom, that so he might presently enjoy Christ, and receive his Crown of glory; yet he chuseth rather to abide in the flesh, and prolong his life, though in miseries, perils, and bonds, for the furtherance and joy of their faith.

V. 26. *for me*] Gr. *in me.*

V. 27. *Onely let your conversation be*, &c.] See Ephes. 4. 1. Col. 1. 10. 2 Thes. 2. 12. Having ended his Preface, he descendeth now to exhortation; and first of all, he exhorteth to unity and consent, that being knit together with common bonds, they continue through the strength of faith to bear all adversity in such sort, that they do nothing unworthy the profession of the Gospel.

stand fast in one spirit] It is a metaphor taken from wrestlers, that keep their ground, and shrink not a foot.

V. 28. *in nothing terrified by your adversaries*] We ought not to be disheartened, but rather encouraged by the persecutions which the enemies of the Gospel threaten and raise against us, seeing that they are certain witnesses and evidences from God himself, both of our salvation, and of their destruction.

V. 29. *For unto you it is given*] Gr. Tec. *unto us.* He proveth what he said before, that suffering persecution is a token of our salvation, because it is a gift of God to suffer for Christ, which gift he bestoweth upon his own, as he doth the gift of faith. (2 Tim. 3. 12. 2 Thes. 1. 5.)

V. 30. *Having the same conflict which you saw in me*] Or, *same fight.* At my being with you, whereof we reade, Acts 16. 19, &c.

and now hear to be *in me*] By the relation of others what I now endure in my bonds here at Rome.

CHAP. II.

VERS. 1. A*Ny consolation*] A most vehement exhortation to unity and Christian love, by way of Rhetorical adjuration; as if he should say, As ever you look to receive any comfort in Christ, or reap benefit by his love, and the communion between you and the Saints of God, fulfil my joy, by keeping the unity of the Spirit in the bond of love.

V. 4. *Look not every man*] The Apostle useth a word, which doth properly signifie to aym or look narrowly as to a mark we shoot at; and his meaning is, that we should not principally or onely aym at our own honour, or profit: for otherwise a Christian ought to provide for his own houshold, 1 Tim. 5. 8.

V. 5. *Let this minde be in you*] Or, *the same.* Be you so humble and charitably minded, and so respect the good of others, even with neglect of your own, as we see Christ our Saviour did.

V. 6. *in the form of God*] Either in the nature and essence of God, being very God, as the ancient Fathers generally expound the word μορφὴ here used; or in the state, that is, glory and majesty of God, appearing no otherwise, neither to Angels, nor to men, than as God in Divine glory and majesty.

not robbery] It was his right by nature (See John 5. 8.) to be equal with God, and therefore the challenging it, could be no usurpation of anothers right, or taking to himself, that which was not his own: A like phrase is used in the Syriack Ritual, where when Christ came to John to be baptized of him, John answereth, ἐγὼ δίκαιος ἐστιν ἀφ' ἁμῶν, that is, I cannot commit a robbery by taking that upon me which belongeth not to me.

V. 7. *made himself*, &c.] Gr. *emptied himself.*

of no reputation] Devested himself of his robes of majesty and glory, and brought himself as it were to nothing. Word for word, evacuated himself; laid aside for the time his divine Majesty; so *Nazianzen*, κένωσις δὲ λέγω δόξης.

form of a servant] Either the true nature of man, who is a servant to God; or the quality and condition of a servant living in subjection, and receiving stripes for us. See Esa. 53. 2, 3, 4, 5.

likeness of men] Or, *habit.* Like other meer men, as Heb. 2. 14. and 4. 15. Rom. 8. 3.

V. 8. *fashion as a man*] Or, *shape.* As a true man (not in shew and appearance onely) as Joh. 1. 14. *We saw his glory as the glory of the onely begotten Son of God.* Where *as* is *demonstrationis, non similitudinis.*

he humbled himself] In this verse there is a kind of gradation: for it is more to become obedient than to humble himself: more to yeeld unto death, than to become obedient: more to be crucified, than simply to die. For it was to submit himself to a most painfull, ignominious and a cursed death, Gal. 3. 13.

V. 9. *Wherefore God*] Because he humbled himself so low, God exalted him so highly, *viz.* above the grave in his resurrection, above the earth in his ascension, above the heavens in placing him at his right hand.

above every name] That is, a dignity, glory, and power, above all names. For by means of this exaltation he hath enstalled him in the possession and glorious administration of his heavenly kingdom, wherein his divine Majesty which had been eclipsed for a while, doth shine again in full and perfect glory.

V. 10. *at the name of Jesus*] The Apostle in these words seemeth to have reference to Esa. 45. 23. and the meaning is, that all creatures should adore, and worship Christ, and yeeld him all obedience, either voluntarily, or by constraint, as to their Soveraign King, at whose very name they should fear and tremble. This is in part now performed in the Catholike Church dispersed through the whole world; but shall be perfectly accomplished at the dreadful day of Judgement, Rom. 14. 11.

of things in heaven, &c.] Or, *those.* Of all creatures wheresoever they are, either in heaven as Angels, and the souls of them that sleep in the Lord; or on earth, as men living; or under the earth, as devils in hell and damned Ghosts. For though Angels and Spirits have neither corporal knees, nor fleshly tongues, as men have; yet they have some means, whereby they are bound, and shall whether they will or no, express and testifie their subjection to our Lord and Saviour. See 1 Cor. 13. 1. and Apoc. 1. 7. and 5. 13. Or, Angels, men alive, and devils, Rev. 5. 13.

things on earth] Or, *those.*

things under the earth] Or, *those.*

V. 12. *work out your own salvation*] That is, employ all your abilities,

lities, and endeavours to approve, and practise all the means, which God hath appointed for the accomplishment of your salvation, 2 Cor. 7.1. Finith your sanctification in the fear of God.

with fear] Fear and trembling are not here opposed to spiritual confidence, but to carnal security; and imply no more than a holy reverence, humility and carefulness, (Psal.2.11. Heb.12.28.) as *Fulgentius* speaketh, *ne superbi amittamus quod indigni accepimus*. Fear we may, and must out of the consideration of our own infirmity: yet always trust and be confident in God, who worketh in us both the will and the deed; by whose power we are kept through faith to salvation, 1 Pet.1.5.

V. 15. *harmless*] Or, *sincere*.

ye shine] Or, *shine ye*, or, *appear*.

V. 17. *and if I be offered*] Gr. *poured forth*. If I be poured forth as a drink-offering upon the sacrifice of your faith; as if he had said, I have brought you Philippians to Christ, and now my desire is, that you present your selves a lively sacrifice to him, and then shall it not grieve me to be offered up as a drink-offering, to accomplish this your spiritual sacrifice, 2 Tim. 4. 6.

V. 19. *But*] Or, *moreover*.

V. 20. *like minded*] Or, *so dear unto me*.

your state] Gr. *those things that concern you*.

V. 21. *For all seek their own*] See 1 Cor. 10. 24. All, that is, the greater part: for he excepteth Timothy and Epaphroditus: and his meaning is, that it is a vice incident to most, to prefer their own profit and worldly ends, before the glory of Christ.

V. 25. *messenger*] Gr. *Apostle*.

V. 28. *the less sorrowful*] Gr. *more without sorrow*.

V. 29. *hold such in reputation*] Or, *honour such*.

V. 30. *work of Christ*] By the work of Christ, he meaneth his labour in preaching: or his watching and pains taking in ministring to Pauls necessity, calling it the work of Christ to visit Christ being poor and in bands in the person of Paul, Matth. 25. 36, 40.

CHAP. III.

Vers. 1. *Rejoyce in the Lord*] Not in worldly comforts and contentments; or not in carnal rites and observations; but in the Lord with a spiritual and heavenly joy.

V. 2. *Beware of dogs*] By dogs he understandeth the false Apostles, whom he calleth by this vile and reprochful name, because they *barked* at the *light of truth*, *snarled* and *bit* sound and sincere preachers with their slanders: or because they returned unto their former gross and scandalous vices, as the dog to his vomit, 2 Pet. 2. 22.

evil workers] Either deceitful workers, as 2 Cor. 11. 13. who seemed to seek the glory of God; but indeed aimed at their own profit, honour, or glory: or false teachers, who under pretence of building Gods Church, pulled it down; who took great toyl and pains, but onely to vent and further spread their erroneous and dangerous doctrine.

the concision] He calleth them so, not for that they made cuttings in their flesh, after the manner of the superstitious Gentiles; but because by urging circumcision they made a rent and *concision* in the Church: or the preposition κατὰ in καταρὴν, in κατατομὴν, and divers other words, is taken in the worser sense, to disgrace and disparage the circumcision they so much boasted of, which was now no more a seal of Gods covenant, but a meer cutting of the flesh with an *incision* also, and wounding of the *conscience*.

V. 3. *we are the circumcision*] We now are to be accounted of the true circumcision, who have our hearts circumcised, and our wicked lusts and affections cut off, by the grace of Christ serving God in purity of life.

V. 4. *confidence in the flesh*] Trust not, nor value our selves by external privileges which concern the outward man, or rely not upon carnal rites.

V. 5. *of the stock of Israel*] See 2 Cor.11.22.

an Hebrew of the Hebrews] Not a proselyte, but a native Hebrew, born of Hebrew parents, without any mixture of Gentiles in my lineage.

as touching the Law, a Pharisee] According to the strict observation of the law, Act.23.6. & 26.5.

V. 6. *persecuting the Church*] See Act.22.4. & 26.11. 1 Cor.15.9. Gal.1.13.

V. 7. *were gain to me*] Those things which while I was a Jew I accounted rare and singular prerogatives, I now make no reckoning of; but flight them as not onely worthless, but some way prejudicial to my better calling.

V. 9. *be found in him*] That I who was lost before in my self, might be found in him, as a branch engrafted into the true Vine, Joh.15.2. or a member incorporated into his mystical body.

not having mine own righteousness] That is, to be in Christ, to be found not in our own righteousness, but clothed with the righteousness of Christ imputed to us.

V. 10. *That I may know him*] Not onely contemplatively, but also practically; that I may feel the power of his resurrection, in raising me first from the death of sin to the life of grace; and after from the death of nature, to the life of glory.

the fellowship of his sufferings] That I may experimentally finde what exceeding joy and comfort it is to suffer for him, and with him.

V. 11. *resurrection of the dead*] He speaketh not of the resurrection of the dead common to all, but of a resurrection to a glorious and immortal life, Luk.14.14. Joh.5.29. In the Original it is not *ἀνάστασις*, but ἐξανάστασις which some of the learned observe to be always taken for the resurrection of the just; or resurrection of life, which is opposed to the resurrection of condemnation.

V. 12. *for which also I am apprehended*] For we run, but so far forth as we are laid hold on by Christ; that is, as God giveth us strength, and sheweth us the way. Or, I now follow hard to overtake and lay hold on Christ, who when I before wandred and fled from him, apprehended me and laid hands on me by his grace, Psal. 119.176.

V. 13. *reaching*] Gr. *stretching*.

V. 14. *the mark*] The prize of heavenly glory, for which we run in this holy race set before us, 1 Cor.9.24. &c.

V. 15. *as many as be perfect*] As many as are fully instructed in this mystery, and truly strive for Christian perfection. He said before vers. 12. that he was not already perfect; so that in this place he calleth them perfect which had well profited in the knowledge of Christ and the Gospel, whom he serveth against the ruder and more ignorant. See more 1 Cor. 2. 6. Or, as many as think your selves perfect.

V. 16. *By the same rule*] Of saith and life, to wit, the word of God, not crossing one another in our ways of teaching, or course of living.

V. 17. *followers together of me*] See 1 Cor.4.16.

V. 18. *For many walk*] He setteth forth the false Apostles in their colours, not out of malice, or emulation; but with sorrow and tears; to wit, that they regarded nothing else, but the commodities of this life; that is to say, their enjoying peace and quietness, and to flow in abundance of wealth, and worldly pleasures, and live in honour and estimation among men, whose miserable end he forewarneth them of.

enemies of the Cross of Christ] Though they preach Christ crucified, yet partly by not mortifying their fleshly lusts; partly by preaching righteousness by the law, they undermine the doctrine of the Cross, and really oppose the power and virtue of Christs passion.

V. 19. *whose end is destruction*] Both of body and soul in hell. Mat. 10.28. See also Rom.6.21,23.

glory is in their shame] Who glory in those things whereof they ought to be ashamed; or which in the end will prove their shame and confusion, Rom.6.21.

V. 20. *For our conversation is in heaven*] *Zanchius* translateth it our *burgership*; others our *civil society*, or *politie*; the Syriack our *trade*, or *affairs*. The Original πολίτευμα, signifieth more than can be expressed in one word in our vulgar language. The full meaning is we look higher than the earth, we set our affection upon the things that are above; we carry our selves like fellow citizens of Saints; there we live according to the laws of heaven; and here on earth in part enjoy the privileges of the celestial Jerusalem.

look for the Saviour] See 1 Cor.1.7. Tit.2.13.

V. 21. *our vile body*] Gr. *the body of our vilenesse*.

his glorious body] Gr. *the body of his glory*.

CHAP. IV.

Vers. 1. *My joy and my crown*] My honour and greatest ornament; or for whose knowledge and profiting in the Gospel through my labours among you, a crown is laid up for me in heaven, 2 Tim. 4. 8.

V. 2. *beseech Evodius*] Or, *exhort*.

beseech Syntyche] Or, *exhort*.

V. 3. *true yoke-fellow*] By yoke-fellow the Apostle understandeth not his wife, as some of the ancients imagined: for he had no wife when he wrote his first Epistle to the Corinthians, as appears, 1 Cor. 7. 7. and we read not that ever he married afterwards; but either he understandeth the husband of one of the women he mentioned before, or some chief and principal pastour to whom the Epistles of the Apostles were usually addressed, and by them afterwards read before all the congregation.

women which laboured with me in the Gospel] Not which preached the Gospel with S.Paul, but who took pains to minister unto the Apostle, and were partakers of the combats and difficulties which he suffered from the enemies of the Gospel.

whose names are in the book of life] See Revel.3.5. & 20. 12. & 21. 27. A metaphor taken from the enrolling of Citizens or Souldiers, that they may be known and held for such. This roll is called here the *book of life*, because therein are written all the elect who are ordained to eternal life, Exo.32.32. Luk.10.20. Revel.3.5. & 17.8. & 20. 12, 15.

V. 4. *Rejoyce in the Lord*] See Philip.3.1.

V. 5. *moderation*] Or, *equity*, or *equal carriage*.

The Lord is at hand] Either for your present succour, Psal. 33. 18. or

or he will come shortly to set an end to all your sufferings; and revenge all the wrongs, done to all his Saints, *viz.* at the day of Judgement.

V. 6. *Be careful for nothing*] See Matt.6.31,34. 1 Pet.5.7.

supplication with thanksgiving] So David beginneth very often with supplication and tears, but endeth with thanksgiving.

V. 7. *peace of God*] Gr. *Teo. christ*. The true spiritual and incomprehensible rest and quietness of minde wrought by Gods Spirit in your hearts, will keep you from all terrour, anxiety and trouble. See Rom.5.1.

hearts and minds] He divideth the heart and the minde; by the heart, understanding the will and affections; by the minde, the understanding or intellective faculty.

through] Or, *in*.

V. 8. *honest*] Or, *venerable*.

V. 10. *your care of me hath flourished again*] Or, *is revived*. A metaphor taken from Plants which are dead in the Winter, but revive and flourish in the Spring: so it should seem that their care for the Apostle was intermitted for a season; either through forgetfulness, or want of opportunity to send unto him; but now put forth as it were again, as flowers do in the Spring.

V. 11. *be content*] See 1 Tim.6.5,8.

V. 12. *abased*] Or, *humbled*.

V. 13. *I can do all things*] The word in the Original λόγῳ, signifieth not properly I can do all things, but I am able for all things; namely, those things he mentioned before, which were rather passions than actions, as to be abased and to suffer need, &c.

through] Gr. *in*.

V. 15. *as concerning giving*] Or, *to the account of giving*.

V. 17. *Not because I desire a gift*] It is all one to me whether I want or abound; but in this I desire a benefit may accrue unto you: for this fruit of your love will be allowed upon your account at the last day.

V. 18. *I have all*] Or, *I have received all*.

an odour of a sweet smell] He alludeth to the sweet smelling savours offered in the old law.

a sacrifice acceptable] See Heb.13.16.

V. 22. *of Cesars houshold*] This *Cesar* was *Nero*, in whose palace S.Pauls bonds were made manifest, Phil. 1. 13. and God gave such a blessing to his preaching and sufferings, that he made some Converts there, who afterwards proved martyrs, namely, *Evellius* and *Torpetes*, if at least we may beleeve the Romane Martyrologie.

ANNOTATIONS
ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE *COLOSSIANS*.

The Argument and Analysis.

Saint Paul *according to his Apostolical Function, taking care of al Churches, and hearing that at* Colosse *divers weeds sprang up, which hindered the growth of the* Gospel; *namely, Heathenish opinions, concerning the mediation of Angels, and Jewish superstitions in the observation of legal Rites, writeth this Epistle to them, wherein he vooteth up these weeds, proving to them, that* Christ *is our onely Mediatour, by whom we have access to God; and that the Body being come, the legal shadows are to vanish away.*

The godly instructions treasured up in this Epistle, partly tend to,
- 1. *The confirmation of the Christian Faith in the Deity and Kingdom of* Christ, *and his triumph over principalities and powers, and our redemption, regeneration, and justification by him,* Chap. 1. 2.
- 2. *The regulating a godly life and conversation, by performing all such duties as are required of all that embrace the* Gospel.
  - 1. Absolutely, *and in general, as to mortifie the lusts of the flesh, to speak the truth, to avoid scandal, and to do works of Mercy and Charity.*
  - 2. Relatively, *and in particular, as namely, such as are required from;*
    - 1. *Fathers to Children.*
    - 2. *Children to Fathers.*
    - 3. *Husbands to Wives.*
    - 4. *Wives to Husbands.*
    - 5. *Masters to Servants.*
    - 6. *Servants to Masters.*

CHAP. I.

Vers. 2. *Which are at Colosse*] Colosse is a City situated in Phrygia, not far from Hierapolis and Laodicea, on the side they bend towards Lycia and Pamphilia.

and peace from God] See Rom. 1.7.

V. 4. *to all the Saints*] See 2 Cor. 1. 1.

V. 5. *For the hope*] Hope is here taken by a Metonymie, for the thing hoped for; to wit, those glorious things which our hope assureth us are laid up for us in heaven, Rom. 8. 24.

V. 8. *your love in the Spirit*] Your spiritual love, or your love which cometh from the Spirit.

V. 9. *in all wisdom*] See Ephes.1.8.

V. 10. *walk worthy of the Lord*] See Ephes.4.1.

unto all pleasing] Or, *to please him in all things*.

V. 11. *his glorious power*] Gr. *the power of his glory*.

with joyfulness] Our patience must not be unwilling, and as it were, drawn from us by force, but proceed from a joyful minde, Act. 5.41. Rom.5.3. Jam.1.2.

V. 12. *unto the Father*] We cannot otherways consider of God to our salvation, but as he is Christs Father in whom we are adopted: beside, the efficient cause of our salvation is the onely mercy of God the Father, who maketh us meet to be partakers of eternal life, by the Word and Spirit.

to be partakers of the inheritance of the saints in light] Gr. *for*, or, *to a part of the lot of saints in light*.

in light] In the Kingdom of his grace and glory, which is called light, in regard of the true knowledge of God that shineth therein; and because of the eternal glory and brightness in heaven which followeth upon the same, Jam.1.17.

V. 13. *his dear Son*] Gr. *the Son of his love*.

V. 14. *we have redemption*] See Rom.3.24.

V. 15. *who is the image*] See Heb.1.3. Christ is here said to be the image of God, as well in respect of his eternal birth from the Father, being the express and eternal image of his person, Heb.1.3. as also in respect that being made man, God the Father did in him, and by him, as a lively image set forth before our eyes his glorious attributes of wisdom, goodness, righteousness, and almightiness, &c. John 14.1. & 14.9. 1 Tim. 3.16.

of the invisible God] The Father is called the invisible God, not onely because his essence or being is invisible, 1 Tim. 6. 16. but for that he never revealed himself before the eyes of men,

as

as the Son hath done in his humane nature, 1 John 18.

the first-born of every creature] Or, *of all the creation*. Some, as *Theodoritus Pelusiota*, reade not, πρωτότοκον, but πρωτότοκον, with the accent on *penultima*, and accordingly render the word, not the first-born, but the first bringer forth of all creatures. Others conceive that Christ is called the first-born, in respect of his eternal birth from the Father before all creatures, John 1. 2. 3. A third sort interpret the word, first-born of every creature, the heir of all, and make this Text parallel to the first of Hebrews the second.

V. 16. *For by him were all things created that are in heaven*] See John 1. 3.

thrones, or dominions, &c.] This name together with those that follow, signifie the Angelicall creatures with their several degrees and dignities as well among themselves, as in regard of the inferiour world, and the government thereof. See Rom. 8. 38. Ephes. 6. 12. In particular, by thrones, many probably conceive the Cherubins to be meant, over whom it is said, that God is sitting as upon a throne, by a figure taken from the Cherubins that were over the Ark, whereupon appeared the glory of God, 1 Sam. 4. 4. 1 Chron. 28. 18. Psal. 68. 1. Ezek. 10. 1.

V. 17. *And he is before all things*, &c.] See 1 Cor. 8. 6. John 1. 3.

V. 18. *head of the body*] That is, of the Church, his spiritual body, receiving from him spirituall life, and being governed by him as the head, Ephes. 1. 22. & 4. 15, 16.

the first-born from the dead] See 1 Cor. 15. 20. Revel. 1. 5. The first-born among those that are to rise from the dead to eternal glory, whereby, as by the word beginning is intimated, not onely that he is the first in order, and the cause of the resurrection of the rest; but besides this also, that he shall himself according to his humane nature in glory far surpass them all, as the first-born in the Old Testament had a preheminency above the rest, 1 Cor. 15. 20.

in all things] Or, *among all*. As in the creation and natural estate of the world; so also in the redemption and spiritual estate of the Church. Or, among all, *viz.* the children of God, Rom. 8. 29.

V. 19. *all fulness dwell*] All perfection of grace, wisdom, power, goodness, and mercy: See Ephes. 4. 10.

V. 20. *having made peace*] Or, *making peace*.

blood of his cross] By his bloody oblation made upon the cross, Heb. 10. 10.

reconcile all things] By sin heaven and earth were set at variance, and the creatures in them: but by Christ there is unity set not onely betwixt God & man, but also betwixt men and the Angels that are in heaven, as also the creatures that are upon the earth.

V. 21. *in your mind by wicked works*] Or, *by your mind in wicked works*.

now hath he reconciled] See 2 Cor. 5. 18.

V. 22. *the body of his flesh*] The flesh is added, either to distinguish his natural body from his mystical body, of which he spake, verse 18. or, to teach us, that his humane body was not a phantasticall, but a true substantial body.

V. 23. *grounded*] Gr. *founded*.

settled] Or, *stable*.

every creature which is under heaven] Mark 16. 15.

V. 24. *rejoyce in my sufferings*] See vers. 11.

for you] For your profit and good, to strengthen and confirm you by my example.

behind of the afflictions] This is not to be understood of Christs sufferings for our sins, as if there should be something wanting for our redemption, for that is perfect and compleat in all parts thereof, and nothing wanting. Vers. 20. Heb. 10. 14. 1 John 1. 7. & 2. 2. 2. But of the sufferings of Christs members for his sake, 2 Cor. 1. 5. Heb. 11. 26. For we must conceive of Christ and his Church, as of one body and person, whose afflictions are limited by the providence of God. Now, Christ the head having suffered already, it remaineth now that the Church and every member thereof do suffer their share likewise in their turn, according to his example; albeit to different ends; in as much as the sufferings of Christ are the price of our redemption, whereas those of the faithful are nothing else but exercises and trials of their faith and patience.

of Christ] The afflictions of the Church are said to be Christs afflictions by reason of the sympathy between the Head and the members, Acts 9. 4. 2 Cor. 1. 5. & 4. 10. Heb. 11. 26.

V. 25. *to fulfil the word of God*] Or, *fully to preach the word of God*, Rom. 15. 19.

V. 26. *the mystery*, &c.] See Rom. 16. 25. 1 Cor. 2. 7. Ephes. 3. 9.

V. 27. *In you*] Or, *among st you*.

V. 28. *in all wisdom*] Or, *with*. Perfect and sound wisdom, which is perfection it self, and shall in the end make them perfect, that follow it. See vers. 9.

V. 29. *mightily*] Gr. *in power*.

CHAP. II.

Vers. 1. *Conflict*] Or, *fear*, or, *care*.

for you] Gr. *concerning you*.

face in the flesh] Or, *person*.

V. 3. *In whom*] Or, *wherein*.

hid all the treasures of wisdom] Either the meaning is, that Christ hath in him the perfection of all wisdom and knowledge; or that all saving knowledge and true wisdom consisteth in this, that we rightly know Christ, out of whom there is no precious knowledge.

V. 6. *received Christ*] As you have received the doctrine of Christ, so persevere you in it, and live according to it: or, as you have received Christ by faith, so walk you in him, who is the Way to eternal life.

V. 7. *with*] Gr. *in*.

V. 8. *spoil you*] Carry you away for a spoil, or a prey, namely, from Christ and his truth, to other doctrines or means of salvation without Christ: A comparison taken from such Theeves, or Pirats, as do not onely take and carry away the goods of those they rob, but their persons also, to make them their own, or other mens slaves.

through Philosophy] Or, *by*. Hereby is not meant true Philosophy, which is a gift of God, and a great help to the knowledge of Divinity: but he meaneth Sophistry, and captious subtilties of some Heathen Philosophers, as the following words, *vain deceits*, do explain it, and as Paul speaketh thereof, Rom. 1. 21, 22. Which Philosophers had propounded divers matters in their vain speculations, measuring heavenly mysteries by their natural reason.

rudiments of the world] Or, *elements*. Ceremonies of the law, for as much, as it pleased God in the infancy of the Church to lead the Israelites, and consequently in them the rest of the world that were saved unto Christ by this means, even as a childe is led to reade by learning the A.B.C. or a Scholar by his Accidence to his Grammar. See Gal. 4. 9.

not after Christ] Not according to the doctrine and institution of Christ, which only ought to take place in the Church, Gal. 1. 6, 8, 9. & 2. 21. & 5. 2. 4.

V. 9. *in him dwelleth*] By the union of the Divine nature with the humane in the unity of his person; the God-head dwelleth in Christ as the soul in the body.

all the fulness of the God-head] Or, *the whole fulness*. The perfect Deity of the Son with all his attributes, and not onely in regard of some particular gifts and graces, as he dwelleth in the Prophets, Apostles, and other Saints.

bodily] That is, *personally*, as the Greek word σῶμα, sometimes signifieth; or *substantially*, in opposition to the shadows and figures of the Old Testament, as the word is taken in this very Chapter, Verse 17. yet the meaning is much at one, in whether of the two senses we take the word. For God is said in the Old Testament, to dwell in the Tabernacle, Ark of the Covenant, and Temple, but onely as in the shadowes and figures of Christs humane nature, which he should take on him in the fulness of time, to dwell in the same personally, or really and substantially with all his fulness: from whence the Apostle inferreth, that we must not look for any salvation without him; neither in the Ceremonies of the Law; nor in any humane institution, but onely in him and his Word.

V. 10. *Principality and power*] See Col. 1. 16.

V. 11. *Circumcision made without hands*] Not a carnal and outward Circumcision, but an inward; not whereby a small part of the flesh or skin, but the whole body of sin is taken away. Rom. 6. 6.

the body of the sins of the flesh] Gr. Tec. *the body of the flesh*.

V. 12. *Buried with him in baptisme*] See Rom. 6. 4.

V. 13. *dead in your sins*] See Ephes. 2. 1.

V. 14. *blotting out*] The Law was as the Writ or the Obligation, the use of the Ceremonies the ratification and acknowledgement of the debt, the bloud of Christ the payment thereof, whereupon the Obligation was cancelled.

hand-writing] The Greek word χειρόγραφον, some take for a Writing by Gods own hand in Tables of stone, Exod. 34. 1. and thereby understand the Moral Law, or ten Commandements, said here to be against us, in regard of that severe requiring of perfect obedience, which we were not able to persom; and thereby became subject to the curse thereof, which Christ did bear on the Cross on our behalf, and thereby redeemed us from it; Gal. 3. 13. Yet forasmuch as the Apostle here purposely disputeth against Circumcision and other Ceremonies of the Law, it seemeth most probable, that by the handwriting we are to understand the Ceremonies of the Law, which are called a hand-writing against us, because they were as an Obligation or bond whereby men did daily acknowledge their trespasses and debts unto God, and that they deserved the same death which the beast did endure; and could not by the outward use thereof be acquitted of the debt, as the Apostle declareth to the Hebrews, c. 10. v. 1, 2.

V. 15. *spoiled*] Taken from the Devil the unrighteous prey of so many souls, or stripped and unfurnished them of their power and armour, which were sin and death, whose strength was the Law, 1 Cor. 15. 55, 56. Luke 11. 22. A metaphor taken from conquered and subdued Souldiers and Commanders, who were wont to be strip'd bare of their Arms, and to be publikely led in triumph, to be a spectacle to all men, until they were brought to prison, and either there kept in bonds, or put to death.

a shew of them] Bringing them to open shame.

in it] Or, *in himself*. The Cross was a Chariot of triumph, no Conqueror could have triumphed so gloriously in his Chariot, as Christ did on his Cross; there he took away from Satan, that had the power of death, all ability to hurt us: for although he doth assault us still, yet we are assured of an absolute victory. Luke 10. 17. Rom. 8. 37. & 16. 20. Rev. 22. 10.

V. 16. *in meat*] Or, *for eating and drinking*.

in respect] Or, *in part*.

V. 18. *beguile you of your reward*] Or, *judge against you*. Permit no man to usurp a power of domineering over your consciences, and to judge them guilty in these things; or, let no man take the prize which is laid ready at the Goal for you, by drawing you aside, under pretence of voluntary humility to those opinions and observances, which are not warrantable, as to use the Angels, for your Mediators, under a colour of awful modesty, in not making your immediate address to God.

in a voluntary humility] Gr. *being a voluntary humility*.

intruding into those things] Usurping upon Christs office, and speaking as confidently of those his doctrines and laws, concerning Gods worship, as if they had come down from heaven, whereas they were nothing else but humane devices and speculations, without any solid ground at all.

V. 19. *not holding the head*] Not holding himself to the true knowledge of Christ, who is the only head of the Church, from whom all the body of the universall Church, being knit together by the joynts and bands of one common spirit, receiveth spiritual nourishment and augmentation, with the increasing of God, that is, which cometh of God.

V. 20. *from the rudiments of the world*] Or, *from the elements of the world*.

subject to Ordinances] Or, *burdened with opinions*, or, *traditions*. The word δογματίζεσθε, signifieth as well an enthralling our selves to doctrinal errours, as superstitious Rites and Ordinances.

V. 21. *Touch not, taste not*] These are the speeches of superstitious men, which Paul here insereth, shewing thereby, that superstition doth grow from one degree to another. For first, they forbid *to touch*, that is, to eat or to drink; then, *to taste*; and lastly, to *handle* at all; for that the speech is here onely of such things wherewith the body is fed, appeareth by the two next following Verses. Or, because *touch not*, and *handle not*, seem little to differ, or not at all; it may be here said to one, *touch not*; to another, *taste not*; to a third, *handle not*, such or such meats.

V. 22. *to perish*] Gr. *to corruption*.

with the using] Gr. *in the consumption of them*.

V. 23. *neglecting of the body*] Or, *punishing*, or, *not sparing of the body*.

CHAP. III.

Vers. 1. *Seek those things that are above*] Give your selves to the study and practice of a spiritual and Angelical life, elevating your hearts and thoughts into heaven, without setting any more your affections upon the things on the earth, or putting any opinion of holiness in any outward earthly thing whatsoever. By the things that are above, he meaneth everlasting happiness and glory, whereof Christ hath taken possession for us in heaven, together with all spiritual gifts, requisite for salvation, which Christ at the right hand of his Father doth impart, and distribute to his Church. Acts 2. 11. Eph. 4. 8.

sitteth on the right hand of God] Or, *at*. See Mark 15. 19. Luk. 24. 51. Acts 7. 55. Rom. 8. 34.

V. 2. *affection*] Or, *minde*.

V. 3. *ye are dead*] Dead to the world, dead to the flesh, dead to all the vain and sinful motions and desires thereof.

your life is hid] Your life of grace and of glory is hid and laid up in Christ with God, as out of the knowledge, so out of the danger of the world. Or, it is hid with Christ, that is, as Christs life and glorious reign in heaven, so your spiritual life is concealed from the eyes of worldly men.

V. 4. *when Christ* who is *our life*] That is, in whom, and by whom we live, who is not onely the efficient and meritorious cause, but the pattern also of our spiritual life.

V. 5. *your members*] Those members which we made weapons of unrighteousness, or the evil affections and motions of corrupt nature, which is as it were a mass of sin, called expresly *the body of sin*, Rom. 6. 6. Col. 2. 11. These motions may be called *members*, because the reason and will of corrupt man doth use them, and produce operations by them, as the body doth use the members.

upon the earth] Thus the Apostle calleth these vicious desires, in regard they do ever move men to earthly things; *viz.* to the lusts of the flesh, the lusts of the eye, and the pride of life, 1 John 2. 16. whereof we shall be altogether freed in heaven. Rev. 21. 27.

fornication] See Ephes. 5. 3.

inordinate affection] Gr. *passion*. The word πάθος, in the Original signifieth some kinde of uncleanness, in which men are rather passive than active; such as the Apostle intimateth, Rom. 1. 26. παρέδωκεν αὐτοὺς εἰς πάθη ἀτιμίας.

covetousness, which is idolatry] Some conceive the Apostle here to speak by way of aggravation; as when in 1 Sam. 15. 23. rebellion is said to be the sin of witchcraft, and stubbornness to be idolatry; not that they are so properly, but that they are most hainous and execrable sins, as witchcraft and idolatry were deservedly esteemed. Yet farther, how covetousness may be termed idolatry, see the note upon Ephes. 5. 5.

V. 6. *children of disobedience*] An Hebraism, unbeleeving or disobedient children, properly such as no good persuasion can work upon. Ephes. 5. 6.

V. 7. *the which ye also*] Gr. Tec. *these ye also*.

in them] Or, *among them*.

V. 8. *you also put off all these*] Or, *put you also from you all these*.

V. 9. *old man with his deeds*] Our unregenerate condition, or our old depraved nature, with the sinful works thereof. See Rom. 6. 6. & *Augustinum de vera relig. c. 26. Vetus homo exuitur primùm in Baptismo, deinde quotidiano profectu novitatis.*

V. 10. *put on*] He useth the metaphor of putting on, to shew that these graces are an addition to our nature, and that we are naked without them, and that they are as a beautiful ornament to our soul. Ephes. 4. 24.

new man] See Ephes. 4. 24.

in knowledge] Gr. *to knowledge*.

V. 11. *Greek nor Jew*] From these words *Epiphanius* noteth four sects or sorts of religion which one after another bore sway in the world; from Adam to the Flood, Barbarisme; from the Flood to Abraham, Scythism; and after that, Hellenism, and Judaism: But whether S. Paul had reference unto these, it is uncertain. His plain meaning is this, That if we speak of renovation and salvation in Christ, there is no respect of persons at all; (Act. 10. 34.) for every man is accepted according to the measure of grace, by which Christ dwels and worketh in him. Gal. 3. 28.

Christ is all, and in all] See Gal. 3. 28.

V. 12. *Put on*] See V. 10.

V. 13. *quarrel*] Or, *complaint*.

V. 14. *which is the bond of perfectness*] Whereby all the members of the Church are perfectly united together, and do shew one another all due and brotherly affection. Or, the bond of perfection, that is, the bond which tyeth all Christian virtues together, and perfecteth them. Rom. 13. 8.

V. 15. *peace of God*] See Phil. 4. 7.

V. 16. *dwell in you richly*] Be familiarly acquainted with the Word, let it not pass by you as a stranger, or lodge and sojourn with you for a short space; but let it continually abide with you, and give it rich, that is, liberal entertainment, by frequent reading, hearing, meditating upon, and conferring about the Scriptures.

teaching and admonishing] Teaching the ignorant, admonishing and warning the careless. He seemeth not here to speak of publike teaching and admonition, by the explication and application of the Scriptures, in Sermons, Homilies, and other exhortations, which particularly appertain to the Pastoral function; but a private instruction, advice, direction, or admonition out of Holy Scriptures, whereby all the faithful are to impart their knowledge to others, and edifie and comfort one another.

in Psalms and Hymnes] See Ephes. 5. 19.

with grace] Gr. *in grace*; or, *gracefully*.

V. 17. *And whatsoever ye do*] See 1 Cor. 10. 31.

in the name of the Lord] Call upon the name of Christ when ye do it; or do it to Christs praise and glory. 1 Cor. 10. 31.

V. 18. *Wives submit your selves*] See Ephes. 5. 22. Tit. 2. 5. 1 Pet. 3. 1. Either the meaning is, that it is fit and agreeable to Gods Word, that they should submit; or submit in such sort, & with such a kind of submission, as is fit for wives, not with a servile, but with a conjugal submission.

V. 19. *Husbands love your wives*] See Ephes. 5. 25.

V. 20. *Children, obey your parents in all things*] See Ephes. 6. 1.

V. 21. *Fathers provoke not your children*, &c.] See Ephes. 6. 4.

to anger] Gr. Tec. above that is fitting.

V. 22. *Servants, obey in all things*] See Ephes. 6. 5. Tit. 2. 9. As the Apostle exhorteth the Children before, so here he will have servants obey their Masters in all things; but with a limitation express'd, Ephes. 6. 1. *viz.* in the Lord; in all things warrantable for the masters to command, and the servants to perform.

with eye-service] Gr. *in eye-services*. See Ephes. 6. 6.

V. 23. *it heartily*] Gr. *from the soul*.

V. 24. *the reward of the inheritance*] He calleth it a reward, because he speaketh of servants; but addeth, of an *inheritance*, because that if they faithfully serve their masters, or rather the Lord Christ in them, the time shall come, when they shall be made sons of servants, and partakers of the Heavenly inheritance.

V. 25. *the wrong which he hath done*] Gr. *what he hath wronged*.

there is no respect of persons] See Ephes. 6. 9.

CHAP. IV.

Vers. 1. *Just and equal*] Gr. *equity*. Though there be a great inequality between Masters and servants, in respect of their outward and civil condition; yet there is an equality in respect of their spiritual, having both one master. And thus much the Heathen saw by the light of nature; *Servi sunt? imò contubernales: servi sunt? imò humiles amici: servi sunt? imò conservi.* Or it is equal for masters to do their office to servants, as well as for servants to do their duty to them.

V. 2. *continue in prayer*] See Luk. 18. 1. 1 Thes. 5. 17.

V. 3. *withal, praying for us*, &c.] See Ephes. 6. 19. 2 Thes. 3. 1.

door of utterance] He prayeth, not that God would open for him the gate of the prison, but a door of utterance; for he more desired the free passage of the Gospel, than his own enlargement. By the door of utterance is here meant a fair and happy opportunity of preaching the Gospel, or powerful assistance, or ability of speech, for which David prayeth, Psal. 51. 15.

V. 5. *Walk in wisdom*] See Ephes. 5. 15. That is, advisedly and circumspectly, that ye neither learn any evil by conversing with them that are without, nor give them any offence at all by your carriage. 1 Cor. 10. 32.

redeeming the time] See Ephes. 5. 16.

V. 6. *with grace*] Or, *gracious*.

seasoned with salt] With discretion and prudence, that it may well relish in the palate of them that hear you; Mark 9. 51. Or, let your discourse be savory, avoiding all corrupt communication; for by salt the meat is made savory, and preserved from corruption. 1 Cor. 15. 33. Ephes. 4. 29.

answer every man] Whether he be within or without the Church, whether it be to give an account of your faith, 1 Pet. 3. 15. or to comfort and exhort one another. 1 Thes. 5. 11.

V. 7. *my state shall*] Gr. *things concerning me shall.*

Minister] Or, *Deacon*.

V. 8. *your estate*] Gr. *the things that concern you.*

V. 12. *labouring*] Or, *striving*.

complete] Or, *filled*.

V. 13. *a great zeal for you*] Gr. Tec. *much labour for you.*

V. 16. *cause that it be read*, &c.] Laodicea was a neighbor Church to Colosse, & the same false Apostles, who introduced errours among the Colossians (it is very like) set them abroach also at Laodicea, against which the reading of this Epistle in their Church, might serve them as a soveraigne Antidote.

from Laodicea] The Apostle doth not here speak of any Epistle which himself had written to those of Laodicea, as some conceive; exhibiting also a certain Epistle which is yet to be found in divers Latine and Dutch Testaments, intituled, The Epistle of S. Paul to the Laodiceans; (which Epistle is spurious and Apocryphal) but of an Epistle sent to him from Laodicea, either by the Church, or some Apostolical men there; in which letter there was a further declaration of the above said errours, or the authours of them, which might also serve the Colossians for further warning and instruction, being compared by them with this present Epistle.

V. 17. *say to Archippus*] This Archippus seemeth to be the fellow Minister of Epaphras in this Church, whom the Apostle would have admonished and quickened, because Epaphras being absent, the whole burden lay upon him.

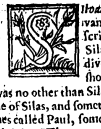
ANNOTATIONS ON THE FIRST EPISTLE OF *PAUL* THE APOSTLE TO THE *THESSALONIANS*.

The Argument and Analysis.

THE Thessalonians, *though they gladly embraced the Doctrine of the Christian Faith, and continued constant in the Profession thereof, yet were much discouraged and dismayed at the persecutions raised against the godly for the Truth-sake, by the Jews, and for the loss of some eminent professours, and their dear Friends, whom God had taken out of the world. Whereof the Apostle having notice, writeth this Epistle unto them, to build them in their most holy Faith, and to comfort them against the scandal of the Cross, which is the common lot of the godly, and the fear of death it self, which he sheweth to be nothing else, but a pass to immortal bliss; whereof this shall not be partakers onely, who shall be alive at* Christs *coming, but all other that die in the Lord. In the mean while, they ought so to carry themselves in all holiness of conversation, that they may be thought worthy the glory that shall be then revealed.*

The special contents of the Epistle are
1. *Commendations of their sincerity and constancy*, Chap. 1.
2. *Declarations of his faithful and powerful Ministery, and love to them*, Chap. 2, 3.
3. *Consolations in time of persecution for the* Gospel, *and against the terrour of death, to which, he opposeth the glory of the Resurrection and* Christs *second comming to judgement*, Chapter 2. *from* Verse 13. *to* Verse 17. *and* Chap. 4. *from* Verse 13. *to the* 10. Verse *of the* 5. Chapter.
4. *Exhortation to duties of*
   1. *Christian charity*, Chap. 4. Verse 1. *to the* 12.
   2. *Piety*, Chap. 5. Verse 11. *to the* 25.

CHAP. I.

Vers. 1. 
Silvanus] Saint Jerome is of opinion that Silvanus (through the errour of some that transcribed this Epistle of S. Paul) was put for Silas, and by comparing this Chapter with divers passages in the Acts of the Apostles, it should seem, that he who is called here Silvanus, was no other than Silas; and he might be sometimes called by the name of Silas, and sometimes of Silvanus, as S. Paul himself was sometimes called Paul, sometimes Saul.

and Timotheus] There are three reasons alleaged by *Salvianus and others*, why the Apostle addeth Silvanus and Timotheus in the inscription of this Epistle: the first, that the Thessalonians might know, that they were all three together, who are joyned in this inscription when the Apostle dictated this Letter. Secondly, to shew their consent in doctrine, and that what they had taught before severally, they now deliver joyntly. And thirdly, that the Epistle might carry the more authority, being sent from three such eminent Pastors. See Gal. 1. 1.

V. 2. *We give thanks to God*] See Phil. 4.

V. 3. *your work of faith*] Your faith which is not a dead, but a living faith, working through love; although faith he opposed to the works of the Law, by this Apostle (Rom. 3. 28.) who concludeth, that we are justified by faith, and not by the works of the Law; yet is faith a work of grace, and of the Gospel, and so is called by Christ himself, John 6. 29.

and labour of love] The duties of true love, exercised and practised by you, without sparing your selves in hard and dangerous times and occasions.

patience of hope] Your voluntary and constant patience under the Cross, for the Gospel, which is upheld by the assured hope of a far

far exceeding and eternal weight of glory; 2 Cor. 4. 17.

in our Lord] Gr. *of our Lord.*

in the sight of God] Either the meaning is, what time soever we present our selves before God, to pray unto him, we remember you: or this may be added to signifie the truth and sincerity of these virtues in the Thessalonians.

V. 4. *Knowing*] By Gods blessing upon our labours, in your true conversion, and the fruits of true faith, brought forth by you, that you are elected of God.

beloved, your election of God] Or, *beloved of God, your election.*

V. 5. *but also in power*] Either powerfully testified by miracles, or a most powerful working upon your hearts.

and in the holy Ghost] Either he meaneth the extraordinary gifts of the holy Ghost, or the testimony of the Spirit, assuring them of their effectual calling.

V. 6. *with joy of the holy Ghost*] A spiritual joy wrought in you by the holy Ghost.

V. 8. *Word of the Lord*] The Gospel is so termed, either because the Lord is the Author, or, the object of it; for it is both à *Domino*, and *de Domino*.

V. 9. *entring in we had*] That is, what loving entertainment, and kinde acceptance we had from you, and how cheerfully you embraced the Gospel. Act. 17.

serve the living and true God] God is said to be the true God in opposition to all false Gods, John 17. 3. but, the living God, partly in opposition to idols, which were images of dead men, and themselves livelesse being senslesse stocks; or to teach us, that God hath life in himself, and is the Author of all life, both of nature, grace and glory.

V. 10. *wrath to come*] Christ delivereth us from the wrath of God, both present, and to come; yet the Apostle nameth onely wrath to come, as Saint John Baptist likewise doth, Matth. 3. 7. because that is the most dreadful wrath, and the deliverance from that, the greatest and most illustrious deliverance of all. Apoc. 6. 16, 17.

CHAP. II.

Vers. 1. *IN vain*] The meaning is, either that he preached not vain things unto them, as Poetical fictions, or curious speculations, but true and necessary doctrines: or that his preaching among them was not without fruit, but through the operation of the Spirit, fruitful and effectual: in which sense the sacred symbols or elements are truly affirmed by Protestants not to be κενα, the word here used, that is, *bare, vain, or empty* signs, because the Spirit worketh by them, and they really exhibit to the soul that which is signified by them.

V. 2. *shamefully entreated*] Cruelly beaten with rods, and after cast into prison, and his feet fet fast in the stocks, Acts 16. 23, 24. as if he had been a vagabond, a rogue: but the more disgrace the enemies of the Gospel put upon him, the more God honoured him by miraculously shaking the foundation of the prison, & loosening his & all his fellow-prisoners bands, and converting the Gaoler himself to the Christian faith.

Gr. *in.*

Philippi] See Acts 18. 22.

bold in our God] That is, trusting in Gods help, who powerfully assisted us, and as it were *owned* us. The possessive *our* here, as *my* elsewhere, Psal. 18. 2. Esa. 25. 1. Dan. 9. 18, 19. Luk. 1. 47. Phil. 3. 8. Rev. 3. 12. shew the special affiance, which the faithful have in God, which because the Romanists disclaim, they shew they understand not the nature of true justifying faith.

with much contention] Gr. *in much strife.* With much fervency of zeal, and strong contestation with all gain-sayers of the truth. For it is not sufficient to hold the right faith, or preach it; but we must strive and earnestly contend for it, Jude 3.

V. 3. *not of deceit*] The heretikes and false Apostles, proposed to themselves chiefly three ends, applause, gain, and voluptuousnesse: the first they sought to attain by soothing their hearers, & collouging with them; the second by crafty sereches, and cloaks of covetousnes; the third by sowing pillows under mens elbows, and preaching doctrines tending to carnal liberty; from all which the Apostle calls God himself to be his compurgatour, from the first vers. 6. from the second vers. 5. from the third vers. 3.

V. 4. *allowed of God*] As God hath, thought us fit to be trusted with the preaching of the Gospel, and given his approbation to our ministery: so we seek to approve our selves to him in all things, and not to men, as the false Apostles do, who are time-servers and men-pleasers.

trieth] Or, *proveth.*

our hearts] Jer. 17. 10. Acts 1. 24. Rom. 8. 27.

V. 5. *nor a cloak of covetousnes*] For the sincerity of his teaching and actions he calleth them, but for the sincerity of his intentions, he calleth God to witness. The word in the Original πρόφασις, signifieth a fair and specious pretext, which they commonly use to beguile their hearers with, who go about under hand to make a gain and a prey of them.

V. 6. *been burdensom*] Or, *used authority.* When we might have taken upon us, and exercised our Apostolical authority, and required of you such maintenance and chargeable entertainment, as might beste the Amabassadours of Christ, yet we took a contrary course, we put you to no cost at all, nor came unto you with a rod, but with the spirit of meeknes, 1 Cor. 4. 21.

V. 7. *gentle among you*] Tenderly affected, as a nurse which beareth with a froward childe, and patiently taketh all palas with it, as if she were the mother.

V. 8. *our own souls*] Either to have imparted and communicated unto you all our secretest intentions, and the very bottom of our hearts: or we would have been contented even to have laid down our lives for you, so far were we from going about to make any gain or advantage of you.

V. 9. *labouring night and day*] See Act. 20. 34. 2 Thes. 3. 8.

be chargeable] See 1 Cor. 4. 12.

V. 10. *how holily*] Holily in respect of God, justly in respect of men, unblameably in respect of our selves: or holily in our ministerial function, justly in our civil affairs and commerce, and unblameably in respect of our private carriage with our faithful and most intimate friends. This text seemeth to be parallel to Titus 2. 12. for holy answereth to godly there, justly to righteously, and unblameably to soberly.

V. 11. *charged*] Gr. *testifying.*

as a father doth his children] Before he compared himself to a nurse which tenderly affecteth, and carefully attendeth and cherisheth the infant committed to her: but because a nurse cannot be of the like natural affection as the parent, nor hath the like power to do it good, nor authority over it, he improveth the former metaphor, and withal amplifieth his love unto them, by resembling his care over them, and affection towards them to that of a father: and truly Pastours are as *ghostly fathers*, both in respect of their fatherly affection, and fatherly power, and especially, because in Christ Jesus they beget us through the Gospel, 1 Cor. 4. 15.

V. 12. *That ye would walk worthy of God*] See Ephes. 4. 1. Phil. 1. 27. Colos. 1. 10.

V. 13. *word of men*] Who are subject to errour, and as themselves, so their words are impotent and weak, but as the word of God, which is mighty in operation, and sharper than a two-edged sword, Heb. 4. 12. Or ye received it as the word of God with reverence, and religious attention, and full assurance of the truth thereof, yeelding both your assent and obedience thereunto.

V. 14. *as they have of the Jews*] What in particular the believers among the Jews suffered of their countreymen is set down, Heb. 11. 32, 33, 34. not onely reproaches, but also spoyling of their goods, with other grievous persecutions.

V. 15. *killed the Lord Jesus*] He preventeth an offence which might be taken, for that the Jews especially, above all others, persecuted the Gospel, that is no new thing, saith he, seeing they slew Christ himself, and stoned his Prophets, and have banished me also.

persecuted us] Or, *chased us out.*

contrary to all men] Who are of a froward and perverse disposition, opposing themselves against all men, in resisting the course and success of the Gospel among the Gentiles, and as much as in them lyeth, hindering the salvation of all men: just of the temper of those Lawyers, against whom our Saviour pronounced a dreadful wo, Luk. 11. 52. who neither entred themselves into the Kingdom of God, nor suffered any others to enter.

V. 16. *fill up their sins*] The Jews intended not by persecuting the Church of Christ; to fill up the measure of their sins, and so to draw vengeance from heaven upon themselves: but the Apostles meaning is, that God in his just judgement permitted them thus to make up the full measure of their own, and their forefathers sins, because he intended to sweep them away with the besom of destruction, in the hand of the Romans. In the phrase and manner of expression he alludeth to Gen. 15. 16. & Matth. 23. 32.

come upon them to the uttermost] Or, *suddenly fallen upon.*

V. 18. *Satan hindered us*] By his agents and instruments, raising up new stirs and troubles in other Churches, where our presence was required to compose them, and thereby we were hindered from coming to you. Or by laying blocks in our way through manifold persecutions stirred up against us, stopping up all passage to you.

V. 19. *our hope*] In these words he passionately expresseth his love to them, saying, you are my hope, that is, they from whose growth in the knowledge of Christ through my ministery, I hope I shall receive praise of God; and ye are my joy, that is, they who bring me much joy and comfort; and my crown, that is, ye are they for whom by my faithfulnes in the exercise of my ministery among you, I shall receive a crown at the last day, 2 Tim. 4. 8. 1 Pet. 5. 4. Or, ye are the crown of my rejoycing or glorying, that is, I more rejoyce and glory in you than in a crown.

rejoycing] Or, *glorying.*

CHAP. III.

Vers. 1. *Could no longer forbear*] Before he compared himself to a Father, Chap. 2. vers. 11. and here he sheweth how

his bowels yearned towards the Thessalonians, as his children; and because he would not leave them comfortless, he left himself helpless, sending his fellow-labourer Timotheus unto them, and staying himself alone at Athens.

V. 2. *to establish you*] The troubles and afflictions which befell the Apostle, their teacher, were likely to unsettle the faith of the weak, and discourage them in their holy course he had set them in; therefore out of wisdom and love he sendeth Timotheus seasonably unto them, both to strengthen them in their faith, and comfort them in their fears, and arm them against the temptations of Satan.

V. 3. *for your faith*] From my mouth, for at one and the same time that I preached unto you Christ crucified, I forwarned you that you were to bear his cross.

appointed thereunto] The word in the Original κείμεθα, is the same with that which Simeon used when he blessed our Saviour, saying, Behold, this child, *is set* for the fall and rising of many. (Luk. 2.34.) The godly are set as a mark, at which the arrows of persecution are shot: for in the Decree of their predestination to life, God hath so ordered, that they be conformable to the Image of his Son, first in their sufferings, and after in glory, Rom. 8. 17, 29.

tempter have tempted you] Or, *had*. By tempter he meaneth the devil. See Math. 4.1.

be in vain] Or, *had been*.

V. 8. *For now we live*] Notwithstanding all our crosses and afflictions, and that death doth hunt us continually; yet are we glad, and rejoice, and our spirit is revived when we hear of your constancy in the truth.

V. 9. *our God*] See 1 Thess. 2.2.

V. 10. *perfect that which is lacking in your faith.*] The word in the Original, καταρτίσαι, signifieth to *make even*, and consequently to perfect: for an even number is a perfect number, and an odde number imperfect. The Apostle before commended them for their stedfastnesse in the faith, they wanted not constancy therefore; what they knew they stedfastly beleeved, and constantly professed: but it seems they were not fully instructed in all points, but needed either a further information in some doctrines of faith, which they had not yet learned; or a resolution of some doubts, which might trouble and perplex their conscience; these lackings in their faith were partly supplied by Timothy his sending unto them; and partly by the Apostle in this Epistle: and it is very probable, that what he prayed for so earnestly day and night, God granted unto him, a prosperous journey to the Thessalonians, that he might water where he had planted; and finish the building where he had so happily laid the foundation.

V. 11. *direct*] Or, *guide*.

V. 13. *stablish your hearts*] See 1 Cor. 1.8. chap. 5.23.

unblameable] See 1 Cor. 1.8.

holiness] Gr. Tec. *righteousness*.

CHAP. IV.

V. 1. *Beseech you*] Or, *request*.

exhort you] Or, *beseech*.

by the Lord Jesus] Gr. *in*. That is, by the command of the Lord Jesus; or, in the Lord Jesus, that is, in the Name of the Lord Jesus.

V. 3. *the will of God*] He meaneth the object of Gods will; or his commandment, which is, that we endeavour to keep our selves holy, both in body and soul; and carefully shun all pollution both of flesh and spirit, 2 Cor. 7.1.

your sanctification] Or, *holiness*. The word in the Original ἁγιασμός, signifieth sometimes sanctification, as Matth. 6. 9. 2 Thess. 2. 13. Sometimes sanctimonie, or holinesse, as Rom. 6. 19. It may be taken here in either sense; for if we refer it to the former words, the meaning is, This is Gods revealed will, or word which sanctifieth you, as Joh. 17. 17. if it be referd to the latter words, it may be well ranked your *holinesse*: for abstaining from all filthinesse, is a great part of our holiness.

from fornication] He taketh here fornication generally for all unclennes committed alone, or with others, men, or women, single or married: as also all incestuous marriages within the degrees prohibited, 1 Cor. 5. 1.

V. 4. *possess his vessel*] Or, *keep*. Some of the ancients, as S. *Augustine l. de nupt. c. 8.* understand our wife, or the body of our wife; applying this exhortation peculiarly to married folks, that they keep their bed undefiled, and that they wrong not one another in that kind. For though such defrauding and wrong be done never so secretly; yet God, to whose eyes all things are naked, taketh notice thereof. But the antecedents and consequents, and scope of the place, it should seem that the exhortation is general; and that by *Vessel*, here he understandeth the body of every man, or woman, which is σκεῦος, as a vessel, or utensil of the soul, which we ought not to prostitute to any manner of uncleanness, but use and govern it holily and chastly; keep it in honour, and in holinesse, as the vessels were kept clean and sweet, which were dedicated to the service of the Sanctuary.

V. 5. *lust of concupiscence*] Gr. *passion*. In the Original it is πάθει ἐπιθυμίας, which signifieth a passion or disease of the minde, whereby a man is enslaved to beastly and inordinate desires; so the word is used, Rom. 1. 26. πάθη ἀτιμίας.

V. 6. *and defraud*] Or, *over-pass*, or, *over-reach*. Either by false weights or measures, or lying words, or fraudulent intentions, or over-reaching policies and devices: for though these things come not, at least usually, within the walk of mans justice, yet God will meet with such persons, and revenge all such wrongs done to our brethren.

in any matter] Or, *in the matter*.

V. 7. *unto holiness*] Gr. *in*.

V. 8. *that despiseth*] Or, *rejecteth*. These wholesome and Apostolical counsels and commands; or he that maketh light of such fraudulent dealing above mentioned, slighteth God himself, and rejecteth his holy commands.

V. 9. *taught of God*] See Joh. 13.34. & 15.12.

V. 11. *do your own business*] In these words he reproveth two vices, idlenesse and curiosity; idlenesse, in neglecting their own business; and curiosity, in intermedling with other mens affairs, which vice he reproveth also elsewhere, 1 Tim. 5.13.

V. 12. *walk honestly*] Or, *decently*. See Col. 4.5.

of nothing] Or, *of no man*.

V. 13. *which are asleep*] Act. 7.60. 1 Cor. 15.20.

sorrow not] He forbiddeth not Christian sorrow for the dead, but heathenish; not moderate, but excessive, and immoderate; either in respect of time, or the measure of our grief: we may *water* our plants for our deceased friends, but not *drown* them.

no hope] To wit, of the resurrection of the dead: supposing that their departed friends are utterly lost, and perished, and they shall never see them again.

V. 14. *them also which*, &c.] See 1 Cor. 15.23.

sleep in Jesus] The dead in Christ who continue in faith, whereby they are grafted into Christ even to the last gasp.

God bring with him] He will raise their bodies, and joyn their souls unto them, and so bring them with him to heaven; or to see the face of God. And it is to be observed, that the Apostle here speaking of the resurrection, maketh no mention at all of the resurrection of the wicked to condemnation; but onely of the resurrection of the elect to life and glory: and the reason hereof is two-fold: First, because his purpose was in this part of his Epistle to comfort the Thessalonians, vers. 18. whereas the doctrine of the raising of the wicked to their condemnation and everlasting punishment, is a doctrine of terrour. Secondly, because he directeth his speech here to them who lived and dyed in the faith of Christ; who as members of Christ shall be raised with him to everlasting glory, and never experimentally know any resurrection to condemnation.

V. 15. *by*] Gr. *in*.

word of the Lord] Some understand this word of the Lord to be the Promise of Christ, Mat. 24.31. & Joh. 5.28, 29. Some take it for a peculiar revelation of Christ to S. Paul, when he was rapt up into the third heaven, 2 Cor. 12.4.

alive and remain] In these words the Apostle doth not imply that he and those to whom he wrote, should continue living in the flesh unto the day of judgement; for the event shewed the contrary: but dividing all the faithful into two ranks, those that were already dead, and the rest which were yet living; he reckoneth himself among the living, as then he was, and the secter he revealeth unto them is this, That the dead which have long lyen in their graves, and their bones resolved to dust, shall notwithstanding by the mighty power of God, be assoon brought before Christ, and glorified, as they that shall be alive at his second coming, 1 Cor. 15.51, 52. Or he speaketh of these things as though he should be one of them, whom the Lord shall find alive at his coming, because that time is uncertain, and therefore every one of us ought to be in such a readiness as if the Lord were coming at every moment.

V. 16. *with a shout*] Gr. *in*. ἐν κελεύσματι. The word doth properly signifie such voyces and cries, as are used by Mariners, or gatherers of the vintage, to encourage one another to joyn their strength together, and go on cheerfully with their work.

with the voyce] Gr. *in*.

voyce of the arch-angel] Or, *an*. See 1 Cor. 15.52.

with] Gr. *in*.

the trumpe of God] See 1 Cor. 15.52.

V. 17. *in the clouds*] These clouds shall serve as chariots in which the Saints shall be carried up into the ayre, as it is said of Elias, 2 Kin. 2.11. and of Christ, Act. 1.9.

V. 18. *comfort*] Or, *exhort*.

with] Gr. *in*.

CHAP. V.

V. 1. *Times and seasons*] For the year, moneth, day, or hour, in which the Son of man shall come to Judgment, as it is curiosity for you to enquire, so it is not given to any man or Angel to resolve you therein; or precisely determine the times and seasons which the Father hath put in his own power, Mat. 24.36. Mar. 13.32. Act. 1.7.

V. 2. *the day of the Lord*, &c.] See Mat. 24.43, 44. 2 Pet. 3.10. Rev. 3.3. and 6.15.

thief in the night] It cannot be from hence gathered, that Christs coming shall be in the night, as some have imagined: but that his coming shall be sudden, and unexpected; it shall *steal* upon men when they dream not of it, Luke 12.39, 40.

V. 3. *Peace and safety*] General security is a fore-runner of the day of Judgement; Luke 17.27. when the light of the truth is taken away; when the heart of the good man of the house is at rest, and his eyes are darkened that he cannot see, and all his senses are drowned in worldly pleasures: when the world like Lais, (Judg. 18. 7.) is most secure and cares for nothing, or thinks of nothing; then will the Son of man come to Judgement, then shall destruction suddenly fall upon them.

a woman with child] Women that are with child, though they may have certain signes, that the time of their delivery is neer, yet they cannot know the very day and hour: so likewise though Christ in the Gospel hath given us many certain signes of the approach of his coming, yet not of the day of judgement.

V. 5. *children of the day*] See Rom. 13.12.

V. 6. *let us not sleep*] Returning to exhortation, he warneth us which are enlightned with the knowledge of God, that it is our duty not to live securely and deliciously, least we be suddenly taken in a dead sleep in pleasures; but on the contrary, wisely to have an eye to the Lord, and to take care that our hearts be not oppressed with surfetting and drunkennesse, and the cares of this life, and that day come upon us at unawares, Luk. 21.34.

others] Gr. *the rest*.

V. 8 *putting on*, &c.] See Isa. 59.17. Ephe. 6.16, 17.

V. 9. *to obtain salvation*] Gr. *for purchasing salvation*.

V. 11. *comfort*] Or, *exhort*.

and edifie one another] See 1 Cor. 14.3. Col. 3.16.

V. 12. *to know them*] Or, *take notice of them*. See Heb. 13.17.

over you in the Lord] The Elders that rule well, and labour in the Word, 1 Tim. 5.17. In the Lord, that is, in the fear of the Lord: or as set over you in those things which pertain to Gods service, (Heb. 13.7, 17.) so is the Ecclesiastical function distinguished from civil authority.

admonish you] Or, *instruct*.

V. 13. *very highly*] Gr. *over and above*.

for their works sake] He calleth the pastoral function here, as 1 Tim. 3.1. a work καθ' ἔργον, partly to signifie that it is a most laborious function; for faithful pastours like lamps spend the oyl of their lives to give light to their flock: partly in respect of the excellency of their work, wherein they are fellow-labourers with God to bring men unto salvation, 1 Cor. 3.9.

V. 14. *exhort*] Or, *beseech*.

warn them that are unruly] Or, *disorderly*. We must have consideration of every mans condition, and affection; and as this disease is, so must the remedy be used of admonition to them that are disorderly; consolation to them whose hearts sinks under the burden of their crosses; of support to weak consciences, and of meek patience towards all who are diseased in minde, and troubled with any spiritual maladie.

V. 15. *See that none*, &c.] See Prov. 17.13. and 20.22. Matth. 5.44. Rom. 12.17. 1 Pet. 3.19.

V. 16. *Rejoice evermore*] Carnal joyes are but like a blaze of a fire nourished with stubble, which soon goes out: they who rejoice in their goods, in their children, in their peace, and worldly safety, in their honour and preferments, (Eccl. 7. 6.) or their descent of their pedegree, their joy is transitory: but those who rejoyce in the holy Ghost, and the comforts of the Spirit, their joy is everlasting. Wherefore though ye finde many troubles in the world and causes of grief, (Phil. 4.4.) yet still rejoice in the Lord, and comfort your selves with the hope of a better life: and even when you sorrow and mourn for your sins, rejoice in this, that you sorrow after a godly manner, and that the more abundantly you sow in tears, the more plentifully you shall reap in joy.

V. 17. *Pray without ceasing*] See Luke 18.1. Col. 4.2. Be instant and constant in prayer, because we stand in continual need of Gods help, either to give us something that is good, or to deliver us from that which is evil. The Apostle bideth us pray continually, Col. 4. 2. not that we should spend all our time in prayer; and do nothing else, as the Euchites and the Messalians taught, but that we should be ready to pray upon all occasions; and whensoever we have opportunity to lift up our hearts to God, either in set and composed prayers, or sudden and heavenly ejaculations.

V. 18. *In every thing give thanks*] Whatsoever God sends receive it thankfully; in prosperity give thanks unto him, because he crowneth you with temporal mercies; in adversity, because he thereby trieth your faith and patience, and gives you a sight and sense of your sins; in wealth, because he affordeth you thereby means of doing much good; in want, because he taketh away from you many vexations of vice, and teacheth you to depend upon him and his promises for your supply and support, and not upon outward means and helps: in all the passages of your life, for his care and providence over you; and at your death, for his delivering you from the miseries of this life, and presently receiving you into his heavenly kingdome.

for this is the will of God] A thing acceptable unto God, such as he liketh well of, 1 Thes. 4.3. Rom. 12.2.

V. 19. *Quench not the Spirit*] Stop not the motions of the Spirit in your selves, nor restrain the gifts thereof in others. The speech is Metaphorical, taken from the fire of the Altar, which never was to go out. The Spirit is compared to a fire both in respect of the light that it giveth to the understanding, and the heat and fervour to our affections. When we feel this fire within us, either in our private meditations, or at the hearing of the Word, we must endeavour to keep it still burning, and if it slack in us, we must ἀναζωπυρεῖν, stirre it up in us, 2 Tim. 1. 6. by such means as God hath ordained for that end.

V. 20. *Despise not prophesying*] Contemn not the preaching of the Word, how mean soever the Preachers gifts seem unto thee, set not light by the declarations and applications of the Scriptures, either by such as have the Extraordinary gift of prophesying, 1 Cor. 14. 1, 5. Or by the ordinary gift which the Ministers of the Gospel receive by imposition of hands, 2 Tim. 1. 6. In this prohibition the Apostle meeteth with those, who thought themselves wise enough of themselves, and that they had no need of any such help, Heb. 10. 25. 2 Pet. 1.19.

V. 33. *whole Spirit and soul*] Either he taketh the spirit for the understanding, and the soul for the will and affections: or the spirit for the rational part of the soul, containing in it both the understanding and the will; and by the soul the sensitive and locomotive faculty.

unto] Gr. *in*.

V. 26. *with*] Gr. *in*.

V. 27. *charge*] Or, *adjure*.

ANNOTATIONS
ON THE SECOND EPISTLE OF *PAUL* THE APOSTLE
To the *THESSALONIANS*.

The Argument and Analysis.

The Apostle being hindered from coming to the Thessalonians, *according to his desire and promise, to supply the want of his presence, writeth this Epistle to them; wherein he comforteth them in their afflictions, especially by arguments drawn from the righteous judgement of God, and the certain expectation of his second coming; the signs whereof he foretelleth, and with divers godly precepts, both to flye the company of disorderly persons, and to give him notice of such, to exercise his Apostolical power upon them, with prayers and salutations, he concludeth his Epistle.*

The parts whereof are three, answerable to the Chapters;

1. Pathetical, *expressing great love to the* Thessalonians, *and joy for their faith and perseverance*, chap. 1.

2. Prophetical, *describing the state of the Church, and the Revelation of Antichrist, the man of sin, before the day of the Lord come*, chap. 2.

4. Parenetical, *persuading them by his example to labour in their Callings, and to shun idlenesse, as also to avoid and censure those who shewed themselves refractory to his Godly and wholesome admonitions*, chap. 3.

CHAP. I.

Vers. 1. IN God our Father] As God is in his Church by his special grace, so the Church also is in God by his power supporting it, as the Apostle speaketh, Acts 17.28. In whom we live. Or the meaning is, which by faith relyeth on God our Father; or which is gathered by God our Father, ὑφ being often taken for *ἀπὸ*.

V. 3. *we are bound*, &c. See 1 Thes. 1.2,3.

your faith groweth exceedingly] There is no surer argument of the sincerity of our faith and charity, than the growth of both, and our proficiency in Christianity: we may not stand at a stay, but go on forward in our holy race. In particular, our faith groweth, and is encreased either in regard of the object, when we apprehend more profound mysteries of faith than before; or in regard of the subject, when we are more confirmed in those mysteries we apprehended before, and give a more fall assent thereunto, without any staggering or doubting. Our charity encreaseth either intensively, by a greater fervour of our affection to God and our brethren; or extensively, by doing good to more, and more and more abounding in works of mercy.

V. 4. *faith in all your perseculions*] Your confidence in God, that he will enable you to bear them, and graciously reward you who suffer for his Names sake.

V. 5. *a manifest token*] He openeth here the fountain of all true comfort, to wit, that in afflictions which we suffer of the wicked for righteousnesse sake, we may behold, as it were in a glasse, the testimony of that judgement to come, and the issue thereof, which will be most acceptable, and desirable unto us, but most dreadful to Gods enemies.

counted worthy] He saith not, that we may be worthy, for the sufferings of this present time are not worthy the glory which shall be revealed, Rom. 8.18. but we shall be by God in his great mercy accounted worthy, and that for Christs sake, in whose quarrel we suffer, *Digni dignatione Dei, non dignitate nostrâ.*

for which ye also suffer] This he saith, not that the faithful conceive, that they merited this kingdome by their sufferings, but because they knew that they should never attain it, unlesse they patiently submitted to Gods good pleasure, and willingly endured all sorts of persecution for the testimony of a good conscience. For we must, through many tribulations, enter into the Kingdome of God, Acts 14.22.

V. 6. *righteous thing with God*] It is most agreeable to justice, that wicked persecutors should not go unpunished, but receive according to their works; and it is just also, that they who have unjustly suffered of the wicked in this world, should be righted in another world, and greatly rewarded by God; partly because they suffer for his cause, partly because he hath promised them such a reward, Matth. 5.10,12.

tribulation] Gr. *affliction.*

trouble] Gr. *afflict.*

V. 7. *troubled*] Gr. *afflicted.*

when the Lord Jesus shall be revealed from] Gr. *in the revelation of the Lord Jesus from.* See 1 Thes. 4.16.

his mighty angels] Gr. *the angels of his power.*

V. 8. *taking*] Or, *yielding.*

know not God] Which know not God in Christ: for there is no knowledge of God unto salvation without the Gospel of Christ. Most fearful therefore is the case of all Infidels, who are utterly ignorant of, or wilfully reject the Gospel; as also of all such Christians in name, who have received the knowledge of the Gospel; but yeeld not obedience thereunto: for though they deny not Christ in their words, yet they deny him in their works, Tit. 1. 16.

V. 9. *everlasting destruction*] Not onely the fire of hell is everlasting, as the Origenists themselves confessed, being convinced by the expresse words of our Saviour, Matth. 25. 41. but the damned shall be everlastingly tormented in it, Jude 7. Rev. 14. 10.

from the presence of the Lord] The punishment of the damned is two-fold, the punishment of sense, set forth by flaming fire; the punishment of losse expressed in these words, From the presence of the Lord, and the glory of his power.

V. 10. *glorified in his Saints*] Not onely in himself, but in his Saints also, whose glory, as it cometh from him, so it redoundeth also to him, Rom. 1 1.36.

admired in all them] When the world shall see them, who are accounted the off-scourings of all things in the world, then shine as starres for evermore, in whose brightnesse and conformity to the glorious body of Christ, his infinite goodness and mercy shall be then admired of all.

V. 11. *count*] Or, *vouchsafe.*

of this calling] By calling, he meaneth not the very act of calling, but that whereunto they are called, to wit, the glory of that heavenly Kingdome, so is the word taken, Eph. 4.4. Phil. 3.14.

CHAP. II.

Vers. 1. BY the coming of our Lord] A kinde of religious adjuration; the meaning whereof is, As truly as you look for the coming of the Lord, or, I beseech you, by that dear account that ye make of the coming of our Lord, and of that glory which we shall enjoy by, and in him. So the Preposition ὑπὲρ, is used by the Poet, Il. μ. ὑπὲρ πατέρων καὶ μητέρων ἀιυμμοῖο λίσσω.

V. 2. *shaken in minde*] Gr. *moved from our minde.* The word σαλευθῆναι, properly signifieth to be tossed in the sea with a tempest: and his meaning is, that they should not be transported by any violent blast of false doctrine from the truth of the Gospel, or from their right sense and judgement.

neither by spirit] We must take heed of false Prophets, who go about to deceive for the most part after three sorts; for either they brag of feigned visions, and prophetical revelations, or by conjectures and sophistical reasons of their own, or they use counterfeit Writings; with which three the Apostle meeteth in this verse; the first he taxeth in the first, *by spirit*; the second in the next, *by word*, the third in the last, *by letter*, as it were, from us. (Although some conceive, and not improbably, that the false apostles forged not any letter of the Apostle, but falsly glossed upon some passages in the former Epistle to the Thessalonians, from thence inferring erroneously, that the Apostle should intimate, that the day of judgement was then at hand.)

V. 3. *falling away first*] Some understand by the word Ἀποστασία, a falling away of many Kingdomes from the Roman Empire; but the word Apostasie in the New Testament, is taken for a falling away from the truth of doctrine, and the purity of the Gospel: and such a kind of general and universal revolt, and defection from true faith, love, and obedience to the Gospel of Christ, is foretold to come to passe in the latter days, by the Apostle, 1 Tim. 4.1.

man of sin] An Hebraisme, signifying, a man notoriously sinfull, and a lost son, or a son of perdition, such an one as Judas is termed, John 17.12.

V. 4. *exalteth himself above*] Not only above all that are called gods, that is, Kings and Princes, to whom that style is given; but also above the true God, crossing and contradicting his Word and Ordinance, and opposing Christ and his doctrine, and Offices; whence he hath his name Antichrist, although he shall pretend nothing lesse; therefore also two horns are attributed to him, like the horns of the Lamb, Rev. 13.11.

is worshipped] ἢ σέβασμα, the Greek word doth signifie that which is held in the highest degree of reverence, whether religious or civil, as is the Majesty of Kings.

he as God] He shall be honoured with the honour that is due unto God, he shall be carried upon the shoulders of men, and waited upon by Kings and Princes; he shall take to himself the supreme Authority and Prerogative which appertains to God, and not stick at the very Title of God, and be adored upon the Altar at his consecration. *See concil. Later. sef. 4. Tu es alter Deus in terra: and Extravat. Jo. 22. in glos. Dominus Deus noster Papa.*

sitteth in the Temple of God] That is, reigneth and domineereth. In the phrase the Apostle alludeth to Ezek. 28.2. By the Temple of God, he meaneth the assembly of men, which sometimes were the spiritual Temple of God; that is, his undoubted true Church, and still beareth that title. Saint Augustine and others interpret εἰς τὸν ναόν, not *in the Temple of God*, but *against the Temple of God*; and they conceive hereby to be meant, that antichrist shall rise up against the Church of God. Both ways it may be applyed to the antichrist of Rome.

V. 6. *what withholdeth*] Or, *holdeth.* That which now did hinder and keep him back yet at present, until the time prefixed by God. This (by the judgement of *Tertullian, Hieronne*, and *Chrysostome*, and other ancient Doctors of the Church) was the Romane Empire, which subsisting and flourishing then, withheld the manifestation of antichrist, who shall rise upon the ruines of that Empire, Rev. 13. 1, 11. & 17.9,10,11.

V. 7. *mystery of iniquity*] The word mystery was written on the Popes Miter. See *Casaub. not. in Test. Nov.* there the mystery of iniquity is opposed to the mystery of godliness, 1 Tim. 3. 16. and it signifieth the secret rising of antichristian dominion, some

some foundations were secretly laid in the Apostles times by Satan and his instruments, who by desire of preheminency in the Church, 3 John 9, 10. and by introducing of false and superstitious doctrine, began to build his Romish Babel.

V. 8. *that wicked*] In the Greek ἄνομος properly signifieth a lawless man, he that holdeth himself subject to no law; and this title well befitteth him, who in the Canon Law is said to be *solutus omni lege humanâ*; and again, *nec totus electus, nec totus mundus potest Papam judicare, aut deponere*; and that if he fall into damnable errour, and draw thousands of souls after him to perdition, no man may here say, Why doth he so? *Dist.* 40.

shall consume] The word ἀναλώσει, doth properly signifie to waste and consume by little and little, till a thing come to nothing; so shall Christ consume antichrist by little and little, in his own time, and make him lose his power and authority by degrees, in Christendome.

with the spirit of his mouth] See Esa. 11. 4. Hosea 6. 5. Revel. 2. 16. By the pure preaching of his Gospel, whereby the Spirit of the Lord is powerful in the hearts of men, Esa. 11. 4. Heb. 4. 12. for the Ministers of the Word are as a mouth, whereby the Lord breatheth out that mighty and everlasting Word, which shall bruise his enemies, and break them in sunder like a rod of iron.

destroy] Or, *bring to nought.*

brightnesse of his coming] At the day of judgement, for then he shall come in flaming fire, 2 Thes. 1.8. and then shall the beast, and false prophet be put to death, and cast into the lake of fire, Rev. 19.20.

V. 19. *with*] Gr. *in.*

lying wonders] Gr. *of lie*, or, *falsehood.* Either false and counterfeit signs and wonders, or true signes and wonders, *miranda non miracula*, wrought by the power of Satan, to confirm erroneous doctrines and lies, and to maintain his servants in their reputation, and purblinde men in their false conceits and superstitions: such are Popish miracles (falsely so called) being either lying prodigies, or prodigious lies.

V. 10. *with*] Gr. *in.*

V. 11. *shall*] Gr. Tec. *doth.*

send them strong delusion] God, by withholding his grace, shall blinde their eyes, who wilfully shut them against the truth; or for their obdurate malice and incredulity, shall give them over to Satan, to captivate their mindes and understandings, and powerfully seduce and deceive them, 1 Kings 22. 22. Job 12. 26. Esa. 19. 14. Ezek. 14. 9. Rom. 1. 24, 28. 2 Cor. 4. 4.

beleeve a lie] Forged and false doctrines.

V. 12. *damned*] Gr. *judged.*

pleasure in unrighteousnesse] That is, in lies, as appears by the opposition to truth; and most justly are they condemned, who liked lies so well, that they had pleasure in them; which is the greatest madnesse that may be.

V. 13. *through*] Gr. *in.*

sanctification of the spirit] Either through the sanctification of your spirit, your hearts being purified by faith; or, through sanctification wrought in you by the Spirit of God

and belief of the truth] Faith which layeth hold, not upon lies, but upon the truth of God, which is the Gospel.

V. 15. *hold the traditions*] The doctrines, precepts, or instructions, which we delivered unto you, either by word of mouth, when I was present with you, or by my letters in my absence; to both yeeld like credence and obedience.

CHAP. III.

Vers. 1. PRay *for us*] See Ephes. 6. 19. Col. 4. 3.

may have free course] Gr. *may run.*

and be glorified] As the Word of the Lord is dishonoured and condemned when it is either not beleeved, or not obeyed; so it is glorified, and God by it, when it is mixed with faith and obedience in the hearers, Heb. 4. 2.

V. 2. *unreasonable and wicked men*] Gr. *absurd.* Froward and perverse men, both false hypocrites which closely undermine the Gospel, and those publike opposers of the truth, which persecute us for the professing of it.

for all men have not faith] Greek, *faith is not of all men.* It is no marvel that the Gospel is opposed and hated by so many, seeing that faith is a rare gift of God; notwithstanding the Church shall never be destroyed by the multitude of the wicked, because it is founded upon the faithful promise of God, Mat. 16.18.

from evil] Or, *that evil one.* Either from the Devil, that wicked one, his snares and temptations, or from any evil thing that may hurt you.

V. 5. *Into the love*] Or, *to the love.*

the patient waiting of Christ] Or, *the patience of Christ.*

V. 6. *In the Name of the Lord*] In Christ his behalf.

withdraw your selves] Have no familiar communion with such, after due knowledge is taken of them by the Church, and they, being admonished, remain disobedient still. Mat. 18. 15, 17. 1 Cor. 5. 11.

walketh disorderly] This may be taken, either in general for all kinde of evil carriage and misbehaviour, whereby scandall is given to the Church of God; or of that particular disorder, whereof he maketh mention verse 11. of those who attend not on their own calling, but curiously enquire into the lives and manners of others, and thrust their sickle into anothers harvest.

V. 7. *follow*] Gr. *imitate.*

V. 8. *for nought*] That is, not paying for it, though if he had not paid for it, he had not received it for nought, for the labourer, as our Saviour teacheth, Mat. 10. 10. is worthy of his hire: and they who minister carnal things for spiritual, minister not for nought, but make a gainful exchange. Yet the Apostle, to give a good example of painfulnesse to others; besides his labours in his Ministerial function, for which he might have required due maintenance from the Thessalonians, took pains day and night at his profession, which was Tent-making, thereby to supply his wants, and spare the Churches, Acts 18.3.

chargeable to any of you] The Greek word signifieth burdensome; not that indeed the affording comfortable maintenance to their faithful Pastours, is, or ought to be accounted a burden to their flocks; but because most men, who are worldly minded, esteem it so.

V. 10. *that if any would not work*] He saith not, If any do not work, for some would work if they could get any employment; some are not able to work, through age and natural infirmity; yet God forbid that either of these should starve for want of food: but the Apostle forbiddeth any such to be releeved by the charity of the Church, who are in want through their own idlenesse, who may have work, and are able to perform it, but will not take any pains for their living.

V. 11. *busie-bodies*] There are none more busie in other mens matters, than they who neglect their own, 1 Pet. 4. 15.

V. 12. *eat their own bread*] The bread which they earn by their labour, and not that which is given them of alms.

V. 13. *be not weary in well-doing*] Or, *faint.* See Gal. 6. 9. Take heed that some mens unworthinesse cause not you to be slack in well-doing.

V. 14. *By this Epistle, note that man*] Or, *signifie that man by an Epistle.* Set a brand upon him, as Rom. 16. 17. Mark those which cause divisions and offences contrary to the doctrine which you have learned. Or, give me notice of him by letter, that I may take some course with him.

V. 15. *as an enemy*] We must so eschew familiarity with excommunicated persons, that we diligently seek all occasions and means that may be, to bring them again to the right way.

admonish] Or, *instruct.*

V. 16. *Lord of peace*] Prayers are the seals of all exhortations, wherewith the Apostle concludes all his Epistles.

ANNO.

ANNOTATIONS
ON THE FIRST EPISTLE OF *PAVL* THE APOSTLE TO *TIMOTHY*.

The Argument and Analysis.

THE *Apostle in the former Epistles, pronounded general Doctrines and instructions to all Christians, both concerning Faith and Manners: But in these ensuing Epistles to* Timothy *and* Titus, *he deliveveth peculiar precepts to the Ministers of the* Gospel, *as well those who are in place of Authority, as* Timothy *and* Titus, *as inferiour Pastours,* Presbyters, *and* Deacons: *And though he had other fellow-Labourers, as* Silas, *and* Luke, *and* Mark *and* Tychicus: *Yet he writeth to these two onely, because the other were for the most part with him: But these were appointed by him to govern those Churches in which he had laid the Foundations of Christianity.*

The parts of this Epistle are answerable to the eminent Parts and Gifts of the Authour, who was both an Apostle, and a Prophet, and a Pastour of the Church.

1. *As an Apostle he prescribeth Canons concerning publike prayer, and the habit and carriage of women in the Church,* chap. 2. *Concerning the Office of* Bishops, *and* Deacons, chap. 3. *Concerning the censuring and reproof of all Degrees, the Ordination and maintenance of* Elders, *choice and provision for* Widows, chap. 5. *Concerning the duty of* servants, *and particular charge of the rich,* chap. 6.
2. *As a Prophet he foretelleth the Apostacy of many in latter times, whose devillish doctrine he refutes, and confutes,* chap. 4.
3. *As a Pastour;*
   1. *He instructeth* Timothy *in the right end and use of the Law, and the main scope also of the* Gospel, chap. 1. *As also in the Doctrine of the Church, and the blessed Truth, therein taught and professed,* chap. 3. *And of the lawful use of all Creatures taken with thanksgiving.* chap. 4.
   2. *He exhorteth him to proficiency in his Ministerial Function,* chap. 5. *To constancy in his Profession, observance of his Precepts, especially, That he eschew all vain babblings, and disputes of Sophistry, and continue in the simplicity of sincere Doctrine,* chap. 6.

CHAP. I.

Vers. 1. BY *the commandement*] Gr. *according to the commandement.*

our hope] Hope is here taken for the cheef object of our hope, which is Christ, by whose merits we hope to obtain remission of our sins, and eternal life.

V. 2. *own son*] He calleth him his own son in the faith, either because he was a means and instrument whereby Christ was perfectly formed in Timothy; or because he served him as a son doth his father, ὡς, in the Ministery; or because he resembled the Apostle both in his preaching, and in his life, as a natural son is like his father.

grace, mercy, and peace] Grace is the fountain from whence mercy and peace flow; for the free good-will of God, whereby he hath chosen us in Christ, procureth us mercy in the forgiveneſſe of sins, and by the apprehension of this mercy we have peace of conscience.

V. 3. *at Ephesus*] Gr. *in Ephesus.*

teach no other doctrine] The cheef Pastours of the Church, who were endued with Apostolical authority, as was Timothy, were to forbid any to preach, not onely doctrine that was contrary, but that which was beside that which the faithful have received from the Apostles, Gal. 1.8,9.

V. 4. *Neither give heed to fables*] See chap.4.7. and 6.4. 2 Tim. 2.23. Tit.1.14. and 3.9. The doctrine of faith is corrupted, not only by false opinions, but also by vain and curious speculations, which no way tend to godly edifying.

and endlesse] He calleth them endlesse, not because in the Genealogies there was no end, neither upwards, nor downwards; but because those of the Jews, who embraced Christian religion, were so addicted to these Genealogies, that they might have a pretence of claiming kindred of Christ, that they made no end of drawing down their lines of descent from David, or from Abraham: or because the questions moved concerning Genealogies, by reason of the slender proof and ground they had for them, could receive no determination or end.

minister] Gr. *exhibit*, or, *yeeld.*

V. 5. *Now*] Or, *but.*

end of the Commandment] That is, the perfection and complement of the Law, Rom.13.8. Or the main scope and drift of the Commandments of God, both in the Law and Gospel.

charity, out of a pure heart] There is neither love without a good conscience, nor a good conscience without faith, nor faith without the Word of God.

V. 6. *having swerved*] Or, *not aiming at.*

V. 7. *whereof they affirm*] Or, *concerning what things they undertake to make good, or confirm.*

V. 8. *if a man use it lawfully*] Gr. Tec. *shall use.* The Law is given to excellent purpose, if we make such use of it as we ought, not seeking to be justified by the observation thereof, but to be directed by it in our obedience, as a perfect rule of life, and to be brought by it to Christ, Gal.3.24.

V. 9. *righteous man*] The Law is not made for the coertion, restraint, condemnation, or punishment of the righteous, but of lawlesse and disorderly persons.

for sinners] Such as make sin all their employment and occupation, such as goe on in their sinnes with pleasure and delight.

murderers of fathers] He setteth down some of the most enormous sins, not as if the Law did not condemn as well all the rest, to the very least; but only to convince those hypocritical zealots of the Law, who were themselves obnoxious to horrible vices; such as they are, which the Apostle instanceth in.

V. 10. *men-stealers*] Or, *making slaves of men.*

sound doctrine] Or, *wholesome.* That is, not tainted with heresie. Or, *wholesome*, that is, which brings health to the soul.

V. 11. *glorious Gospel*] Gr. *Gospel of glory.*

V. 13. *injurious*] Or, *wrong-doer*; or, *contumelious traducer.*

V. 15. *a faithful saying*] πιστὸς, that is, ἀξιόπιστος, a firm truth, a sure foundation, upon which we may build our beleef.

Christ Jesus came into the world, &c.] See Matth. 9.13. Mark 2.17.

I am cheef] Though Saint Paul were now a convert, and a Saint, yet he ranketh himself among the greatest sinners, in regard of his former life which had been stained with the foul sins of blasphemy against Christ, and persecution of the professors of the Gospel unto death.

V. 17. *eternal*] Gr. *of ages*, or, *worlds.*

for ever and ever] Gr. *to worlds of worlds*, or, *ages of ages.*

V. 18. *by them*] Gr. *in them.*

warre a good warfare] A good warfare; as a Christian, against the world, the flesh, and the devil; as a faithful Minister of the Gospel, against all false apostles, and corrupters of the true faith, 2 Tim. 4.7.

V. 19. *Holding faith*] That is, the profession or doctrine of the true faith, as appears by the opposition to the blasphemings of Hymeneus, and Alexander.

good conscience] An upright conscience, that directeth a man in all his doings to that whereof he hath been instructed out of the Word of God.

some having put away] Some whom God, for giving reins to a licentious course of life, against the dictates of their own conscience, hath punished, by taking away the light of his Spirit from them, that in the midst of their course they should lose their most precious spiritual merchandise, and be drowned in errour and heresie, after the manner of those who in a sea-tempest suffer ship-wrack.

V. 20. *Hymeneus and Alexander*] Some do hold this Alexander to be he of whom mention is made, Acts 19. 33. whereof there is no certainty; yet being joyned here with Hymeneus, it is most probable, that he was guilty of the same blasphemous heresie, for which Hymeneus is taxed, 2 Tim.2.18. *viz.* the denyal of the resurrection of the dead.

whom I have delivered unto Satan] By Ecclesiastical excommunication; whereof see a further declaration upon 1 Cor.5. 5.

learn not to blaspheme] That they may consider themselves better, and come to the acknowledgement of their errour, which is the end and scope of Ecclesiastical discipline: Or, if they did not retract their errours, they might do lesse hurt to the Church, and by their punishment be a warning to other blasphemers and seducers; for the Greek word παιδεύειν signifieth, not onely to be taught, but to be chastened and corrected.

CHAP. II.

Vers. 1. EXhort] Or, *desire.*

supplications, prayers] Either these words are Synonymes, all signifying the publike devotions of the Church in her service and Liturgy; or, they may be thus distinguished: by δεήσεις, are meant such prayers as we make in our necessities and distresses, to prevent and avoid evils that may befall us, or are come upon us; by προσευχὰς, such prayers wherein we sue for good things at Gods hands, namely, spiritual and temporal blessings; by ἐντεύξεις, such prayers wherein we intreat for the good of others.

for all men] That is, all kindes of men, Jews, Gentiles, bond, free, faithful, infidels, friends, enemies, great men, and mean ones, publike and private; or, as the word is often taken in Scriptures, as Matth. 4.23. πᾶσαν νόσον, all diseases, that is, all sorts of diseases, Luke 11.42. πᾶν λάχανον, all manner of herbs.

V. 2. *For Kings*] He mentioneth Kings particularly, either because the Kings and Magistrates were then enemies to the Church, and persecutors of the saints of God, and some might peradventure make scruple whether they ought to pray for such; the Apostle therefore resolves, they ought; and yeelds a double reason for it, the former in this verse, that through Gods blessing upon their government we may enjoy peace. (Jer. 29. 7.) The latter in the fourth verse, because God excludeth no sorts or conditions of men from the means of salvation. Or, he nameth Kings in the first place, because they are highest in dignity, and upon the good use of their power very much dependeth the safety of the Church and Common-wealth.

authority] Or, *eminent place.*

honesty] Or, *comelinesse.*

V. 4. *all men to be saved*] By as much as appeareth unto us by his will revealed in the Gospel, he excluding none by name, neither nation nor condition whatsoever, Matth. 28. 19. Mark 16. 15. Or, *all*, may be taken, not *pro singulis generum*, but *pro generibus singulorum.* Vers. 1.

knowledge of the truth] That is, the doctrine of the Gospel, as the word is taken, John 5.33. & 8.32. & 18 37.

V. 5. *between*] Gr. *of.*

the man Christ Jesus] The Apostle doth not adde *man* to exclude the divine nature from his Mediatorship: for he is God revealed in the flesh, 1 Tim.3.16. and God hath purchased his Church by his bloud, which through the eternal Spirit he offered without spot unto God, Heb.9.14. but to expresse that nature in which he paid the ransome for us, mentioned in the verse following; and to shew that our Mediatour being a *man*, all sorts of men have by faith free access unto him, and his offering, Heb.2.10.

V. 6. *a ransome for all*] All that do beleeve in him, Matth. 20. 28. John 3.16. and 10.15. and Rom.1.16. and 3. 22.

to be testified in due time] Or, *a testimony.* Gr. Tec. *for all in due time.* The word καιροῖς, is left out in the Greek copy written by Tecla, and the sense is full without it. Who gave himself a ransom for all in due time; but if we retain the word because most copies have it, the meaning is, That the ransome he paid was a real testimony of his Mediatourship between God and man, whereby he reconciled both. Or the meaning is, That though their ransome were paid at one time, yet it is testified to several Nations χρόνοις ἰδίοις, at several seasons appointed by God for their conversion.

V. 7. *whereunto*] See 2 Tim.1.11.

ordained a preacher] Gr. Tec. *truth: I to be a preacher.*

teacher of the Gentiles] See Gal.2.7,8.

V. 8. *pray every where*] Devotion is not now confined to one place as the solemn sacrifice and service was in the time of the law; but as occasion is offered we are to pray every where, looking not so much to outward circumstances, as to the inward devotion of the heart, lifting up our hands to God in holinesse, charity, and faith.

V. 9. *women adorn themselves*, &c.] See 1 Pet.3.3.

broidered hair] Or, *plaited.* Women ought to desire rather inward than outward ornaments, and in adorning themselves outwardly, they must have a care that it be done in a fashion that may argue neither wantonnesse, nor curious niceneſſe, nor wastfulnesse, nor pride, 1 Pet. 3.3.

V. 11. *silence with all subjection*] Gr. *in.* Learn of their own husbands, not to take upon them to reach them: but in modest silence to receive instruction and command from them, 1 Cor. 14. 34.

V. 12. *I suffer not a woman*, &c.] See 1 Cor. 14.34.

silence] Gr. *quietnesse.*

V. 13. *Adam was first formed*] Adam had the priority in his creation, the woman was made after him, and for him, and of him, Gen 2.7.21,22. 1 Cor. 11.8.

V. 14. *Adam was not deceived*] Immediately of the devil as Eve was: neither doth the story it self say that Adam was deceived by Eve, but onely that he took the forbidden fruit of her and did eat, Gen.3.6.

was in the transgression] The woman was first and deepest in the transgression, and a means to induce her husband to sin, wherefore also by way of punishment she was more straitly subjected to her husband, Gen 3.16.

V. 15. *in child-bearing*] Or, *by child-bearing.* If διὰ be taken, as it is most commonly, to signifie *by*, or *through*, then the meaning is, That though painful child bearing were part of the punishment inflicted upon Eve and her sex, for her first transgression, in eating the forbidden fruit, and tempting her husband to sin likewise; yet the and all faithful women shall be saved by *Maries bearing the holy child Jesus.* For as κτίσις, signifying creation, is taken by a metonymie for the creature, Rom. 8.19,20, 21, 39. so also παιδογονία, for παιδὶ γονοδόκῳ, child bearing for the child born, the blessed fruit of the Virgins womb, Luke 1.42. But if the preposition διὰ be taken for *in*, as Rom.4. 11. περιτομὴ σημεῖον ἐκ περιτομῆς for ἐν περιτομῇ, and in many other places, then the meaning is, That notwithstanding by child-bearing and subjection to man, God hath imprinted on women the mark of the punishment inflicted upon Eve, and all women that conceive and bring forth children; whence some peradventure might have conjectured that in regard of this curse, there was no hope of salvation for women unlesse it were for the unmarried, or those that were childlesse: yet the Apostle teacheth that this shall not hinder their salvation, if they abide in the faith, nor the bodily evils and sorrows that they endure to stop the operation of the Spirit of grace in them. Or, bearing and breeding children is an ordinary way though which women go heaven, chap.5.14.

CHAP. III.

Vers. 1. A *True saying*] Gr. *faithful.* See 1 Tim.1.15.

If a man desire] Not ambitiously affect, but findes in himself a fitnesse and willingnesse to take upon him that office, moved thereunto by an holy and sincere affection to consecrate himself unto God in the service of his Church, and to employ and improve there those gifts which he hath received of him for the edification of Gods people.

a bishop] That is, the office of an over-seer; which word may either have relation to the flock of Christ onely, and in that sense it belongeth to all Pastours who have cure of souls: Or, to the Pastours themselves also, as well as the flock; and in that sense antiquity hath appropriated the word to signifie the cheef Presbyter, or Minister, who had a superintendency over an whole Church comprised within a City, or Diocesse, in which there were divers inferiour Pastours. See the note upon Philippians 1.1.

a good work] See 1 Thess.5.13.

V. 2. *A bishop*, &c.] See Tit.1.6,&c.

blamelesse] The word ἀνεπίλημπτος, signifieth not faultelesse, for there are no such in the world, but such an one who hath not been, or cannot be appeached with any crime, a man that is not tainted with any common blemish, 1 Cor.1.8. Luke 1 6.

the husband of one wife] He that is to be chosen a Bishop, must not necessarily be a married man, but necessarily be no polygamist; that is, such an one who hath been husband but of one wife at once, *Hieron. Epist.82.c.2.* For though polygamy were a common practise among the Jews, yet it was ever held a scandal and a brand among Christians: therefore none who had that brand upon him, ought to be chosen either Bishop, or Deacon, ver. 12.

of good behaviour] Or, *modest.*

apt to teach] Not only men endued with sufficient knowledge to teach, but such as are willing and ready upon all occasions to instruct the people of God.

V. 3. *Not given to wine*] Or, *not ready to quarrel and offer wrong, as one that is in wine.*

filthy lucre] He forbiddeth in a Bishop not only covetousnesse, which is afterwards taxed, but the taking of any base course, or usiring any unworthy means, to improve his estate: in which kinde the Bishops of Rome of all other are most notoriously faulty, who make a gain of all sorts of sin, even those that are not to be named among Christians.

not covetous] Gr. *not a lover of silver.*

V. 4. *gravity*] Or. *comelinesse.*

V. 6. *a novice*] Or, *one newly come to the faith.* νεόφυτον. Not a man newly planted, or engrafted into Christ by baptisme; or not such an one who hath newly entered into the study of divinity.

lifted up] Gr. *puffed up*, or, *swollen with.*

fall into the condemnation of the devil] Lest by reason of his sudden advancement to that degree, he take occasion to be proud, which will undo him, and so he fall into the same condemnation that the devil himself is fallen into. Or lest he be subject to the censure of calumniating persons.

V. 8. *grave*] Or, *honest.*

V. 9. *Holding the mystery of the faith*] Either deeper and more abstruse and hidden points of saving knowledge; or in general the doctrine of the Gospel which is a mystery indeed, for flesh and bloud cannot reveal it unto us, nor can the most learned perfectly comprehend it, 1 Cor. 2.7.

V. 10. *use the office of a deacon, being*] Or, *minister, and being.*

V. 11. *grave*] Or, *honest*; or, *modest.*

V. 12. *deacons be the husbands*] See verse 2.

V. 12. *used the office*] Or, *ministred.*

good degree] Deservedly obtain the honour to be preferred to an higher office in the Church.

boldnesse in faith] Or, *liberty of speech.* Greater courage and holy boldnesse in the profession of the Gospel: for the testimony of a good conscience, and the faithful discharge of the Ministery makes a man bold as a lion, whereas the contrary stops a mans mouth, and makes him a coward in Christs quarrel.

V. 14. (*shortly*] Gr. *sooner.*

V. 15. *house of God*] As the Catholike Church is as it were the whole house of God; so every particular Church, as this of Ephesus was, in which Timothy resided, was a part thereof, and by a Synecdoche may be called the house of God, because God dwelleth therein by his Word and Spirit, 1 Cor. 3. 16. Heb. 3.5,6.

the living God] See Rom. 9.26. 2 Cor. 3.3. 1 Thes. 1.9.

pillar and ground of the truth] Or, *stay.* Some referre these words to them that follow, verse 16. and thus make the construction. The pillar and ground of truth, and without controversie great is the mystery of godlinesse, *viz.* God, &c. Others referre them to the words immediately going before, the house of God, which is called the pillar and ground of truth in respect of the profession, and maintenance of the true religion of God, which it doth supporteth as a pillar, and maketh it openly known to others, as the Magistrates used to hang and affix their Orders and Proclamations on pillars, or other places of strength and firmnesse; and here consequently is declared the office and duty of the Church in publishing the same truth, and defending it against all errours, contradictions, and corruptions whatsoever. Or it may be referred to Timothy, as it is by divers of the Ancients, and read, he being a pillar and upholder of the truth, Gal. 2.9. Rev. 3.12.

V. 16. *mystery of godlinesse*] Not barely of ceremonies, as were those mysteries of the law of Moses, nor of vain and profane superstitions, as those of the Gentiles; but most holy indeed and truly religions, whereby God is served in spirit and truth.

God] That is, the eternal Son of God, as the word is taken, Joh. 1.1. Acts 20.28. Rom. 9.5.

was manifest] Made his Divinity known, Luke 24. 19. Joh. 1.14.

in the flesh] That is, in the humane nature which he assumed into the unity of his person, John 1.14. Rom. 1.3. Heb. 2.14.

justified in the Spirit] In or by the Spirit, which is to be understood of the divine nature of Christ, whereby he hath raised himself again from the dead; and consequently also was approved to be righteous and innocent, notwithstanding he was condemned both by Jews and Gentiles as a malefactour. Or declared to be the Son of God, Rom. 1.4.

seen of Angels] As of his messengers and ministers, both at his nativity, Luke 2. 14. and at his temptation, Matth. 4. 11. and at his passion, Luke 22. 43. and at his resurrection, Luke 24.4. and at his ascension, Acts 1.10.

preached unto the Gentiles] Gr. *among.*

received up into glory] To the right hand of his Father, from whence he poureth out the gifts of his Spirit upon the Church, and manifesteth his glory by signs and wonders, Mark 16.19,20. Acts 1.2. and 2.33.

CHAP. IV.

Vers. 1. *Spirit speaketh expressly*] In the Scriptures concerning apostasie from the faith in general, and seduction by false teachers, Matth. 24.2 3,24. Luke 18.8. but to me by special revelation, that the false prophets shall broach such false and damnable doctrines in particular as are after mentioned.

in the latter times, &c.] See 2 Tim. 3.1.

seducing spirits] Either he meaneth devils, who are lying spirits, or wicked or ungodly men, who are the devils instruments, to spread errours and heresies, as the word is taken, 1 John 4. 1.

V. 2. *seared with an hot iron*] Either branded consciences, or stigmatized with the marks of many foul and enormous crimes; A metaphor taken from rogues who are burnt in the hand, or some other part of the body. Or consciences so insensible of their own dangerous estate, and of the fearful judgements of God, as dead and hard flesh seared with an hot iron, whereby Physitians consume rotten flesh to save the founder parts.

V. 3. *Forbidding to marry*] This prediction is verified at this day in the Romish Church, which forbiddeth any in holy Orders to marry. It is true, the Manichees, Eucratites, and other hereticks disparaged marriage, and disallowed it in those they called their *perfect ones*: but we read of none that by laws and canons prohibited marriage, save the Bishops of Rome, and such as adhere unto them.

to abstain from meats] Either these words have a reference to the former words, verse 1. doctrines of devils, and all the words between are to be enclosed in a parenthesis, and so the coherence is giving heed to doctrines of devils, namely, this, to abstain from meats, &c. Or else there is an Ellipsis, and the word κελεύοντων, or some such like is to be understood; a like example whereof we have above, chap. 2. 12. γυναῖκι διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ (*supple* ἐπιτρέπω) τὸ αὐθεντεῖν, and 1 Cor. 14.34. Or like that 1 Cor. 3. 2. For the meaning, the Apostle doth not condemn it for an heretical practise, to abstain from certain meats out of a meer politick respect to save the breed of cattle, or medicinable, to avoid some diseases; but upon pretence of holinesse, or conscience, as if some meats were unclean in their own nature, or at least lesse holy than others, Col. 2.21.

V. 5. *sanctified by the word of God*] It is made pure and holy in respect of us, so that we may use it with a good conscience as received at the Lords hand.

and prayer] That our meats may be sanctified to us, we must first confesse and acknowledge that God is the Creatour and giver of these creatures which we use. Secondly, that we are of the number of those who through Christs benefit have recovered that right over all the creatures which Adam lost by his fall. Thirdly, by our prayers we crave of the Lord that we may use those meats with a good conscience, which we receive at his hands. Fourthly, we make an end of our eating and drinking with thanksgiving to God, as we begin it with prayer.

V. 7. *unto godlinesse*] It is not onely requisite that the Minister of the Word be found in doctrine, but also, that his life be godly and religious.

V. 8. *bodily exercise profiteth little*] Or, *for a little time.* Some hereby understand the exercises of those that strived for prizes, by wrestling, running, or the like; of which the Apostle speaketh, 1 Cor. 9.25. But the Apostle here treating of good works, others do more fitly understand this of external exercises of mortification, whereby the body is tamed and kept under; as watching, abstinence from such and such meats, lying hard, and the like; which are otherwise lawful in themselves, and indeed may have some use; but little in comparison of godlinesse, in regard that all the benefit that can accrue thereby, is but to subdue the members of the body, and curb the outward motions and actions thereof, 1 Cor. 9. 27. They are no way able to purifie the heart, and the inward man, as a lively faith and the true fear and love of God doth, Rom. 8.13.

promise of the life that now is] Of the blessings of this present life, so far as they conduce to our eternal happinesse, and of the life to come absolutely.

V. 10. *Saviour of all men*] God in general not only saveth all men, but beasts also, Psalm 36. 6. Saviour here is taken for preserver or preserver, because he conserveth all men in their natural and temporal being in general: but he is said the Saviour especially of those that believe, because he is the conserver of them in their eternal and spiritual being: he conserveth all creatures in their estate, men in their ways and callings, but the faithful in the state of grace: he preserveth all creatures from disorder and utter confusion, all men from manifold calamities, and miseries, but the faithful from the power of sin and death.

V. 14. *Hands of the Presbytery*] Or, *Eldership.* Some by Presbytery understand the office of a Presbyter, which Timothy received by imposition of hands; but the word πρεσβυτέριον, is never taken in the Scripture for the office of a Presbyter; but for the company of the Elders, who here laid hands upon Timothy, when he was

was ordained: for though he were ordained by Saint Paul, 2 Tim. 1. 6. yet this ordination was performed in the assembly of the Elders, and with the laying on of their hands also: agreeable whereunto is the Canon of the fourth Council of Carthage, and the practise of the Church of England and other reformed Churches at this day.

V. 15. *to all*] Or, *in all things.*

V. 16. *Take heed to thy self*] To thy life and carriage, that it be inoffensive; and to thy doctrine, that it be sound.

save thy self] Thy Ministery shall be an effectual means both to save thy self and others: for faith is by hearing, and hearing by preaching, and therefore the Ministers of the Word are said to save themselves and others; for that to them the Lord hath committed the word of reconciliation.

CHAP. V.

Vers. 1. *Not an elder*] In reprehensions we must have regard to the degrees both of ages and sexes, and consider all as in a spiritual consanguinity with us.

V. 2. *with*] Gr. *in.*

V. 3. *widows indeed*] He speaketh of such widows who were servants to the Church, and appointed to be maintained by the publike contribution: such as were past all other labour, and destitute of all comfort both of husband, and of children, and nephews, or any other kinde of allies to releeve them.

V. 4. *Shew pity at home*] Or, *kindnesse.* Let those children and nephews in a thankful duty endeavour to repay their parents care and love: which the Greek elegantly expresse by a metaphor taken from the Stork (ἀντιπελαργῶν) which feedeth her aged parents, and carrieth them upon her shoulders, and in that regard, in Hebrew is called חסידה, that is, pious and merciful.

V. 6. *in pleasure*] Or, *delicately.*

dead while she liveth] Such a widow is a kinde of monster half dead and half alive, dead in respect of the actions of the spirit, though vigorous, and alive in respect of the flesh; or alive to the world, but dead to God. In a like ambiguous sense we are to understand those words of our Saviour, Let the dead bury the dead, Matt. 8. 22. that is, Let the dead spiritually, bury their dead corporally, as the Jews in that their elegant ἀντιμετάβολη, *Cùm ego à te discedo vivens morior, at cùm tibi adhæreo moriens vivo.*

V. 8. *house*] Or, *kindred.*

denyed the faith] Though not in words, yet in his deeds, and hath cast away both humanity and religion, and therein is worse than an Infidel, who take care of their own, and love those that love them, Mat. 5.46.

V. 9. *taken*] Or, *chose.*

wife of one man] That is, which hath had but one husband at once, or if her husband had sent her a bill of divorce upon his repudiation of her, hath married no other.

V. 10. *washed the Saints feet*] This was an office of courtesie performed to strangers in those hotter countreys, Gen. 14.32. and 43, 24. Luke 7.44.

V. 11. *younger widows refuse*] Take them not into the college of widows or deaconesses, which are to be maintained at the Church's charge.

V. 12. *Having damnation*] Or, *being liable to just censure.*

cast off their first faith] Or, *former*, as Rev. 2. 4. Making themselves lyable to just censure and blame, because they have violated that promise and engagement, wherein they bound themselves to the continual service of the Church.

V. 13. *busie-bodies*] See 2 Thes. 3.11.

V. 14. *younger women marry*] I ordain that the younger women be left to their liberty to marry, and not tyed by covenant or agreement to the publike service of the Church.

to speak reproachfully] Or, *for their railing.*

V. 15. *turned aside after Satan*] They have been led by him to wanton courses, to the great scandal of the Church.

V. 17. *Elders that rule well*] See 1 Cor. 9.14. Gal. 6.6. He meaneth not Elders in age, but in office, that is, Bishops, or Pastours, that are employed in the government of the Church, as well as preaching.

double honour] Both of reverent respect, and comfortable maintenance (*stipendia honoraria*) as appeareth by the verses following,

labour in the word] In the Original it is κοπιῶντες, which signifieth a toylsome labour, and hereby he commendeth those who besides their care and pains in governing, diligently and constantly preachett the Word.

V. 18. *Thou shalt not muzzle the Oxe that treadeth*, &c.] See Deut. 25. 4.

Ox that treadeth] In the Eastern Countreys it was not the manner to thresh out corn as we do, but their Oxen trod it out; to which the Apostle allegorically compares the laborious Pastours of the Church, who expounding the Scriptures, after a sort crush out that corn of which the bread of life is made, 1 Cor. 9.9.

The labourer is worthy of his reward] See Matt. 10.10.

V. 19. *an elder receive not*] Or, *presbyter.* Do not onely not condemn him without sufficient witnesses, as thou oughtest not any man according to the law of Moses, Deut. 19. 11. but do not so much as receive an accusation, or give any credit to it; the reason is, that such men being in publike offices of governing the Church, in which they must exhort and admonish every one, and correct those that are unruly, they may easily get the ill will and hatred of many. Also the receiving an accusation against them, maketh them to be suspected, and it tendeth to the scandal of the Church. Besides, their sacred calling is to be held in reverence, and they who have been thought worthy of it, ought not to be suspected of any notorious defaulte or guilt without very good evidence and strong proof.

Before] Or, *under.*

V. 21. *without preferring one before another*] Or, *without prejudice.*

V. 22. *Lay hands suddenly on no man*] Admit not any into the Ministery without sufficient examination and good proof both of his sufficiency in learning and godly conversation.

partaker of other mens sins] Either of those that would make choice of an unfit person into the Ministery, or of the Ministers themselves, who if they prove ill and unworthy of that sacred function, the blame will light upon thee, who by the laying on of thy hands admittest them into the Church.

pure] Or, *chaste.*

V. 24. *Some mens sins are open before-hand*] Or, *manifest.* Either these words are referred to the last judgement, as the ancient Fathers understand this text, and then the meaning is, that some mens sins are notorious, and may be judged and censured in this life, others are secret and hidden, the judgement whereof is reserved to the last day. Or, they relate to the examination before admittance into the Church, and then the meaning is, some there are who offer themselves to ordination, whose scandals are or may be known before-hand, who are to be repelled from the Ministery; others offences are not known till after they be ordained; on the other side the learning and good parts of some are so well known, that they may be received at the first meeting without fear of doing amisse in it; but if there be any who are not so well known, a small delay or pause will not hinder them, or, obscure their virtues, but rather after full and exact tryal of them, make them more conspicuous.

CHAP. VI.

Vers. 1. *Under the yoke*] To wit, of servitude under Masters that were Infidels. This servitude was an heavy yoak, lying not so much upon their bodies, as upon their souls, insomuch that they were forced to serve them who served not the true God; who notwithstanding ought to be hereby satisfied, that touching those things which appertain to everlasting life, they are no way subject to them.

be not blasphemed] For if they should refuse to serve their Masters, though infidels, under pretence of their Christian liberty, this would occasion their Masters to reproach Christian Religion, as if it taught them contumacy and disobedience.

V. 2. *because they are brethren*] Their fraternity in Christ, ought not to abate ought of their due respect and observance to their Masters: for this spiritual consanguinity doth not alter their outward and civil estate and condition.

faithful] Or, *believing.*

V. 4. *He is proud*] Gr. *is puffed up.*

doating] Gr. *sick.*

strifes of words] Frivolous questions and quarrels, rather about words than matter, and by words he meaneth all those things which have no pith in them, and whereby we can reap no profit.

V. 5. *Perverse disputings*, &c.] Or, *gallings one of another.*

V. 6. *Godlinesse with contentment is*] Not only because it enricheth the soul, and giveth true contentment, but also because it hath the promise of outward blessings, 1 Tim. 4.8.

V. 7. *For we brought nothing into this world*, &c.] See Job 1. 21.

V. 8. *And*] Gr. *But.*

V. 9. *and a snare*] Or of the devil, who by means of this inordinate desire to grow rich, doth tempt them to take many unlawfull courses, and keepeth them thereby as with a snare, that they cannot get again out of the intanglings of the world.

drown] Or, *plunge.*

V. 10. *money*] Gr. *silver.*

erred] Or, *been seduced.*

pierced themselves through] Christ compareth the deceitfulnesse of riches and cares of the world to thorns, which prick not the flesh only, but pierce through the minde and heart, and wound the souls and consciences with manifold hurts and smart pains, Matth. 13.22.

V. 11. *O man of God*] All righteous men are the servants of God, but the title of man of God implyeth more: for in Scripture it is attributed only to men of eminent sanctity, who had more familiarity and inwardnesse with God, as Moses, Samuel, David, Elias, Elizeus, and here Timothy. A man of God is he who is wholly devoted

devoted unto God, and his chief employment is to bring Messages from God, as Prophets do, and bring men unto God, as the faithful Ministers of the Gospel do.

and] Gr. *but.*

V. 12. *Fight the good fight of faith*] Either contend thou earnestly for the maintenance of the true Faith and Gospel, Jude 3. Or, fight the good fight of Faith it self against all temptations of the Devil, persecutions of the world, and oppositions and contradictions of heretical teachers and great wisards of this world, 2 Tim. 4. 7.

lay hold on eternal life] A comparison taken from those that run for a prize, and as they approach neer the mark they stretch forth their hands to apprehend and touch it, verse 19.

professed a good profession] Either he understandeth the solemn vow Timothy had made in his Baptism, or at his ordination, wholly to dedicate himself unto, and employ his uttermost endeavours to the service of God.

V. 13. *I give thee charge*] A vehement kinde of adjuration to observe and keep all the premises faithfully, with his eyes fixed upon the coming of Jesus Christ, whose glory we are to set against the vain glittering of this world, and his power against all the terrours of the wicked, 2 Tim. 4. 1.

Pilate witnessed] See Matthew 26. 64. Matthew 27. 11. John 18. 37.

confession] Or, *profession.*

V. 15. *the King of kings*] See Rev. 17. 4. and 19. 16.

V. 16. *Who onely hath immortality*] Eternally subsisting of himself, and by no other. Angels and the souls of men are immortal, but by participation only from God, as the Moon and Starres shine continually, but with light derived from the Sun.

dwelling in the light] Possessing such perfection and excellency in himself, as none is able to comprehend, as the word *light* is taken, 1 John 1. 5. Or dwelling in that increated and infinite glory of divine Majesty, the sight and knowledge whereof no creature is able to attain unto.

whom no man hath seen] See John 1. 18. 1 Tim. 1. 17. 1 John 4. 12.

V. 17. *uncertain riches*] Gr. *uncertainty of riches.*

giveth] Gr. *affordeth.*

V. 18. *willing*] Or, *sociable.*

V. 19. *Laying up in store*, &c.] See Matth. 6. 20. Luke 12. 33.

good foundation] That is, a certain and infallible argument and ground of hoping for eternal life; not as if the liberality of the rich did merit the same; but in regard of the promise of God made to all those that in faith apply themselves to the practise of good works, Mat. 10. 42. Gal. 6. 8, 9. Heb. 13. 16. 1 Pet. 2. 5.

V. 20. *keep that which is committed*] The precious treasure of sound and wholesome doctrine which is committed to thee, as a pledg to keep it safely thy self, and carefully transmit it to posterity; and withal the talent of those gifts which appertain unto the preaching of the same.

oppositions of science falsly] Made against sound doctrine out of erroneous grounds and principles of sciences so termed, but falsly. In which words, the Greek Fathers conceive that he poinneth at the *Gnostickes*, a certain sort of heretick, who have their name from science, and profound knowledge, which they arrogated to themselves.

ANNOTATIONS ON THE SECOND EPISTLE OF *PAUL* THE APOSTLE To *TIMOTHY*.

The Argument and Analysis.

Saint Paul *being ready to lay down his Earthly Tabernacle, sendeth for* Timothy *to come unto him, and to bring with him such things as he most needed: withal, he foretelleth his own Martyrdome, and the Crown of Righteousnesse which he should thereby receive, and fully instructeth* Timothy *how to carry himself in the Government of the Church, after his departure.*

The Epistle it self is partly
1. *Commendatory of* Timothy *himself, and his parents, and* Onesiphorus, *and others*, chap. 1, 2.
2. *Exhortatory to Chastity, Faith, Charity, Peace, and Meekness*, chap. 2. *To undaunted fortitude, in withstanding all opposition against the Truth, and to the study of the Scriptures*, chap. 3. *To diligence in his Pastoral Function, watchfulnesse, patience, and to godly prudence, and constancy in his holy profession to the end*, chap. 4.

CHAP. I.

Vers. 1. *Promise of life*] Eternal life hid in Christ, which God hath promised to all that beleeve in him.

V. 2. *beloved sonne*] He calleth Timothy his son in a natural, civil and spiritual, or Ecclesiastical respect: First, in a natural, because Paul was now aged, and Timothy but a young man. Secondly, in a civil or moral, because Paul affected him, as if he were his own son, and Timothy served him as a son doth his father; Phil. 2. 22. Thirdly, in a spiritual or Ecclesiastical, because Paul ordained him a Minister of the Gospel. See 1 Tim. 1. 2.

V. 3. *fore-fathers*] Not his immediate fore-fathers, who bred him up in Pharisaisme, but his Ancestours Abraham, Isaac, and Jacob, &c. who served God in the same true religion, for substance, which the Apostle now professeth, Acts 23. 1. and 24. 16.

with pure] Gr. *in pure.*

V. 5. *call*] Gr. *calling.*

V. 16. *stir up*] Gr. *kindle again*; or, *quicken, as fire burneth under ashes*, ἀναζωπυρεῖν, signifieth to re-kindle, or revive; for the gift of God is as it were a certain lively flame kindled in our hearts, which the flesh and the devil go about to put out; and therefore we on the contrary must labour, as much as we can, to *foster* and keep it burning. In the metaphor the Apostle seemeth to allude to the type of the Priests in the Old Testament, by whose Ministery the holy fire on the Altar was cherished, (that it might not go out) and as it slaked, blown to a brighter flame.

the gift] Some by this gift understand the gift of Miracles, which he received by the imposition of the Apostles hands; and that by the laying hands of the Presbytery, 1 Tim. 4. 14. he was admitted into the holy ministery; but because there is no proof in Scriptures or undoubted Antiquity, that Timothy had the gift of miracles, it is more probable, that by gift is here meant that Ghostly power or office which Timothy received at his ordination, by the laying on of the Apostles hands on him, in the presence of the Presbytery, who all gave consent thereunto, and testified it by putting their hands upon him also, 1 Tim. 4. 14.

V. 7. *spirit of fear*] The meaning is, rouze up the gifts of God in thee, and suffer not them to be staked or abated by carnal fear, for such a fear doth in no wise proceed from the working of the Spirit, but is quite contrary to the same which the Apostle doth mention here; lest Timothy might be affrighted with the affliction of the Church, and of Pauls in particular.

but of power] Of courage and resolution to go through with the work of the Ministery, notwithstanding all oppositions and dangers.

of love] Of an holy love of God and Christ, wherewith the faithful being inflamed, do chearfully undergo all manner of troubles and adversities for his sake.

sound minde] Whereby the holy Ghost doth reduce the troubled minde

minde to tranquillity, and banish all turbulent passions, such as fear is. Or the spirit of moderation and discretion, that we bring not causlesse troubles upon our selves, and when they come upon us, break not out into a rage or impatience.

V. 8. *afflictions of the Gospel*] Be a cheerful partner with me of those troubles and afflictions which follow the profession of the Gospel. These are called afflictions of the Gospel, because as Christ suffereth in the persecution of his Members, so the Gospel after a sort suffereth, when the preachers thereof are opposed, disgraced, silenced, and imprisoned, or any way hindered from the free and powerful preaching thereof.

V. 9. *not according to our works*] See Tit. 3. 5. Not for the merit of our works, but for his own mercies sake; or, not according to works done by us in time, or foreseen by God before the world was; for these works, as in time they flowed from the grace of God, so they were foreseen likewise no otherwise than as effects of his grace in us, and consequently not as causes or inducements to God, to elect us to eternal life.

before the world began] Gr. *secular times*, or, *everlasting.* See Ephes. 1. 4. Tit. 1. 2.

V. 10. *who hath abolished death*] By taking away the fear and sting of the natural death in all true believers, 1 Cor. 15. 55. Heb. 2. 15. and freeing them from the guilt and punishment of the eternal and second death. Rev. 2. 11. & 20. 6.

life and immortality to light] Hath given us a full and clear sight of immortality, whereof before we had but as a glimpse; or shewed us a clear way to life and immortality.

V. 11. *whereunto I am appointed a preacher*, &c.] See 1 Tim. 2. 7.

V. 12. *believed*] Or, *trusted.*

keep that which I have committed] Either my precious soul which I have committed to his care and custody to bring it forth glorious at that day of his appearing; Or, my eternal life, happiness and crown of glory, which I have as it were *deposited* with him by faith and hope.

V. 13. *form of sound words*] Gr. *wholesome*, or, *healthful* ὑγιαινόντων, such as conduce to the health of our souls, rather wholsome than delicate; or words not tainted with, nor savouring of any errour or heresie, false or corrupt doctrine.

V. 14. *committed unto thee*] See 1 Tim. 6. 20.

by the Holy Ghost] Though it be a hard thing to do it, considering what enemies lie in wait to rob us of it: yet the Spirit of God is mighty, who hath endued us with power and virtue to keep it.

V. 15. *turned away from me*] Leaving me in my trouble and affliction, and being ashamed of my bonds.

V. 16. *my chain*] See Ephes. 6. 20.

V. 17. *sought me out*] By this it appears, that S. Paul was not in prison for then Onesiphorus needed not to have made any great search to finde him; yet was he not free, but committed to the custody of the keeper, with whom he might go abroad to dispatch his affairs; and therefore in the verse going before, he speaketh not of chains in the plural number, but of a chain in the singlar, with which he was tyed to the souldier that kept him. *Vid. Senec. l. 1. de tranquil. an. c. 10. Eadem catena tam veum quam militem tenet.*

CHAP. II.

Vers. 1. My *son*] See Chap. 1. 2.

in the grace that is in Christ Jesus] Be strong and courageous in the maintenance of the Gospel of Christ: or confidently relie on the favour of God, wherewith the Father embraceth us for his son Christ Jesus sake.

V. 2. *among many witnesses*] Or, *by many witnesses.* Either the things which thou hast heard confirmed by many witnesses and testimonies of holy Scripture; as the word witnesses is taken, Heb. 12. 1. Or, which thou heardest of me at thy ordination among the whole Presbytery: Or, not spoken in a corner, but publikely in my preaching, before many witnesses.

V. 3. *endure hardness*] Or, *suffer affliction.* The Ministery of the Word is a spiritual warfare, wherein no man can so serve that he may please his Captain or General, but he must forgo and part from all hinderances which may draw him from it, and also endure much hardness and be put to many a hot brunt.

V. 4. *No man that warreth*] Warriours and souldiers busie not themselves with merchandizing, handicraft works, husbandry or houshold affairs; but are always attending their watchings, marchings, and other services and commands of their Leaders and Captains: so neither must a faithful Minister of the Gospel trouble or distract himself with any worldly matters and affairs that may hinder him in the faithful discharge of his sacred function.

entangleth himself] Gr. *is entangled.*

V. 5. *strive for masteries*] The Ministery is like to a game, or striving for the mastery, wherein no man is crowned unless he strive according to the laws that are prescribed, be they never so difficult or painful.

V. 6. *The husbandman*, &c.] Or, *The husbandman labouring first, must be partaker of the fruits.*

V. 8. *Remember that Jesus Christ*] He confirmeth two principles of our faith which are always assaulted by heriticks; the one, that Christ is the true Messias, God incarnate of the Virgin Mary, and made of the seed of David; and the other the highest Article of our Creed and mystery of our salvation, his resurrection from the dead.

V. 9. *but the word of God is not bound*] Though they may confine me, and binde me fast, yet they cannot bind and fetter the Gospel of Christ, that word of his ever is and shall be free, not onely preached by those who are at liberty, but even by me and other servants of Christ who are restrained and in durance.

V. 10. *endure all things*] Not in their stead, or that my sufferings may be imputed unto them, but I indure afflictions for those offices, which I do towards the furthering of the salvation of Gods elect.

V. 11. *if we be dead with him*] See Rom. 5. 8. If we be afflicted with him, and persecuted even to death for his sake, we shall also live together with him eternally, and most happily in heaven.

V. 12. *If we suffer*] See Rom. 8. 17.

if we deny him] See Matt. 10. 33. Mark 8. 38.

V. 13. *If we believe not*] See Rom. 3. 3.

he abideth faithful] Though we alter never so much, yet God is the same, most just and faithful in all his promises, and undertakings, Rom. 3. 3. Mal. 3. 6. Jam. 1. 17.

V. 14. *strive not about words*] μὴ λογομαχεῖν. Not to strive about words onely, when the controversie is meer verbal or nominal, and no way real, or not at all importing faith or good manners: or, strive not with words bandying contumelious speeches, or bringing no better proof than vaunting words and boastings.

V. 15. *rightly dividing*] By adding nothing to it, neither over-slipping any thing, neither mangling it, nor renting it in sunder, nor wresting of it; but marking diligently what his hearers are able to bear, and what is fit for edification. The Metaphor is taken either from the cutting and squaring out of the streets and high-ways, and setting out the bounds of mens lands and possessions: or from the Priests of the Old Testament, who having slain the beasts that were to be sacrificed, did joynt and divide the same in an accurate manner: or from house-keepers that cut out and divide to every one in their families their share and portion of meat, 1 Cor. 3. 2. Luk. 12. 42. Heb. 5. 12.

V. 16. *increase*] Or, *proceed.*

V. 17. *eat as doth a canker*] Or, *gangrene.* γαγγραίνα from γαγγίω, signifying to eat, as the disease called a Wolf or a Canker doth, which if it be not looked to in time groweth incurable, and not onely consumeth the part where it is, but spreadeth farther in the flesh: such is the nature of heretical doctrine, if it be not stopt in the beginning, and cured by solid confutations, and Ecclesiastical censures inflicted upon those that are obstinate, it will spread far, and run over the whole body of the Church, and corrupt the same, 1 Cor. 5. 7. Gal. 5. 9.

Himeneus and Philetus] He nameth here the chiefest of those profane, and vain babblers, that being known they might be the better shun'd.

V. 18. *erred*] Or, *missed the mark.*

resurrection is past] It is probable they taught that there was no other resurrection but the spiritual rising of the soul from the death of sin; or the renovation of the condition of the world under the Gospel, according as the word *resurrection* is sometimes taken.

overthrow the faith of some] That is, infect them with their heresie, and thereby subvert their orthodox faith.

V. 19. *Nevertheless*] Although some slide away from the truth, we must not be offended thereat, as if the salvation of the elect were not sure.

the foundation of God] The eternal election, which is the first ground-work of the salvation of the faithful, laid by God himself, cannot be shaken in such sort, that the elect of God should be seduced by the like heresies, and fall away from faith, Matth. 24. 24.

sure] Or, *steady.*

having this seal] The Book of life in which the names of the elect are written is confirmed as with a seal, and the number of the elect in the fore-knowledge of God is sealed up as in a Book.

Let every one] Though the Lord hath eternally fore-known those that are his, yet not so that we presuming upon that Decree should cast away all care of our salvation, and let loose the reins to all carnal liberty. For on our parts who are thus mercifully fore-known and elected to salvation, there is required a holy and a conscionable obedience, and a careful endeavour to please God in all things, and shun all manner of sin.

V. 20. *and some to honour*] See Rom. 9. 21.

V. 21. *If a man therefore purge*] Cleanse himself from these heretical and impure doctrines, and keep himself unsported of the world by the grace and virtue of the holy Ghost that dwelleth in him, 1 Pet. 1. 22. 1 John 5. 5.

vessel unto honour] The counsel of God shall be fulfilled in him, and he shall be really and effectually according as he is ordained unto it of God, a vessel of honour. Or, he shall shew and approve himself to be such a vessel indeed. The like expression we have Job. 15. 8.

V. 23.

V. 23. *foolish and unlearned*] See 1 Tim.1.4. Tit.3.9.

V. 24. *must not strive*] Must not he of a contentious disposition, nor at all strive about foolish and unlearned questions, vers. 23.

patient] Or, *forbearing*. To win them through our patient bearing with them, but not to please them, or excuse them in their wickednes.

V. 25. *oppose themselves*] Gr. *set themselves against him*, or, *are ill affected to him*.

repentance to the acknowledging] The knowledge of the truth goeth before repentance, yet true repentance goeth before the publike recantation of their errour, and particular acknowledgement of that truth before gain-sayed and opposed.

V. 26. *recover*] Gr. *awake*.

snare of the devil] Heretical doctrines are the snares wherein the devil intangleth the understanding of seduced men, as vitious provocations are the snares wherein he intangleth the wills and affections of dissolute persons.

taken captive] Gr. *taken alive*.

at his will] Gr. *to*.

CHAP. III.

Vers. 1. IN *the last days*] See 1 Tim.4.1. 2Pet.3.3. Jude 18. The end of the world is the harvest, and when the sins of Antichrist and of all his followers shall be *ripe*, than will the Angel *thrust in his sickle and mow* the earth, Apoc. 14.26.18. 1 Tim.4.1.

perilous times] Gr. *hard*. We may not hope for a Church in this world without corruption, but there shall be rather great abundance of most wicked men, even in the very bosom of the Church, who notwithstanding shall make a shew and countenance of great holinesse.

V. 2. *lovers of their own selves*] Such persons have been in all ages of the Church, but towards the end of the world, being as it were the *lees* and *dregs* of time, there shall be almost none but such: these vices being spread over the whole face of the Church, and the mentioned evils become Epidemical.

covetous] Gr. *lovers of silver*; or, *money*.

boasters, proud] See Rom.1.29,30.

V. 3. *false accusers*] Or, *make-bates*.

V. 4. *high-minded*] Gr. *puffed up*.

V. 5. *Having a form of godliness*] Or, *formality*. Not μορφὴν, but μόρφωσιν, not the true form and essence of godliness, but an outward conformation thereunto, a resemblance, vizard, or shew of holiness; mens religion consisting in a formal profession of godliness, (Tit.1.16.) without expressing the power and efficacy thereof in their lives: Or, in external gestures, behaviours, rites, and ceremonies, without the pure inward worship of God in spirit and truth.

V. 6. *women laden with with sins*] Silly women are more easily deceived, and those of them are more apt to be misled in their judgements which are given up to lewd and wanton courses. *Josephus Antiq. Jud. 2. observeth that the Pharisees had their Gynæcea, Colledges or meeting of women*; and S. *Jerome ad ctes. that Simon Magus had his Helena, Marcion his female forerunner, Apelles his Philumena, Montanus his Maximilla, Donatus his Lucillia, Elpidius his Agape, Priscillian his Galla, Arius the Prince his Sister; and generally all arch heretickes some strumpet or other, by whom they spread the poison of their heresie.*

V. 7. *Ever learning*] The Apostle taxeth not these women for endeavouring by continual learning to improve their knowledge; but for curious inquiring into every novelty of doctrine, and following now one teacher, now another, having no care to attain to sound and saving truth.

V. 8. *Jannes and Jambres withstood Moses*] The names of the chief of the Egyptian sorcerers that strove with Moses, whose names are not expressed, Exo.7.11. yet are here related by the Apostle, either out of some Jewish writers, not now extant, or from some ancient tradition. Howsoever, certain it is, that these Magitians names were famous, or infamous, for Numerius the Pythagorean Philosopher, and Artabanus the Historian make mention of them both, and Plinie in his Natural Story, *l.3.c.1.* nameth one of them to wit, Jannes. See *Euseb. de præp. Evang. l.9.c.3.*

reprobate concerning the faith] Or, *of no judgement*. Whose doctrines are abominable before God, and ought to be rejected of all; or, who have lost all right and found judgement in things that belong to the Faith, Rom.1.18.26. Tit. 1.16.

V. 9. *proceed no further*] He addeth a comfort, that God will at length pluck off all the vizards of Hypocrites and false teachers.

folly] Or, *madness*.

V. 10. *thou hast*] Or, *thou hast been a follower of*.

fully known] Thou knowest throughly, not onely what I taught and did, but also how I was minded and disposed.

V. 11. *afflictions*] Gr. *sufferings*.

V. 12. *shall suffer persecution*] Gr. *shall be persecuted*.

V. 13. *worse and worse*] 2 Pet.2.20,22.

deceiving, and being deceived] Deceiving others by their sophismes and fair shew of holiness, and being deceived by Satan.

V. 15. *from a child*] There is nothing more profitable than to be exercised in the Scriptures from our infancy; for the vessels that are at the first seasoned with the savour of life, seldom or never lose it, Prov.22.6. And though while they are very young, they cannot come to much understanding, yet the having of Scripture phrase and texts by heart, is very useful, and will much stead them after they come to riper years, and are able to dive deeper into the meaning of those things they retain perfect in their memories from their childhood.

wise unto salvation, through faith] Although the Scripture sufficiently instruct us unto salvation, yet we cannot be saved without a lively faith working through love, therefore he addeth, through faith: Or, by Scriptures he meaneth the Scriptures of the Old Testament which it is like were onely extant when Timothie was a child, the knowledge whereof could not save Timothie without faith in Christ, whereby he beleeved the accomplishment of all those things which were fore-shewed in the Old Testament, both by predictions and types.

V. 16. *All Scripture is given*] See 2 Pet. 1.21. Or, the whole Scripture, as the word is taken, 1 Cor. 13.2. and elsewhere. Every part of Scripture is divinely inspired, 2 Pet. 1.20,21. and is profitable to some of these ends, to furnish the man of God to some good works: but the whole Scripture is profitable to all those ends, to furnish him to every good work. The parts of the Scripture as they were delivered, were sufficient for the instruction of those to whom they were delivered; and now the whole is most sufficient for us, and all Churches to the end of the world.

V. 17. *man of God*] The Minister of God in his Church, 1 Tim. 6. 11.

perfect] Gr. *accomplished*.

throughly furnished] Or, *perfected*.

furnished unto all good works] That is, to all the services of his profession, to those works of his calling, he mentioned before, namely doctrine of the principles of Christian Religion, reproof of errours and false doctrines, correction of life and evil manners, and instruction in the precepts of a holy life and Christian conversation.

CHAP. IV.

Vers. 1. I *Charge thee therefore*] Gr. *testifie*, or, *denounce*. This is my principal and chief charge of all.

before God and the Lord Jesus Christ] This deep kinde of charging Timothie, in so vehement and pathetical a manner, sheweth how urgent and important the matter is, how simply necessary diligent and constant preaching is in a Minister of the Gospel, and how fearful his case is, if he fail in this duty of his function.

judge of quick and dead] See 1 Cor.15.51. 1 Thess.4.17.

V. 2. *in season, out of season*] Upon all occasions, with a holy importunity. There is no contradiction in these commands, both may and ought to be done by a faithful Minister of God, who preacheth in season, when God offereth him a fair opportunity, and the hearers desire, Neh.8.1. and call for the Word, and the argument he handleth, is seasonable for the time. Out of season, when a door of utterance is opened unto him, that he may preach, but his hearers are not willing to hear, either because they are ill-affected to the Word, or distracted by other businesses, or they like not to hear such points touched or medled with at such a time, when yet he knoweth it to be needful for the health of their souls, to hear such doctrines handled, or duties prest.

exhort] Or, *comfort*.

V. 3. *sound doctrine*] Gr. *wholsom*. See 1 Tim.1.10.

V. 4. *ears*] Gr. *hearing*.

V. 5. *watch thou*] Or, *be sober*. The wickednes and falling away of the world ought to cause faithful Ministers to be so much the more careful and vigilant; and so likewise the taking away of those who laboured with them before in that office. Vers. 6. John 1.2. Col 4.17.

make full] Or, *fulfil*.

ready to be offered] To be sacrificed or Martyred. The word in the Original σπένδομαι, signifieth properly libation, or a drink-offering; and he alludeth to the pouring out of bloud, or wine which was used in sacrifice, and seemeth withal to intimate the manner of death wherewith he was to glorifie God, which was not by being offered as a holocaust by fire, as Polycarp, and many others were, but by a death wherein his bloud was shed or poured out, namely *beheading*.

departure] Gr. *dissolution*. See Philip.1.23.

V. 7. *fought a good fight*] Gr. *that good fight*. See 1 Tim.6.12.

I have finished my course] I am come to the period of my days, *Vixi, & quem dederat cursum fortuna, peregi*. And in this metaphor he seemeth to allude to the manner of his whole life, which after his conversion was spent, as it were, wholly in running from place to place, speedily to dispense the doctrine of the Gospel, and now he was come to the last Stage or Goal at Rome, where he was to receive his Garland, after the manner of those who ran for prizes. 1 Cor.9. 24, 25.

kept the faith] The true doctrine of faith; or the gift of saving and justi-

fying faith; or the faithfulnes which he promised Christ in the discharge of his Apostleship, Rev.2.10.

V. 8. *a crown of righteousnes*] A reward of just and holy works, an incorruptible Crown of glory, which though it be a Crown of mercy, Psal. 103.4. and a gift of grace, Rom. 6.23. yet he calleth it here a Crown of *righteousnes*, which the *righteous Judge* shall give him, the more fitly to follow the metaphor taken from runners or wrestlers for prizes, at their solemn exercises or games in Greece, in which there were certain Judges appointed to observe those that proved masteries, and give just sentence on the Conquerours side, if he strove lawfully, and fairly won the prize. And the meaning of the Apostle is, that he had kept the laws of proving masteries, and so accquitted himself in running and wrestling, that he might justly expect the prize. Besides, eternal life may be rightly termed a Crown of righteousnes, both *ex parte Dei*, who promiseth it to every one that overcometh, Revel. 2.10. & 3.21. and *ex parte rei*, because it is just and righteous with God to render unto them, who have endured for his sake toylsom labours, painful torments, and disgraceful reproaches, ease, joy and glory. 2 Thes. 1.6,7.

love his appearing] That they may see him in glory, who suffered so much for them in this world, and that they may receive from him their everlasting reward.

V. 10. *loved this present world*] Hath given over to tend on me in my affliction any longer, chusing rather to follow his worldly occasions, and provide for his own safety and profit.

V. 13. *cloak that I left at Troas*] φελόνην, which some take for a riding Coat, or travelling Cloak, as if it were made by a transposition of letters, from the Latine *penula*; but the most ancient Syriac interpreter takes it for *domum*, or, *repositorium scriptorum*; and Hesychius a most exquisite Greek Grammarian inclineth to that opinion, that by it the Apostle meant *scrinium*, a little Desk or Coffer, wherein he laid his books or writings.

V. 14. *Alexander the Copper-smith*] Covetousnes is the bane of religion. Two of the greatest enemies S. Paul had, were two Smithes, the one a Silver-smith, Acts 19.24. and this Copper-smith here, and both of them, as it is conceived, maligned and opposed him, and his preaching for the same reason, because the Apostle taught they were no Gods that were made with hands, and thereby hindered their gain, and marred their Handicraft, which was to make silver, or Copper Shrines, or Images to the Heathen gods and goddesses.

the Lord reward him] Gr. Tec. *shall reward him*. This is not a curse, proceeding from anger, or a revengful heart, which is contrary to the doctrine of Christ, Matt.5.44. and of S. Paul himself, Rom. 12.14. but a Prophetical communication out of a godly zeal, and a prediction inspired by the holy Ghost, of the punishment which was ready to be executed upon him. See Psal. 5.10. & 109.7. *& deinceps*. With this interpretation agreeth the Greek Copy of great Antiquity, written, as it is supposed by Tecla, wherein the Verb is not Ἀποδώσει, but Ἀποδώσει. the Lord reward, but the Lord shall or will reward him according to his works.

V. 15. *our words*] Or, *our preachings*.

V. 16. *answer*] Gr. *apologie*, or, *defence of my self*.

that it may not be laid to their charge] It is not sufficient for us to maintain the truth our selves, but we must assist them who stand up for the truth, and not timorously shrink from them when they are in trouble for it.

V. 17. *stood with me*] Gr. *by me*, or, *assisted me*.

mouth of the lion] Out of great and imminent danger of death. Some by the Lion understand the Emperour Nero, so called for his rage and cruelty; as generally Tyrants and powerful enemies of the Church are called. Ezek.19.2. Psal. 35.17. & 91.13. Prov. 28.15. Jere.2.15. & 47. *And Marsyas certifying his Patron at Rome of the death of Tiberius, useth this phrase,* τεθνηκὼς ὁ λέων, *the Lion is dead. Josephus antiqu. l. 18. c. 16.*

V. 18. *every evill work*] From forsaking or wronging the truth, or doing any thing out of cowardly fear that may blemish this my holy profession.

V. 20. *at*] Gr. *in*.

at] Gr. *in*.

ANNOTATIONS ON THE EPISTLE OF *PAUL* THE APOSTLE TO *TITUS*.

The Argument and Analysis.

IN *the Island of* Creet (*now* Candie) *the Foundations of a Christian Church were laid, and the Walls rear'd up: But the Roof was wanting. Some abuses were reformed, but not all: to some Cities there were Godly Pastours, but not so through the whole Island. For which cause S.* Paul *left* Titus *there to supply what was lacking, and appoint Elders in every City; and to the end he might the better perform this task, he furnisheth him in this Epistle with wise and godly directions, wherevpon*

Some
- 1. *Concern all Christians in general; as namely, To be subject to Principalities and Powers, to be zealous of good works, to study necessary and wholesome points of Doctrine, and avoid curious and unprofitable questions*, Chap. 3.
- 2. *Others concern certain men in particular, and these either Teachers.*
  - 1. *Good*, Chapter 1. *From* Verse 6. *to the* 10.
  - 2. *Bad, From* Verse 10. *to the end.*
- 3. *Or heavers whom he vanqueth according to their sex, into*
  - 1. *Men.*
  - 2. *Women.*
    - 1. *Their Age.*
      - 1. *Young.*
      - 2. *Old.*
    - 3. *Their Condition.*
      - 1. *Masters.*
      - 2. *Servants*, Chap. 2.

CHAP. I.

Vers. 1.  *cording to the faith*] Either the doctrine of faith which the Elect of God have ever believed from the beginning; or according to the faith which was wrought in the Elect, and whereby they are led to the acknowledgement of the saving truth of Christian Religion.

V. 2. *In hope*] Or, *for hope*.

before the world began] Or, *secular*, or, *everlasting times*. See 2 Tim. 1.9. 1 Pet. 1.20.

V. 4. *own son*] See 1 Tim. 1.2.

common faith] That which before he called the faith of the Elect, he here calleth the common faith: as Jude vers. 3. the common salvation, that is, the ordinary means of salvation, or the faith communicated to all the Elect through the whole world; or the faith common to me and thee, for there is but one way of salvation, common both to the Pastour and the flock, to the father in Christ, as the Apostle was, and the son begotten by him in the Gospel, as Titus was.

V. 5. *left I thee in Crete*] Crete is an Island in the Mediterranean or Mid-land Sea, now called Candie; of which see Acts 2.11. & 27.7,12.

set

set in order] Either to correct and amend what was done amiss, or saither to supply and perfect whatsoever was lacking of things behooveful to the Church.

wanting] Or, *left undone*.

ordain elders] Or *appoint*. That is, Pastours, one or more in all places, where there is a convenient number of the faithful.

had appointed] Gr. *gave order to*.

V. 6. *If any be blameless*] See 1 Tim.3.2,&c.

V. 7. *a bishop*] See Phil.1.1. 1 Tim.3.2.

good men] Or, *good things*.

V. 9. *as he hath been taught*] Or, *in teaching*.

exhort] Gr. Tec. *comfort those that are in affliction*.

V. 11. *whose mouthes must be stopped*] Either by solid consuting their errours, or by suspension and Ecclesiastical censures.

V. 12. *a Prophet of their own*] Some will have this allegation to be taken out of Callimachus his hymne in praise of Jupiter; where the first part of this verse is found, but Callimachus was no Prophet of the Cretians: the Apostle therefore certainly meaneth Epimenides, who himself was a Cretian, whose Poem is called a book of Oracles or Prophecies; among whom this whole Verse is found, *viz*, the Cretians are always *liers*, that is, crafty companions, false in their words and deeds, as the Latine Proverb, *Creticare cum Cretensibus*, declareth: *Evil beasts*, that is, fierce, intractable, and dangerous to deal withal; and *slow bellies*, that is, given to sloth, and idleness, and luxurious gluttons. Which censure of the Cretians, the Apostle here consirms, not to discredit those Islanders, or blast their reputation, but to discover the maladies of that people to him, whom he there left as a Physitian, to cure them by sound and wholesome doctrine.

V. 13. *sharply*] Gr. *cuttingly, touching them to the quick*.

V. 14. *Not giving*] See 1 Tim.1.4.

commandments of men] The Apostle forbiddeth not simply to give heed to the commandments of men: for elsewhere he requireth us to obey the lawful commands of our superiours in Church and Commonwealth: but to the traditions of those of the circumcision, whom he taxeth, vers. 10. and generally of such men as walk not with a right foot to the Gospel; for it is not here said simply the commandments of men, but of such men as turn from the truth, and therefore we must turn from them.

V. 15. *Unto the pure all things*] See Rom. 14.20. That is, all meats and other creatures of God. For the ceremonial Law of Moses which made a distinction of clean and unclean meats, being abrogated by the Gospel, the use of all those things is pure and holy to the faithful, being themselves pure, that is, cleansed by the blood of Christ, and sanctified by his Spirit; whereas on the contrary, the spiritual uncleanness of unbeleevers maketh, that the very things otherwise permitted by Moses, become unclean to them, Hag. 2.13.

their mind and conscience is defiled] Impurity and uncleanness doth not consist in the outward abstinence from any meats, or the eating of them, but it lyeth within the soul of man, and the faculties of the same, which are all of them unclean and defiled with sin in the unbeleevers. Those two parts of man which may seem most pure and free from sin; *viz*. the mind, which retaineth yet some light of knowledge, and the conscience, that applyeth this light, to testifie, discern, and judge of mens actions good or evil; now by that inward and inbred corruption of ignorance and perverseness, is become impure to man, the former hindring the knowledge of the latter conformity to the will of God; by the former he tempteth God, and by the other he offendeth and resisteth him so long as he continueth in his unregenerate estate.

V. 16. *reprobate*] Or, *void of judgement*.

CHAP. II.

Vers. 1. *Speak thou*] The doctrine of faithful Pastours must not onely be generally pure and sound, but particularly and discreetly applyed to all ages, and sexes, and callings, according to the diversity of circumstances.

V. 2. *sober*] Or, *vigilant*.

V. 3. *holinesse*] Or, *holy women*.

false accusers] Or, *make-bates*.

given] Gr. *subject*; or, *enslaved*.

to much wine] Διδούλωμένας signifieth more than given to much wine, it implyeth as much as overcome or enslaved: whereby it appeers, that as the men of Crete were given to their belly and luxurious feeding, chap. 1.12. so the women also were given to their palate and more liberal drinking of wine, even to distemper: an odious vice in men, but much more in women.

V. 4. *sober*] Or, *wise*.

V. 5. *obedient*] See Ephes. 5. 23.

V. 6. *sober-minded*] Or, *discreet*.

V. 7. *A patterne of good works*] A faithful Minister must preach the Gospel, as well in his life as in his Sermons: so S. Peter (Ep.1.ch.5. ver. 3.) requireth the Elders to carry themselves, not as Lords over Gods inheritance, but as ensamples to the flock.

V. 9. *servants*] See Ephes.6.5. Colossi.3.22. 1 Pet.2.18.

answering] Or, *gain-saying*.

V. 10. *adorn the doctrine of God*] As the evil lives of professors is a great obloquie and blemish, so on the contrary, their godly conversation is a great honour and ornament to the Doctrine of the Gospel.

V. 11. *grace of God*] The exceeding mercy and goodness of God: or the Doctrine of the grace of God, exhibited to us by Christ, and comprehended in the Gospel.

that bringeth salvation, &c.] Or, *that bringeth salvation to all men, hath appeared*.

hath appeared] ἐπεφάνη ἄλλοις, hath clearly manifested it self, or shined forth as a light in the darkness of the shadows of the Old Testament, and of the ignorance of heathenism, Esa. 42.7.1 6,18. Acts 26.18. Rom.13.12. Ephes.5.8. 1 Pet.2.9 1 John 2.8.

to all men] Without distinction of Nations, sex, age, or condition, 1 Tim.2.4.

V. 12. *Denying ungodliness*] That is, renouncing and forsaking them, Under the name of ungodliness he compriseth all breaches of the first Table; under worldly lusts, all inordinate desires against the second: which are called worldly, both in respect of the object, because they are conversant about such things as belong to the present estate of this life and world, and in regard of the subject, *viz*, such lusts as are found and reign in worldly and unregenerate men, which are described, Ephes.2.2,3. & 4.17,18,19. 1 Pet.4.3. 1 Joh. 2. 16.

we should live soberly] As in the former words were comprised all the negative, so under these three adverbs all the affirmative precepts of the Law, which have a three-fold reference: the first to our selves, the second to our neighbour, the third to God. Soberly, in respect of our selves; righteously, in respect of our neighbours, and holily or godly, in respect of God. *Hæc tria perpetuo meditare adverbia Pauli, Hæc tria sint vitæ regula sancta tuæ.*

V. 13. *looking*] See 1 Cor.1.7. Phil.3.20.

blessed hope] The blessed recompense of reward which we stedfastly hope for, everlasting life and glory, which we shall be fully possessed of at the second coming of Christ, which shall be with great majesty and glory, Col.1.5.

the great God] To the confutation and confusion of all that deny the Deity of Christ, the Apostle here calleth him not onely God, but the great God, that is, immense, and of infinite power: for as life when it is attributed to God, signifieth immortality, and wealth all-sufficiency, and age eternity, and strength omnipotency, so greatness immensity.

V. 14. *redeem us from all iniquity*] From the guilt, punishment and power of all sin.

purifie unto himself] Purifie by faith in our justification, by charity and other graces of the Spirit in our sanctification: or, purifie, that is, sanctifie or consecrate to himself.

a peculiar people] A people exempt and separate from the rest of the world, a people whom he receives into his special favour and protection, whom he esteems as his chief treasure and precious Jewels. Mal. 3.17. 1 Pet.2.9.

zealous of good works] Not onely careful to shew forth good works, but bearing a fervent affection to them, and earnestly striving that none may out-strip or excel you in them.

CHAP. III.

Vers. 1. *To be subject*] Rom.13.1. 1 Pet.2.13.

principalities and powers] Some conceive that there were divers in Crete and other parts who were infected with the doctrine of Judas Galilæus, of whom Gamaliel speaketh, Act.5.37. who denyed that any ought to be called Lords save God; and that the people of God ought to pay tribute to none: and for this cause the Apostle both here and elsewhere presseth the doctrine of obedience to all civil Magistrates under the name of principalities and powers.

V. 2. *brawlers*] Gr. *fighters*.

all meekness] Though all sinners are not alike to be handled, but on some we are to have compassion, others to save with fear, pulling them out of the fire, Jude 23. yet the Ministers of God must do nothing in rage or passion, but with the spirit of meekness, shewing all meekness to all men, Gentiles as well as Jews, enemies as well as friends, and that especially out of this consideration, that the best of Christians before their conversion were as bad as the worst of them whose carriage is most offensive to the Church, vers. 3.

V. 3. *we our selves*] 1 Cor.6.11.

V. 4. *kindness and love*] Or, *pitie*. See Chap.2.11.

V. 5. *Not by*, &c.] 2 Tim. 1.9.

works of righteousness] That is, such as are done according to the Law of God, which is the rule of all righteousness: so that here all works are excluded from being meritorious causes of our salvation, not onely the works of the Ceremonial Law, but also Moral; not onely done before our conversion, but after; for here the mercy of God is set against all works done by us, and to it alone is our salvation ascribed.

washing of regeneration] By the regeneration and renewing of the Holy

Holy Ghost, which is like unto a Bath of water, whereby the filth of our sins is washed away and cleansed, Ezek. 36.25, 26, 27. whereof the Font of Baptism is a sign and seal. See the like manner of speech, Rom.4.11. 1 Pet.3.21.

and renewing of the Holy Ghost] The renewing, which the virtue of the Holy Ghost worketh, who applyeth the blood of Christ to the soul of the faithful, as the expiation for sins, whereupon a man is made a new creature, regenerated according to the image of God in righteousness and holiness.

V. 6. *abundantly*] Gr. *richly*.

V. 8. *maintain good works*] Gr. *go before others*, or, *excel in good*.

V. 9. *avoid foolish questions*] 1 Tim.1.4. 2 Tim.1.23.

V. 10. *A man that is an heretick*] An obstinate defender and spreader of erroneous doctrine, repugnant to the foundation of faith, and tending to the disturbing and distracting of the Church.

after the first and second admonition] This word comprehendeth not onely warning given by the Church, but instructions resolving of his doubts, clear refutations of his errours, friendly exhortations both in private and publike.

reject] Do not trouble thy self to dispute any more with him, for that were to cast holy things before dogs, Matt.7.6. give no more eare to his replies, cavils, and objections, but according to thy office excommunicate him, hold him for a profane person, and as a member cut off from the body of the Church, Rom. 16.17. 1 Cor.5.13. Gal. 1.8,9. & 5.12. 2 Thess.3.14.

V. 11. *is subverted*] Quite desperate, perverted both in mind and will in things concerning the faith, like to a building that is broken down to the very foundation.

V. 11. *condemned of himself*] Sinneth wilfully and in a high degree, being convinced in his own conscience, that he shuts his eyes against the light, and resisteth and opposeth the known truth.

V. 12. *to Nicopolis*] A city in Macedonia, which had that name, as some affirm, given it from νίκη, and πόλις, because at that city, as S. Jerome writeth, Augustus got a famous victory against Antony and Cleopatra.

V. 14. *maintain good works*] Or, *profess honest trades*.

ANNOTATIONS ON THE EPISTLE OF *PAUL* THE APOSTLE TO *PHILEMON*.

The Argument.

This Epistle was written by the Apostle Paul *unto* Philemon, *one of his Fellow-Labourers in the Ministery of the* Gospel, *in the behalf of one* Onesimus, *a Servant of his, who had withdrawn himself from his Masters service, and had also, as it seemeth, wronged him in his Temporal Estate: But coming to* Rome *where* Paul *then abode under restraint, had been by his Ministery converted; and after he had been for a while detained there, to attend upon him, was with this sent back to his Master. The Apostle therein intreating him to admit him into to his service again, remitting to him his offence formerly committed, and engaging himself to make good whatsoever damage he had sustained by him. The Epistle though written upon such a private occasion, yet is so penned, as it carries with it, the lively Character of an Apostolical Spirit, and contains very pregnant expressions of* Pauls *good estimation, and entire affection to* Philemon, *tender bowels of compassion towards a sincere convert, and hearty desire of the Welfare of those whom he hath occasion any way to mention in the same.*

CHAP. I.

Vers. 1. *Prisoner of Jesus Christ*] That is, for Jesus Christ, as vers. 13. bonds of the Gospel, Ephes.3.1. Which circumstance he toucheth upon, the rather to move Philemon to pity and compassion, that he would not deny his earnest request in the behalf of Onesimus, and thereby adde affliction to his affliction.

V. 2. *beloved*] Gr. Tec. *sister*.

Apphia] Theodoret affirmeth that this Apphia was Philemons wife; and in the subscription of this Epistle in a very ancient manuscript these words are, To Philemon and Apphia, Master and Mistress of Onesimus. And if the were not Philemons wife, it is not like the Apostle would have put her in the inscription in this letter, which he wrote in behalf of Philemons servant.

Archippus] This Archippus is conceived to be the same of whom the Apostle speaketh, Col. 4.17. to whom Onesimus delivered Saint Pauls Epistle to the Colossians, who being Pastor at Colosse might prevail the more with Philemon, one of his flock, at whose house he lay.

V. 4. *I thank my God*, &c.] See 1 Thess.1.2. 2 Thess.1.3.

V. 5. *toward all saints*] Either he taketh faith in a larger sense, and so it may extend to saints. For although we beleeve not in them, yet we believe them, as we read Exod. 14.31. They believed the Lord and his servant Moses. Or else the words towards all saints, are to be referred to the word love, and towards the Lord Jesus to the word faith; and this is made more evident by the Syriack translation, in which the words are transposed after this manner, hearing of thy faith, and thy love which thou hast towards the Lord Jesus, and towards all saints, Col. 1.4.

V. 6. *communication of thy faith*, &c.] That is, the fruits of thy faith In some copies it is, may be made evident, ἐνεργὴς, not ἐνεργὴς, and that seemeth to be true reading: howsoever the sense is much as one, I pray that the charitable actions which proceed from thy faith may be a clear evidence, and give an effectual demonstration of the holy graces that are in thee.

by] Gr. *in*.

in] Gr. *to*.

V. 7. *bowels of the saints*] Thou hast comforted the saints at the very heart, and given them much ease and refocillation in the heat of persecution.

V. 10. *for my son*] Gr. *concerning*.

Onesimus] See Colossi.4.9.

V. 11. *unprofitable*] He evidently alludeth to the name ἀνόησιμον, Onesimus, which in Greek signifieth profitable: while he was thy servant before and an unbeleever, he was contrary to his name, utterly unprofitable; but now upon his conversion he will make good his name, and prove truly Onesimus, that is, profitable to thee and me.

V. 12. *mine own bowels*] As if he were my own son, begotten of mine own body, 2 Sam. 16.11.

V. 16. *both in the flesh and in the Lord*] Both in worldly and civil respect, and also spiritual. It may be also that Onesimus though a servant, yet was some way of kin to Philemon.

V. 19. *with my own hand*] This is as it were a bill or obligation wherein he promiseth to pay the damage Onesimus had done unto his Master, that it might not stand in the way of his reconciliation.

albeit I do] Gr. *that I may not say*.

I do not say] I might request thee to put up that debt or damage in exchange of those spiritual gifts which thou hast received by my means, whereby thou art obliged to me for the salvation of thy soul, but in this I will gladly forgo my own right, intending to give thee full and entire satisfaction for any damage thou hast sustained by Onesimus.

ANNO-

ANNOTATIONS
ON THE EPISTLE OF *PAUL* THE APOSTLE TO THE
HEBREWS.

The Argument.

THE *Apostle* Paul *observing, that the Hebrews (at least a great and considerable part of them) were ready to fall from the faith of Christ into their former Judaism, by reason of those cruel persecutions which they suffered, hence took occasion to write this Epistle unto them; wherein he laboureth to confirm them in that faith which they had received, and to stir them up to stand stedfast in it; and that by divers arguments: as first, from the excellency of Christs nature, person, and offices; but chiefly of his Priestly office above that of* Aarons. *Secondly, from the danger of Apostasie, Thirdly, from the excellency and great power of faith. Fourthly, from the gracious effects and fruits of afflicition. And then concludes the Epistle with exhortations to divers christian duties, both general and particular.*

There is some Controversie about the Author of this Epistle. Some ascribing it to Barnabas. *Others, to* Clemens of Rome: *Others, to* Luke: *But generally it is received, that* S. Paul *was the Author thereof. And it is observed, that all the Greek Copies, save one, bear this inscription: and generally, by an Hebrew, we are to understand the whole posterity of* Abraham, *by* Isaac, *who was the first (we read of) who was styled an Hebrew,* Gen.14.13. *The cause wherefore that name was given unto him, you may see in the Annotations upon* Gen. 14. 13. *But more particularly in this place, we are to understand hereby those of the Hebrews, who having received the Gospel, continued in* Judea *before their dispersion.*

CHAP. I.

Vers.1. GOD] That is, the Father; for when the name [God] is mentioned in the Scriptures, with relation unto the Son, thereby we are to understand God the Father. *at sundry times*] Or, *by*, or, *in sundry parts*. The Original word signifieth those several parts or degrees wherewith the doctrine of the Gospel was revealed unto the Fathers; that it was not at once altogether revealed, but a little, and a little; now this, now that, as God in his wisdom saw most requisite.

divers] Thereby is meant those several and different kinds or sorts of revelation, whereby the word God was revealed, as sometimes by Angels, sometimes by visions in the day, sometimes by dreams in the night, &c. sometimes more plainly, sometimes more obscurely, Num. 12. 6.

in time past] That is, both before and under the Law.

by] Or, *in*. Both prepositions, both in the Hebrew and in the Greek, are promiscuously taken one for the other; yet this latter seems to be more emphatical in this place, intimating that God moved their hearts and tongues. Matt. 10. 20. 2 Cor. 13. 3. 1 Pet. 1. 10, 11, 21. A king speaketh *by*, he doth not speak *in* his Ambassadour; God doth both.

V. 2. *In these last days*] What we are to understand by the last times, we must gather from the subject matter or circumstances of the place. Sometimes it is taken for the day of judgement; as John 6.44. Sometimes neer the end of the world, or the day of judgement; as 2 Tim. 3. 2 Pet. 3. 3. Sometime for the time of the Gospel, which is called, *the fulness of time*, Ephes. 1. 10. Gal. 4. 4. and so Esay 2. 2. Mich. 4. 1. 1 Pet. 1. 10. This is called the end of the world, Chap. 9. 26. Now, the time of the Gospel is styled, the last times, because we are not to expect any other revelation after this time: or in opposition to the times before and under the Law, which is called the old time, Matth. 5. 21. or because our Lord Christ hath now made all things new, 2 Cor. 5. 17. Acts 2. 17. See the notes on Gen. 49. 1.

spoken] That is, fully and plainly.

by] See vers. 1.

Son] Deut. 18. 15. compared with Act. 3. 22. & 7. 37. Matth. 17. 5. John 1. 18. That is, his naturall Son, coessential, or of the same essence with the Father, called therefore the onely begotten, Joh. 1. 14. & 3. 16. for others are called the sons of God by grace and adoption, John 1. 12. Rom. 8. 14. Gal. 4. 6.

appointed heir] That is, ordained Possessor, Lord, and Dispenser; which is not to be understood of that essential dominion or Lordship which he had common with the Father and the holy Ghost, being God equal with them; but of that oeconomical, dispensed, or delegate dominion or Lordship, whereunto he was foreordained before the foundations of the world, being appointed the Mediatour of the new Testament, and wherein he was actually constituted and placed, after that he had finished the work of mans redemption, Psal. 89. 27. Matt. 28. 28. Luk. 24. 26. John 5. 27. Act. 2. 36. Rom. 14. 9. Eph. 1. 20. Phil. 2. 9, 10, &c. Rev. 4. 11.

all things] Whether they belong to this life, or the life to come: so that whatsoever we want we must seek in and through him, Joh. 3. 35. & 13. 3.

by whom] Prov. 8. 27 —— 30. Joh. 1. 3. 1 Cor. 8. 7. Col. 1. 16. Heb. 1. 10. It is not as by an instrument or inferiour cause, but by him, as by his eternal wisdom, and by way of a conjoyned, cooperating and equal cause; so that by this particle [*by*] is meant only the order of working; it is the Father by the Son, and not the inferiority of causes.

made] That is, created, as John 1. 3. Col. 1. 16.

the worlds] That is, the worlds continuation through its several ages, and all things visible and invisible, measured by time, or whatsoever hath any duration or succession. Chap. 11. 3. Neh. 9. 6.

V. 3. *Who being*, &c.] Wis. 7. 26. Joh. 1. 14. Phil. 2. 6. Col. 1. 15.

brightness] Or, *sent forth light*. The speech is metaphorical, taken or borrowed from a lightsome body, and the beams or splendor which it sends forth; God the Father being herein compared unto the lightsome body, God the Son unto the beam or splendor sent forth; and so are the words following, wherein God the Father is compared unto a Seal, God the Son unto an impression resulting from the Seal. Now the Son of God may be called the sent-forth light of his Fathers glory, and the imprinted form of his Essence or Person; either in respect of his Deity, and then thereby is signified, both the manner of his essential generation; *viz.* that it was eternal from his Father, as also his consubstantiality with the Father; that is, that he is of the same essence with him: or else in respect of his incarnation, or manifestation in the flesh, because in Christ manifested in the flesh the Glory and Majesty of God the Father shined forth, which otherwise was invisible, and could not be beholden.

express image] Or, *imprinted form*. See the former note.

upholding] That is, continuing their natures and governing of them Num. 11. 14. Deut. 1. 9.

by the word] That is, by his powerful word, or by his words of power, by his mighty command, and according to his own will and pleasure, Chap. 11. 3.

when] Or, after that. Here the Apostle gives another reason why Christ was made heir of all things, vers. 2. *viz.* because by himself he purged our sins.

by himself] That is, the sacrifice of himself: whereby is implyed the superexcellency of Christs sacrifice above all others. See Chap. 9. 12. 14. 26.

purged] That is, taken away the guilt of sins, by making satisfaction unto the justice of God for them. Chap. 9. 22, 23. Ephe. 5. 26. Tit. 2. 14. Joh. 1. 29. 1 Pet. 1. 2. Revel. 1. 5.

sate down] Herein the Apostle alludeth to the custom of Kings, who place him at their right hand whom they put next in authority and power under them; so that hereby is denoted the supreme and high

high dignity, power and dominion, which Christ obtained when he ascended into heaven. Chap. 12. 2. Matt. 26. 64. Rom. 8. 34. Col. 3. 1.

of the Majesty] That is, of God the Father. See Chap. 8. 1.

V. 4. *Being*] At this verse S. Paul begins to confirm that which he had before spoken, touching the excellency of Christs person, by preferring him unto Angels, and consequently unto al other Creatures.

made] The Original word doth not onely signifie *being made*, but also simply *being*, John 1. 15. Act. 7. 38. and not onely so, but being declared or acknowledged, Rom. 3. 4. James 1. 12.

inheritance] Christ hath a double inheritance; one as the natural Son of God by eternal generation; another, as God and man, or as the Mediatour of the New Testament, both may be understood in this place: see vers. 2.

more excellent] Eph. 1. 21. Phil. 2. 9. That is, more honourable and glorious Titles and Attributes, or greater Honour, Power, Dominion, Majesty and glory than the Angels.

V. 5. *Thou art my Son*] The place of the Psalmist, Psal. 2. 7. in the literal sense, is to be understood of David, as the Type, who after many troubles, was at length settled in his Kingdom, which God had promised him; but in the mystical sense it is understood of Christ the truth: Now Christ may be said to be the Son of God, and to be begotten of him in a three-fold respect. First, of his eternal generation, see vers. 2. Secondly, of his incarnation, Luke 1. 35. Thirdly, of his resurrection, whereby he was begotten unto an eternal Kingdom and Priesthood. And of this we are to understand this place, as we may gather from Saint Pauls exposition hereof, Act. 13. 33. And it cannot be probably conceived, how Davids exaltation unto his Kingdom, can be a type of Christs eternal generation.

I will be] This place is of the like nature with the former; in the literal sense it is meant of Solomon the type, but in the mystical, of Christ the truth: see 2 Sam. 7. 14. 2 Chron 22. 10.

V. 6. *And again*] Or, *And when he bringeth his first begotten again*; or, *the second time*. Whether we understand the place either of Christs coming, that is, in the flesh; or else of his second, that is, to judgement, it proves the truth intended, *viz.* that Christ is more excellent than the Angels.

first-begotten] Rom. 8. 29. So called, to denote his excellency above his brethren in nature, office, glory, dominion, Exod. 4. 22. Psal. 89. 27. Jer. 31. as also in that love wherewith God the Father loveth him above all his brethren, Deut. 21. 16. Mic. 6. 7. Zech. 12. 10.

And let all] Psal. 97. 7. And this was fulfilled, Luk. 12. 13, 14. Mark 1. 13. Rev. 5. 11, 12.

V. 7. *maketh*] Psal. 104. 4.

Spirits] That is, as the winds: see the Note following.

as a flame] Or, as the lightnings. By both which we are to understand their readiness to execute Gods will; for as the winds and lightnings suddenly pass from one end of the earth to the other, so the Angels presently fulfill Gods will, Matth. 6. 10.

V. 8. *Thy throne*] Psal. 45. 6. Esay 9. 7. The Psalm whence this is taken, is allegorical; see the notes thereon; expressing the spiritual marriage between Christ and his Church; and therefore here it is properly applyed.

V. 9. *Therefore*] Rather for this end God did anoint thee: for if we understand by anointing, Christs seating in his Kingdom, or entring into his glory, the sense will be absurd, *viz.* Thou hast administred thy Kingdom with justice, therefore God hath seated thee in thy Kingdom: He was first to be seated in his Kingdom, before he could administer it with justice: So that by (*Therefore*) we are to understand the cause wherefore God did anoint him, and not the fruit or effect of Christs righteous government.

anointed] Qualified thee with the gifts of his Spirit, for the administration of thy Kingdom: see Luk. 4. 18.

oyl] With his Spirit: compared to oyl, because as oyl strengtheneth the body, so the Spirit of God strengtheneth and rejoyceth the soul, 1 Thess. 1. 6. This anointing was when the Son of God assumed our humane nature into the unity of his person; whereby the Spirit of God and all the graces of his Spirit were communicated unto his humane nature, so far as it was capable of them.

above] Not by measure, but in fulness; that all others of his fulness might receive grace for grace, John 1. 14. & 3. 34. Col. 1. 19.

fellows] All men; because all men are his fellows in respect of our humane nature which he assumed. Or, all those who have received the Spirit of God; or, all Kings, priests, and prophets, because those in ancient time were wont to be anointed. Now our Lord Christ being a King, priest, and prophet, those in an especial manner may be called his fellows.

V. 10. *And thou*] Psal. 102. 25. Esa. 34. 4. vers. 2.

V. 12. *And as a vesture shalt thou fold them up, and they shall be changed*] Or we may read it thus; *As a garment doth thou fold them, and they shall vanish away.* Or if we read it (*fold*) the words allude unto a tent, which when it is to be removed, is folded up.

V. 13. *Sit*] Reign; as it is expounded, 1 Cor. 15. 25.

footstool] It is an allusion unto a custom in the Eastern parts, where they were wont to put their feet upon the necks of those whom they have conquered: So that hereby we are to understand that perfect victory which Christ had over all his enemies, Esay 8. 8. Josh. 10. 24. 2 Sam. 22. 41.

V. 14. *Are they*, &c.] Vers. 7. 2 Kin. 2. 11. & 6. 17. Psal. 34. 7. & 91. 11, &c.

heirs] They are principally for the elect, and for their sake they are occupied about the wicked: As an Angel destroyed the host of Sennacherib, 2 Kin. 19. 35. and Herod, Act. 12. 23.

CHAP. II.

Vers. 1. THEREFORE] From the former doctrine touching Christs excellency and dignity above angels and all other creatures, Saint Paul infers this exhortation. The scope whereof is to stir up the Hebrews to stand fast in that faith which they had received.

heed] The more earnestly keep and obey: or more abundantly.

let them slip] Gr. *run out as leaking vessels*.

slip] In which words there is a metaphor, which some conceive to be taken from a leaking vessel: And the sense then is this; Take heed, that you suffer not the things which you have heard to slip out of your memories; to which is opposed, the hiding of the word in our hearts, Psal. 119. 11. Luke 2. 51. Others, from water poured upon the ground, which cannot be gathered up again, 2 Sam. 14. 14. And to this Exposition, the context of the next verse seems to lead us. See Prov. 3. 21.

V. 2. *word*] That is, either the law given upon Mount Sinai, Deut. 33. 2. Act. 7. 53. Gal. 3. 19. Or else all those revelations which God made unto the prophets by Angels, or other messengers: see Chap. 10. 28, 29.

by Angels] Which must not be understood of the Law given by the Ministery of Angels, which some have gathered from those places, Act. 7. 53. Gal. 3. 19. for if we well weigh the words in the original, they imply not so much. Stephen saith not, that they received the Law by the Ministery of Angels, but among the orders or ranks of angels, by whom the fearful trumpet was sounded, and who were, (as it were) a heavenly Army attending upon God at that present time, when he gave the Law to the people: and in Gal. 3. 19. it is among the Angels, by the hand of a Mediatour: but hereby we are to understand here any doctrine or admonition whatsoever, which God sent to man by the ministery of Angels under the Old Testament.

stedfast] That is, was of such force and authority, that no man transgressed stubbornly and willingly, unpunished: see Deut. 13. 3. 1 Cor. 10. 6, 7, 8, 9, 10.

a just] Condigne punishment, Rom. 1. 27.

V. 3. *great salvation*] That is, the knowledge, Luke 1. 77. or the word, Act. 13. 26. or the Gospel of so great salvation, Eph. 1. 13. our eternal redemption and freedom from the bondage of sin, Satan, and death; called great, in comparison of all temporal and corporal deliverances.

began] Not that Christ delivered the doctrine of salvation imperfectly, and left it to be fully delivered by the Apostles, but because he first preached it, and that fully and plainly, which before was but obscurely revealed: see Chap. 1. v. 1, 2.

unto us] That is, unto our times: or else S. Paul here joyns himself with those Hebrews, who were called into the fellowship of the Gospel, that thereby his exhortation might leave the deeper impression in those, unto whom he did write: see 1 Cor. 15. 8, 9. 1 Pet. 4. 3.

V. 4. *God also bearing*] Mark 16. 20. At this verse S. Paul resumes the former comparison between Christ and the Angels,

gifts] Gr. *distributions*: see Rom. 12. 6. 1 Cor. 7. 7. & 12. 11. Eph. 4. 8. because gifts of the spirit were not given all unto one, but to several persons.

V. 5. *the world to*] The Apostle following the Translation of the Septuagint, Esa. 9. 6. calls the church under the Gospel, especial, after Christs resurrection and ascension, when he had entred upon his eternal kingdom, and priesthood, the world to come: first, in relation unto the church before and under the Law: secondly, because of the restauration of all things by Christ begun already, 2 Cor. 5. 17. and shall be finished hereafter at the general day of resurrection, which is called the time of restitution of all things, Act. 3. 21. Ephe. 1. 10.

spake] Hereof he had spoke, Chap. 1. v. 2, 3, 13.

V. 6. *It but is man*] Psal. 8. 4. The words in the literal sense, are to be understood, both of the misery and basenes, as also of the prerogative and dignity of man in general, especially of the faithful: but in the mystical or prophetical sense, they are to be understood of the humiliation and exaltation of the man Christ Jesus, in whom they are most exactly and exquisitely fulfilled.

V. 7. *little lower*] Or, *a little while inferiour*. The Original, both in the Hebrew and the Greek signifieth, both a little deal, as Gen. 18. 4. & 24. 17. Josh. 6. 7. and a little while, a Gen. 30. 39.

Exod.17.4. Lev. 25.53. Luke 22.58. Acts 5.34. and the place may be understood of both according to the two-fold sense observed in it: according to the litteral or historical sense, or as these words speak of the basenesse and dignity of man, we may understand them of a *little deal*, but according to the prophetical sense: as they speak of Christ, we may understand them a little while, and of a little deal.

Angels] In the Original it is מלאכים, which is one of the names of God; and therefore some have translated it, a little lower than God: but because the original word is often attributed unto the angels and magistrates, therefore the Apostle properly alleageth the place, for the proof of that, which he intended.

V. 8. *But now*] All power was given unto Christ at his resurrection, Mat. 28. 18. John 5. 27. but yet he doth not fully exercise this power: this is left to the judgement of the great day, when all his enemies shall be put under his feet: see chap.1.13.

V. 9. *But we see*] That is, by his resurrection, ascension, and those gifts of the Spirit, which he poured down upon his Apostles and the whole Church after his ascension, Acts 2. 4. Eph. 4. 8. see verse 4.

for] That is, that he might suffer death: the Greek preposition sometimes implying the final cause: see Rom.4.25. Or, in that he did dye, which the angels do not: see Phil.2.4.

grace of God] John 3.16. Tit.2.11.

taste] That is, dye, Mat. 6. 28. Mark 9. 1. Luke 9. 27. Or it may be understood of Christ dying without seeing corruption, Psalm 16.10. Acts 2.17. & 13.35. Or, Christ may be said but to taste of death, because he continued but a short time under the power thereof, it being impossible, that he should be holden of it, Acts 2. 24.

for every man] Rom.5.18. 1 Tim.2.6. 1 John 2. 2.

V. 10. *For it*] Here Saint Paul proceeds to shew the reason, wherefore it became him, who was ordained to be the Prince and Captain of our salvation, to be man, and in our humane nature to suffer death.

became] Whether the work of mans redemption could have been wrought without the humiliation of the Son of God, is not determinable by men; but that it was the most admirable way, which wisdom, justice, and mercy could require, cannot be denied.

for whom] Rom.11.36. 2 Cor. 5.15.

glory] So the eternal happinesse of the Saints is often styled: see Rom.8.18. 2 Cor.4.17. Eph. 1.18.

to make] That is, to consecrate unto his everlasting kingdom and priesthood. So the original word is used by the Septuagint, Exod.29.10.

Captain of their] Acts 3.15. & 5.31.

V. 11. *sanctifieth*] By (*sanctifie*) here understand not onely the renewing of our natures, but also our justification: see chapter 9. 9. & 10.10. Eph. 5.26. by both which the Prince of our salvation brings sons unto glory. Or Christs consecrating us unto his Father, Rev.1.6.

of one] That is, of one masse or lump, or of the same nature. It is conceived by some that this rule is taken from the manner of sanctifying under the Old Testament, under which the high priest and those whom he sanctified, were of one and the same nature; and so the first-lings and first-fruits were of the same nature with the whole flock and crop, which was sanctified in them.

brethren] That is, to reckon himself amongst them as one of the same nature and condition; for in those Texts afterwards alleaged, he doth not in expresse words call them brethren, but only imply it.

V. 12. *Saying*] *Viz.* Psalm 22.22. Which though it be to be here understood of David as the typesyet is likewise to be understood of Christ as of the truth; it being a continued relation of the story of Christs sufferings, and is oftner alleaged to that purpose by the Evangelists, than any chapter in the Old Testament.

V. 13. *I will put*] Psalm 18. 2. & 22. 30. It is the duty of man subject to misery and affliction to put his trust in God, and therefore when Christ affirms of himself (I will put, &c.) thereby he implyes his humane nature subject to misery and affliction.

Behold] Isaiah was a type of Christ: silence that which he affirms of himself, is true of Christ.

children] Not only Isaiah himself was a type of Christ, but his children also were a figure of those whom Christ was to bring unto glory: see Isa.8.18.

V. 14. *Forasmuch then*, &c.] The Apostle having shewed before, that Christ was of the same nature with other men, comes at this verse to shew the reason why it was so requisite.

flesh and blood] Understand thereby mans humane nature subject to weaknesse, misery, and death. So Mat.16.17. Gal. 1.16. Eph. 6.12. see chap.5.7.

took] That is, did assume into the unity of his person, or humane nature, subject to the same common blamelesse infirmities.

that through death] 1 Cor.15.54,55.

through] As it were by his own weapon.

him] That is, the power and kingdom of Satan, which stands in three things: First, in tempting man to sin. Secondly, in holding him under the bondage of sin. Thirdly, in accusing him to God for sin. Hence Christ may be said by death to destroy the devil, that is, the power of the devil, because by the merit and vitue of his death he took away both the reigning and condemning power of sin, Rom. 6. 3, &c. 1 John 3. 8.

power of death] That is, through sin whereunto he had seduced man, and under which he kept him still, 1 Cor.15.56.

devil] He speaks of one as of that prince, not excluding the rest: so often in the Scripture, as John 8.44. Eph.6.11. James 4.7.

V. 15. *of death*] That is, joyned with the anger of God as it is without Christ, who hath taken away its sting: see verse 14.

bondage] And so could not take pleasure in any thing, seeing death was always ready to surprise them.

V. 16. *took*] The original signifieth to lay hold upon one that is flying away, or in danger. Answerable hereunto it may in this place signifie Christs redeeming not the angels, but the seed of Abraham: that is, man, when he fled from him, Gen. 3. 8. some understand it of Christs taking upon him our humane nature.

V. 17. *in all things*] Sin excepted: see chap. 4.15. Hereby we are given to understand, that Christ was perfect man, consisting of an human body, and an human soul, subject to all the common infirmities and weaknesses of both; or all those infirmities, whether of body or soul, which imply neither pollution nor impotency in his sufferings.

behoved] See verse 10.

a merciful] Chap.4.15. & 5.2. that is, pitiful, ready to have compassion, and to help.

faithful] In executing Gods will for mans redemption.

to make] That is, by the sacrifice of himself, or merit of his passion: see chap.1.3.

V. 18. *tempted*] Both in body and soul, yet without sin: tempted of God in his agony, Luke 22.44. of the devil, Mat. 4.1. and by his instruments through his whole life.

CHAP. III.

Verse 1. *Wherefore*] At this verse the Apostle prosecutes the exhortation begun, chap.2. verse 1. and continues it to the end of the fourth chapter.

Holy brethren] Such who are made holy by Jesus Christ the holy one of God, 1 Cor.6.11. and he calls them brethren, not by merit, in respect of their carnal generation; but because they were all partakers of the same holy and precious faith now with him.

heavenly] That is, effectual calling, whereby they beleeved and obeyed the Gospel of Christ. Called heavenly: First, in respect of the authour, God, Phil.3.14. Secondly, in respect of those things whereunto they were called to be partakers of, which were heavenly, 1 Thes. 2.12. 2 Thes. 2.14. 2 Tim. 1.9. 1 Peter 2.9. and 3.9. and 5.10. 2 Peter 1.3. some understand thereby, that Gospel, or the preaching thereof, which was the outward means of their calling.

consider] That is, diligently, attentively: ponder with all your heart and mind his dignity and excellency, that so ye might adhere unto him, and obey him.

Apostle] That is, whom God hath sent as his ambassadour to make known his will unto you: see chap. 1.2.

high] Whom God hath ordained to make satisfaction for your sins: see chapter 1. 3. and of whom the high priest under the law was a type.

profession] Whom we beleeve with our hearts, and whom we confesse with our mouths, Rom.10.10. or, of the doctrine which we beleeve and ought to confesse, chap. 4.14. and 10. 13. 2 Cor. 9. 13. 1 Tim.6.12,13.

V. 2. *faithful*] That is, in discharging that office, which God had appointed to him for mans redemption: so the original word is often used, as Mat.24.45. and 25.21. Acts 16.15. 1 Cor.4.2. Eph. 6.21. Col.1.7. see chap.2.17. 1 Pet.1.20.

appointed] Or, *made*: see 1 Sam.12.6. Acts 2. 36. Now he is said to be made, not as if he were a creature made of God, but he is said to be made in respect of his office; made the apostle and high priest of our salvation.

Moses] Num.12.7.

house] That is, the Church of God in his time, and wherein God did dwell.

V. 3. *man that*] 1 Cor.1.21. 1 Tim.2.5.

Moses] As before he preferred Christ to the angels, so here unto Moses, shewing both wherein they agreed, and wherein they differed. They agreed in that both were faithful in their office, verse 2. they differed; first, in that Christ was the builder of the church, whereas Moses was but a part thereof, verse 3. secondly, in that Moses governed the church but as a servant or steward, but Christ as a Son, whom his Father had made heir of all things, verse 5, 6.

V. 4. *some man*] Or, *some one*.

V. 5. *testimony*] that is, to be a witness of those things which he should in the name of God report unto the people: Or we may understand the place of those ceremonies and types of the Old Testament set forth by Moses, to be afterwards more plainly and fully declared by Christ and his Apostles.

V. 6. *own*] Christ hath a propriety in his Church, and therefore he is ready to use all fidelity, mercy, and power, to govern and defend it.

house] Christ dwelling in our hearts by faith, Ephes. 3. 17. See 1 Cor.3.16. 2 Cor.6.16. 1 Pet.2.5.

confidence] That is, the profession of our faith with boldnesse, Acts 4.29. Rom.10.10. Ephes.6.19. 1 Thes.2.2.

rejoycing] That is, glorying in those things for which we hope, Col.1.5. 1 Th.5.8. Tit.1.2. Or, our hope, which makes us to rejoyce, Rom.5.2.

unto the end] Mat.10.22.& 4.13. Rev. 3.10.

V. 7. *wherefore*] In as much as Gods wonders in Egypt, and in the wildernes, the conducting of his people into the land of Canaan, and their rebellious behaviour in it, were true types or shadows of the like events in future times under the Gospel, therefore the Apostle upon good ground alleageth this of the Psalmist, not onely as an exhortation appliable to his times, but also as a Prophecy.

holy Ghost] By David, Psalm 95.7. See 2 Sam.23 2. Acts 1.16. 2 Peter 1.21.

to day] Psalm 95.7. The place being understood as a prophecy: by *to day*, we are here to understand the time of the Gospel, called the accepted time and day of salvation, 2 Cor.6.2. Or, understand thereby the present time, whosoever salvation is offered.

if] Or, *when*; as Gen.38.9. Exodus 20. 25. & 22. 25. Lev. 2, 14. Numb.36.4. Judges 20.30. Mat. 5. 23.

V. 8. *Harden*] Contemn not his voyce, but beleeve it, cleave fast and be obedient unto it, Zech.7.11,12. Acts 7. 51. where resisting is opposed unto it.

provocation] That is, day of provocation: whereby understand not onely that special time mentioned, Exodus 17.2, &c. Numb.20. 3,&c. and Deut.6.16. but the whole space, wherein they tempted God in the wildernesse: see Psalm 78.1,&c.

V. 9. *When*] Gr. *where*.

tempted] When they tempted me, by calling into question my presence, power, and providence, Psalm 78.20.

me] That is, Christ, 1 Cor.10.9.

proved] Out of unbeleef, notwithstanding they had experience of my power and presence with them.

and saw] Or, *notwithstanding they saw*.

fourty years] See Psalm 95.9.

V. 10. *grieved*] That is, was grievously offended. I abhorred.

known] That is, not seriously considered the course of my providence, and the ways of my commandments.

V. 11. *So I sware*] Numb.14.23.

they shall not enter] Gr. *if they shall enter*. But that particle is often negative: see Psalm 89.33. *If I lye unto David; I will not lye unto him*: It is observed, that an oath usually implyeth an imprecation, which for the most part is concealed: see 1 Sam. 14. 44. 1 Kings 20.10.

rest] Literally it was understood of the land of Canaan, which was a type of the eternal rest of the faithful in heaven, chap.4.9. but in as much as the land of Canaan was a type of heaven, therefore we are sthrther to understand it of the exclusion of unbeleevers out of heaven.

V. 12. *Take heed*] Here the Apostle begins to comment upon, or expound the former passage of the Psalmist.

unbeleef] Whereby is implyed, that infidelity is the original and fountain of all disobedience.

V. 13. *exhort*] Whereby understand reproof, admonition, comfort, and the like.

daily] Continually, upon all good occasions.

to day] While it is the accepted time, or day of salvation, or while the Lord doth afford you opportunity and means of grace, Psalm 32. 6. Isa.55.6.

deceitfulness] Ephes.4.22.

V. 14. *For we*] This verse should be with a parenthesis.

of Christ] And all spiritual blessings.

if we hold] Col.1.23.

beginning] Or, *that faith which we had in the beginning*.

of our confidence] The Original word signifieth *a foundation*, or *prop* which upholds the building: hence faith is denoted thereby, because it is the foundation of all spiritual graces, and prop which upholds Christians in this vale of tears, Jude v. 20. Or by it we may understand [expectation] it being by faith that we certainly expect things hoped for, chapter 11.1. Psalm 39.7.

unto the end] See verse 6.

V. 15. This verse cohereth with the 13.

while] Or, even as it is said.

earkeslest] Num.14.29. Jude verse 5.

V. 18. *sware*] Num.14.30. Deut.1.35.

V. 19. *So we see*] Psalm 106.24,25, 26, 27.

unbeleef] That is, because they did not trust upon Gods promises, but murmured against him in the wildernesse.

CHAP. IV.

Verse 1. *Therefore*] Our Apostle having in the former chapter exhorted the Hebrews to take heed, lest they entered not into that rest formerly mentioned, reneweth his exhortation at this verse; and then proceeds to a further amplification of that rest.

any of you] chapter 12. 15.

seem] That is, should come short: so Luke 8. 18. compared with Luke 19. 8. & 26. & 25.29. 1 Cor. 11. 16.

come short] As those who run in a race, and yet come not to the goal, and so receive not the price, 1 Cor.9.24. or, come late, as the foolish virgins, Matth.23.10.

V. 2. *the word preached*] Gr. *the word of hearing*; for faith cometh by hearing, Rom. 10.17.

not being mixed with faith in] Or, *because it is not received by faith*. That is, not being joyned or accompanyed with faith. It is thought that herein the Apostle alludes unto a potion not well mingled, which rather hurts than doth any good.

V. 3. *rest*] That is, that spiritual and eternal rest, whereof David speaks, Psalm 95.11. which is begun in this life in the joy of the holy Ghost, and in the peace of a good conscience, and shall be perfected hereafter in the joyes of heaven.

said] Not in expresse terms, but by necessary consequence; for where God swears, that unbelievers shall not enter into his rest, there he doth implicitely promise, that beleevers shall enter thereunto.

As I have sworn] Psalm 95.11.

although] At this clause the Apostle begins to shew, what that rest was whereof the Psalmist spake, Psalm 95. and of which he had exhorted them not to come short, verse 1. *viz.* not the rest of the seventh day, spoken of, Gen.2.2. which he sheweth to verse 7. neither that rest whereunto Joshua brought the children of Israel, that is, their rest in the land of Canaan; this from the seventh verse to the tenth; but of another rest, whereof the former were but types and shadows, which the Psalmist cheefly intends.

V. 4. *And God did rest*] Gen.2.2. Exod. 20.11.

works] That is, of creation, not of continual preservation; or, making of the world then.

V. 6. *Seeing*] Because the Psalmist speaks of a rest, which was to be long after that rest in Canaan, even four hundred years: Hence the Apostle interreth in this and the two following verses, that the Psalmist intends another rest than that corporal and civil rest.

it was first preached] Or, *the Gospel was first preached*.

V. 8. *Jesus*] That is, *Joshua*.

V. 9. *There*] Seeing that the Psalmist cannot be understood onely of the two former rests, hence the Apostle concludeth, that there remaineth another kind of rest; now what that rest is, he sheweth in the verse following.

rest to the people of God] Or, *keeping of sabbath*.

V. 10. *own works*] From those afflictions and sorrows, which he suffers in this life, Rev. 14. 13. & 21. 4. thereby the Apostle intends the happinesse of the saints in heaven, where all tears shall be wiped from their eyes, Isa.25.8. Rev. 7. 17. and whereof we receive the first-fruits and pledge, even in this life: see verse 3.

V. 11. *labour*] That is, diligently, or with all our might; or let us study and use our best endeavour, Luke 13.24.

unbeleef] Or, *disobedience*.

V. 12. *Word of God*] Some understand it of the Word written or spoken, and of the great power thereof; whereof Saint Paul speeaks, 1 Cor.14 24. But with more probability, if we observe both the antecedents and the consequents of the place, we may understand it of Christ, who is called the Word, John 1.1. Rev. 19. 13. because he was to reveal the counsel and will of God his Father, unto his people: but it is likewise applyable unto the word written or preached.

quick] *living*. Whereby he is opposed to the Idols of the Heathen, who had eyes and saw not, and ears and heard not, &c. but Christ the Word of God is living, beholding all the thoughts and actions of men, that so he might give to every man according to his deeds.

powerful] He is not onely omnificent, but also full of power, to execute his wrath upon those that are disobedien-

sharper] By this similitude is likewise expressed the omnificience of Christ, unto whom nothing is secret, no not the thoughts and intentions of our hearts: A two-edged sword easily enters, it makes way for it self.

V. 13. *opened*] As it were anatomized and cleft asunder; so that he sees every turning and winding of our hearts.

with whom] That is, say some, unto whom we must give an account, Rom. 2. 16. & 14.10. but it ought rather to be translated, of whom is our speech; or, of whom we speak: So the Greek preposition is often used. See chapter 1. 7. Luke 20. 19. Romanes 10.21.

V. 14. *great high*] Chap. 3.1. Who both knowes the deepest and

and most secret thoughts and intentions of our hearts, and is likewise able to punish us for them.

passed into the heavens] chap. 7. 26. 12. 24. whereby Christ is preferred unto the Levitical high priests, who entred only into the Holy of Holies.

hold fast] Chap. 10. 23. that is, stedfastly without wavering, cleave and adhere to the doctrine of Christ, which we professe, and not suffer our selves to be drawn from it by any temptations or persecutions, chap. 10. 23.

V. 5. *For we have not*] chap. 2. 17, 18.

infirmities] Both of body and soul; he means not only the miseries of this life, but likewise all those afflictions whereby we are usually tempted unto sin, and tryed.

tempted] See chap. 2. 17. Luke 22. 28.

without sin] 1 Pet. 2. 22.

V. 16. *therefore*] Knowing that we have such an high priest, who is both able and willing to succour us when we are tempted.

come] By faithful and fervent prayer.

boldly] Or, *freely*: chap. 10. 19. Eph. 2. 28.

throne] That is, God reconciled unto us in Christ, typified by Gods sitting between the cherubims upon the Mercy-Seat, Exod. 25. 22.

to help in time of need] Gr. *for seasonable help*. When God, in his infinite wisdom, shall see it most needful.

CHAP. V.

Verse 1. For] At this chapter the apostle makes a farther declaration of Christs Priesthood, comparing it unto, and preferring it before the legal priesthood. Our heretic Day having shewed that Christ was a great and merciful high priest, chap. 2. 17. First, he sheweth what was required in the high priest for his qualification unto his office; and then sheweth how that both these were fulfilled in Christ.

high] He saith (high priest) not every messenger sent from God; for sometimes Angels were his messengers. But herein God manifesteth his wisdom in sending unto us, not only his Son, clothed with our human infirmities; but also men subject to the same sinfull infirmities, that they might the better have compassion upon us.

from] And so was Christ: see chap. 2. 11, 14, 16.

ordained] Chap. 8. 3.

for men] That is, for their good, *viz.* that they might teach them, pray for and bless them, and in their behalf offer gifts and sacrifices: see chap. 2. 17.

things pertaining to God] See chap. 2. 17.

for sins] To make satisfaction for sins: not that the Levitical sacrifices did of themselves take away sin, but here that is attributed to those sacrifices as types and shadows, which properly and only agrees unto that our sacrifice of Christ, who was the truth and body of those sacrifices.

V. 2. *can*] Or, *can reasonably bear with*. Or, *can prudently consider*, Psalm 41. 1. Who being a man subject to infirmity like unto them, is qualified with meekness, gentlenesse, and meet moderation to have compassion. See Gal. 6. 1.

with infirmity] Chap. 7. 28. that is, not only afflictions and temptations; as chap. 4. 15. but also sin it self, as appears by the verse following.

V. 3. *And*] Or, *for which also*.

for himself] Chap. 7. 27. Wherein appears the excellency of Christs sacrifice above that of Aarons, because he needed not offer for himself, being without sin, chap. 7. 27. see Lev. 14. 3.

V. 4. *And no man*] 2 Chron. 26. 18.

taketh] That is, ought to take. Verbs active, in the phrase of the Scripture, sometimes import, not the act it self, but duty or office, as Gen. 20. 9. Lev. 4. 2. & 13. Psalm 32. 8. Uzziah, though a king, must not take the priests office upon him, 2 Chron. 26. 16.

as was Aaron] Exod. 28. 1. 1 Chron. 23. 13.

V. 5. *Christ*] John 8. 54.

he] That is, called him to his honour, who said, Thou, &c.

Thou] Psalm 2. 7. chap. 1. 5.

V. 6. *Thou*] Psalm 110. 4. see chap. 7. verse 1, &c.

for ever] The priesthood of Christ is unchangeable, chap. 7. 24, and therefore more excellent than that of Aaron; and herein stands our comfort, that when we sin, we have an advocate with the Father Christ Jesus our great high Priest, making intercession for us, 1 John 2. 1.

order] chap. 7. 14.

V. 7. *in the days of his flesh*] That is, of his humiliation, while he was subject to our common, human, yet blamelesse infirmities. The word *flesh* often imports weaknes in the Scripture: see chap. 2. 14. Psalm 78. 39. Isa. 31. 3.

strong] He meaneth that most earnest prayer which Christ uttered in the Garden, when he sweat drops of blood, Matth. 26. 36. Mark 14. 33. Luke 22. 39.

unto him] Mark 14. 36.

was heard] Psalm 34. 4. That is, delivered, as Psalm 22. 21.

in that he feared] Or, *for his piety*. Or, *from his pious fear*. From that which he so piously and mightily feared, *viz.* that cup of anguish, those unknown pains which he suffered in his agony, when the whole power of darknes fell upon him, from this he was delivered, Luke 22. 43. John 12. 27. Or, in respect of his pious fear, Esa. 11. 2.

V. 8. *learned*] That is, by experience.

obedience] That is, passive, patiently to submit his will unto his Fathers.

V. 9. *perfect*] Or, *consecrated*. See chap. 2. 10.

obey him] Esa. 55. 3.

V. 10. *Called*] That is, appointed or publikely declared, *viz.* at or by his resurrection.

V. 11. *Of whom*] The Apostle from this verse to the 13. of the next chapter makes a digression, wherein he gives them a sharp, though a moderate reproof, for their negligence in labouring for knowledge, that so he might make them the more attentive to that which he should speak afterwards.

to be uttered] Or, *to be expounded*.

V. 12. *time*] Considering how long ye have enjoyed the means of knowledge.

ye have need that one teach you again] Or, *ye need to be taught again your selves*.

principles] It is an allusion unto children, who are first taught their letters before they can be taught to spell or to read perfectly; herein their great negligence is taxed, inasmuch as yet they were to learn their Catechism; the A. B. C. as it were of the doctrine of Christ.

milk] 1 Cor. 3. 2. What the Apostle called the first principles, here he calleth milk, alluding again unto children, who are fed with milk, food easie of digest. on, and not with strong meat.

strong] That is, a more full and ample institution in the mysteries of the Gospel, which is called the speaking of the wisdome of God in a mystery, 1 Cor. 2. 7. see Ephes. 3. 4. & 6. 16. Col. 2. 2.

V. 13. *is unskilful*] Gr. *hath no experience*.

righteousness] Which teacheth the righteousnes both of justification and sanctification, or a righteous word, Psalm 19. 7. Prov. 8. 6, &c.

babe] 1 Cor. 14. 20. Ephes. 4. 14.

V. 14. *of full age*] Or, *perfect*. Not absolutely, but in comparison of those whom he compares to babes, v. 13.

of use] Or, *of an habit*, or *perfection*. Or, habit attained by hearing, reading, and meditating on the word.

senses] That faculties of understanding and judgement: for words of *sense* often import faculties of the understanding part, and that both in general, as Luke 9. 45 compared with Luke 18. 34. Phil. 1. 9. as also in particular, as Gen. 42. 1. & 2. 31. & 11. 7. Psalm 34. 8. 1 Pet. 2. 3.

to discern] 1 Cor. 2. 13, 15. For the good and refusing that which is evil.

CHAP. VI.

Verse 1. Therefore leaving] Not that we are to neglect the first principles of religion, but to labour for a greater measure of knowledge, 2 Pet. 3. 18. It is as if he had said, Seeing it is a shame always to be babes, let us as men grown, seek after strong-er meat.

leaving] Not casting them for ever behinde our backs, suffering them to slip quite out of our memories; but not staying only upon these, let us goe forward, as good travellers, in our Christian race.

the principles of the doctrine of Christ] Or, *the word of the beginning of Christ*. The first principles of Christian religion are here compared unto the foundation of a building, on which the more perfect knowledge of the mysteries of the Gospel were to be built.

let us go on] *Let us be carried on*, or, *let forward*: see chap. 2. 3.

unto perfection] Col. 3. 16.

of] These (as is thought) were the six principles of the Apostles Catechism.

dead works] chap. 9. 14. that is, sin; so called, first, because they make a man lyable unto death, Rom. 6. 16, 21, 23. and chap. 7. 5. James 1. 15. secondly, because they proceed from man, by nature spiritually dead, Eph. 2. 1.

V. 2. *baptisms*] Or, *baptizings*. The plural number for the singular; as *sacrifices*, for *sacrifice*, chap. 8. 22, 23. some give this reason for it, *viz.* because in those times many baptisms were administred at once, there being set days appointed for it. Others conceive, that the apostle following the Hebrew phrase, alludes unto the several washings under the law.

laying] Which is usually called confirmation, which stood, first, in examining those who had been baptized, what progress they had made in the doctrine of christianity: secondly, in praying for them, that

that God would continue them in the faith, and give them more grace, strengthening them by his holy Spirit. Now when the cheef pastour or pastours of the church prayed for them, they layd their hands upon them; whence the apostolical constitution was called the laying on of hands: so Augustine, *lib. de fide & operibus, cap.* 11. and so most of the Fathers, with one consent. Or, understand thereby a ceremony used in the ordination of Ministers.

V. 3. *If God permit*] 1 Cor. 4. 19. James 4. 15.

V. 4. *For it is impossible*] chap. 10. 26. the apostle observing that the Hebrews were ready to revolt from the christian faith into Judaism, and by little and little to fall into the impardonable sin, which here he describes, labours to keep them from both: First, by manifesting the danger of such a relapse, verse 4——9. Secondly, by assuring them of an happy success, if they did continue in that faith and course of life which they had begun, verse 9——13.

impossible] In respect of Gods wisdom and justice, giving them up unto an impenitent heart.

those] Here is a description of the quality of those persons, unto whom the sin against the holy Ghost is cheefly incident, or most peculiar.

enlightned] With the knowledge of the truth: see chap. 10. 26.

heavenly gift] Some understand hereby some peace and tranquillity of conscience, arising out of an hope that their sins were pardoned: others understand it of faith, which is the gift of God, Ephesians 2. 8. Some understand it of Christ, John 4. 10. and 6. 32.

holy Ghost] That is, of the gifts of the holy Ghost, mentioned chap. 2. 4.

V. 5. *tasted*] Have found sweetnes in the Word of God, as Herod, Mark 6. 20. and those who are compared to stony ground, Mark 4. 16.

powers] The joyes of heaven; as Balaam, Numb. 23. 10.

V. 6. *If*] Or, *after*.

fall away] That is, by universal apostasie into Judaism or Paganism, maliciously and despightfully concerning, persecuting, or opposing the faith of Christ, of whose truth they are convinced in their consciences by the holy Ghost.

crucifie] So much as in them lyeth; and if Christ were upon the earth again, they would be as malicious enemies unto him, as ever any were.

V. 7. *For the earth*, &c.] He illustrateth the former commination by a similitude taken from the earth; as the earth painfully tilled, and plentifully watered with rain from heaven, is good for nothing but to be burnt, if in stead of good fruit it bringeth forth thorns and thistles: so these who have been plentifully watered with many sweet showres of the Word of God, and enriched with divers excellent graces, are good for nothing but to burn in hell fire for evermore. See Esa. 55. 10, 11.

V. 7. *by whom*] Or, *for whom*.

V. 9. *But beloved*] To moderate and sweeten his former harshnes, here he shews his good opinion which he had of the Hebrews, and to comfort them, by giving them assurance of Gods mercy in rewarding them, if they continued stedfast in their profession. See chap. 10. 39.

accompany] Or, *which have salvation*. We are persuaded, that you are in the number of those who shall be saved, or, *accompany* the things neer unto salvation.

V. 10. *unrighteous*] That is, unsaithful or inconstant, so as to forget his promises of rewarding: see 2 Thes. 1. 6. 1 John 1. 9. It is but foolish, which popish writers here conclude for the merit of good works. It is just with God so to do, not in regard of mans merits, but of his own promise.

labour] 1 Thes. 1. 3. because they manifested their love with much danger, and through many discouragements.

toward] For his name sake; or out of love and obedience unto God, and not for carnal respects.

V. 11. *desire*] It is, as if the apostle had said; as you have begun well, so we desire that you would persevere unto the end.

full assurance] That is, that your faith and hope may be without anxiety and doubting.

unto the end] Chap. 3. 6, 14.

V. 12. *slothful*] That is, negligent and careless to grow in faith, and to bring forth the fruits thereof. See chap. 5. 11, 12. The contrary whereunto was Saint Pauls pressing hard towards the price of the high calling in Christ Jesus, Phil. 3. 13, 14.

patience] Chap. 10. 36. James 5. 7.

V. 13. *For when*] The Apostle proveth by the example of Abraham the father of the faithful, what he had testified of all their faithful forefathers in the precedent verse; and he maketh choice to instance in Abraham, because the substance of that promise made unto him, was made also to all his children according to promise; that is, to all the faithful, Rom. 9. 8. or because the Jews boasted exceedingly of him, John 8. 33.

he sware] Gen. 22. 16, 17.

V. 14. *blessing*] See Gen 22. 17.

V. 15. *promise*] That is, the thing promised, *viz.* the abundant multiplication of his seed, the possession of the land of Canaan, and his eternal happinesse in heaven; which though he obtained not while he was alive, yet is said to have obtained, because in the appointed time they were performed unto him, though dead. See chap. 11. 39.

V. 16. *For men*] From the use of an oath amongst men, the Apostle infers the reason why God sometimes confirms his promises by an oath, *viz.* to declare the immutability of the thing promised.

greater] That is, (by God) who knoweth the truth, and will in due time punish lying.

V. 17. *wherein*] In the which thing, or in the which oath, or for the which cause.

more abundantly] The thing promised by a bare promise, may be reversed in respect of some change in the person, to whom the promise is made, without any change in God; but a thing promised by oath shall be immutable: so that an oath added unto a promise, implies the immutability of the thing promised. See 1 Sam. 2. 30.

show] To make a lively and more evident demonstration of the immutability of his counsel.

confirmed it by an oath] Gr. *interposed himself by an oath*.

V. 18. *immutable*] That is, his promise and oath.

V. 19. *which hope*] Rom. 8. 25.

anchor] Whereby the soul in time of trouble, layes hold upon Christ the rock of our salvation.

veil] That is, heaven, whereof the holy of holyest was a type or shadow, chap. 9. 24.

V. 20. *fore-runner*] That is, Christ, so called, because he is ascended into heaven, to prepare mansions for us, John 14. 23.

made] Here the apostle resumeth the matter which he had lefe off, chap. 15. 11. *viz.* to shew that Christ was a Priest after the Order of Melchisedec, and therein the excellency both of his person and priesthood.

CHAP. VII.

Verse 1. For this Melchisedec] Gen. 14. 18. &c. the apostle having before, chap. 5. 6. and 10. and chap. 6. 20. affirmed, that Christ was a priest after the order of Melchisedec, here gives an historical description of him, that so it might the better appear wherein he was a type of Christ, and by consequence wherein the priesthood of Christ was better than that of Aarons.

king] Herein Melchisedec was a type of Christ, because he was both a king and priest.

Salem] Some are of opinion that this *Salem*, is that place which is called Sichem, Gen. 33. 18. and that it is that *Salem*, mentioned John 3. 23. a place neer unto Jordan; but it is most probable, that it was that place which afterwards was called Jerusalem; for Saleus and Sion was all one, Psalm 76. 2. now Sion is Jerusalem: see the notes on Gen. 14. 18, &c.

Priest] Some have translated, Gen. 14. 18. prince of the most high God; because (*cohen*) signifies a prince as well as a priest, 2 Sam. 8. 18. but because we read of none ever called the prince of the most high God. And because Paul here, and the seventy translate there, *ἱερεὺς*, which always signifie a priest, not a prince; therefore it is not probable, that it is to be read, prince of the most high God.

most high God] Psalm 78. 56. Daniel 3. 26. and 5. 18. That is, in essence and glory above all creatures; so God is often called, in opposition to the false gods of the Heathen.

blessed him] Numbers 6. 23. 1 Chronicles 23. 13. Not only by way of request, but with a solemn and priestly blessing: and herein he was a type of Christ, in whom it was promised, that all the nations of the earth should be blessed, Gen. 22. 18. and who now sitting at the right hand of God, blesseth us with the blessings of this life, and the life to come.

V. 2. *gave a tenth*] And seeing our Lord remaineth for ever a priest after the order of Melchisedec, why should not tithes belong unto him, and in him those who in his stead exhort us to be reconciled unto his Father? 2 Cor. 1. 20.

peace] Herein a type of Christ, who hath reconciled us unto God, Rom. 5. 1.

V. 3. *without*] So described, because neither his father, mother, descent, birth, or death are registred; in whose omission he was made a type both of the eternity of Christs Person, and of his priesthood: not that our Saviour Christ was with out Father, &c. for these we finde recorded; but because that which was cheefly intended by the description of Melchisedec, doth most absolutely, and perfectly agree unto Christ, and that was the eternity of his person, and of his priesthood.

without descent] Gr. *without pedegree*.

made] Or, transformed and turned out of his proper shape and likeness, that he might be like unto the Son of God.

V. 4. *unto whom*] By two circumstances the apostle gathers the preheminence of Melchisedec above Abraham: first, because Abraham

braham paid tithes unto him, verse 4.5. Secondly, because Melchisedec blessed Abraham, verse 6.7.

Patriarch] That is, cheef of Fathers, Numbers 18. 19. Deut.8. 1. Josh.14.4.

spoils] Or, of the best things: not that Abraham made choice of the best things, and of them gave the tenth part only; for it is said verse 2. that he gave a tenth of all; but that he made choice of the best things to pay the tenth part of the whole, as it was afterward ordained, Numbers 18.12.

V. 5. *they that*] Numb.18.21. and 26.

to take tithes] Or, *to tithe.*

V. 6. *descent*] Or, *pedigree.* That is, neither from Abraham nor from Levi.

blessed] See verse 1.

promises] Gal.3.16.

V.7. *the lesse*] The original is of the neuter gender, but put by an analogy for the masculine, as Eph.1.10.

Blessed] That is, by way of priestly office; but otherwise by way of common charity, the lesse did blesse the greater.

V. 8. *here*] That is, under the Levitical law.

there] *viz.* Gen.4.20.

liveth] Because his death is not recorded.

so say] Or, to speak in a word, or breefly.

V. 11. *If therefore*] In as much as God promised to raise up a priest after another order than that of Aaron, and whose priesthood should excel that of Aaron; hence is inferred the imperfection and abrogation both of the legal priesthood, and of that covenant which was established or ratified upon it.

perfection] That is, if the Levitical priesthood could have justified, sanctified, and so consequently brought unto salvation.

for] This clause is inserted to shew the mutual relation between the Levitical priesthood and the old covenant.

under it the people receive of the Law] Or, *upon it the Law was ratified unto the people.*

Law] Old covenant.

V. 12. *changed*] Or, *transslated.*

change] Or, *transslation.*

Law] That is, of the old covenant, which was established or ratified upon it, verse 11.

V. 14. *Juda*] Rev. 5.5.

V. 16. *who is made*] That is, consecrated unto his Priesthood.

after the law] That is, not as those legal priests were by outward purification and sanctification, consisting in outward anointings, washings, offerings, and the like; which served only for the sanctifying of the person from legal pollutions: see chap. 9.13.

power] That is, of God, or the anointing of the holy ghost; which was to continue upon him, & to qualifie and enable him to be an everlasting priest, who should always live to make intercession for us, and communicate unto us the merit and power of his sacrifice, which he once offered for us unto everlasting life, Rom. 6. 9. Rev.1.8.

V. 17. *Thou art*] Psalm 110.4.

V. 18. *commandment*] That is, of the covenant.

weaknesse] Gal.4.9. *viz.* to justifie, sanctifie, and bring unto salvation by reason of the flesh, Rom. 8. 3. that is, of us men who are not able to fulfil the law by reason of that corruption, which dwells in our flesh, Acts 15. 10. Gal. 3. 21. and note that here S. Paul speaketh of the old covenant, as understood by the Jews; *viz.* of fulfilling the law: for otherwise the covenant was a perfect covenant, for those times, or the nonage of Gods people, though not so perfectly revealed, as in the time of the Gospel.

V. 19. *law*] That is, old covenant; as verse 11, 12.

perfect] See verse 18.

but the bringing in] Or, *but* it was *the bringing in.*

bringing] The Greek word signifieth the superinduction, or the bringing in of one thing after another.

better hope] That is, the new covenant, called a better hope, because it being a covenant of grace and mercy, worketh in us sure hope and confidence.

did] Or, doth make perfect through Christ (upon whose priesthood it is established) that which was impossible unto the law: see verse 18.

draw nigh] Eph 2.18. and 3.12.

V. 20. *And in as much*] It is as if the apostle had said: It must needs be a great thing, and of singular weight and importance which God Almighty ratifieth with an oath.

V. 21. *without an oath*] Or, *without swearing of an oath.*

The Lord sware] Psalm 110.4.

V. 22. *better testament*] Chap.8.6.

V. 23. *And they*] The same he proves again from the mortality of the legal priests, and the immortality of Christ; whence he concludes, that he hath an unchangeable Priesthood, Vers. 24.

V. 24. *Unchangeable Priesthood*] Or, *which passeth not from another.*

V. 25. *to the uttermost*] Or, *covermore.* That is, fully, perfectly, or to the end; so that no part of our salvation must be sought, either in our selves, or in any other. The Original word signifieth all manner of perfection.

come] That is, by a true and lively faith.

intercession] Rom.8.34. 1 John 2.1.

V. 26 *For such*] Here is another prerogative of Christ, and so consequently of his priesthood; they sinners, but he holy.

higher] Chap.4.14.

V. 27. *those high Priests*] Lev.9.7. and 16.6. Heb.5.3.

once] Chap.10.10. that is, once for all; fully, perfectly. See 1 Pet.3.18.

V. 28. *infirmity*] Chap.5.2.

word of the oath] That is, the prophecie or promise of God by the Psalmist confirmed by an oath.

consecrated] Gr. *perfected:* chap.1.3.

CHAP. VIII.

Verse 1. *Right hand*] Chap.1.3.

V.2. *of the sanctuary*] Or, *of holy things.* Not of the corporal, but of that which was shadowed by it: what that is, is expressed in the words following.

Sanctuary] Which some interpret of the *Sancti*, but generally in this Epistle, by the original word ἁγίων, we are to understand the heavens, as we may plainly gather from ch. 9.11.

and] That is, which is: Or, that is of the true tabernacle.

true tabernacle] Chapter 9.11. that is, of his own body or human nature, whereof the corporal tabernacle was a type: hence Saint John saith, That the word tabernacled with us, John 1.14. speaking of his being in our flesh. Or his taking upon him our human nature, chapter 7.27. and chapter 9.14. see John 2.19. Col.2.9.

the Lord pitched] It being conceived of the holy Ghost, and was not erected by the hand of man; or not conceived by the concurrence of the man: see chapter 9.11.

V. 3. *For every*] Here is a reason given of that which was said in the former verse, taken from the analogy between the shadow and the substance, or type and truth: the legal priests had something to offer; so Christ was to have something, and that was his own body: see v. 7.

gifts and sacrifices] Chap.5.1. and 9.9.

V. 4. *For if*] In this and the next verse there are reasons given why Christ could not be a Priest upon earth: First, because the earthly priests were ordained by the Law to offer only earthly and carnal sacrifices; but there were no such sacrifices required of the Priest according to the order of Melchisedec, Psalm 40.6. verse 4. Secondly, the legal priesthood and the sacrifices administred by it, were shadows of heavenly things, *viz.* of the priesthood of Christ and his sacrifice: whence it evidently follows, that his Priesthood was to be an heavenly Priesthood, and his sacrifice to be an heavenly sacrifice, verse 5.

He should not be, &c.] *viz.* having fulfilled and accomplished all things required of him, as a priest upon earth: and therefore his ministery would have ended, but now he was to fulfill also that which remaineth of his priestly office in heaven, in the Holy of Holies.

there are priests] Or, *they are priests.*

according to the law] Here is another reason given, why our Lord Christ ought not to be a priest upon earth, *viz.* such an one, who should according to the law, administer the priesthood upon earth: the substance whereof is this; because God under the law ordained no priest; but those of the tribe of Levi, and no offerings or sacrifices but ceremonial, whereof Christ was not ordained or constituted a minister, but of that which was prefigured by them, as is set down in the words following.

V. 5. *who serve*] The whole earthly tabernacle, with the Priesthood, Sacrifices and Ceremonies, appertaining to it, were types and shadows of Christ, and of heavenly things to be obtained through him.

shadow] Chap.10.1. Col.2.17. Here our Apostle descendeth to the description of the Levitical Priests, and of their office, which consisted first in the manner of their service. Secondly, in the matter of their service: for the manner, their service was but a shadow of the true sacrifice, and for the matter thereof, it consisted of corporal things.

For see] Exod.25.40. Acts 7.44.

pattern] That is, copy, example, according to which a thing is done, or built.

V. 6. *ministery*] That is, Priesthood.

by how] Because the Priesthood must be answerable unto the covenant.

mediatour] Chap. 7.22. and 9. 15. and 12.24. 1 Tim.2.5.

a better covenant] Or, *testament:* chapter 7. 22. so called from the manner of the confirmation thereof, *viz.* by the death of Christ.

better promises] First, because they depend upon faith, Rom.4.13, 16, Gal.3.16,17. Secondly, because God had promised to pour out a

greater measure of his Spirit under the new, than he did under the old Covenant, Esa.44.3. John 2.28. Acts 2.16. Gal. 3.2.

V. 7 *faultless*] That is, without imperfection. See chap. 7.18.

V. 8. *Behold*] Jer.31.31,32,33,34. Though the Apostle doth not keep himself to the words of the Prophet; yet he retains his matter: see notes on Jer. 31.31.——35.

house of Israel, &c.] Under which terms, we are to understand all the faithful, not only the Jew, but also the Gentile, who was to be ingrafted into the true olive tree: see Rom.11.17, &c.

V. 9. *with their fathers*] In the wilderness, by the hand of Moses, Exod. 20.1.

took them by the hand] As a tender compassionate father, to guide his weak childe.

regarded not] Or, *loathed.* In the Prophet it is, *should I have continued an husband unto them?* but the sense is the same.

V. 10. *put my laws*] Gr. *give.*

in their hearts] Or, *upon.*

V. 13. *old*] That is, disannulled, or abrogated; not actually, but by way of prediction, *viz.* when the new Covenant should be established.

CHAP. IX.

Verse 1. *Covenant*] Not Tabernacle, though divers Greek copies have it so: for it is not probable that the Apostle should say, that the Tabernacle had a Tabernacle.

ordinances] Or, *ceremonies.*

worldly] That is, earthly and corporal, it being here opposed to the heavenly and spiritual Tabernacle.

V. 2. *For*] What the Apostle called the worldly or earthly Tabernacle or Sanctuary, here he further describeth, with the principall furniture thereof; dividing it into two parts, making as it were two Tabernacles of one: Whereof the first was a type of Christs human nature, ch.8.2. the second of heaven, ver.12.

the first] Exod.40.4. He describes not the court of the people, because it did not make to his purpose; neither doth he describe the Temple made by Solomon, but the Tabernacle made by Moses.

the sanctuary] Or, *holy.*

V.3. *second*] Called so, to distinguish it from the veil through which they entred into the first Tabernacle: see Exod. 26.31,36.

V. 4. *golden censer*] It is probable that hereby is meant, either that particular censer, which the high Priest carried into the Holy of Holiest, once in the year, Lev.16.12. Or else the golden Altar of incense, described Exod.30.1, &c. which though it was not within the Holy of Holiest, yet the Holy of Holiest may be said to have it, because it was made for the service thereof; being placed before the veil of the Holy of Holiest; that so the incense burnt thereon, might cloud the Holy of Holiest. Hence it is said to be before the Ark of the Testimony, Exod.40.5. The Original word signifieth any Utensil, wherein, or whereon incense might be burnt; and it may be called golden, because it was over-laid with gold: see Exod.4.5. and Lev.4.11.

wherein] Both the Greek preposition and the Hebrew answerable unto it, signifie not only *in or within*, but also *by, neer unto, or before*: see Josh.5.13. Judg.18.12. Jer.13.5. Luke 9.31. Hence not only the Tables of the Covenant, but likewise the golden Pot which had the Manna, and Aarons Rod that budded, are said here to be *in* the Ark, notwithstanding the Tables of the Covenant were only within it, 1 Kin.8.9. 2 Chron.5.10. because we have no answerable preposition in the English, to sign fie the latitude and extent of the Original. Some refer (*wherein*) to Tabernacle, verse 3. and it is true, that sometimes the *relative* hath relation unto the more remote *antecedent*: see John 8.44.

the golden pot] Exod.16.34.

Aarons rod] Numb.17.10.

the tables of the covenant] Deut.10.5. 1 Kings 8.9. 2 Chron.5.10.

V. 5. *over it the*] Exod.25.22.

Cherubins] These were figures or representations of Angels, inclining their faces one towards the other, and touching one another with their wings, Exod.25.18. The use of these was, to cover, or over-shadow the Mercy-seat with their wings, Exod.2.20. And from this seat God used to speak unto Moses, Exod.25.22. Numb. 7. 89. which may be applyed unto Christ, whose mediation was signified by the Mercy-seat: whence it is said, that he is a propitiation or covering Mercy-seat, Rom.3.25. 1 John 2.2. and 4.10 because by his obedience all our unrighteousnes is covered.

V. 7. *once every year*] Exod.30.10. Lev.16.2. The tenth day of every moneth, or day of reconciliation; as Lev.16.18, &c. whereby was signified the perfection of Christs sacrifice once for all, ver.28.

errours] That is, all sorts of sins, because all sorts of sins arise from some errour in judgement, chap. 5.3. and 7.29. Luke 16. 16.

V. 8. *away*] That is, the sacrifice was not yet offered, by virtue whereof the faithful had free access unto God into heaven: not that the faithful were not in heaven before Christs ascension; but to shew by whom, or by virtue of whose blood they entred, chap. 10. 19,20.

V. 9. *which*] Or, *which parable was for.* That is, which similitude or type of the high Priest, of the Tabernacle, and of the furniture and service thereof.

for the] That is, of the nonage or minority of the Church.

in which] Or, *according to which.* That is, according to which time of the nonage or minority of the Church, God fitted his publike worship. For the people of the Jews being a grosse people, and much addicted to idolatry, it seemed good unto the wisdom of God, to exercise them with a more grossp and bodily worship, that so he might keep them from it, see Gal.4.1,2,3.

gifts and sacrifices] Chap.5.1. and 8.3. by gifts and sacrifices, we are to understand the whole service of the Tabernacle, whereof the Apostle makes mention of some particulars in the verses following: thus incense is called an offering, Numb. 16. verse 15. compared with verse 17. and the Ephah of fine flowre, used at the consecration of Aaron and his sons, a meat-offering, Lev.6.20.

that could not] That is, they could not in themselves be separated from their spiritual significations, either satisfie the conscience that sin was pardoned, and reconciliation obtained with God, because the conscience could not have found satisfaction how Gods justice should be satisfied by those offerings, chap. 10. 4. or sanctifie or purifie the conscience, they being corporal, and so could not reach unto it.

him] Or, *the worshipper*; chap.10.2.

perfect] Chap.7.19. and 10.1.

V. 10. *imposed*] Or, being imposed, or which were imposed, only understand it of the gifts and sacrifices mentioned in the former verse.

and carnal ordinances] Or, *rites, or ceremonies*, or *justifications of the flesh.* Or, and in such like carnal Ordinances. The Apostle summing up that in general, whereof he had made mention in some particulars before. Called *carnal ordinances, or justifications of the flesh*, because they did sanctifie only to the purifying of the flesh, verse 13. that is, freeing those who used them from legal pollutions and irregularities: see 2 Chron.30.19. John 11.55.

time of, &c.] That is, of Christs coming, who should and did reform the carnal rites, or ceremonies and services of the Law, by fulfilling them; exhibiting the truth and those spiritual blessings typified and signified by them; and by instituting a more simple and spiritual worship. This is that which is meant, when God promises to create new heavens, and a new earth, Esay 65. 17. and when S. Paul saith, *All things are made new*, 2 Cor 5.17.

V. 11. *But*, &c.] Here followeth the explication and application of the former type: and the comparison is cheefly made between the remedy appointed for sins, meerly ceremonial, that is, Legal pollutions and irregularities, which was the bloud of Bulls and Goats, &c. and the remedy of those sins, which in their own nature poison the soul; and this is only the bloud of Jesus Christ.

an high priest] Or, *for to be an high priest.*

good, &c.] Chap.10.1. That is, of all those spiritual mercies and benefits which were purchased by his bloud: as justification, sanctification, adoption, and everlasting salvation.

greater, &c.] That is, of his own body. See chap.8.2.

made, &c.] As the legal Tabernacle was. See more on ch. 8.2.

V. 12. *blood*, &c.] Eph.1.7. Col. 1.14. Rom.3. 24,25. Where with the high Priest entred the Holy of Holiest, Lev.16.3.

once] See chap.7.27.

holy place] That is, heaven, whereof the Holy of Holiest was a type.

having, &c.] First.

eternal] Esay 51.6.

V. 13. *the blood*] Lev.16.14.

the ashes] Numb.19.17, &c.

unclean] The Greek signifieth common, but in the Scriptures, especially of the New Testament, it signifieth unclean. See Mat. 15.11. Mar.7.15. Acts 10.14. It is meant here of such who were made unclean: that is, disenabled to enter into the Temple, through legal pollutions; as by touching the dead, &c.

sanctifieth] See verse 10.

V. 14. *blood*, &c.] 1 Pet.1.19. Applyed by faith. See Acts 15. 9. and 26.18.

eternal] That is, God-head, Acts 20. 28. Rom. 1. 4. 1 Pet. 3.18. implying thereby, that the sacrifice of Christs death had its value and virtue both to satisfie and sanctifie from his Deity.

spot] Or, *fault.* Typified by the spotless sacrifices commanded to be offered under the Law, Exod.12.5. Numb.19.2. and 28.3. Rom. 3. 25. 1 Pet.1.19.

purge, &c.] 1 John 1.9. Both in respect of justification and sanctification.

dead, &c.] See Heb.6.1.

serve, &c.] Luke 1.74. Implying, that no service is acceptable to God unto salvation, unless the conscience be first purified by the bloud of Jesus Christ. See 1 Pet. 2.5.

V. 15. *And for*] Or, *And so, or so then.*

Mediatour] Chap.8.6. and chap.12.24.

that by the means of death] Or, *to the end that.* Gr. *death being made.*

transgressions that were under the first testament] Rom. 3. 5. It is not the meaning of the Apostle, that sins committed under the Old Testament were not pardoned before Christ dyed, but that they were pardoned only by virtue of Christs death, who was the Lamb slain from the beginning of the world Rev. 13 8.

called] That is, effectually, or those who have beleeved.

eternal, &c.] Called eternal redemption, verse 12.

V. 16. is] That is, in force.

by the death] Or, *be brought in*.

V. 17. *after men are dead*] Or, *after the dead*; or, *till they are dead*.

testatour liveth] In whose power it was to alter it.

V. 18. *dedicated*] Or, *purified*; that is, ratified, or confirmed.

V. 19. *precepts*] The conditions of that first covenant: see ch. 7. 12. Eph. 2. 15.

calves] So the Apostle calls the younger bullocks, by reason of the neerness of their age unto calves.

goats] There is express mention made only of bullocks, Exod. 24. 5. but by the sacrifice of bullocks, as of the principal, we are to understand the sacrifices of all other beasts.

with water, &c.] There is no express mention made of these particulars, Exod. 24. 8. Whence some conceive, that Saint Paul had them either by tradition, or revelation; but it is more probable, that he gathered it from the usual custome of sprinkling blood under the law, which was with water, scarlet-wool, and hyssope: see Lev. 14. 6. Num. 19. 6. and 18. Psalm 51. 7.

scarlet] Or, *purple*.

book] We read not that the book was sprinkled: it seems therefore that the book was upon the Altar, and so sprinkled with it: this book was not the two Tables of stone, for these God made, but some other short summe of the first covenant which Moses himself did write: see Exod. 24. 4. Some are of opinion, that thereby are meant the 20, 21, and 23. chapters of Exodus.

people] That is, the twelve pillars which represented the twelve Tribes: see Exod. 24. 4.

V. 20. *This is the blood*] Exod. 24. 8.

enjoyned unto you] Or, *hath ordained concerning you*, Heb. 1. 7.

V. 21. *Moreover*] Though not at the same time, for then the tabernacle was not made: see Exod. ch. 25, &c.

tabernacle] We read that God commanded the Altar, and all the vessels to be anointed with oyl by Moses, Exod. 24. 8, &c. and accordingly they were anointed by him, Lev. 8. 10. but we no where read expresly, as some are of opinion, that he either was commanded, or did sprinkle the tabernacle and the furniture thereof with blood: It is supposed therefore by some, that Saint Paul gathered thus much from Exod. 29. 12. Lev. 8. 15. and 16. 14. where there is mention made of sprinkling with blood the Altar and Mercy-seat, &c. where, by the principal part, we may understand the whole tabernacle and all the furniture thereof. Or it may be thus much is plainly expressed, Lev. 16. 16. Josephus reports, *lib.* 3. *Antiqu. Hebr. c.* 9. that the whole tabernacle was sprinkled.

V. 22. *almost*] Some refer (*Almost*) to *all things*, because we read that some things were cleansed by fire and water, Numb. 31. 22. Others refer it unto *purged*; that is, from their legal impurities, and make the sense this; All things are by the law almost purged, though not altogether by blood; because sometimes other things were required: these are of opinion, that in all cleansings there was the use of blood. And so the words following (*And without*, &c.) they conceive are to be understood, otherwise there will seem to be a contradiction between (*Almost*) in the first clause, and (*without*) in the second. Or may be the former part of this verse may be understood of things whereof some might be cleansed without blood, and the second part of persons which could not.

V. 23. *patterns*] Called figures, verse 24. and shadows, ch. 10. 1. see ch. 8. 2.

heavenly things] Some understand thereby Christ himself, and those spiritual blessings which the faithful obtain through faith in him. For Christ himself was consecrated, or made perfect through sufferings, chapter 2. 10. Others understand thereby the Church under the Gospel, and those spiritual graces whereof the members are made partakers therein. The Church under the Gospel being called the heavenly Jerusalem, chap. 12. 22. and those graces being called spiritual blessings in heavenly places, Ephes. 1. 3. Others understand thereby heaven it self, whereinto Christ entred, verse 24.

sacrifices] The singular number for the plural, which is frequent in the Scriptures. Or may be the Apostle styles the one sacrifice of Christ [Sacrifices] because it was answerable unto all the legal sacrifices, and far beyond them.

V. 24. *hands*] verse 11.

heaven] Chap. 4. 14.

to appear] 1 John 2. 1. chap. 7. 25. Rom. 8. 24. answerable to the high Priests entrance into the Holy of Holyest once a year, to make atonement for the people, Exod. 30. 10.

V. 25. *often*] Verse 28. ch. 7. 27.

every year] Verse 7.

others] That is, not with his own, but with the blood of beasts.

V. 26. *For*] That is, had Christ offered himself often, then he should have suffered often: for without suffering, no propitiatory sacrifice. Where is then the sacrifice of the Mass?

in the end of the world] Chapter 1. 2. 1 Cor. 10, 11. Gal. 4. 4. Eph. 1. 10.

appeared] Or, *made manifest*, 1 Tim. 3. 16. 1 John 3. 8.

to put away sin] That is, to abolish or make void the guilt or obligation of sin, whereby it binds over unbeleevers unto condemnation; so that unto beleevers, sin is of no force to accuse or condemn them, or to shut them out of heaven.

himself] Chap. 1. 3.

V. 27. *appointed*] Job 30. 23. Psalm 89. 48. Eccl. 6. 6.

once] That is, according to the common or ordinary course of nature, though there be some extraordinary examples.

judgement] Understand it of every mans particular judgement presently upon his death.

V. 28. *So*] Or, even so, Christ being once offered to bear the sins of many, shall appear or be seen the second time without sin unto salvation, to all those who expect him.

Christ was] 1 Pet. 3. 18.

bear] Or, carry up the sins of many upon the Cross, there to make satisfaction for them, by the sacrifice of himself, 1 Pet. 2. 24. Or, take up sin; that is, the guilt of our sin upon himself.

many] Matth. 26. 27. Rom. 5. 19.

look] Phil. 3. 10. 1 Thess. 1. 10. 2 Tim. 4. 8. Tit. 2. 13.

second] Opposed to his first appearance, *viz.* in the flesh, verse 26. when he came with the guilt and burden of our sinnes upon him.

without sin] That is, without the guilt or sacrifice of sin, having made full satisfaction for it, by his own sacrifice of himself upon the Cross.

unto salvation] Some refer this unto (*look for him.*)

salvation] That is, both of soul and body in heaven, chap. 5. 9. 1 Pet. 1. 19.

CHAP. X.

Verse 1. LAW] That is, the old Covenant. So the word *Law* is taken, ch. 7. 12. and 19.

shadow] Some are of opinion, that here Saint Paul alludes to the custome of Painters, who first make a rude draught, and then out of it a perfect and lively picture. These make the sense this, *viz.* That the old Covenant did contain only dark resemblances and types of heavenly things, no lively representations of them; this being reserved unto the time of the Gospel, wherein Christ and all spiritual blessings in him are clearly and plainly manifested. Others are of opinion, that Saint Paul alludes unto the shadow of a body, and make the sense this; All things are by the law almost purged, is mention made of sprinkling with blood the Altar and Mercy-seat, &c. where, by the principal part, we may understand the whole tabernacle and all the furniture thereof. Or it may be thus much is plainly expressed, Lev. 16. 16. Josephus reports, *lib.* 3. *Antiqu. Hebr. c.* 9. that the whole tabernacle was sprinkled.

of good] Ch. 9. 11.

image] That is, the substance or truth. See the former Note, and 2 Cor. 4. 4. Col. 1. 15. Phil. 2. 6.

perfect] Verse 4. That is, as touching the conscience: see ch. 9. 9.

V. 2. *For*] Or, *otherwise they would have*, &c. Whether this clause be read with or without an interrogation, the sense will be the same: the scope of the Apostle being to shew the weaknesse and insufficiency of the legal sacrifices to purge the conscience from the guilt of sin, from their often repetition.

because] Verse 18.

worshippers] Ch. 9. 9.

once] That is, if they had been once purged from the guilt of their sins.

conscience] Should not have their conscience any longer under the burden or guilt of those sins.

V. 3. *remembrance*] *viz.* when Aaron and his successours laid both their hands, in the name of the people, upon the head of the scapegoat, confessing their sins, and sending him into the wildernesse; by this sign discharging them, and laying all the burthen of their sins upon the beast, which was a figure of Christ, who bare our sins upon the Cross, Heb. 9. 28.

sins] That is, the same sins. For upon the day of propitiation there was confession of, and reconciliation for the sins of the whole year.

V. 4. *take away sins*] Verse 1. ch. 9. 9.

V. 5. *when*] That is, the Son of God being to come, Mat. 11. 3. or foretelling of his coming.

into the world] John 1. 6. 28. and 18. 37. 1 Tim. 1. 5. understand it of his being made flesh, John 1. 14. or being manifested in the flesh, 1 Tim. 3. 16.

saith] By David who was a type of him, and unto whom this passage agrees, though not in that exactness as it doth unto Christ.

Sacrifice] Psalm 40. 6, &c. Though Saint Paul keeps not himself unto

unto the express words of the Psalmist, yet he retains the substance and matter of them.

body] Heb. *mine ear hast thou opened*; or, *digged open*. It is a proverbial manner of speech, whereby there is implyed the qualifying, or fitting a man unto obedience in service: the ear, or opening of the ear, being an emblème, or symbole, or a metaphorical sign of obedience: see Isa. 50. 5. Job 33. 16. Now Saint Paul following the translation of the Septuagint, and being directed by the Spirit of God, expounds this of Gods sanctifying and fitting a bodily unto Christ, wherein he was obedient even unto the shameful death of the Crosse.

hast thou prepared me] Or, *thou hast fitted me*.

V. 6. sacrifices *for sin*] Rom. 8. 3.

V. 7. *Lo, I*] John 4. 34. and 5. 30. and 6. 38.

volume] Luke 24. 37, 44. John 1. 45. and 5. 46. See the note on Psalm 40. 7.

V. 8. *by the Law*] Or, *according to the law*.

V. 9. *first*] That is, the legal sacrifices.

second] That is, the one sacrifice of Christ.

V. 10. *will*] That is, of the Father, who appointed his Son to take our nature, and therein by death to make satisfaction for our sins. Or of the Son in his willing obedience unto his Father.

sanctified] That is, freed from the guilt of our sins, and consecrated to Gods service.

once] Chap. 7. 27. and 9. 26. 1 Pet. 3. 18.

V. 11. *take away*] verse 4.

V. 12. *man*] 1 Tim. 2. 5.

for ever] Chapter 1. 3. some refer it to (sacrifice,) others to (late.)

V. 13. *till his enemies*] Psalm 110. 1. 1 Cor. 15. 25. chap. 1. 13.

V. 14. *perfected*] That is, as concerning the remission of their sins: having by his own offering paid the full price for the pardon of them.

sanctified] See verse 10.

V. 14. *Holy Ghost*] Chap. 9. 8. Mark 12. 36. Acts 1. 16. and 28. 25. 2 Peter 1. 21.

said before] Or, *first said*; or, *said in the first place*.

V. 16. *This is the covenant*, &c.] Or, *This is the covenant that I will make with them*: then followeth, *After those days, saith the Lord, I will put*, &c.

I will put] Which we are not to understand, as if God had not put his Laws in the hearts of his children, and written them in their minds, under the law; but of a more plentiful measure of his grace under the Gospel: In which respect, Joel 2. 28. it is promised, that God will pour out of his Spirit upon all flesh under the Gospel: see Isay 44. 8. Acts 2. 17.

V. 18. *Now, where*, &c.] See verse 2.

V. 19. *Having*] Here the Apostle resumes again the exhortation which he had begun, chapter 2. 1. and farther pressed, chap. 3. to the fifth.

therefore] That is, the pardon of sin being purchased, sins only excluding from heaven.

boldnes] Or, *liberty*; or, *freedom*.

holiest] Chapter 9. 8, 12. That is, heaven, whereof the holy of Holiest was a type.

by] Through the merit of the, &c.

V. 20. *new*]. Which the Apostle opposeth unto the old way, either by the blood of beasts, wherewith the high Priest entred into the Holy of Holiest once in the year; or by the material veil; or unto both.

living] That is, everlasting way which shall never fail, John 4. 10. and 6. 51. and 7. 38. and which shall bring unto eternal life.

way] John 14. 6.

consecrated] Or, *new made*. It is not improbable, that herein Saint Paul doth allude unto the custome of those, who in a snow or like case beat or tread out the way for those that are to follow after. It is by virtue of Christs resurrection and ascension, that all true beleevers shall enter into heaven. Hence he is called the first-fruits of those who sleep, 1 Cor. 15. 20.

veil] The veil was a type of Christs human nature, wherewith his Divine nature was hid and obscured, and through which he entered into heaven: even as the veil of the Temple did hide the Holy of Holiest, and as the high Priest through it did enter therein.

flesh] Human nature, Psalm 16. 9. and 27. 2. John 1. 14. called *flesh*, because of the infirmities and weaknesses thereof, Psalm 78. 39. and whereby his Divine nature was veiled and covered over: even as the ark of the covenant, the Mercy-seat, and the most holy place were by the veil.

V. 21. *high priest*] Chapter 2. 17. and 3. 1. and 4. 14.

house] Chapter 3. 6. that is, the church of the faithful, Ephes. 1. 22. 1 Peter 2. 5. and 4. 17.

V. 22. *draw near*] Chapter 4. 16. & 7. 25. & 11. 6. 1 Peter 2. 14.

true heart] That is, with an upright and sincere heart, without hypocrisie, Psalm 51. 6. and with a constant heart without drawing back, verse 38. Luke 16. 11. John 6. 35. Hereunto is opposed an evil heart of unbeleef, chapter 3. 12. see Matthew 15. 8.

full assurance] That is, with a stedfast faith, without wavering and doubting, verse 23. James 1. 6. Some are of opinion, that here and in other places there is an allusion unto ships under full sail: and then the translation may be this; *viz.* With the full sail of faith. Faith is that grace, whereby we either do or may approach unto God, with full assurance of acceptance. Thus the righteousnes of faith, Rom. 4. 13. is called the righteousnes through faith, or by faith, Rom. 9. 38. & 10. 6. Phil. 3. 9. see chapter 6. 11. Col. 2. 2. 1 Thes. 1. 5. Luke 1. 1. Rom. 14. 5.

having] Or, being sprinkled in, or, as touching our hearts.

sprinkled] By the blood of Christ, chapter 12. 24. 1 Peter 1. 2.

hearts] That is, our souls; the heart being the cheef seat of the soul.

evil conscience] That is, from the accusation of an evil conscience, So long as our consciences are under the guilt of sin, we cannot draw neer unto God with confidence of acceptation in any duty: see chapter 9. 14.

having] Or, being washed in, or as touching our bodies.

bodies] Both soul and body are named; because every sin is either of the soul or body: see 2 Cor. 7. 1.

water] See Acts 22. 16. 1 Cor. 6. 11.

pure water] Ezek. 36. 25. that is, with the blood of Christ, whereof the legal washings were a type: see Rev. 1. 5. and 7. 14. some are of opinion, that here Saint Paul hath relation unto the sacrament of Baptism; as John 3. 5. Tit. 3. 5.

V. 23. *hold fast*] See chapter 4. 14.

profession] Chapter 3. 1.

faith] Gr. *hope*.

faithful that hath promised] Deut. 17. 9. and 32. 4. 1 Cor 1. 9. and 10. 13. 1 Thes. 5. 24. 2 Thes. 3. 3. chapter 6. 10. and 11. 11.

V. 24. *consider*] That is, let us take care of our watch over one another, prudently observing one anothers dispositions, gifts, graces, and defaults, that we may the better fit our selves to do good, each one of us to another, and to receive good each one of another.

V. 25. *Not forsaking*] Here is propounded one means or help, whereby they might incite one another to good works, Rom. 1. 12.

assembling] That is, the publike congregation of the faithful, wherein the Word of God is taught, the Sacraments administred, and common prayer and thanksgiving made, unto which God hath promised a blessing, Matth. 18. 20. see Psalm 27. 4. and 122. 1.

manner] Either out of fear, or negligence, or pride, self-conceit and singularity, or out of what causeless reason else.

exhort] Chap. 3. 18. Luke 1. 19. 17. Eph. 5. 11. Whereby understand not only exhortation properly so called, but also admonition, consolation, reproof, example, and the like. It may be a metaphor taken from a sharpning tool, Deut. 6. 7. Prov. 27. 17.

and so much] Rom. 13. 11.

see] That is, by plain and evident foretold tokens, and signs of the times: see Mat. 24. 33.

day] Some understand it of the second or last coming of our Saviour Christ, or of his coming to judgement; whereof see 2 Pet. 3. 10, &c. but it is not improbable that here we are to understand it of the time of the utter destruction of Jerusalem, and the Temple; at which time there should be so great affliction that by reason thereof, many should fall from the faith: see Mark 13. 19.

V. 26. *For if we sin willfully*] See chap. 6. 4.

willfully] The Apostle doth speak here of all kind of wilful sin, or falling away: but only of that which our Lord Christ calleth blasphemy against the holy Ghost, Mat. 12. 3. and which Saint John calls a sin unto death, 1 John 5. 16.

remains] In as much as such willfully reject and scorn the only sacrifice of the New Testament; *viz.* the Lord Jesus, and all his merits: see Numb. 15. 30, 31.

no more sacrifice for sin] For as much as those who willfully reject and scorn the only sacrifice of the New Testament, *viz.* the Lord Jesus and all his merits: Some conceive that Saint Paul alludeth to Numb. 15. 30, 31. where in like manner, according to the tenor of the law, there was no atonement left, for those who should sin presumptuously: because thereby he reproached the Lord.

V. 27. *looking*] Whereas the godly with comfort and joy expect the appearance of Christ: see chap. 9. 28.

devour] Chap. 5. 8.

adversaries] Luke 19. 17. those who against the conviction of their consciences, wilfully resist and persecute the Gospel. See chap. 6. 4.

V. 28. *despised Moses*] Numb. 15. 30, 31.

under two or three witnesses] Deut. 19. 15. Mat. 18. 16. John 8. 17. 2 Cor. 13. 1. 1 Tim. 5. 19.

V. 29. *Of how much*] Chap. 2. 3. and 12. 25.

trodden] In treading his truth under their feet, by a malicious resisting and persecuting thereof, they do as it were tread Christ himself under their feet; or thereby they shew such a spiteful mind against him, that they would (if it were possible) pull him out of heaven, and trample him under their feet. For that which we reject and forsake, that we hold as impure, and unholy in Gods worship.

blood] Mat. 26. 28. Luke 22. 20. chap. 13. 20. That is, the blood

of Christ, whereby the new covenant was ratified and confirmed: see chap. 9.10, &c.

sanctified] By which their sins were pardoned, in regard of that meritorious sufficient satisfaction purchased by it: see verse 10. and 14.

unholy] Gr. *common*, Mark 7. 2. Acts 10. 15. They make no more account of the bloud of Christ, than of the bloud of some malefactour, or of a brute beast.

despite] That is, by a wilfull and malicious resisting the work of the holy Ghost, testifying and convincing them of, and sealing unto them the truth of the Gospel: see Acts 6. 10. and 7. 51. and 54.

Spirit of Grace] That is, Authour of grace, Rom. 15.16. 1 Cor. 12. 8. Gal. 5.22. Eph. 5.9. Or, gracious Spirit, that is, which God of his free grace and mercy bestows on his people.

V. 30. *know*] And therefore our condemnation shall be the greater, if knowing how just God is in revenging all impiety, we wilfully sin against him, Luke 12.47. John 15.22.

Vengeance belongeth unto *me*] Deut. 32. 35. Rom. 12.19. Psalm 94.1.

The Lord] Deut. 32.36. Psalm 50.4.

V. 31. *hands*] 2 Sam. 24. 14.

living God] Chap. 3.12. and 9.14. Job 37.22.

V. 32. *But*] In as much as these converted Hebrews had stood it out stedfastly against manifold afflictions, even at their first entertaining of the Gospel; hence the Apostle infereth, that therefore it did the much more become now to stand to that faith, which they had so long professed: see Gal. 3.4.

illuminated] Converted to the faith of Christ, Acts 26.18. Ephes. 3. 9.

fight] Or, wrestlings of afflictions, whereby Satan fought to overthrow your faith: the Apostle alludes to the custome of wrestlers, who seek to trip up one another; this wrestling was by faith, chap. 11.36. 1 Tim. 6.12. 2 Tim. 4.7.

V. 33. *gazing stock*] Or, placed, or shewed upon theaters or stages. Understand it either metaphorically, as it were so handled; or properly, for it was the custome of the heathen to set christians upon theaters or stages, to be scorned and laught at: see 1 Cor. 4.9.

companions] Having a fellow-feeling of their miseries, and so assisting them to their ability, chap. 13.3.33. as also adjoyning themselves unto them, being not discouraged by their afflictions, 2 Tim. 1. 16. Phil. 1.7.

V. 34. *joyfully*] Acts 5.41. and 21.13. James 1.2.

knowing] 2 Cor. 5.1.

enduring] Chap. 11.31. Mat. 6.20. Joh. 6.27.

V. 35. *confidence*] Verse 23. and ch. 3.6, 14.

confidence] Or, *cheerfulness*. Your cheerful profession springing forth out of the cheerful confidence of your faith and hope.

recompence] Chap. 11.26. and 12.2. 1 Cor. 15.58.

V. 36. *need*] Considering those great afflictions, which yet ye might endure.

promise] The thing promised, that is, heaven and the joyes thereof.

V. 37. *yet a little while*] Habbac. 2. 3, 4. Luke 18. 8. 2 Pet. 3. 8, &c.

a little while] Which words may seem to be taken from the Prophet Habbakkuk, which our Apostle doth not cite here word by word, but relates only the sense of them, and so applyes them to his present purpose.

shall come] The Messiah, or Christ, Mat. 11.9. Rev. 1.4.

V. 38. *Now*] Here the Apostle from the Prophet Habbakkuk, directeth them to that grace, whereby they might be enabled to stand stedfast in the faith, in the sad and discouraging times of affliction. See Eph. 6.16.

the just] Rom. 1.17. Gal. 3.11.

but] Here is a transposition and change of the words, yet without any alteration of the sense. It is by pride that they trust not in God, but in themselves, and so by unbeleef withdraw themselves from God, and such who do so have not upright hearts, and in these God hath no pleasure.

draw back] From their faith and patient expectation, by falling away and denying Christ and his truth.

V. 39. *But*] See chap. 6. 9. Hereby he mitigates his precedent threatning, *viz.* that he hath not such apprehension of them: see chap. 6.9.

we] See chap. 2.3.

saving] John 3.16. 1 Pet. 5.9.

CHAP. XI.

Verse 1. *Substance*] Or, *ground*, or *confidence*, or *expectation*. See chap. 3.14. this verse some have translated thus; Now faith is the expectation of that which is hoped for, and the hope of things which are not seen.

hoped for] Because faith assents not only to the promises of God as true, but likewise as good, and that above all, which the world can yeeld unto us.

evidence] Or, *conviction*, John 16. 8. That is, whereby the soul of a beleever is assured of the certain truth of those things which appear not unto sense, because it resteth it self upon the immutable truth of Gods Word, and the infinitenesse of his power.

not seen] That is, of such things which are not, neither can be comprehended by sight or natural reason.

seen] Verse 7. 2 Cor. 5.7.

V. 2. *by it*] That is, by the efficacy and power of their faith, enabling them to suffer and to obey, and to work miracles and great exploits.

good report] verse 39.

V. 3. *understand*] That is, according to all the particular circumstances of the creation, though something thereof may be known by the light of reason, 2 Pet. 3.5. Rom. 1.20.

the worlds] Gen. 1.1. see chap. 1.2.

the world] Psalm 33.6. and 9. 2 Pet. 3.5.

appear] But out of nothing.

V. 4. *Abel*] Gen. 4.4. 1 Cain had the more worthy name. Cain, *i. e.* acquisition. Abel, vanity or weeping. 2. He had the worthiest trade: he was an husbandman, and bread is the staff of life. Abel, a shepherd. 3. He was the first-born: yet Abel is preferred before him, because he was found faithful.

more excellent] Gr. fuller sacrifices, not in respect of the substance of the sacrifice, but of his affection.

obtained witness] verse 2.

testifying] That is, of the acceptance of his gifts, either by fire from heaven, Lev. 9.24. 1 Reg. 18.38. 1 Chron. 21.26. or by some like token: see Gen. 4.4.

yet speaketh] Or, *is yet spoken of*. Some understand it of his bloud crying for vengeance, chap. 12.24. Gen. 4. 10. Others more probably of his example, whereby he yet preacheth unto the world for imitation.

V. 5. *Enoch*] Gen. 5.24. Wisd. 4.10. Ecclus. 44.16. and 49.14.

translated] Or, taken away: the manner how, is not determinable by man. Thus Eliah was afterward translated, 2 Kings 2. 11. See likewise 1 Cor. 15 51. and 1 Thes. 4.17.

testimony] Either in that it is said, that he walked with God, whence it may be inferred, that he pleased God; or else because God did by some more than ordinary means testifie so much of him, as he did of Abels sacrifice, verse 4.

V. 6. *without faith*] Because Faith is that grace which unites us unto Christ, 2 Cor. 13.5. Eph. 3 17. in whom God is well pleased with us, Eph. 1.6. 2 Pet. 1.17. Mat. 3.17.

cometh] That is, for refuge in this life, and salvation in the life to come.

rewarder] Not out of merit, but mercy, Rom. 4.4.

V. 7. *Noah*] Gen. 6.13.

seen] Verse 1.

moved with fear] Or, *being wary*, or *pioustly fearing*: ch. 5.7.

by the which] That is, by building of which ark through faith and obedience unto God, he witnessed against the disobedient and ungodly (1 Pet. 3.20. 2 Pet. 2. 5.) of the old world, to the greatne condemnation of their infidelity.

V. 8. *Abraham*] Gen. 12.4.

he] That is, in his posterity.

obey] Forsaking his countrey, his kindred and fathers house, Gen. 12.1. which might seem to be against reason, in that he left a certainty for an uncertainty.

not knowing] For God did not at first tell him of the place whither he should go, for the greater tryal of his faith, Gen. 12.1. but when he was come into Canaan, then he told him that that was the place, Gen. 12.7.

V. 9. *sojourned*] Gen. 17.7. and 23.4.

strange] For there he was constrained either to buy, or hire, or borrow both a place for his dwelling, Gen. 14.13. as also for the burial of his dead, Gen. 23.4, &c.

tabernacles] Gen. 12.7.

V. 10. *foundations*] That is, a firm and enduring city, which the Apostle opposeth to the tents wherein Abraham dwelt, which had no foundations, but were moveable; hereby is meant heaven, wherein is immutable happiness, Psalm 16.11. 2 Cor. 5.1. 1 Pet. 1.4.

V. 11. *Through faith*] Though weak, for she laught at the promise of a son improbable, Gen. 18. 12.

Sara] Gen. 17.19. and 21.2.

her self] Though barren, Gen. 11.30.

to conceive] Or, for a foundation of seed, that is, for a foundation to retain seed. It is an allusion unto a building, where the foundation is first laid.

when she was] Gr. beyond the fit time of age, she being ninety years old before she conceived, Gen. 17.17.

faithful] Chap. 10.23.

dead] Rom. 4.19.

starres] Gen. 15.5. and 22.17.

V. 13. *All*] Understand it of Abraham, Sara, Isaac, and Jacob, unto whom the three following verses properly and directly agree.

in faith] Gr. *according to faith*: that is, persevering in faith.

promises

promises] That is, the Land of Canaan which was promised, and which was a type of heaven.

saw] As Abraham did the day of Christ, John 8.56.

afar] For Abrahams posterity had not the possession of the Land of Canaan till above four hundred years after, Gen. 15.13.

embraced] Laid hold on them. It may be an allusion to the custom of saluting one another by embracings, or laying hold of each other. Some are of opinion that the Apostle alludes to the custom of Mariners, who when they see land, joyfully salute it, though afar off.

confessed] Gen. 23.4, & 47.9. 1 Chr. 29.15. Psa. 39.12. & 119.19.

V. 16. *But now*] That is, seeing that they did not return when they might, hereby they manifestly declared, that they desired a better.

heavenly] 2 Cor. 5.1.

ashamed] That is, accounted it an honour to be called their God, because by their faith they gave glory unto God, thereby acknowledging his power and faithfulness: or, in an especial manner to be called their God, though he were the God of the whole world, Gen. 24.3.

called] Gen. 26.24. Exod. 3.6, 15. & 4.5.

prepared] Matt. 25.34. 1 Cor. 2.9.

V. 17. *Abraham*] Gen. 22.9.

tryed] Jam. 1.2.1. That is, in disposition and full purpose and willingness of mind, which God accepteth for the deed, 2 Cor. 8.12.

and he that had received the promises] Or, even he who had received the promises, offered his onely begotten, of whom, &c.

begotten son] Of Sara his lawful wife; or his onely begotten then in his house, for Hagar and her son were cast out, Gen. 21.14.

V. 18. *Of whom*] Or, *to*. So the Greek preposition is used, chap. 1. 7. & 4. 13.

That in Isaac] Gen. 21.12. Rom. 9.7.

V. 19. *Accounting*] Or, *Reasoning*.

in a figure] Gr. *parable*; or *after a sort*. Which is to be understood either of Isaac's issuing from the dead body of Abraham and Sara's dead womb, Rom. 4.19. or of his neernesse unto death; when his Father was about to sacrifice him, Gen. 22.10.

V. 20. *Isaac blessed*] Gen. 27.27, 39.

V. 21. *blessed*] Gen. 48.15.

both] Gr. Every one of the sons of Joseph, which were but two when Jacob came into Egypt, Gen. 47.5.

worshipped] Gen. 47.31.

staff] See Gen. 47.31.

V. 22. *Joseph*] Gen. 50.24, 25.

made mention] Or, *remembred*. Or, put his brethren into remembrance.

commandment] So did Jacob his Father, Gen. 47.30. both thereby evidently manifesting their faith touching that promise. Gen. 15.13. as also giving a pledge and token thereof.

V. 23. *By faith*] Grounded (as it is very probable) on some particular revelation; or on his general providence.

Moses] Exod. 2.2. Act. 7.20.

proper child] Or, *goodly*, or *very fair child*, or *comely*.

not afraid] That is, not so much as others.

commandment] Exod. 1.16.

V. 24. *Moses*] Exod. 2.11.

daughter] And so consequently (as is probable) to be the next King of Egypt.

V. 25. *pleasures of sin*] Or, *sinful pleasures*.

season] Luke 12. 19, &c.

V. 26. *of Christ*] Or, *for Christ*, Chap. 13.13. 1 Cor. 1.5. Gal. 6.17. It is manifest hence, that Christ was before he was born of the Virgin: see likewise, 1 Cor. 10.9. Joh. 8.58.

respect] verse 6. Ezek. 10.34, 35. Chap. 12.2.

V. 27. *endured*] That is, patiently and couragiously persevered through faith, Act. 2.42. Eph. 6.18. Some conceive, that herein the Apostle alludeth to Hounds, who will never give over till they have got the game.

seeing] Psal. 16.8.

invisible] Col. 1.15. 1 Tim. 1.17.

he kept] Exo. 12.21, &c. Or, *celebrated*, Matt. 26.18. Luk. 22.19.

touch] That is, hurt: see Gen. 26.11. Josh. 9.19. Ruth 2.9. Job 5. 19. Psal. 105.15.

V. 29. *they passed*] Exod. 14.22.

V. 30. *the walls*] Josh. 6.20.

V. 31. *the harlot*] Josh. 6.23. Jam. 2.25.

that beleeved not] Or, *that were disobedient*.

(he had received) Josh. 2.1.

V. 32. *time*] An hyperbolical speech, like that, John 21.25.

Gideon] Judg. 6.11.

Barak] Judg. 4.6.

Sampson] Judg. 13.24.

Jephthe] Judg. 11.1. Though a bastard, yet is here numbered amongst the faithful; whence it is evident, that bastards were not excluded heaven by that. Deut. 23.2.

David] 1 Sam. 16. 13.

Samuel] 1 Sam. 1.20.

V. 33. *subdued*] Judg. 4. & 6. & 15. & 16. 2 Sam. 8.1. Judg. 11. 2 Sam. 2.6.

righteousness] That is, that which was right in the sight of God.

promises] That is, the benefit and accomplishment of those particular promises, which were made unto them.

stopped the mouths of the Lions] Judg. 14. 5. 1 Sam. 17.34. Dan. 6.22.

V. 34. *Quenched*] Dan. 3.25.

weakness] 2 King. 20.7.

V. 35. *women*] 1 Kin. 17.22. 2 Kin. 4.35.

tortured] 2 Mac. 7.7. By grievous threatnings and tortures.

that they] See verf. 26.

better resurrection] chap. 10.34.

V. 36. *trial of cruel mockings*] chap. 10.32. 1 Pet. 1.7. Or, *suffered mockings*.

V. 38. *worthy*] Notwithstanding they were hated and persecuted of all, Matth. 24. 9. and accounted the filth and off-scouring of the world, 2 Cor. 4.13.

V. 39. *good report*] verf. 2.

promise] That is, Christ, and the happy and glorious estate of the Church under him.

V. 40. *having*] According to the counsel of his will, whereby he doth dispose of times and seasons, Act. 1.7.

provided] Or, *foreseen*; or, *ordained*.

better] That is, a better condition and far greater privileges for us under the Gospel, in that he hath now sent his Son in the flesh, and made him the Mediator of a better Covenant, chap. 7.22. & 8.6. under which the doctrine of salvation is more manifestly revealed, Col. 1.16. 2 Tim. 1.9, 10. and the gifts of the Spirit more plentifully poured out, *Act.* 2.16.

they] Who were under the law or first covenant.

should not be, &c.] That is, made partakers of that better condition without us or before us. Some understand it of that perfection whereof all the faithful shall be made partakers, as well in body as in soul, at the resurrection of the just. Others do understand it of their happiness in heaven; but this would contradict that, which is said concerning Enoch, *viz.* and that which is said of their hope, verf. 16. and Christs own promise, Math. 5. 12. and divers other places of Scripture: nay, it would contradict the time, when S. Paul was writing this Epistle, Christ being ascended into heaven long before that time, and therefore the beleeving fore-fathers are in heaven. And therefore it is more probable, that it is to be understood of Christs coming into the flesh, and touching the accomplishment of the state of the Church under the Gospel or New Testament.

CHAP. XII.

Verf. 1. *Wherefore*] By which particle, the Apostle sheweth the reason why he had recited the example of the Saints in the Chapter going before, *viz.* that we should follow them, in running the race set before us: for if they so willingly kept the faith, we should do much more so, God having provided better things for us.

seeing we also are compassed about with so great a cloud of witnesses] Gr. having such a cloud of witnesses compassing us about. *cloud*] *i. e.* Multitude. See Jer. 14.13. Ezek. 38.9. Some are of opinion, that here the Apostle alludes to that cloud whereby the children of Israel were guided, Exod. 13.21. *viz.* That as that cloud guided the Israelites from Egypt to the Land of Canaan: So this company of the faithful may direct all the right way from the kingdom of darkness to the spiritual Canaan, the Kingdom of heaven.

let us lay aside] Gr. *laying aside*, or *putting off*; as Ephes. 4. 22. It is an allusion unto the custom of those who being to run a race, put off and cast away all things burthensome and troublesome. The same word is used, Jam. 1.21.

weight] That is, all worldly contents, so far as they are a burthen unto us and to hinder us in our journey to heaven, Matth. 5. 29. Secondly, all manner of sin, and especially pride and conceit of self-sufficiency, Rom. 10.3.

easily] Entangleth or wraps about: It is a borrowed speech taken from a net or a long garment. Some understand it of original sin, others, of sin in general.

and let us] Gr. *let us*.

with patience] Gr. *by patience*. Our race is long, and full of rubs and difficulties, and therefore there is great need of patience, lest we faint and give over our course.

race that is set before us] 1 Cor. 9.24. Gal. 5.7. 2 Tim. 4.7.

V. 2. *Looking*] The original word signifieth an averting or drawing off the eye from one object to another. In our christian race we must take off our minds from every thing which might divert and discourage us, and we must fix them upon Christ for our imitation.

Jesus] Before and above all others: For otherwise it is not amiss to look upon other mens example for our imitation; which Saint Paul intends by bringing in that cloud of witnesses, chap. 11. but above all others, we must cast our eys upon Christ, who is the Prime leader of our faith, and the onely accomplisher of it.

author] Or, *beginner*, or, *Captain*; as Acts 5. 13, 15. Heb. 2. 10.

joy] *Viz.* Which by his suffering, he was not onely to attain unto himself, but likewise to make others partakers thereof, Luke. 24.26. 1 Pet. 1. 11.

the

the shame] Put upon him by sinners, both in his life and in his death, as is declared in the verse following.

is set down] viz. after that he had overcome all difficulties by constancy & patience, for an example unto us, of the like happy issue.

right hand] Chap.1.3. and 8.1. Phil.2.9, &c.

V. 3. *consider*] Seriously and diligently.

contradiction] Thereby understand all that Christ suffered from man in the days of his flesh or humiliation.

of sinners] Whom he could have consounded with the least blast of his mouth.

lest ye be wearied and faint in your minds] Or, *lest fainting in your minds, ye be wearied.*

wearied] Rev. 2.3. Or, remiss and slack in the Christian race.

faint] Verse 5. Gal. 6.9.

V. 4. *Ye have not*] Though ye have suffered much, ch.10.32, &c. yet ye have not resisted unto death, as your Captain did: Or, may be herein the Apostle alludes to those heathenish conflicts and combats which seldom were determined without blood, or wherein it was a shame to yeeld before blood was drawn.

striving] With all our might and main, as combaters and wrestlers were wont to do.

sin] Or, *sinners*: as Psalm 49.5. and 119.133.

V. 5. *And ye have*, &c.] Or you may read it by way of interrogation; *And have ye forgotten*, &c.

the exhortation] Or, *that consolatory exhortation.*

which] Wherein God discourses or reasons with you, as with children.

My son] Job 5.17. Prov.3.11. see the Notes on Prov. 11.12.

V. 6. *whom the Lord*] Rev.3.19.

V. 7. *If ye endure*] That is, patiently, then thereby ye may know that God corrects you in mercy, for your good, as a father doth his sons: Or, if you be chastened, which may seem to be the scope of the place, by that which follows, verse 8.

V. 8. *all*] That are sons, verse 7.

V. 9. *Furthermore*] Or, what? seeing we have had the fathers of our bodies chastisers, and have reverenced them, how much rather ought we to be, &c.

flesh] That is, bodies, Rom.2.28. 1 Cor.5.5. Eph.6.5. 1 Pet.4.6.

spirits] Souls, Numb.16.22. and 27.16. Eccles. 12.9. Esa. 57.16. Zech.12.1. 2 Cor.7.1. 1 Pet.4.6. God is more especially styled the Father of our spirits, because our souls are immediately created by him.

live] The life of grace here, verse 10. and the life of glory hereafter, Acts 14.21. affliction fitting and preparing for both.

V. 10. *few days*] For a short time; that is, in the days or time of our childhood.

pleasure] Or, as it seemed good to them; or, judgement, which often is corrupt, whereby many times they doe more hurt than good.

be partakers] Or, *partake.*

holiness] See verse 9.

V. 11. *chastening*] Gr. παιδεία; which word doth properly signifie; that which is used for the correction and amendment of children.

seemeth] Or, *is.* See chap.4.1.

joyous] Gr. *of joy*, 1 Pet.1.6.

grievous] Gr. *of grief*.

yeelideth] By training, disciplining, and fitting a man to an holy life; which bringeth peace of conscience, passing all understanding, Psalm 119.67, 71.

V. 12. *lift*] Esa. 35.3. Job 4.43. Take heart and courage, faint not, or give not over, because of the sharpness of your afflictions: Or, may be here, as verse 4. the Apostle alludes to those combats of the heathen, wherein it was a token of yeelding, when a man hung down his hands: Or, to those who run in a race, following the former similitude, verse 1. Or, may be to both; lift up your hands to fight, and your feet to run.

V. 13. *straight*] Or, even: That is, walk seemly, or keep a right course, Prov.4.26,27.

V. 14. *Follow peace*] Rom. 12.18. Psalm 34.14.

holiness] 2 Cor.7.1.

see the Lord] Mat.5.8.

V. 15. *lest*] Chap.6.4. and 10.26.

fail] Or, *fall from*; or, *come short*: see chap.4.1. Rom. 3.23.

grace] That is, free favour and mercy of God, offered in the Gospel, 2 Cor.6.1. Tit.2.11. or the doctrine of grace in the Gospel.

root] Understand thereby either a corrupt and evil heart, which will send forth the bitter fruits of sin, chap.3.12. Or, any apostatizing or backsliding person, who by his example may trouble and cause many to fall, Deut.29.18.

defiled] 1 Cor.5.6. Gal.5.9.

V. 16. *profane*] That is, impure person, or rather a despiser of, or trampler upon holy things; as upon Christ; and those benefits which are offered through him, chap.10.29.

as Esau] Who in despising his birth-right, which he sold at so low a rate, became a type of such, who despised Christ, of whom the first-born were a type.

who] Gen.25.33.

one morsel] Or, *one meals meat.*

sold] Or, *gave away.*

birth-right] Or, *the right and privilege of his being first-born.*

V. 17. *when*] Gen.27.38.

place of repentance] Or, *way to change his minde.*

repentance] That is, in his Father, to reverse or call back that blessing wherewith he had blessed his younger brother Jacob above him.

V. 18. *For ye*] The Apostle further presseth on the Hebrews the exhortation begun verse 12. from the excellency of their condition who are under the Gospel, or New Covenant, above others who were under the Law or Old Covenant. Those ordinances in giving and receiving the law, being so terrible, so that the people could not bear that which was commanded, shewed the nature and use of the law, viz. that it was a killing letter, working wrath, Rom. 4.15. contrary to the Gospel given upon mount Sion. The same argument or motive, in substance S. Paul had used, Rom. 5.18.

the mount] Exod.19.12, 18, 19. That is, Sinai, whereon the law was given.

touched] In it self, though not in respect of Gods charge, ver.20.

burned] By this terrible manner of giving the law, we are given to understand the slavish, servile, and fearful condition of those who were under it.

V. 19. *voice*] Understand thereby, either that terrible manner, wherewith the law was given; or the law it self, the rigour whereof, they were not able to bear. See Exod.20.18, 19. Rom.8.3.

intreated] Exod.20.19. Deut.5.5. and 18.16.

V. 20. *And if so*] Exod.19.13.

V. 21. *Moses said*] Some conceive that this may be gathered from Exod. 19.14. Others, that the Apostle had it either by tradition, as those names of Jannes and Jambres, 2 Tim. 3.8. and the prophesie of Enoch, Jude 14. or else by divine revelation, as Moses had the History of the Creation, and of other things, before his own time.

mount Sion] Gal.4.26. That is, to the Church under the Gospel, whereof Mount Sion was a type, Psalm 14.7. and 50.2. Esa. 2.3. and where the Gospel was first proclaimed without that terrour wherewith the law was delivered, Esa.2.3.

unto the city of the living God, the heavenly Jerusalem] Or, *unto the heavenly Jerusalem, which is the City, &c.*

heavenly] So called, first, because it cometh from heaven, through Gods effectual calling, Rev.3.12, and 21.2, 10. Secondly, because it shall ascend unto heaven, Col.3.4.

Angels] Who are both a part of the Church generally considered, and also Guardians and Ministers thereof. chap.1.14. Psalm 34.7.

V. 23. *To the general*] Some understand this clause by way of explication or amplification, as if the Apostle hereby intended further to explain and amplifie the last clause of the former verse: but more probably hereby we are to understand the Church of the Elect styled the first-born, because of those special prerogatives which they enjoyed above those who are only outwardly called, and only make an outward profession of the Gospel: even as the first-born under the law had some special prerogatives.

written in heaven] Or, *enrolled*, Luke 10.20.

judge of all] Rom.2.6, 16. and 14.10.

just men] The Elect here on earth may be said to be gathered to those departed, because they make but one Church, whereof one part is on earth, the other in heaven.

made perfect] That is, according to their souls, not bodies.

V. 24. *mediatour*] Chap.8.6. and 9.15.

covenant] Or, *testament.*

the blood of] 1 Pet. 1.2. That is, to the blood of Jesus Christ sprinkled, as the word of hearing is the word heard, chap. 4.2. See 1 Pet.1.2. And this is added, because that Christ by his blood confirmed the New Covenant, &c.

better] Christs blood cries for mercy and pardon, whereas Abels cried for vengeance, Gen.4.10.

V. 25. *See that*] Chap.2.2. and 10.28.

him that spake on earth] Or, *from the earth*; That is, Moses.

from heaven] That is, Christ, who came from heaven, Joh.3.13.

V. 26. *then shook*] At the giving of the law, Exod.19.18.

Yet once] Hag.2.6,7. The Hebrew particle signifieth both *once* and *a little while*, and the place of the Prophet may be understood of both; yet the Apostle makes use only of the first, in the next verse, because that only was to his purpose.

shake] Which was fulfilled in those prodigies and signs which appeared upon the earth, and in the heavens, before, and at our Saviours coming in the flesh, to proclaim and confirm the Gospel. Some understand it of Christs second coming, that is, to judgement, whereof Saint Peter speaks, 2 Pet.3.10. but it is plain, that the Prophet speaks of shaking the earth and the heavens which should be while the second Temple stood; for it is said, that the desire of all Nations, that is, the Messias should come and fill the second Temple with glory: see Hag.2.6,7.

V. 27. *once*] From this word [once] the Apostle infers the removing of the Law, or Old Covenant, given by Moses, and the immutability and unchangeableness of the Gospel, or New Covenant.

are shaken] Or, *may be shaken.*

V. 28. *kingdom*] That is, the Gospel, often called the Kingdom of God. See Matth.13.11, 24, 31. Mark 1.15. & 15.13. Rom.14.17.

moved] That is, altered or changed. Luk.1.33.

let us have grace] Or, *let us hold fast.*

grace] See vers. 15.

with reverence] Psal.2.11. Exod. 19.18.

V. 29. *our God is a consuming fire*] Chap.10.31. Deut.4.24. & 9.3. Psal. 50.3.

CHAP. XIII.

Vers.1. B*Rotherly*] Rom.12.10. Ephes.4.2. 2 Pet.1.7. The Apostle speaketh not of that love which should be between natural brethren and kinsfolk, though this is required, but of that which should be between those who profess themselves to be brethren through faith in Christ, Chap.2.11. Col.1.2.

continue] Firmly, and stedfastly.

V. 2. *Be not forgetful*] Rom.12.13. 1 Pet.4.9.

some have entertained angels] Gen.18.3. & 19.2.

V. 3. *Remember them*] 2 Cor.11.29.

suffer adversity] Or, *evil entreated.* Or suppose your selves to be the same, who are afflicted.

in the body] That is, as members of the same body, 1 Cor.12.25, &c. Or, as being yet living, and so subject to the same afflictions.

V. 4. *and the bed*] That is, with the bed, or so that the bed be undefiled, as the words following imply.

adulterers] Mal.3.5.

judge] That is, punish, Gen.15.14. 1 Sam.2.25. 2 Chron.20.12. Though the Magistrate be negligent in punishing them, yet God will judge them. And God will judge them sundry kinde of wayes, *i. e.* in this life, 1. his judgement upon their souls, which are transfated from God into the devil: Wine and adultery take away the heart, Hos.4.11. 2. upon their bodies, filling them with loathsome diseases, 3. upon their goods. The sin of adultery hath brought many a rich man to beggery, Prov.29.3. the prodigal childe quickly wasted his goods on harlots. 4. on their good names, they are odious unto all men.

V. 5. *covetousness*] Luk.12.15. Col.3.5.

content] Luk.3.14. 1 Tim.1.6,8.

I will never] Deut.31.8. Josh.1.5. 1 Kin.8.57. Gen.28.15. Which promise was made unto Joshua: And hence it appears, that particular promises may be generally applied, when the thing promised appertains unto all. See Rom.15.4.

V. 6. *The Lord is*] Psal.56.4, 11. & 118.6.

V. 7. *have the rule*] Or, *are the guides.* Vers.17.24.

faith] That is, cleave stedfastly unto that faith, which they professed.

follow] Chap 6.12. Phil.3.17.

considering] Or, *often considering.* How patiently they suffered in defence thereof.

end] See Jam.5.11.

V. 8. *Jesus Christ the same*] Rev.1.8. Phil.1.12, &c. Psal.102.27. Same, that is, unchangeable in his Essence, promises and doctrine.

V. 9. *carried*] That is, as the waves of the Sea, or as the clouds of the ayr are now this way, now that, by the winds, Eph.4.14. Jude 12. but be constant in that faith which you have received, Col.2.7.

divers] Sometimes with this, sometimes with that doctrine.

strange] Different and disagreeing unto that faith which you once received, Jude 3.

grace] That is, either with the doctrine of grace, or else with those graces which are wrought in the soul by the preaching of the word or doctrine of grace: as faith, love, &c.

meats] Rom.14.17. That is, with a Legal observance, or choice of meats: whereby we may understand by a Synecdoche all the Legal Ceremonies.

walk] That is, who addict, or tye themselves unto it. Or, who superstitiously use them.

V. 10. *altar*] Understand hereby Christs divine Nature, whereby his flesh or humane nature was sanctified and qualified, to be a sufficient sacrifice to make atonement for the sins of the whole world; and this was typified by the legal Altar which sanctified the gifts that were offered upon it, Matth.23.19. Or Christ may be called our Altar, because we must offer up our prayers and thanksgivings unto God by him. See vers.15. Rev.6.9. & 8.3. Or, understand by Altar, the sacrifice offered upon it; that is, the flesh or humane nature of Christ, which is the true food of the soul, John 6.

eat] That is, to be partakers of. See 1 Cor.10.16, 17, 18.

serve] Which still stubbornly observe the Levitical ceremonies. Such cut themselves off from the Communion of Christ, Gal.5.3.

V. 11. *For*] Here is a reason given of that which went before, Vers. 10. and it stands thus: Even as those who served the Tabernacle, might not eat of those beasts, which were burnt without the camp or tents: so those who now cleave to the Tabernacle, cannot be partakers of Christ. This is further illustrated, Vers. 13. where the Apostle shews, that those beasts were a type of Christ, and the place of their burning, a type of the place of Christs suffering.

the bodies of those beasts] See Levit.4.11, 12. & 6.30. & 16.27.

sanctuary] Viz. into the Holy of Holiest, on the day of atonement, Lev. 23.17.

without the camp] Gr. *Tent.* And after that they were seated in Canaan, and the Temple was in Jerusalem, they carried them out of the city. The Camp, during their pilgrimage, being a type or pattern of Jerusalem.

V. 12. *Wherefore*] See vers. 11.

sanctified the people with his own blood] 1 Joh.1.7. Rev.1.5.

V. 13. *Let us*] Here is a further accommodation or application of the former type.

go forth] Understand the place, either of our forsaking the legal ceremonies, which were administred within the camp, cleaving stedfast to Christ and his doctrine; or of our forsaking the world in our affections, viz. of our denying our selves, and taking up Christs cross and following him. This last may serve to be implyed by the words following.

Camp] Gr. *Tent.* See vers. 11.

his reproach] See Cha.11.26. 1 Cor.1.5. Col.1.24.

V. 14. *For here we have no continuing city*] See Chap. 11.16. Mic.2.10. Heb 11.10.

V. 15. *By him*] See vers.10. Ephes.5.20. 1 Pet.2.5.

the fruit of our lips] Hos.14.2.

giving thanks to] Gr. *confessing to.*

V. 16. *with such sacrifices*] Matth.25.34. Phil.4.18.

well pleased] Through Christ. See vers. 10.

V. 17. *Obey them*] 1 Thess. 5.12.

have the rule over you] Or, *guide.* Or, *your leaders.* See vers. 7.

for they watch for your souls] Ezek.3.17, &c. & 33.2——7.

V. 18. *conscience*] Acts 24.16.

V. 20. *Now the God of peace*] With this prayer, the Apostle, according to his custom, concludes this Epistle, & calleth God, a *God of peace*; as also Rom. 15.33. & 16.20. & 2 Cor. 13.11. and that in respect of the Gospel of peace, whereby there is proclaimed peace betwixt God and Man, and the same also really communicated unto us, Rom. 5.1.

great shepherd] So called, not onely because he delivered his sheep in an extraordinary manner; but also because he is the Shepherd of all other shepherds, John 10.11. & 1 Pet.5.4.

through the blood] Gr. *in.* *i.e.* whereby the new and consequently, the everlasting Covenant is confirmed and established, Chap.9.12.

everlasting covenant] Which shall never be altered, as the former was, and consequently, whose vertue and power abides for ever.

V. 21. *make you perfect*] Or, prepare and fit you for every good work, *i.e.* accomplish that in you, which as yet may be wanting; as the Greek word (καταρτίσαι) implyeth properly.

through Jesus Christ] It may have relation either to *working*, or to *well-pleasing.* See vers. 10.

working in you] Gr. *making in you*, viz. by his Holy Spirit, Phil. 2.13.

To whom be glory] viz. to Christ Jesus. This phrase is never attributed in the word of God, but unto the true everlasting God.

V. 22. *suffer the word*] The Apostle speaketh this to qualifie the seeming boldness of some exhortations sprinkled here and there in this Epistle, especially in the sixth and tenth Chapters.

V. 23. Hence it is certain, that the subscription of this Epistle is suppositious, because what need should there be of certifying that Timothy was set at liberty, if so be that this Epistle was sent by him?

written from Italy] Doubtless this subscription was added by some ignorant person, because we find it expressly said, that Timothy was not yet come unto him, vers. 23.

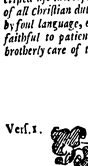
ANNO.

ANNOTATIONS ON THE GENERAL EPISTLE OF *JAMES.*

The Argument.

THE *Author of this Epistle was the Apostle* James, *not the Son of* Zebedeus, *and the Brother of* John, Matth. 10. 2. (*as some have supposed*) *who was slain not long after our Saviour Christs Ascension,* Act. 12. 2. *But* James *the son of* Alpheus, Matth. 10. 3. *called* James *the less,* Mark 15. 40. *and the Brother of the Lord,* Gal. 1. 19. *Commended for a principal Pillar in the Church of God,* Gal. 2. 9. *Who abiding at* Jerusalem *after that most of the Apostles were departed thence, as having a more special care and charge of his own Nation, the Jewish people, wrote this Epistle in general to such of them, as were dispersed into several Countreyes and Provinces abroad: And it is probable, That he wrote it after sundry of Saint* Pauls *Epistles, and in particular of those two to the* Romanes, *and to the* Galathians: *And observing how many professing the Faith of Christ, perverted that wholesome and comfortable Doctrine by him in those Epistles delivered, concerning free Justification by Faith without Works; taking thereby occasion to neglect the practice of good works, he presseth the necessity of them, for the Justification of sound and sincere Profession. In the course of this Epistle, First, he perswades them to patience, chearfulness, and wise carriage under the cross, and a sanctified use thereof. Secondly, To shew the soundness of their Profession, and the sincerity of their Faith, by an exemplary course of life, in the practice of all christian duties, and fruitfulness in well doing. Thirdly, dissuades from censorious taxing of others, and bitter contentions with them, either by foul language, or injurious courses. Fourthly, denounceth Gods Judgements against the rich, cruelly oppressing the poor. Fifthly, Exhorts the faithful to patient carriage under such oppressions, and to a Christian demeanour, answerable to their several estates, and conditions, and a brotherly care of the spiritual welfare, one of another, wherewith he closeth his Epistle.*

CHAP. I.

Vers. 1. 

James] There being two of this name, *viz.* James the son of Zebede, and James the son of Alpheus, Matth. 10. 2, 3. it is most probable, that here is to be understood the latter; because the former was killed by Herod, before (as it is likely) the Apostles began to write. See Act. 12. 2.

servant] See Rom. 1. 1.

scattered] Or, *in dispersion.*

greeting] Act. 15. 23. 2 John 10, 11.

V. 2. *joy*] Matth. 5. 11, 12. 2 Cor. 12. 10. Heb. 10. 34. 1 Pet. 4. 13. That is, Be so far from fainting under your afflictions, Heb. 12. 5. as to account them the matter or occasion of great joy; both because you are counted worthy to suffer for the Name of Christ, Act. 5. 41. 2 Thess. 1. 5. as also because of the blessed fruits of them, Heb. 12. 11. Rom. 5. 3.

divers] Both inward and outward. See 2 Cor. 7. 5.

temptations] Or, *tryals*; That is, afflictions, vers. 12. Luke 8. 13. Act. 20. 19. 1 Cor. 10. 13. Gal. 4. 14. 1 Pet. 1. 6. & 4. 12. whereby the soundness of your faith, love, and obedience is tryed. See Gen. 22. 1. Heb. 10. 32.

V. 3. *Knowing*] Rom. 5. 3.

trying] Saint James his meaning is not, that afflictions of themselves work patience; for we see the contrary often, both in the wicked and the godly; as in Job, Chap. 3. David, Psal. 73. & Jere. Chap. 12. 1. but that faith being proved to be found through affliction, doth work it, because thereby it is experimentally assured of Gods gracious presence and assistance in afflictions, and deliverance out of them.

V. 4. *perfect*] That is, be patient unto the end, Matth. 10. 22. & 24. 13. Heb. 10. 35, &c. Rev. 2. 26.

that ye may] 2 Cor. 9. 8.

perfect and entire] See 1 Thess. 5. 23.

V. 5. *wisdom*] Though all true wisdom be from God, yet here more particularly we are to understand that spiritual wisdom, whereby Christians may be enabled rightly to judge of the Author, causes, and fruits of afflictions; for want whereof many of Gods children have murmured against God, and fainted under them, Job 3. 1. Psa. 73. 2. Jer. 12. 1. & 20. 8. Unto this Christians are directed, Heb. 12. 5. ---- 12.

let him ask of God] Matt. 7. 7. & 21. 22. Luke 11. 9.

liberally] The original word in the first notation thereof signifieth simply, or singly, or sincerely; that is, without any mixture of by-respects, or without hypocrisie; so 2 Cor. 1. 12. & 11. 3. Ephes. 6. 5. Col. 3. 22. But because those who give with a single and sincere heart, give liberally according to their ability: hence consequently, or in a secondary sense, it signifieth liberally. So Rom. 12. 8. 2 Cor. 8. 2. & 9. 11, 13.

upbraideth] When he gives to those who ask; though he doth to those who unthankfully abuse his blessings, not walking worthy of them, Esay 1. 2, &c. & 5. 1, &c. Jer. 2. 4.

V. 6. *in faith*] That is, resting upon Gods power, whereby he is able; and upon his truth, whereby he will be faithful; and upon his goodness and mercy through his Son Jesus Christ, whereby he will be ready to make good his promises for the hearing of those who call upon him, Joh. 16. 23. Mark 11. 24.

wavering] That is, not doubting, disputing, or calling into question the former Attributes of God, Matt. 21. 21. See Act. 10. 20. & 11. 12. Rom. 4. 20. 1 Tim. 2. 8. and hangs wavering between God and man. Hereby is meant such a doubting which excludes all faith: for otherwise God doth not reject a weak faith which cannot be without doubting. See Mart. 17. 20. Mark 23. 24. Psal. 31. 22.

like a wave] By this similitude Saint James illustrateth the property of a wavering minded man. As the waves of the Sea through tempestuous winds sometimes are carried up to heaven, sometimes descend as lowas the deep: So a wavering minded man sometimes is of this opinion and resolution, and sometimes of that. See vers. 8.

V. 7. *think*] Perswade himself as many vainly do, that he shall receive any thing, because he hath no promise for it: notwithstanding God out of his general providence and goodness, whereby he causes the Sun to shine, and rain to fall upon the wicked, Matt. 5. 45. often bestowes temporal blessings upon them.

V. 8. *double-minded*] Chap. 4. 8. Whom he styled wavering, and compared to a wave of the Sea, driven with the wind, and tossed with blasts; the same he styles double-minded, because he is sometimes of one mind, sometimes of another: unsetled in his resolutions and purposes, having not a foundation of faith to build them upon: and such an one must needs be inconstant in his ways; that is, practices, courses, and undertakings.

V. 9. *low degree*] That is, who is afflicted with poverty, disgrace, or any kind of calamity.

rejoyce] Or, *glory.*

exalted] That is, in that he is rich in faith and the knowledge of God, and highly honoured to be the Son of God by grace and adoption.

V. 10. *low*] That is, in his humility: because God hath given him an humble and lowly heart notwithstanding his riches and honours.

for] Here and in the next verse Saint James shews by what means God doth work humility in rich and honourable men endued with faith: *viz.* by putting into their hearts a serious consideration of their own instability & vanity, & of all those outward comforts which they

enjoy, Psal. 103. 15. Esa. 40. 6, &c. 1 Pet. 1. 24. Luk. 12. 20, &c. & 16. 19.

as the flower of the grass] Esa. 40. 6. 1 Pet. 1. 24. Job 14. 2. Psa. 10. 2. & 103. 15.

V. 11. *wayes*] Whatsoever he studies, purposes, or practiseth, shall perish. See Psal. 1. 3.

V. 12. *Blessed is the man*] Psal. 94. 12. Job 5. 17. Mat. 5. 10, &c.

endureth] It is thought to be a military word taken from undaunted Souldiers, who courageously without giving back receive the fiercest onsets of the enemies: answerable hereunto, to endure, &c. is patiently and with courage to undergo them, submitting their wills to Gods, without fainting, murmuring, or repining.

temptation] Affliction, whereby he is tryed. See vers. 2.

when] Or, *being is made*, or, *found proof*, or, *found.*

tried] Rev. 2. 10. It is a metaphor taken from metals, whose truth and goodness are used to be tryed, and their dross purged from them, by fire: Psal. 66. 10. Prov. 17. 3. 1 Pet. 1. 7. Afflictions serve to both these ends and uses.

the crown of life] 2 Tim. 4. 8. 1 Pet. 4. 5.

V. 13. *say*] Either with his tongue, or in his heart; as Psalm 14. 1.

tempted] That is, in respect of himself, because he is infinitely and immutably good and holy; yet in regard of men he is often tempted. See Exod. 17. 2. Mal. 3. 15. Act. 15. 10.

evil] Or, *evils.*

tempteth] That is, by inciting and moving them to sin, for God wills it not. See Psa. 5. 5. Esa. 65. 12. Zech. 8. 17. Zeph. 3. 5. Though he doth for the proof and trial of their faith, constancy and patience, Gen. 22. 1. Deu. 13. 1, &c.

V. 14. *But*] Here S. James sheweth the source, original, and fountain of all temptation unto sin; *viz.* that natural corruption which we brought into the world with us, Psal. 51. 1. Rom. 7. 7. without which, neither the Devil nor the world could hurt, they tempting by working upon our concupiscence.

drawn] Here are set down two wayes, whereby lust tempts unto sin. First, by withdrawing from that which is good. Secondly, by enticing unto that which is evil, under some appearance of that which is good and pleasant: even as fishes and other beasts are allured unto the hooks, nets, or snares, by some pleasing bait. See Gen. 3. 5, &c. 2 Sam. 11. 2, &c.

V. 15. *conceived*] It is an allusion to, or a metaphor taken from teeming women, who first conceive, and then bring forth. Now lust may then be said to have conceived, when the will entertains those evil motions with consent and delight, which lust hath stirred up.

bringeth forth sin] That is, in outward act and deed; and therefore though lust be not such a sin, yet it may be, and is properly sin. See Rom. 7. 7.

finished] Or, *fully perfected.* That is, committed advisedly, deliberately, or with the full consent of the will: or come to its height.

V. 16. *Do not*] It is a metaphor taken from Travellers, when they go out of the way, Psa. 119. 176. 1 Cor. 6. 9. Gal. 6. 7.

V. 17. *Every*] Here is a reason given, why we should not conceive that God is the Authour of sin; and the reason is, because God is the Authour of all good: now if he should likewise be the Authour of sin by tempting man unto it, there would be found a change in him.

good gift] Whether of nature, grace, or glory.

from above] That is, from God, whose throne is in heaven. See Mat. 5. 34. Joh. 19. 11. Mat. 21. 25. Joh. 3. 27.

Father of lights] So called, First, because he is in himself light, 1 Joh. 1. 5. Secondly, and that chiefly here, because he is the fountain of all wisdom and knowledge, See vers. 5. John 1. 19. and every other good and perfect gift.

variableness] Exo. 3. 14, &c.

V. 18. *of*] The Apostle having taught, vers. 17. that every good gift came from God, exemplifies this here in the great work of mans regeneration.

will] That is, out of his good pleasure, and not for any merit in man. See Rom. 9. 11. Ephe. 1. 9. Phil. 2. 15. 2 Tim. 1. 9. Joh. 1. 13.

with the word] Or, by, Ephe. 1. 13. Col. 1. 5. See Rom. 10. 14. 1 Pet. 1. 23.

a kind of first-fruits] Herein S. James alludes unto the first-fruits under the law, which were certain handfulls of first ripe corn, and so consequently of the best, which they were to offer unto God. See Levit. 23. 10, 11. Numb. 15. 20, 21. Hence first-fruits sometimes import the first in order. So it is said the house of Stephanus was the first-fruits of Achaia: a first called into the fellowship of the Gospel, 1 Cor. 16. 15. And so some understand this place, *viz.* of the Apostles and the Jews which were first regenerate. Sometimes again the best and chiefest. So Jer. 2. 3. And thus most understand this place; interpreting it of all the faithful, who are called the first-fruits, because of their dignity and excellency above all men; being separated out of the world, Ephes. 1. 4. 1 Pet. 2. 9. and consecrated to God.

creatures] Of men. So Mar. 16. 15.

V. 19. *slow to speak*] Pro. 17. 27.

slow to wrath] Tit. 1. 7.

V. 20. *wrath of man*] That is, the unadvised and immoderate wrath of man.

righteousness] That is, that which is right in Gods sight: it rather leads him to that which is unlawful.

V. 21. *lay*] Gr. *laying aside*, or, *putting off*, &c. Heb. 12. 1. Col. 1. 8. 1 Pet. 2. 1.

filthyness] That is, all manner of sin, so called from the polluting nature thereof: hence sin is compared unto those things which are most filthy and loathsom: as to the vomit of a dog, and the myre of a hogge, 2 Pet. 2. 22.

superfluity] Or, *remainder.*

receive] As good ground. See Mat. 13. 8, 23. Mar. 4. 3.

engrafted] Rather, the implanted word. It is an allusion to the sowing and planting of seeds, herbs or young trees, wherein faithful ministers are compared to planters. See 1 Cor. Those who translate the Original [*engrafted*] suppose that it is a metaphor taken from the art of engrafting twigs into a stock, who turn the stock into their own nature.

V. 22. *be ye doers of the word*] Mat. 7. 21. Rom. 2. 13. Luke 11. 28. Joh. 13. 17. 1 Joh. 2. 4.

deceiving] By false conclusions and inferences, as if it were sufficient to hear without practice.

V. 23. *like*] By this similitude, S. James intendeth to teach us that those, who are hearers and not doers of the word, quickly forget what they have heard.

V. 25. *looketh*] The original word signifieth an accurate and intentive looking upon a thing, bowing and stooping down to it. See John. 20. 5. 1 Pet. 1. 2. So that hereby we are to understand a diligent and intentive hearing, or reading Gods word, and meditating thereon.

law] Chap. 2. 12. Thereby understand the whole word of God, registred in the Scriptures, Psal. 1. 2. which is called *perfect*, because it contains all things necessary to be beleeved or practised; and the *law of liberty*, because thereby we are born again to a new spiritual life, and so freed from the bondage and slavery of sin, vers. 18.

continueth] That is, in the belief and practice thereof: so the words following import.

deed] Or, *doing.*

V. 26. *seem*] Flatters himself with a vain conceit and perswasion, that he is truely religious.

bridleth] Psa. 39. 1. It is a metaphor taken from unruly horses, which must be bridled and curbed, that they may be ruled.

vain] Notwithstanding all his boasting.

V. 27. *before God*] That is, which God requireth, as pleasing unto him.

world] Understand thereby both wicked men, unto whom we must not conform our selves, Rom. 12. 2. as also the pollution or lusts of the world. See 1 Joh. 2. 15, 16.

CHAP. II.

Vers. 1. OF *glory*] Act. 7. 2. 1 Cor. 2. 7.

respect] Levit. 19. 15. Deut. 1. 17. & 16. 19. Pro. 24. 23. To respect persons is for mens outward condition in the world, to respect and honour some, as for their riches and the like, and neglect and contemn others, though equally or better deserving, as for their poverty and the like: and this is that fault which S. James warns the converted Jews to take heed of in this verse, and blames in them in the verses following.

No 2. Fault] A fault too common even in these days in many assemblies, wherein the poor are not allotted or allowed a seat to sit in.

assembly] Gr. *synagogue.*

V. 3. *in a good place*] Or, *well*, or, *seemly.*

V. 4. *Are ye not*] Or, are you not condemned in your selves; that is, convinced in your own consciences, that ye do evil in so doing? See vers. 9.

judges] Or, are ye not herein il-affected judges? or are ye not judges of your own evil reasonings? seeing by this your dealing it is plain that you respect persons.

V. 5. *chosen*] 1 Cor. 1. 26, 28.

rich in faith] Luk. 12. 21.

the] Or, *that.*

V. 6. *despised the poor*] 1 Cor. 11. 22.

V. 7. *name*] That is, the name of Christ, from which we are called Christians.

by the which ye are called] Gr. *which is called upon you.*

V. 8. *royal law*] The law of loving our Neighbour as our selves is called the royal law, as high-ways are called the Kings, that is, because they are common to all: So this law should be extended to all, whether poor or rich: there is no limitation in the law. Thou shale love thy Neighbour, whosoever he be, without respect of persons.

Thou shalt love thy Neighbour] Lev.19.18.Rom.13.9.Mat.22.39.

V. 9. *respect to persons*] Verf.1.

V. 10. *For whosoever*, &c.] The Apostles meaning is this, *viz.* That suppose a man should keep the whole law in substance, except in some one particular, yet by allowing himself in this particular, thereby he manifests that he kept no precept of the law in obedience and conscience unto God; for if he did, then he would be careful to keep every precept; thus much the words following import, and hereby he manifests that he is guilty of all. Some conceive, that therefore such an one may be said to be guilty of all, because by allowing himself in any one sin, thereby he lyes under that curse which is threatned against the transgressors of the law, Deut. 27.26.

V. 11. *he that said*] Or, *that* law *which said.*

V. 12. *law of liberty*] See Chap.1.25.

V. 13. *For he shall*] Mat.6.15. & 18.35.

and] Or, *but.*

rejoyceth] Or, *glorieth.*

judgement] Or, *condemnation*: that is, the condemnation of Satan and sin, because of those gracious promises which are made to merciful men, Pfa.31.1, &c. Matt.5.7. Luk.6.37.

V. 14. *What*] The drift and scope of the Apostle in the ensuing discourse is to prove, that neither the bare outward profession of faith, nor that faith which is without works can justifie or save, but that it must be an operative or working faith, fruitful in good works.

faith] That is, which is without works. And the interrogation (*can*, &c.) is a strong negation, as in the former clause (*what doth it profit*, &c.)

V. 15. In this and the next two verses, Saint James compares that faith, which is without works, to the good words of him who wisheth well to a poor man, but doth nothing at all for him. This similitude stands thus; even as fair words, where no relief is given, do nothing profit the needy, naked, and hungry man: so neither a bare profession of faith, not that faith which is without works can profit, that is, justifie or save.

V. 16. *say unto them*] 1 John 3.18.

warmed] Job 31.20.

V. 17. *dead*] Not that works give life unto faith; or are, as some speak, the form of faith; for it is plain, that faith giveth life unto all good works that are acceptable unto God, as appeareth, Heb.11.6. and through the whole course of that chapter, and from Hab. 2.4. But such a faith is said to be dead in respect of the work or office of justifying and saving, that is, that it ministreth nothing to them, as may appear by the former similitude; but is like a dead corps, which hath not power to produce any actions of life. Thus Abrahams body and Sara's womb are said to be dead, because they were unfit for generation, Rom. 4.19. And the reason thereof may be this, *viz.* because he that is destitute of good works, at least of a sincere resolution to walk in obedience, cannot by faith apprehend the promises of life; for though faith onely apprehend the promises of life, yet these promises are made onely to those who walk in sincere obedience. See Pfal.15.1, &c.

alone] Gr. *by it self.*

V. 18. *a man*] That is, one that hath indeed a true justifying or saving faith.

may say] So one that saith, that he hath a true justifying and saving faith, and yet doth not manifest it by his works.

without thy works] Some copies read, *by thy works.*

by my works] Because an uniform, unpartial and universal obedience to Gods commandments, is a sure and certain token of a justifying faith, 1 Joh.2.3.

V. 19. *Thou*] Hereby it is evident that S. James in this discourse doth not onely speak of a bare profession of faith, or of a shew and shadow of faith, but of some kind which is true in its kind, though not justifying or saving; this is generally called an historical or dogmatical faith, and is nothing else but an assent unto the word of God as true in general.

It is well] Yet not sufficient, and the reason hereof is taken from the faith of devils, whose faith is not sufficient to salvation, though they beleeve those truths which are contained in the word of God,

beleeve] Matt.8.29. Mark 5.7.

tremble] By reason, that by their faith they beleeve that judgment wherewith they shall be sentenced at the last day.

V. 20. *dead*] See Verse 17.

V.21. *Was not*] There were many other works performed by Abraham abundantly, testifying the truth of his faith; but the Apostle chuseth this above all other; because it was the most conspicuous work by which his faith was tryed, and God seemed to take especial notice hereof, Gen. 22.12.

our father] That is, according to the flesh, because those to whom S. James did write were the scattered Jews, Chap.1.1.

justified] That is, say some, declaratively and in the sight of men, his works bearing witness of, or unto his faith, and not causally and in respect of God; but because S. James here disputes against those who looked to be justified by a faith separated from good works, and that causally, and in the sight of God, it cannot stand with the scope of the Apostle, unless here by [justified] we understand that justification whereby we are justified causally in the sight of God; the state of the question being not, whether we are justified declaratively, or in the sight of men by faith without good works; but, whether we are justified in the sight of God without works.

works] That is, a working faith, for in this discourse or dispute, works are not opposed to a justifying or saving faith, but to such a faith which hath not works; so that we may well by [*works*] as a part for the whole, or the effect for the cause, understand here such a faith which hath works conjoyned with it. Besides, how could the Apostle conclude as he doth, verse 23. that the Scripture was fulfilled, *viz.* that *Abraham believed, and it was accounted to him for righteousness*, from Abrahams being justified by works, when he offered up his son Isaac, unless by *works* here we understand a working faith. Did not the Apostle mean the same thing by works, verf. 21. and by faith, verf. 23? Hence it appears, that there is no contradiction between Saint Paul, Rom. 4.2. where he proves that Abraham was not justified by works, and Saint James, who here affirms, that he was, although they express themselves diversly, disputing against adversaries of different dispositions: Saint Paul disputes against those who looked to be justified or saved by their own perfect or inherent righteousness or works; Saint James against those who looked to be saved by a faith without works; now there is a mean between these two extream opinions, wherein both agree, and that is, that justification is by a faith which hath works, or a working faith.

offered] Gen.22.9. That is, in readiness of affection and full resolution, though not in real act. See Heb.11.17.

V. 22. *Seest thou*] Gr. *thou sest.*

wrought] Or, cooperated to his works, that is, supported and directed him in the doing of them: Or which moved him to them. See Heb.11.17.

perfect] That is, declared to be perfect, even as it is said that Gods power is perfected in weakness, 2 Cor. 12. 9. That is, declared to be so.

V. 23. *fulfilled*] It was fulfilled before, Gen.15.6. How then is it said here, that it was fulfilled at the oblation of Isaac, which was many years after? Thus, the truth of that which was verified before, was then again confirmed by a new and evident experiment; or it may be said to be fulfilled at Isaacs oblation, through fulfilled before, because Abraham was justified after the same manner through the whole course of his life. See Verf.21.

Abraham] Gen.15.6. Rom.4.3. Gal.3.6.

friend] 2 Chron.20.7. Esa.41.8.

V. 24. *by works*] That is, working faith. See verf.21.

by faith] That is, which is alone, or without good works. See Verf. 17.

V. 25. *Rahab*] Joh.2.1, &c. Heb.11.31.

by works] That is, a working faith. See Verf. 22.

V. 26. *Spirit*] Or, *breath.* No similitude must be stretched beyond its scope: Now the scope of the Apostle in this similitude is to shew, that faith without works is dead, and not that works are the form of, or give life unto faith, as the soul is the form of, and giveth life unto the body; for works cannot be the form of faith, being no outward thing can be the form of, or essential unto that which is internal; now works are outward, but the habit of faith inward: Some conceive, that the original word signifieth *breath*, and then the similitude stands thus; even as the want of breath argues a dead body, so want of works a dead faith.

dead] See verf. 17.

CHAP. III.

Verf. 1. *Be not*] That is, let no man usurpe (as many imperiously do) authority to judge and censure others rashly, rigorously, Mat.7.1, &c. Luk.6.37, &c. Rom.2.1.

condemnation] Or, *judgement.* That is, punishment; as Mat.23.14. Mar.12.40. Luk.20.47.

V. 2. *offend all*] 1 Kin.8.46. Prov.20.9.

If any man] Ecclus.14.1. & 19.16. & 25.8.

perfect] That is, endued with much wisdom and discretion; or else a sincere Christian indeed, Joh. 1. 47. though not absolutely perfect according to all parts and degrees of perfection.

bridle] See Chap.1.26.

whole] That is, all the members of his body; as his eyes, ears, &c. because it is easier to govern all other members than the tongue.

V. 3. *bits in the mouths*] Pfal.32.9.

V. 4. *fierce winds*] Or, *strong.*

V. 5. *boasteth great things*] Pfal.12.3. & 37.8.

a matter] Or, *wood.*

V. 6. *world*] That is, a mighty dead, or multitude, or heap: it commits a multitude of iniquity by flattering, lying, swearing, slandering, &c.

among st] Gr. *in the midst.*

whole

whole] As little fire doth a whole wood.

course] Gr. *wheel.* Or whole frame of nature, either with lust, anger, pride, or the like.

hell] That is, of the Devil. As Heaven is sometimes taken for God, whose throne is in heaven, Mat.6.9. Pfal.2.4. & 11.4. Esa.66.1. Mat. 5.34. & 23.22. Act.7.49.

V. 7. *kind*] Gr. *nature.*

mankind] Gr. *nature of man.*

V. 8. *full*] Pfal.140.3.

deadly] That is, which brings death. Some think that herein Saint James alludes unto Pfal.140.4.

V. 9. *Therewith*] Amongst other faults of the tongue the Apostle chiefly reproveth backbiting, speaking evil, and cursing of our neighbours, and that in them especially, who would seem godly and religious.

curse] Thereby understand all those vices of the tongue, whereby we offend against our neighbours, the chief being put or mentioned for all: as in the Negative precepts of the second Table of the Law.

the similitude of God] Gen. 1. 26.

V. 10. *Out of one*] The intention of the Apostle in this and the two next verses, is to shew, that blessing of God, and cursing out brethren, cannot stand well together.

V. 11. *place*] Or, *hole.*

V. 13. *who is wise*] It is as if the Apostle had said; you perswade your selves that in censuring others you shew much wisdom and knowledge; but if there be that wisdom and knowledge in you as ye pretend, then shew it by your works, without imperious, and rigid, and proud censuring your brethren. See verf. 17.

meekness of wisdom] That is, that meekness which is guided by true Christian wisdom.

V. 14. *envying*] Or, *emulation.*

glory not] Of your wisdom.

lie] Because true wisdom doth not consist with such bitter emulation and strife. So it is said, That he that saith, that he hath no sin, is a liar, 1 John 1.

V. 15. *This*] Which those imperious censurers of other mens lives and actions pretended.

earthly] See John.3.12. 2 Cor.5.1. Phil.2.10 & 3.19.

sensual] Or, *natural.* And not from the Spirit of grace, 1 Cor. 2. 14.

devilish] That is, that which the devil practiseth, Joh 1.10, 11. Rev. 12. 10.

V. 16. *confusion*] Gr. *tumult*, or *unquietness.*

V. 17. *above*] See Chap. 1.17.

pure] See 2 Cor. 11. 2. Phil. 4. 8. Tit. 2. 5. 1 Pet. 3. 2. 1 Joh. 3. 3.

gentle] Or, *patient.* Act.14.4.

without partiality] Or, *without wrangling*; or, *without judging.*

V. 18. *fruit*] That is, life eternal, which is the fruit of righteousness, not by way of merit, but of grace, Rom.4.4.

sown] Because the world perswadeth it self, that they are miserable which live peaceably; therefore the Apostle here pronounceth, that they shall at length reap the harvest of a peaceable righteousness, Mat. 5. 9.

make peace] That is, who are not onely of a peaceable disposition, but seek peace, Pfal. 34. 15. 1 Pet. 3. 11. and labour to make peace between those who are at variance.

CHAP. IV.

Verf. 1. *Wars*] That is, those emulations, strifes, and contentions, whereof the Apostle had spoken, Chap. 3. 14. and not open wars, when as one Army is brought up against another; for there was no such thing between Christians in those times wherein Saint James wrote, though open wars and fightings arise and spring from the same fountain.

fightings] Or, *brawlings.*

lusts] Or, *pleasures.* Called pleasures in the Original, because of that delight or pleasure which men take in them.

war] 1 Pet. 2. 11.

members] That is, in you, or in your members, because lusts exercise a dominion over the members of the body, making use of them for the compassing of that which they desire to bring to passe; and so they do over the faculties of the soul.

V. 2. *ye kill*] Some copies have, *ye envy.*

desire to have] Or, *eagerly desire.*

ye fight] See verf. 1.

lust] See verf. 1.

V. 3. *Ye ask*] In the former verse it is said, that they did not ask why then is it said here, that they did ask? Thus it is by way of supposition; as if the Apostle had said; *viz.* or suppose *ye ask*, yet ye receive not, because, &c.

amiss] Job 35. 12. Because to no good end, as the words following import.

lusts] Or, *pleasures.*

V. 4. *Ye adulterers*] There is a double adultery mentioned in the Word of God; the one is usually called spiritual adultery, whereby or when as a man or woman forsaking God, bestows his love upon the creature, or the world, See Jer, 13. 27. Ezek. 23. 44. 45 Hos. 2. 2. The other is usually called corporal adultery wherof there are several degrees; as first, adulterous thoughts, and inward burnings, Matt. 5. 28. 1 Cor. 7. 9. 2 Pet. 2. 20. Secondly, wanton words, Ephes. 4. 29. Thirdly, lascivious gestures, Prov. 5. 20. & 7. 13. Jer. 5. 8. Fourthly, the act it self, Deut. 23. 17. Levit. 19. 29. Some understand this place of the former; others, of the latter, which is the more probable opinion, because of the words following.

the friendship] 1 Joh. 2. 15. Mat. 6. 24. 2 Cor. 6. 15.

V. 5. *Scripture*] Not in any particular place, or in so many words; though the sense may be gathered out of the Scriptures. Some conceive that the Apostle relates to Gen. 6. 5. & 8. 21. others to Numb. 11. 29.

The Spirit] If we understand by [spirit] the spirit of a man untregenerate, as some do, then the last clause must be rendred, *[lusteth to envy]* that is, inciteth, or putteth on, or moveth earnestly unto envy, and the like: but if by [spirit] we understand here the Spirit of God, which is the more probable opinion, because that clause *[dwelleth in us]* is often attributed to the Spirit of God, Exod. 25. 8. & 29. 4. Rom. 8. 11. 1 Cor. 11. 16. then that clause must be understood of the Spirit of God, striving and fighting against envy. See Gal. 5. 17. The Greek preposition many times signifies against; as Luk. 20. 19. Heb. 12. 4.

to envy] Or, *enviously.*

V. 6. *God resisteth*] Prov. 3. 34. 1 Pet. 5. 5. Pfal. 101. 5.

V. 7. *God*] Who best knows how to bestow his gifts for your good. This rule is here prescribed as a means to bear down, and bring in subjection the high thoughts of envy and emulation.

resist the devil] Ephes. 4. 27.

V. 8. *Draw nigh*] By faith, obedience, and fervent prayer.

he will] In mercy, and his gifts.

cleanse] Esay 1. 16.

hands] Understand hereby the whole body: it is usual to put the part for the whole.

double] See Chap. 1. 8.

V. 10. *Humble your selves*] Job 22. 29. Luke 23. 12. 1 Peter 5. 6.

V. 11. *judgeth*] Mat. 7. 1. Rom. 12. 1. 1 Cor. 4. 5.

law] Because by his evil speaking and judging of his neighbour, he doth in deed, though not in word, speak evil of and judge the Law, which hath forbid it. Levit. 19. 16. Pfal. 138. 6.

V. 12. *who art thou*] Rom. 14. 4, 10.

V. 13. *Go to now*] Prov. 27. 1.

V. 14. *whereas*] Pfal. 103. 14, &c.

it is] Or, *for it is.*

V. 15. *If the Lord*] 1 Cor. 4. 19. Act. 8. 21.

V. 16. *boastings*] That is, in your presumptions that ye shall live long; and gain much.

evil] 1 Cor. 5. 6. Because hereby ye manifest that ye neither think of Gods providence, or the brevity, or uncertainty of your own lives.

V. 15. *sin*] That is, a greater sin, and so consequently deserve greater punishment. See Luk. 12 47. Matt. 11. 20, &c. John 9. 41. & 15. 22 ——— 24. Rom. 1. 20, &c. and 2. 23.

CHAP. V.

Verf. 1. *Rich*] Saint James threatneth not all rich men, but such only who made not either a right use of their riches, v. 2, 3. because they did hoard up, and not distribute them to the necessities of the brethren; or else abused them to oppression, v. 4. & 6. or to luxury, v. 5.

miseries] Luke 16. 23.

V. 22. *corrupted*] Or, *rotted.*

V. 3. *cankered*] Or, *grown rusty.*

a witness] Matth. 10. 18. and 23. 31. and 24. 14. Mark 1. 44.

eat] That is, the abuse of your riches shall be like fuel to put on fire the wrath of God against you. Some conceive, that S. James intends hereby that their carking for riches should consume them, or shorten their days. See Matt. 6. 25, &c.

treasure] It is as if the Apostle had said, *viz.* Ye thought that ye had provided for many years, Luke 12. 19. and it is true, ye have done it, but it is a treasure of wrath, Rom. 2. 5. Some understand the place, as if hereby the Apostle condemned their folly in heaping up riches in the last times, or in their lusts, and therefore not likely to enjoy them.

V. 4. *the hire of the labourers*] Job 31. 38, &c. Levit. 19. 13. Deut. 24. 15.

crieth] Though all sin deserves Gods wrath, yet some especially are called, for their greatness, crying sins, because they cry unto God for sudden vengeance, and as it were violently force God unto it; thus

thus bloud, Gen. 4. 10, the sins of Sodom, Gen. 18. 20. & 19. 13. oppression, Job 31. 34. and the keeping of the wages of the hirelings, here.

sabaoth] Or, *hosts*: or, *armies*. So God is often styled, because all creatures are his armies, and are ready to execute his will at his command, Esay 1. 9. Jer. 11. 20. Rom. 9. 29.

V. 5. *nourished*] Or, *pampered*.

in a day] That is, say some, unto the day of slaughter, as if here were an allusion unto the fatting of beasts for slaughter: or, as others conceive [*in the day*] that is, as in a day of feasting. Prov. 7. 14. Isa. 22. 13. because at such times there is usually made a slaughter of beasts; this, these rich men did daily. See Luke 16. 19.

V. 7. *Be patient*] Or, *be long patient*, or *suffer with long patience*. 2 Tim. 2. 3. Heb. 6. 12.

early and latter rain] Deut. 11. 14.

V. 8. *stablish*] By mediating upon that crown of glory, which is laid up for you. See 2 Tim. 4. 6, &c.

for the coming] Job 19. 25.

nigh] The time of suffering in this life is but short, but for a moment in comparison of that eternity of glory, which the faithful shall enjoy hereafter. Hence it is said, that the coming of the Lord draweth nigh; Yet a little while, and he that cometh will come, Rev. 22. 20.

V. 9. *Grudge not*] Or, *groan*, or *grieve not*. Hereby S. James forbids not all grieving for, or sensibleness of afflictions, or a groaning & sighing for the day of our redemption; but that groaning, grieving, or inward complaining and crying for vengeance, which is joyned with impatiency and murmuring against God.

condemned] That is, lest God chastise and punish you for it.

Judge] That is, Christ. See John 5. 22. Act. 10. 34. & 17. 31. 2 Cor. 5. 10. 2 Tim. 4. 8.

standeth] It is a proverbial speech, whereby the nearness of a thing is denoted. See Gen. 4. 7. Matt. 24. 33. Mark 13. 24. *The Judge*, &c. that is, he is nigh at hand. See verf. 8.

V. 10. *Take my brethren*] Heb. 13. 7.

of suffering affliction] Gr. *of suffering evil*.

V. 11. *happy*] Chap. 1. 12.

end] That is, how God rewarded his patience, or what end God gave unto it. See Job 41. 10.

pitiful] Gr. *of many bowels*. Even as a tender mother hath her bowels moved, when her child is to suffer. See 1 Kin. 3. 26. Luk. 1. 78.

V. 12. *Swear not*] Matt. 5. 34. & 23. 15, 28. Saint James doth not forbid all swearing, as unlawful; See Deu. 6. 13. Esay 65. 16. Jer. 12. 16. Rom. 9. 1, 2. 2 Cor. 1. 13. Phil. 1. 8. Heb. 6. 16. but rash and customary swearing, too usual (it seems) in his time. Some conceive, that the Apostle forbids only swearing by the creature. Or, do not above all things, through impatience, be moved to take Gods Name in vain.

let your] That is, that which ye have to affirm, affirm it simply, without an oath; and that which ye have to deny, deny it simply, without an oath.

lest ye fall] Exod. 20. 7. See verf. 9.

condemnation] Some Copies read, *hypocrisie*.

V. 13. *Is any among st you afflicted*] Or, *doth any emongst you suffer evil*.

afflicted] He shews the best remedy against all affliction, viz. prayers. See Job 16. 12. Pfal. 77. 8.

psalms] Ephes. 5. 19, 20.

V. 14. *sick*] Or, *weak*.

elders] That is, those who had the gift of healing by miracle, which was given to some in those Primitive times. See Mark 6. 13. & 16. 18. 1 Cor. 12. 9.

pray] Gen. 20. 7. That God would be pleased to pardon his sins, and restore his health.

anointing] This was an extraordinary sign of that extraordinary manner of healing by miracle, and not an ordinary sign of any sacrament under the Gospel.

in the Name] That is, by calling on the Name of the Lord.

V. 15. *of faith*] Which proceedeth from faith, or made in faith. See Chap. 1. 6.

save] See Matt. 9. 22. Mar. 5. 23. Luk. 8. 36.

raise] See Matt. 9. 5, &c. Mar. 9. 27. Luk. 8. 54. John 5. 8.

if he have] It is not the Apostles intention by this conditional speech, to intimate, as if any man was without sin; See 1 Joh. 1. 13. but here he speaks of such special sins, for which God doth often lay sickness upon men. See John 5. 14. 1 Cor. 10. 5. & 1 Corinth. 11. 30.

V. 16. *Confess*] Some understand it of forgiving one another, but the Original is no where found in that sense; it is applyed to confessing of sins, Matt. 3. 6. Mar. 1. 5. Act. 19. 18. and so here.

one to another] That is, say some, to those Elders which were to be sent for; but others more probably of all the faithful, wl ether Pastors of people, though chiefly the Pastors, it being presumed, that they are best able to comfort them, who find any sin lye heavy upon their soul, and to assist them with their prayers.

pray] Ephes. 6. 8. 1 Tim. 2. 1, 2.

effectual] Or, *vehement*, or, *earnest*.

righteous] Joh. 9. 31.

V. 17. *passions*] Act. 14. 15.

he prayed] 1 Kin. 17. 1.

earnestly] Or, *in his prayer*.

six moneths] Luk. 4. 25.

V. 18. *he prayed*] 1 Kin. 18. 42, 45.

V. 19. *if any of you*] Matth. 18. 15.

erre] As a wandring traveller doth out of his way.

truth] That is, of the Gospel, either in faith or manners. See verf. 20.

convert] That is, the means or instrument, through Gods blessing, of converting him.

V. 20. *hide a multitude of sins*] Some understand this clause of the sins of the converting, as of Gods rewarding out of promise and mercy, those who take pains to convert others; See 2 Cor. 2. 15. Others, of the sins of the converted, whose sins the converting are said to hide, because they are a means of Gods hiding and not imputing them unto them.

ANNOTATIONS ON THE FIRST EPISTLE GENERAL OF *PETER*.

The Argument.

The Apostle Peter *having by a special agreement of the Apostles among themselves, the charge of those of the Circumcision committed unto him,* Gal. 2. 7, 8, 9. *was accordingly careful (because he could not visite them all in person, being dispersed into so many, and so remote Regions) to write unto them this Epistle, which might reach to them in their several places of abode. Therein his principal scope is, to persuade them unto patience, and holy carriage, under those afflictions, that either at present they were exercised withal, or were further to expect; And that by Arguments taken from the example of Christ, Gods calling them thereunto, the Glory that thereby should redound unto God, and the good issue thereof, in regard of themselves. And amidst general Exhortations to such Religious comfort, and unblameable conversation, as might adorn their Christian Profession, and stop the mouthes of malignant Adversaries, he intermixeth Admonitions concerning the duties of several persons in their special places; as of Subjects towards Magistrates, Servants towards their Masters, Husbands and Wives, either to other, and of the Ministers of God towards the People of God, committed unto their charge, the younger sort towards the elder, and of equals one to another; Concluding all with Benedictions and Salutations.*

CHAP.

CHAP. I.

Verse 1. PEter] Called first Simon, or Simeon, John 21. 1. 2 Pet. 1. 1. afterwards Peter; but at what time, that is, whether when he first came to Christ, John 1. 42. or when he was called to be an Apostle, Mark 3. 16. Luke 6. 14. or when he made that good confession, Mat. 16. 18. is not so easie to be determined.

to the strangers] Gr. *to the elect strangers*. Some understand hereby the Jews only, others both Jews and Gentiles scattered by persecution.

scattered] Gr. *of the dispersion*, James 1. 1.

V. 2. *Elect*] That is, sequestred and separated from the world. See John 15. 19. Rev. 17. 14. in which place, *elect, called*, and *faithful*, are put for the same; so that here we are to understand by [*elect*] those who were effectually called, or who had obeyed the Gospel.

fore-knowledge] Or, *pre-ordination*; or, *fore-appointment*; that is, as God had before decreed. See verse 20.

through] Here is set down the principal cause of their effectual calling, *viz.* the sanctification of the Spirit. See v. 22.

obedience] That is, that ye might obey the Gospel, and so be reconciled unto God, through the sprinkling of the bloud of Jesus Christ.

sprinkling] Heb. 12. 24.

V. 3. *Blessed*] 2 Cor. 1. 3. Eph. 1. 3.

abundant] Gr. *much*.

begotten] That is, confirmed in us a living hope; or quickened or revived unto us a living hope, by the resurrection of Jesus Christ, because God raised him up, that we might believe and hope in God for our resurrection unto glory. See verse 21. Acts 13. 33, 38. Rom. 1. 4. and 10. 9. Christs resurrection being a pledge of ours: hence he is called the first-fruits of the dead, 1 Cor. 15. 23. and the first-born, from the dead, Col. 1. 15, 18. and Rev. 1. 5. Some understand it of Gods renewing us by Christs resurrection. See Rom. 6. 5, &c.

lively hope] Or, *living hope*. That is, a constant, permanent, or an hope that shall not fail, as living waters, John 6. 51. or to an hope of life.

V. 4. *To an inheritance*] Rom. 8. 17. Gal. 3. 18. Col. 1. 12. Here is set down the object of that hope.

fadeth] Chap. 5. 4.

reserved in heaven for you] Or, *for us*, Col. 1. 5. 2 Tim. 1. 12.

V. 5. *kept*] Or, *guarded*.

power of God] John 10. 28, 29. 1 Cor. 1. 8.

faith] Because by faith we lay hold on the power of God, and in his power fight against all our spiritual adversaries. See Ephes. 6. 10.

last time] 1 John 3. 2. That is, at Christs appearance, verse 7.

V. 6. *wherein*] That is, in which hope of salvation. See Mat. 5. Luke 6. Rom. 12. 2 Cor. 6. Rom. 5. 2.

for a season] 2 Cor. 4. 17.

if need be] That is, if it be Gods will. See chap. 3. 17. or, if it shall be your good, 1 Cor. 11. 32.

heaviness] Heb. 12. 11.

manifold temptations] See James 1. 2.

V. 7. *the tryal*] Job 23. 10. James 1. 3.

more precious] Chap. 4. 13. James 1. 12.

V. 8. *not seen*] John 20. 29. 1 John 4. 20.

in whom] Considering that great and plentiful redemption which he hath wrought for you.

full of glory] Or, glorious, either because this their rejoycing was a taste of their future glory, or because it made them glorious in the eyes of men. The Original word may be translated *celebrated*, or *renowned*, or *spoken of to praise*, or *glorified*, or *commended*, or *honoured*. See Luke 4. 15. John 13. 31.

V. 9. *end*] That is, reward. See Rom. 6. 21, 22. 2 Cor. 11. 15. Phil. 3. 19. James 5. 11.

salvation] S. Peter means hereby that salvation which is begun in this life, in the peace of a good conscience, and the joy of the holy Ghost, and which shall be perfected hereafter in heaven.

souls] By a cheef part of man we are here to understand the whole man. See Gen. 12. 5. and 14. 21. and 17. 14. Luke 6. 9. Rom. 13. 1. for the body also shall be made partaker of salvation at the resurrection, Phil. 3. 20, 21.

V. 10. *searched*] Mat. 2. 8. and 10. 11.

prophesied] Acts 3. 18.

grace] So here the fulfilling of the promises of Christs coming in the flesh, or his preaching the acceptable year of the Lord, or his dying for our sins, and rising for our justification, or those things themselves, and the like exhibited, are styled in opposition to the types, figures and shadows of this grace, John 1. 17.

V. 11. *of Christ*] Gal. 4. 6. So the holy Ghost by which the Prophets spake, (2 Pet. 1. 21.) is called, because Christ sent the holy Ghost upon the Prophets, as he did upon the Apostles. See John 12. 15, 26.

in them] See Heb. 1. 1.

testified] Luke 24. 25, &c. Acts 17. 2, 3. Rom. 1. 2, 3. and 16. 26. 1 Cor. 15. 24.

V. 12. *the things*] That is, the coming of Christ, and those particulars mentioned, v. 10, 11. and not the fruits and effects of them; for the faithful before Christs coming were saved by the grace of Christ, even as we, Acts 15. 9.

with the holy Ghost] Acts 2. 4. That is, by the assistance of the holy Ghost.

which things] Eph. 3. 10. That is, which mysteries of the Gospel, revealed in the latter times.

look into] Narrowly, as they who bowing or stooping down, look upon a thing. See James 1. 25. Luke 24. 12. John 25. 11.

V. 13. *Gird up the loins of your mind*] Gr. *having the loins of your mind girded*. It is a metaphor taken from an ancient custom in the Eastern countries, where they were wont to wear long garments, which they girded to their loins, to make them expedite, nimble, and ready for travel, or some other service, 1 Kings 18. 46. 2 Kings 4. 29. and 9. 1. Luke 12. 37. Hence it is translated here and in other places, as Job 38. 3. and 40. 7. Luke 12. 35. *to the mind*, to import its preparedness and readiness for Gods service.

be sober] Gr. *being sober*. Hereby Saint Peter directs us unto that wherein the preparation of the soul doth consist, or unto the means whereby it must be prepared for Gods service, and that is sobernesse, that is, a moderation not only in meats and drinks, but in all earthly things. See verse 4. and Luke 12. 35, &c. 1 Thes. 5. 8.

and hope] Gr. *hope*.

to the end] Gr. *perfectly*, Luke 21. 34. Tit. 2. 12. Hos. 12. 6. Heb. 6. 11.

grace] Some understand hereby that grace which is now revealed and offered unto us, by the preaching of the Gospel: as Ephes. 1. 6, 7. Tit. 3. 11. and these read the words following thus, *viz. which is brought unto you by the revelation of Christ*; that is, by his preaching of the Gospel unto you, or in, or at his appearing, or being manifested in the flesh. Others understand here by [*grace*] that salvation and glory which shall be revealed at the second coming of Christ; as chap. 3. 7.

that is to be brought] Or, *that is brought*.

at the revelation] 2 Thes. 1. 10.

V. 14. *obedient children*] Gr. *children of obedience*.

not fashioning] Gr. *not fashioned*. Here S. Peter may seem to allude to those things which receive their figure, form, or shape from a mould, and is, as if he had said, Let not your lives and conversation be formed or moulded according to your former lusts; see Rom. 12. 2. The same is imported, when men are said to walk after their lusts, making their lusts their Captains, or Leaders. See Eph. 2. 3. and 4. 22. 2 Tim. 3. 6. Tit. 3. 3. 2 Pet. 3. 3. Jude 18.

former lusts] Eph. 4. 22.

ignorance] Eph 4. 18. Acts 17. 30. That is, before you were called to the knowledge of the truth.

V. 16. *Be ye holy*] Lev. 11. 44. and 19. 2 and 20. 7.

V. 17. *who without*] Deut. 10. 17. Rom. 2. 11.

according to] Eccl. 12. 14.

sojourning] The Original word signifieth a dwelling for a time in a place, which is not native unto us. See Exod. 6. 4. Acts 7. 6, 29. Heb. 11. 9. Hence when it is applyed to our living upon the face of the earth, thereby is implyed, that here we have no abiding City. See chap. 2. 11. Gen. 47. 9. Heb. 13. 14.

in fear] Chap. 2. 18. and 3. 2, 16. Eph. 6. 5. Psalm 2. 12. 2 Cor. 2. 3. and 7. 1, 15.

V. 18. *vain conversation*] So called, because it did proceed from the vanity of their minds, Eph. 6. 17. and because of the unprofitableness of it, Hab. 2. 13. Rom. 6. 21.

tradition] That is, either by their example or teaching. Some suppose that here the Apostle intends those idle and Pharisaical traditions which they had learned from their fathers.

fathers] Ezek. 20. 18.

V. 19. *precious*] 1 Cor. 6. 20.

blood] Eph. 1. 7. 1 John 1. 7. Rev. 1. 5.

lamb] Herein Saint Peter relates unto the Paschal Lamb, and the Lamb for the daily sacrifice, both which were to be without blemish or spot. See Exod. 12. 5. Numb. 28. 3, 19. and both which were types of Christ, John 1. 29. 1 Cor. 5. 7.

without blemish] Heb. 6. 26.

V. 20. *who verily*] Rom. 16. 25. Colos. 1. 26. 1 Tim. 3. 10. Tit. 1. 2.

fore-ordained] Gr. *fore-known*. See v. 2. Acts 10. 42. Ephes. 3. 11.

manifest] That is, in the flesh. See 1 Tim. 3. 16. 1 John 3. 8.

last times] See Gen. 49. 1.

V. 21. *by him*] For we can have no confidence in God, as reconciled unto us, but through Christ. See John 14. 6. Acts 10. 36. Eph. 2. 14, 15. and 3. 12. Col. 1. 20.

raised] Eph 1. 20.

glory] See verse 11.

that

that your faith] See verse 3.

V. 22. *purified*] Tit.3.5,6.

obeying] That is, by faith, by which you obey the truth. See Rom.1.5,16,26.

through the Spirit] Acts 15.9.

unfeigned] 2 Cor.6.6. 1 Tim.1.5. 1 Cor. 6.11.

love] Rom.13.10. chap.2.17.

fervently] Gr. *extensively*. That is, with a stretched-out love, or extended love.

V. 23. *corruptible*] As they are who are born after the common course of nature.

by the word] Jam.1.18. It is usual in the Scripture, John 1. 13. and 3.3. to compare the Word of God to seed. See Luke 8.5.

which liveth] Psalm 119.89.

V. 24. *For*] Or, *for that*.

all flesh is as grass] Isa. 40. 6. and 54.10. 2 Cor. 5. 21. James 1.10.

CHAP. II.

Verse 1. *Wherefore laying*] See Jam.1.21. Heb. 12.1. Eph.4.22, 25. Col.3.8.

all malice] 2 Cor.7.11 Thess.5.23.

V. 2. *desire*] Or, *earnestly desire*, Psalm 119.20,81,82.

sincere] That is, uncorrupted, unsatisfied: whereby is meant the purity of Gods Word, it is without falshood; see Psalm 14. 8. and herein it is compared to milk, which of it self is uncompounded.

milk] What is here meant by milk, is expressed, chap. 1. 25. *viz.* the Gospel, or the Word of God revealed in the Gospel; compared to milk; first, because of the sweetness of it, Isa.25.6. Psalm 19.10. and 119.103. Prov. 24.13, 14. Secondly, because of the purity thereof. See the note before. Thirdly, because of the nourishing property thereof; so especially here. See Eph.4.11, &c. 2 Tim.3. 16, 17.

of the word] The Syriack translation renders it [*spiritual*] and not without good probability, it being here opposed or compared to that bodily milk which new-born babes earnestly desire, and because it is the food of the soul, which is a spirit. Heb. 22.9. and so the Original word may be taken, Rom.12.1.

V. 3. *If so be*] As you profess and persuade your self.

tasted] That is, have had any experimental knowledge of the goodness and mercy of God in Christ; by our taste we make experience what is sweet, and what is sowre, or bitter. It may seem that S.Peter relates to Psalm 34.9. It is conceived by some, that hereby the Apostle followeth the former similitude, because children do by their tastes easily discern their nurses milk.

Lord] Christ Jesus.

gracious] Understand it of that grace which is manifested and offered in the Gospel. See Eph.6.9,27. Tit.3.4. Heb.6.5.

V. 4. *coming*] That is, by faith. See John 6.35. and 5.40.43,44. Heb.10.22.

living stone] When Christ in the Scriptures is compared to a stone, it is either to the foundation-stone, to shew that the whole Church is built upon him. See 1 Cor.3.11. or else unto the chief corner-stone, to shew that the whole Church, or all the faithfull are coupled and united together in him. See Eph. 2. 13,14, 20. and 4.16. Col.1.19. He is further called, a *living stone*, because he giveth life unto all those who by faith are united unto him, John 5.26.

disallowed indeed of men] Luke 2.24.

chosen] See chap.1.20.

V. 5. *lively stones*] That is, as having received life from him. See verse 4.

are built] Or, *be ye built*. Or, *build up your selves*: that is, more and more. Verbs passive, both in the Hebrew and the Greek, have sometimes a reciprocal signification. See chap. 1. 14. 2 Sam. 20.10. Mal.2.15. Gen.46.29.

spiritual] Usually in the Scriptures the Church of God is compared unto an house, and that both the Church Militant, Psalm 27.4. and 69.10. and 84.1. Isa.56.6,7. Eph 2.19,22. 1 Tim. 3.15. Heb. 3.6. and 10.21. as also the Triumphant, John 14.2. 2 Cor.5.1,2. And the reason may be, because God dwelleth in the Church, by his grace and glory. It is further compared unto a spiritual house, either in opposition to our material houses, or else because it is built up by the Spirit of God. See chap.2.22.

holy priesthood] So all the faithful are styled, because (as the Priests under the Law) so these are separated from the world to the service of God, as the words following import. See chap. 1. 22. Isa.61.1.

spiritual] That is, your selves, and all that spiritual service which ye perform unto God. See Psalm 4.6. and 50.14. and 51. 19. and 107.22. and 141.2. Isa.56.7. Hos.14.3. Rom.12.1. Phil.2. 17. Heb.13.15.

By Jesus Christ] See Heb.13.10,15,16.

V. 6. *scripture*] That is, partly, Isa. 8.14. and 28. 16. and partly, Psalm 118. out of which places the Apostle alleageth these words, keeping faithfully the sense, though not the very words.

Behold] Isa.28.16. Rom 9.33.

confounded] See Rom.9.33.

V. 7. *precious*] Or, *an honour*.

disobedient] That is, unto the Gospel.

the stone which the builders disallowed] Psalm 118. 22. Mat.21. 42. Acts 4.11.

V. 8. *And a stone of stumbling*] Isa.8.14. Rom.9.33.

a stone] A metaphor taken either from those, who, making haste, stumble at a stone in their way, and so hurt themselves: or from mariners who split their ships upon rocks. See 1 Cor.1.23. So that by stumbling, here, the cause being put for the effect, we are to understand that judgement which unbeleevers incurre, through their infidelity.

at the word, being disobedient] Or, *being disobedient unto the word*.

disobedient] That is, because they are disobedient unto the Gospel. Participles oftentimes imply the cause of that which went before, See Heb.11.31.

whereunto] This clause hath reference, not to *disobedient*; for God ordains no man thereunto, Psalm 5 5. James 1. 13. but unto *stumbling*: whereby is signified, that hurt and condemnation which unbeleevers receive from the word through their infidelity: thereby it becomes the favour of death unto death unto them, 2 Cor. 2. 16. See before. Hence the sense of this clause is this, *viz. whereunto*; that is, unto which hurt or condemnation, expressed by stumbling. *They*; that is, those unbeleevers were appointed or ordained by God, through his judgement, for their infidelity. Some by *stumbling*, understand *disobeying*, or, *unbeleeving*: and these make this the meaning of the words, *viz.* Into which disobedience or unbeleef God suffered them to fall, through his just judgement, for their former sins. Others refer this clause to *word*, and make this the Apostles meaning, *viz.* Unto the obeying or beleeving of which word they were called of God.

V. 9. *chosen*] That is, whom God hath effectually called out of the world. See chap.1.2. Deut.7.7.

royal] That is, Kings and Priests. See Exod.19.6. Rev. 1.6. and 5.10. Kings, because of that power which they have, through Christ, over their lusts. See Phil.4.13. Priests, because separated to the service of God. See v.5.

holy nation] See Exod 19.6. and Deut.7.6, &c.

a peculiar people] Or, *a purchased people*.

peculiar] Or, a people for possession: that is, a people whom God hath purchased to be his own. See Exod. 19. 5. Deut.4.20. and 7 6 and 26.18. Psalm 135.4. Tit.2.14. Acts 20.18. Eph.1.14. 1 Thes. 5. 9.

praises] Or, *virtues*. That is, that we might glorifie God in our conversations, thereby shewing forth the abundant mercy and great power of God in calling us, Isa. 8.13.

called you out of darkness] Col.1.13.

darkness] That is, ignorance, chap. 1. 14. whereby is meant our sinful and miserable estate by nature, under which men are kept, through the ignorance of the Gospel, Ephes. 4.18. and 5. 8. Col. 1.13.

his marvellous] Hereby is meant our estate of grace, through the effectual calling of God, by the knowledge of the truth. See 2 Cor. 4.6. Acts 13.47. and 26.18. Eph.1. 18. and 5. 8. called *marvellous*, because of the great mystery of godliness, which is revealed in the Gospel: and called *his*, because God revealeth it. See the places before.

V. 10. Hence it is gathered by some, that this Epistle was not written to the Jews only, but also to the Gentiles; because that of Hosea 2.23. is to be understood of the calling of the Gentiles, Rom. 9.25.

V. 11. *strangers*] 1 Chron.9.15. Here is a reason given why we ought to live holily, *viz.* because in this world we are strangers and pilgrims, and therefore we ought not to live according to the laws and lusts of the world, which is most corrupt.

pilgrims] See chap.1.17.

abstain from fleshly lusts] Rom.13.14. Gal.5.16. Col.1.5.1 Thes. 2.5.

fleshly] Flesh is often taken for corrupt nature, as Rom.7.25. and 8,1,5,9,13. Gal.5.19,24. Hence those lusts are called fleshly lusts, or the lusts of the flesh, which proceed from corrupt nature, Gal.5. 1. Rom.13.14. Eph.2.3. 2 Pet.2.18. Sometimes the lusts of the flesh are taken for those lusts which are against the seventh commandment, as 1 John 2.16.

war] Rom.7.23. Gal.5.17. James 4.1.

V. 12. *Having your conversation honest*] Chap. 3. 16. 1 Thes. 4. 12.

whereas] Or, *wherein*.

speak against you] Chap.3.16.

they may by your good works] Mat.5.16.

visitation] When God in mercy shall call them to the fellowship of the Gospel, Psalm 106.4. Luke 1.9.44.

V. 13. Gr. *Therefore*] Hereby two things are implyed: 1. That disobedience to the civil Magistrate proceeds from fleshly lusts. See James 4.1. 2. That disobedience unto the civil magistrate opens the mouth of unbeleevers against the professors of the Gospel. See v.11.

Submit your selves] Rom. 13. 1. Tit. 3. 1.

ordinance of man] By *ordinance*, is meant, the framing and ordering of civil government: called the *ordinance of men*, not because it is invented by, or hath its original from men (for all power is from God, Rom.13.1,2. though sometimes he useth men as means to derive power or government to such or such a person or persons, that so they might be the more willing to yeeld obedience) but because it is proper to men, or because it is discharged by men.

for the Lords sake] That is, out of obedience and conscience unto God, who hath ordained the Civil Magistracy, and also hath commanded obedience unto it, verse 14. Rom.13.1, &c.

supreme] That is, under God. There is therefore no other superiour on earth above the King, in his dominions.

V. 14. *for the punishment of evill doers*] Rom. 13. 3.

V. 15. *silence*] Gr. *stop*, or *bind up the mouth of*, &c. See Matth. 22.12,34. 1 Cor.9.9.

men] Who are ready, out of their ignorance and folly, to charge the Gospel, and to blaspheme it, as if it countenanced those sins which the professors thereof practise.

V. 16. *free*] 1 Cor.7. 22. Here the Apostle seems to prevent a secret objection. Some might ceply, We are free; and therefore owe no obedience to any above us. The Apostle granteth the antecedent, understanding it of their freedom from the burthen and curse of the Law, and from the bondage of sin and Satan; but withal he admonisheth them, not to withdraw, under the pretext of this their freedom, their obedience due unto the Magistrate.

using] Gr. *having*.

V. 17. *Honour*] Or, *Esteem*, Rom.12.10. Phil.2 3.

all men] According to every mans state and calling.

brotherhood] Those who are brethren in Christ.

V. 18. *Servants, be subject to your masters*] Eph.6. 5. Col. 3. 22. Tit.2.9.

all fear] Not onely of punishment, but also of offending God.

good] Who gently and kindly bear with you in your religious profession and practices. The Apostle seems here to speak of such servants who lived under unbeleeving masters, as it may be gathered from the next verse.

froward] Gr. *crooked*; that is, who use you frowardly, hardly and scornfully, because of your Christian profession.

V. 19. *thank-worthy*] Or, *thank*.

for conscience] Gr. *of God*; that is, because of that religion which you profess, and those religious duties which you perform, out of obedience or conscience unto God.

V. 20. *glory*] Luke 6.33.

acceptable] Or, *thank*.

V. 21. *called*] 2 Tim.3.12. Acts 14.22. As disciples of Christ to bear his cross. See Matth.10.38. and 16.24.

for us] Some read, *for you*. Heb. 2. 9. Rom. 5. 7, 8. 2 Cor. 5.14.

example] John 13.15. It is a borrowed kind of speech, taken from painters or school-masters.

V. 22. *who did no sin*] Isa.53.9.

V. 23. *committed himself*] Or, committed his cause. That is, gave up or delivered over his will unto his Fathers, in his suffering, Matth.26.39. Or, he committed the revenge of his innocency unto God, giving us an example hereby not to revenge our own cause, though never so innocent.

V. 24. *bare our sins*] Isa.53.4,5,6. Or, *bare up our sins*, Heb. 9. 28. That is, the punishment of our sins: See Lev. 5.1. and 10. 17. Gal.5.10.

on] Or, *to*.

tree] That is, the cross, whereon he did consummate and perfect his satisfaction for our sins, Eph.2.16. Col.1.20.

dead] Luke 1.95. Rom.6.2,3,&c. Tit.2.11,12, &c. 2 Cor.15. 5. See Rom.6.2.

stripes] See Isa.53.5.

V. 25. *For*] Here he calleth servants back from the consideration of those injuries which they suffered for Christ, unto those benefits which they received by him, that so he might work them unto patience.

Sheep going astray] Isa.53.6.

Shepherd] Ezek.34.25. and 37.24. John 10.11. Heb.13.20.

CHAP. III.

Verse 1. *Ye wives*] Genesis 3.16. Ephes. 5.22. Colossi.3.18. Tit. 2.5.

be in subjection] Or, *subject your selves*: See chap.2.13.

husbands] He speaks of unbeleeving husbands, unto whom beleeving wives should be the more subject, that so, by their honest and chaft conversation, they might gain them unto the Lord; that is, be an occasion of gaining them, See Matth. 18. 15. 1 Cor.7.13. For such husbands seeing the good conversation of their wives, may be brought to have a liking and good opinion of the Gospel, and so to have a desire to it, and by the grace of God, to frame their life unto it.

be won] 1 Cor.7.16.

V. 2. *fear*] Both of offending their husbands, and of offending God.

V. 3. *whose adorning*] 1 Tim.2.9. Isa.3.16.

adorning] The Apostle doth not here absolutely forbid women to adorn themselves; see Gen.29.30. so it be without excess and pride, and according to their places: but comparatively, that is, that they make not that outward adorning their chief ornament.

V. 4. *hidden*] This is opposed to the outward decking of the body. Hereby is meant the new man, which according to God is created in righteousness and true holiness, Ephes. 4.24. See Rom.2.29, and 7. 22. 2 Cor.4.16.

in that] That is, which hidden man of the heart is manifested by a meek and quiet spirit, without hypocrisie.

the ornament of *a meek and quiet spirit*] Gr. *in the incorruptibility of a meek and quiet*, &c. See Eph.6.24. Tit.2.7.

V. 5. *being in subjection*] See verse 1.

V. 6. *calling him Lord*] Gen.18.12.

daughters] Gr. *children*.

whatever] Because women are by nature fearful, he giveth them to understand, that he requireth of them that subjection which is not wrung out of them by force and fear. Or, and are not afraid with any amazement arising out of an accusing conscience of doing evil.

V. 7. *husbands*] Col. 3.19. Here the Apostle turns himself to beleeving husbands, shewing them how they should behave themselves to their beleeving wives.

dwelling] That is, carry your selves wisely and discreetly towards them.

giving honour] That is, giving them due respect, taking care and providing for them, and bearing with them in their weaknesse.

weaker] It is usual in the Scripture to compare man in general unto a vessel; see 1 Sam.21. 1 Thes. 4. 4. 2 Cor. 4. 7. Hence the woman is here called *weaker vessel*, because generally she is weaker both in the faculties of her soul, and the constitution of her body. And in that she is called the *weaker vessel*, thereby is implyed the reason wherefore husbands must so carry themselves as before, *viz.* because women are the weaker vessels. Weaker vessels, as those of glass and earth, we use carefully and tenderly: and so husbands should carry themselves towards their wives.

and as being heirs together of] Some copies read, *and as heirs with you of*, &c.

grace] That is, the eternal, which is through grace, Rom. 6. 23. 2 Tim.1.9.

hindered] By brawling and chiding, arising out of your indiscreet carriage. And here, by *prayers*, understand all other duties belonging to the worship of God.

V. 8. *finally*] Here Saint Peter cometh to common exhortation, and commendeth concord, and whatsoever things make thereunto.

one minde] Rom.12.16. and 15. 5. Phil.3.16. 1 Cor.1.10.

love as brethren] Or, *loving to the brethren*.

V. 9. *Not rendering evil for evil*] Prov.17.13. and 20. 22. Matth. 5.39,44. Rom.12.17,21. 1 Thes.5. 15.

knowing] Here is a reason given why they should not render evil for evil, *viz.* because of that great blessing of eternal life, wherein to they were called.

V. 10. *He that will love life*] Psalm 34.12, &c.

refrain from evil] Prov. 4 24. and 18.21.

V. 11. *eschew evil*] Isa.3.16.

V. 12. *against*] Gr. *upon*.

V. 13. *And who*] Hereby is implyed, that the honest conversation of the faithful, doth oftentimes prevail with, and mollifie the hearts of their persecutors.

V. 14. *But and if ye suffer for righteousness sake*] Matth. 5.10.

happy are ye] Mat.10.28. James 1.12. 1 Pet.4.14.

be not afraid] Isa.8.12,13. He means that kind of fear and trouble of mind, wherewith wicked men fear in times of trouble, that is, with a fear without patience and trust in God, and such as is accompanyed with consternation and amazement, so that they know not which way to turn themselves. See Isa.7.4. Matth. 2. 3. John 14.1. and 16.1.

V. 15. *sanctifie*] That is, glorifie God by your patient, suffering, and faithful trusting in him. Or, bless God in your hearts, for that he hath accounted you worthy to suffer for righteousness sake, See Acts 5.41. 2 Cor.3.11. Phil.1.29. Col.1.24.

every man] That is, if Gods honour and the good of those who ask or require it; otherwise we must not cast pearls before swine: see Matth.7.6.

fear] Or, *reverence*.

V. 16. *Having*] Chap.2.12. see chap.2.12.

speak evil] See chap.2.12.

in Christ] That is, according to his doctrine,

V. 17. *better*] That is, it is good to suffer for well-doing, and not for evil: See the like, Psalm 118. 8. 1 Cor. 7. 9.

the will of God] Chap. 4. 19.

V. 18. *For*] Here he again propounds the example of Christ, as chap. 2. 21.

once] Heb. 7. 26. For all, never to dye or suffer again. See Rom. 8. 6. Heb. 9. 28.

the just for the unjust] Rom. 5. 6, &c.

bring] Reconcile us unto God. See Eph. 2. 13, &c. Col. 1. 19, &c. 2 Cor. 5. 18.

being put to death] 2 Cor. 13. 4.

in the flesh] That is, according to his human nature. See chap. 4. 1. Rom. 1. 3. 1 Tim. 3. 16.

Spirit] By his Divine nature. So Rom. 1. 4. 1 Tim. 3. 16. Heb. 9. 14.

V. 19. *went*] Not by any local motion, but by the manifestation and power of his Spirit. See chap. 4. 14. Gen. 6. 3.

preached] That is, by the Ministery of Noah, or some others, Eph. 2. 17.

spirits in] That is, now, when Saint Peter wrote this Epistle; though not so, when they were preached unto.

V. 20. *disobedient*] That is, unbeleeving. See John 2. 26. Acts 14. 2. Rom. 7. 8. Heb. 3. 18.

by water] That is, through the means of water, which did bear up the ark.

V. 21. *The like*] That is, answerable to which salvation by water.

not] There is no reason for this parenthesis.

answer] Herein Saint Peter may seem to have respect unto that rite or ceremony, which was used in the baptism of those who were of age. The person baptizing, asked the person to be baptized, Whether he beleeved; and he answered, I beleeve, &c. Hence, by the answer of a good conscience, we may understand that unfeigned faith whereof they made confession at their baptism, and whereby their consciences were purified, and whereby they received the remission of their sins, testified by Christs resurrection from the dead. Some understand, *by the answer*, &c. that covenant whereinto they entred at their baptism, the embracing whereof they testified by their unfeigned confession of their faith.

V. 22. *the right hand of God*] Psalm 110. 1. Heb. 1. 3.

CHAP. IV.

Verse 1. FOR] The scope of Saint Peter here, is to perswade them to abstain from the lusts of the world, from their communion and fellowship in the death of Christ, whereby they were dead unto sin, and therefore they ought not any longer to live therein. See this argument pressed more largely, Rom. 6. 6, &c. Gal. 5. 24. and 6. 14.

suffered] That is, dead unto the flesh, that is, in his corrupt nature: or, who hath his corrupt nature crucified in him.

flesh] See chap. 3. 18.

ceased] He speaks of what they ought to do, not of that which they always do.

V. 2. *rest*] That is, so much of this present life which yet remaineth to be passed over.

to the lusts of men] Rom. 12. 2.

V. 3. *For*] By putting us in mind of our former life spent in the lusts of the world, he casteth us unto repentance.

V. 4. *wherein they think it strange*] Isa. 9. 13.

strange] So verse 12.

riot] See James 4. v. 8.

judge the quick and the dead] Acts 10. 42.

V. 6. *dead*] That is, in Saint Peters days, though not when the Gospel was preached unto them.

that] Here is the end wherefore the Gospel was preached unto them, *viz.* for the mortification of their flesh, and the renewing in their spirits, according to the will of God. See verse 2.

judged] That is, mortified in the flesh. The antecedent is put for the consequent: see 1 Cor. 5. 5.

V. 7. *the end*] See James 8. 9.

all things] 1 John 2. 18.

watch] Phil. 4. 5.

sober and watch] Matth. 26. 41. 1 Pet. 5. 8.

watch] That is, be assiduous or constant in prayer, watching all opportunities to perform this service unto God. See chap. 3. 8. Luke 18. 1. and 21. 36. Rom. 12. 12. 1 Thess. 5. 17. Eph. 6. 18.

V. 8. *fervent*] See chap. 1. 22.

charity] Or, *love*.

cover] It doth, as it were, bury a multitude of sins in others, and thereby preserveth peace and concord: see Prov. 10. 12.

V. 9. *Use hospitality*] Rom. 12. 13. Heb. 13. 2.

grudging] Or, *murmuring*. Phil. 2. 14.

V. 10. *As every man hath received*] Rom. 12. 6.

stewards] Matth. 25. 14. Luke 12. 42. 1 Cor. 4. 1. 2.

gifts] 1 Cor. 1. 4. Rom. 12. 6.

God] That is, gifts bestowed through the free and undeserved of God.

V. 11. *as oracles*] That is, reverently, considering diligently whose word it is: see Rom. 3. 2.

minister] Some understand this of the duty of deacons; but more probably it is to be understood of the duty of all Christians; all being bound to help one another, according to that measure of gifts which God hath bestowed on them.

V. 12. *strange*] See verse 4. Because hereunto ye are called.

fiery trial] That is, those cruel persecutions which ye suffer. It is a metaphor taken from gold-smiths, who try their gold in the fire; see chap. 1. 7. Psalm 66. 10.

try] See 1 Cor. 6. 4. James 1. 3.

V. 13. *rejoyce*] Luke 6. 23. Col. 1. 24.

of Christs sufferings] Or, *sufferings for Christ*.

glory shall be revealed] Col. 3. 3. James 1. 12.

V. 14. *If ye be reproached*] Matth. 5. 11.

for] That is, it is an argument that the Spirit of God is in you, upholding you under so great trials. See Col. 1. 11.

happy are ye] Chap. 3. 14. James 1. 12.

Spirit of glory] That is, the glorious Spirit of God.

glorified] By your true and bold profession of him, under so many and so cruel trials.

V. 15. *suffer as a murderer*] Chap. 2. 20.

V. 16. *Christian*] The professours of Christ are so called, from Christ, in whom they beleeve, and whom they profess. See James 2. 7.

V. 17. *time is come*] Isa. 10. 12. Jer. 21. 29. and 49. 12.

judgement] That is, thereby understand those chastisements wherewith God chastiseth his own people for their sins.

house] That is, his Church and faithful people: see Eph. 1.

and if it first begin at us] Luke 23. 31.

V. 18. *And if the righteous scarcely be saved*] Prov. 11. 31.

V. 19. *will of God*] Chap. 3. 17.

commit] It is a metaphor taken from those who use to commit jewels, or gold, and the like, to the trust of some faithful friend, for safe keeping. Hence those are said to commit themselves to God, who in their afflictions, through faith, rest on Gods faithful promises of taking care for them.

souls] That is, themselves.

creator] Who will not forsake the work of his own hands. Psalm 138. 8.

CHAP. V.

Verse 1. *Elders*] So the Ministers of Gods Word are styled, because usually men of good age were chosen to that office, 1 Tim. 5. 1. That they might not be despised for their youth, 1 Tim. 4. 12. 2. That they might be well grounded in the truth, and so not be apt to be carried away with divers doctrines, Eph. 4. 14.

and a witness of the sufferings of Christ] Luke 24. 48.

a partaker] Rom. 8. 17, 18.

glory] This he speaks, either in respect of his being present at our Saviours transfiguration, Matth. 17. 1, &c. which was a glimpse of that glory wherewith he shall appear at the last day; or else in respect of those first-fruits of glory, whereof he himself was partaker in this life.

V. 2. *flock of God*] Acts 20. 28.

which is among you] Or, *as much as in you is*.

lucre] Tit. 1. 7. 1 Tim. 3. 3, 8.

V. 3. *being lords over*] Or, *ever ruling*.

lords] That is, not imperiously commanding your own inventions, in stead of the doctrine of the Gospel; nor carrying themselves insolently and magisterially towards Gods people, 3 John verse 9.

heritage] So the faithful are called, because of that peculiar right which God hath in them.

ensamples to the flock] Phil. 3. 17. 2 Thess. 3. 9. 1 Tim. 4. 12. Tit. 2. 7.

V. 4. *Shepherd*] Heb. 13. 26.

fadeth not away] Chap. 1. 4. 1 Cor. 9. 25.

V. 5. *all of you be subject to one another*] Rom. 12. 10. Eph. 5. 21.

God resisteth the proud] James 4. 6.

V. 6. *Humble*] See James 4. 10.

V. 7. *casting*] See chap. 4. 19. Psalm 37. 22. Matth. 6. 25.

V. 8. *Be sober*] Chap. 4. 7. Luke 21. 36.

V. 9. *resist stedfast in the faith*] Eph. 6. 11. James 4. 7.

knowing] The persecutions which Satan stirreth up against Gods people, are neither new, nor proper to any one man; but from old, and common to the whole Church; and therefore we must suffer that patiently, wherein we have so many fellows of our conflicts and combats.

V. 10. *a while*] Chap. 1. 7. 2 Cor. 4. 17.

perfect] Heb. 13. 21.

V. 12. *briefly*] Heb. 13. 22.

exhorting] Here is a breef argument of the whole Epistle.

V. 13. *elected*] See chap. 1. 2.

V. 14. *Greet ye one another*] Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thess. 5. 26.

ANNOT.

ANNOTATIONS ON THE SECOND EPISTLE OF S. *PETER*.

The Argument.

It seems, that after the writing of the former Epistle, wherein the Apostle had laid down the true Doctrine of Salvation by Christ alone, and some Rules for good life, becoming such as should be saved by him; there arose certain men, who were remisse in their lives; others who were forgetful of Gods Truth, laid down in the Scriptures; as also, false Teachers, who living loosely themselves, misled and corrupted others, and scofters at the coming of Christ to judgement. The Apostle therefore after salutation, chapter 1. 1, 2. and mention of the riches of Gods Mercy to true Christians, verse 3, 4. Perswades to good works, from verse 5. to verse 11. from thence, to the end of the first Chapter: He being very old, and neer unto death, verse 12, 14. before his departure, minds them of Truths forgotten by many of them. In the second, he arms them against false Teachers, and deters them from Apostacy. In the ten first verses of the third chapter, he confutes such as scoffe at the coming of our Saviour, and the end of the world: From thence to the 17. verse, he stirs them up to prepare for that day, and to fit themselves for that glorious eternal habitation that is prepared for them. In the two last verses, he exhorts them to take heed of being misled, and to increase in Grace, and in the knowledge of Christ; which the Lord give us grace also to do, through Jesus Christ our only Lord and Saviour. Amen.

CHAP. I.

Verse 1. 

Simon] Gr. *Symeon*, as it is translated, Acts 15. 14. The name of one of Jacobs sons, Gen. 29. 33. and of another godly man, Luke 2. 25. He is called Simon also, Matth. 10. 2. John 21. 16. as we commonly call him. It seems that this was the name that was given him by his parents, at his circumcision.

Peter] A surname given him by Christ, John 1. 42. It may be to distinguish him from Simon the Canaanite, who was also an Apostle, Matth. 10. 2, 4. It was renewed, upon his confession, Matth. 16. 16, 17, 18. The former name Simon, comes from a word that signifies hearing. This later name Peter signifies a stone. The name imports, an hearer, and firm observer of Gods Word; and such an one indeed this Apostle was, Matth. 7. 24. It is observed by the Learned, that Πέτρος signifies a rock, and Πέτρα a stone. This suits well with Matth. 16. 18. where Christ is the rock, and Peter a stone built on that rock. I finde none else of this name in the Old or New Testament.

A servant] See on Rev. 1. 1. A name of humility; what a servant he was, appears in the following words, Not an ordinary Christian, but an Apostle.

an Apostle] One called by Christ immediately, Matth. 10. 2. and sent to preach the Gospel in any part of the world, Matth. 28. 19. and having authority over all Churches, 1 Cor. 9. 1. compared with 2 Cor. 11. 28. A name of great dignity, besides the former privileges carrying with it an infallible Spirit in doctrine. His vocation to his Discipleship, see Matth. 4. 19. to his Apostleship, Matth. 10. 2. His restitution after his denying his master, John 21. 15.

of Jesus Christ] See on Matth. 1. 1. Rev. 1. 1. Jesus signifies a Saviour. It was the name of Joshuah, who led Gods people into Canaan, a type of this Jesus, who leads his people into Heaven. Christ signifies anointed; I find none else of this name in all the book of God.

to them] To whom this Epistle was written. See on chapter 3 verse 1.

that have obtained] The Greek word, in the primitive signification of it, signifieth getting a thing by lot, as inheritances were sometimes divided, Josh. 14. 2. yet it is used for obtaining a thing any other way.

like] In substance, not equal in degree; for faith might be stronger in the Apostle, than it was in them to whom he writ, Rom. 1. 12. 2 Cor. 4. 13. Tit. 1. 4.

precious faith] 1 Pet. 1. 7. It is called so, in regard of the precious promises it layes hold upon, verse 4. which belong alike to all beleevers.

with us] Apostles, as 1 Joh. 1. 3, and other Christians, Jude v. 3. 2 Cor. 1. 21. Or, with me, See on 1 Joh. 1. 1, 3.

through the righteousness] By the merits of Christ, who hath deserved for us both grace and glory. Gr. *in the righteousnesse*. Our faith rests on Christs merits. Or, by Gods mercy and bounty. So the word is used, 2 Cor. 9. 9. Faith then comes not by any desert of ours, but from Christs merits, or Gods mercy, or by Gods faithfulnesse in keeping his promises, Psal. 89. 33. Luke 18. 8. 1 Joh. 1. 9.

of God and our Saviour Jesus Christ] Gr. *of our God and Saviour Jesus Christ*. See on Jude v. 25.

V. 2. *Grace and peace be multiplied unto you*] See on 1 Pet. 1. 2. Rev. 1. 9. Jude v. 2.

through the knowledge of God, and of Jesus] That is, through faith in God, and Christ made known to us, Isa. 53. 12. See on ver. 1. The Greek word Ἐπίγνωσις signifies; First, knowledge of a thing, Col. 1. 9. Secondly, increase in the knowledge of somewhat known before, Eph. 1. 17. Thirdly, acknowledgement of what we know, Luke 1. 4. Here it is taken in the first sense for knowledge.

our Lord] 1 Cor. 8. 6.

V. 3. *According as his divine power*] It may be referred to that that went before, Let grace and peace be multiplied to you, according to the riches of his provisions for us. Or to the words following; As God hath given us all things, &c. so *Adde to your faith, virtue*, &c. ver. 5. So Paul begins, after salutation, 1 Tim. 1. 3. Or, *O how hath his divine power*, &c. Rom. 11. 33.

His divine power. This is that, which worketh faith in Gods elect, Eph. 1. 19, 20.

hath given unto us] To us Christians, to enjoy: or, to us Apostles, to preach to you, that ye may be partakers of the Divine nature, verse 4. The Greek word δεδωρημένης, though passive is used here actively; as Ἐπιγράφαται, Heb. 12. 26. and Ἠρνήσατο, 2 Tim. 4. 7.

all things that pertain unto life and godlinesse] All things needful to preserve our natural or spiritual life here. Or, all things requisite to bring us to heaven hereafter, and to enable us to live godilly here.

through the knowledge of him] See on verse 2.

that hath called us] God, 1 Pet. 1. 15. Or, Christ, Rom. 1. 6.

to glory and virtue] To glory in heaven, and virtue on earth. Or, *by glory and virtue*; that is, by a glorious and powerful Gospel. So διὰ is used, Rom. 6. 4. Or, employing his glorious power to convert us, Eph. 1. 19. and 3. 6.

V. 4. *whereby*] By which glory and power appearing in the preaching of the Gospel. Or, *because that*. Seeing God hath made such glorious promises to us, he hath given us all things needful for grace and glory.

are given] Or, *he hath given*, as verse 3.

unto us] See on verse 3.

exceeding great and precious promises] Promises of very great matters, and things of high price and account.

that by these] By these promises; or, by these things given us, verse 3.

you might be partakers of the divine nature] Not of Gods substance, which is incommunicable; but have excellent graces given us, whereby we are made like to God in wisdom and holinesse, where-

in the image of God, after which man was at first created, consists, 1 Ph.4.24. Col.3.10.

having escaped] Gr. *having fled from.* It shews the nature of our victory over sin, which consists in fleeing from it, ch. 2. 18,20. 1 Cor.6. 18.

the corruption] Of sinne: or of destruction, as chapter 2. 12, 19. Some understand by corruption, original sin: but it is better to understand destruction, that so corruption may be opposed to lue and glory; and lust to godlinesse and virtue, ver.3.

in the world through lust] In worldly men, by reason of wicked desires reigning in them, 1 John 2.15,16.

In the world] The Greek word κόσμῳ, signifies, First, the whole world, with all the creatures in it, John 1. 10. Secondly, the earth, the lower part of the world, John 16. 28. Thirdly, the riches and honour of the world, Gal. 6. 14. Fourthly, the men of the world, Rom. 5. 12. Fifthly, a multitude, John 12. 19. Sixthly, the Gentiles in opposition to the Jews, Rom. 11. 12. Seventhly, the unregenerate men of the world, John 15. 18, 19. Eighthly, the reprobates of the world, John 14. 17. Ninthly, the elect, 2 Cor. 5. 19. Tenthly, all sorts of persons, John 1 8.20. Eleventhly, a worldly estate or condition, 1 Cor. 7. 34. Here it is taken for men of the world, in the fourth sense. *Through lust*] The Greek Ἐπιθυμία comes from θύειν, to burn, and notes out a vehement, earnest, and continued desire, which never leaves working, till it be accomplished in action.

V. 5. *And besides this*] It is not enough to flee corrupt lusts, but we must also get store of virtue. Or, *And for this very thing also.* Gods grace is no us, should make us strive to encrease his graces in us. Or, So do *this very thing also.* So the first particle is translated, Job. 6.57. As God hath given you great benefits, verse 3. so do ye seek to adde grace to grace. Or, *Then*, or, *Therefore do ye also this very thing.* So the first particle is translated, 1 Cor. 1 .13. And if the beginning of the third verse be read by way of exclamation, it answers well to it.

giving] Gr. *bringing in besides.* As not having done enough in avoiding lusts, unless ye be pious. Besides your first receiving of graces mentioned, v.3, 4. use all good endeavours to encrease these following ones.

all diligence] The greatest diligence that ye can possibly. The word comes from another word in the original, that signifies to make haste, as diligent men use to do, who omit no occasions to accomplish their just ends.

Adde to your faith] To your confidence in Christ, whereby ye are justified before God. Gr. *In* your faith: But Ἐν is translated *To*, 1 Cor. 7.15. Πίστις signifies; First, Fidelity, Rom. 3. 3. Secondly, external profession, Acts 14. 22. Thirdly, the doctrine of faith, Acts 6. 7. Fourthly, faith of miracles, Luke 17.6. Fifthly, historical faith, James 2.14. Sixthly, temporary faith, 2 Tim. 2. 18. Seventhly, justifying and saving faith, Rom. 3. 28. so here.

virtue] Moral virtues, which may make you acceptable in the sight both of God and of men, Phil.4.8. 1 Pet. 3.4. Peradventure by virtue may be meant courage, which is distinct from temperance, and patience, after mentioned.

knowledge] Get more knowledge of Christ daily, Phil. 3. 8, 10.

V. 6. *temperance*] Power in your selves to moderate your affection toward outward things, as the word imports.

patience] Abiding under troubles with quietness, as the derivation of the word implyes.

godliness] Well worshipping of God, to wit, according to his Will.

V. 7. *brotherly kindness*] Love to the Saints, Heb. 13. 1. which are our brethren in Christ, Matth.23.8.

charity] Whereby we are to love, not our brethren only, but others also, Gal.6.10. 1 Thess.3.12. and 5.15.

V. 8. *be in you, and abound*] Be plentifully in you, Col. 3. 16.

they make you, that ye shall neither, &c.] Ye shall not only not be negligent and unfruitful, but also be painful in good works, and see fruit of your faith, verse 5.

be barren] Gr. *be idle.* They are idle, not only who do nothing, but also who use not the gifts they have to their best improvement and advantage.

unfruitful] As fruits are pleasing to us, so are good works to God; and are therefore called fruits, Matth.12.33. Gal. 5. 22. 2 Thes. 1. 4. Col.3.20. Heb.13.16.

in the knowledge] In exercising your knowledge. That you know of Christ, will make you fruitful in good works.

of our Lord Jesus Christ] See on verse 2.

V. 9. *Is blind, and cannot see far off*] Or, *is blind, or cannot see far off.* If he be not stark blind in these spiritual things, he is so weak sighted that he cannot clearly discern such high mysteries. The Greek word Μυωπάζων signifies properly one purblind. Such can see things neer at hand, but not far off. Here it is transferred to the soul; he sees earthly things nigh at hand, and not heavenly things, which are more remote.

that he was purged from his old sins] That he made a profession in baptism, that his former sins were purged away by the blood of Christ. Ἀποκάθαρσις signifies, First, sin in general, Heb. 4.15. Secondly, a sacrifice for sin, 2 Cor.5.21. Thirdly, original sin, Rom. 7.17. Fourthly, actual sin, James 1.15. Fifthly, the punishment due to sin, 1 Pet.2.24. Sixthly, both guilt and punishment, Matth. 9. 2. Seventhly, false doctrine, John 8.46. Eighthly, Infidelity, John 16.9. Here it is taken in the first sense, for sinful courses in general, Not that he was so really purged, but by profession only.

V. 10. *wherefore the rather*] Because of the dangers mentioned, ver. 9., Or, *wherefore the more.* Be the more careful to do it.

brethren] By regeneration and adoption, and union with Christ by faith, we are made the children of God, and brethren spiritually, Phil.4.1. Ἀδελφὸς signifies; First, a natural brother, Matth.4. 18. Secondly, a kinsman, Matth.12.46. Thirdly, a neighbour, Mat. 7.3,4. Fourthly, a Christian, Mat. 12. 50. Fifthly, one of the same religion, Acts 22.5. Here it is used in the fourth sense for fellow-Christians.

give diligence] See on verse 5.

to make your calling and election sure] Gr. *firm*, or *stable.* To get good grounds to assure you that ye were elected before the world, and are called out of the world. For it is sure enough in it self, by Gods decree and immutability, 2 Tim.2.19. Mal. 3. 6. John 6. 40. and 13.1. Rom.11.29.

for if ye do these things] Continuance then in well doing, is the way to get and keep assurance of salvation.

ye shall never fall] Jude verse 4. Our life is likened to a race, 1 Cor.9.24. we must take heed lest we fall, and come short of the prize let before us. The children of God may fall into some sins by weakness; but never so as to lose the goal, verse 11. Psalm 1 5.1,5. Rom. 11. 11. Or, *ye shall never stumble.* While ye are careful so to do, as before, ye shall go on smoothly towards heaven, without falling into any sin. For Gods servants sin, most commonly for want of heeding their way, 1 John 2.10.

V. 11. *an entrance*] A large passage into the Kingdom of glory in the life to come.

abundantly] John 10.10. If ye be full of good works, ye shall have abundant reward, 1 Cor.9.9. and 15.58. 2 John verse 8.

V. 12. *wherefore I will not be negligent*] Because an holy life here, gives an assurance of so great glory hereafter, I will not cease to mind you of it.

of these things] To encrease your former graces, v.5.

though ye know them] Rom.15. 15. 1 John 2. 21. For we oft forget, through multitude of worldly businesses, what we know of holy and heavenly things.

in the present truth] Now more fully taught, than under the Old Testament, and generally beleeved by Christians. Ἀλήθεια signifies; First, verity, or truth in speech, Eph.4.25. Secondly, sincerity of affection, 2 Epistle of John 1. Thirdly, integrity of estate, John 8. 44. Fourthly, righteousness, 1 Cor. 13. 6. Fifthly, the doctrine of salvation, 1 Tim.3.15. Sixthly, the knowledge of God, Rom.1.18. Seventhly, the fulfilling of Legal ceremonies, John 1. 17. Eighthly, Gods constancy in keeping his promises, Rom. 3. 7. Here it is taken in the fifth sense for the doctrine of salvation.

V. 13. *I think it meet*] In regard of their natural sluggishness. Or, *I think it a just thing.* For he was an Apostle, and it was his duty to do it, 1 Cor.9.16.

in this tabernacle] Our bodies are like tents set up for our souls to converse in for a time, and easily pulled down, 2 Cor.5.1.

to stir you up] For we are very drowzy in spiritual things, at the best, and had need to be rouzed up, 2 Tim.1.6. ch.4.1. there.

V. 14. *Knowing*] Very probably, by divine revelation, as it is likely Paul did also, 2 Tim.4.6.

that shortly I must put off] It seems he was old then, when he wrote this Epistle: for old-age was promised to him, John 21. 18.

as our Lord Jesus Christ hath shewed me] As is from God now revealed to me: or, in that manner as he sometimes foretold me, Joh. 21.18,19.

V. 15. *after my decease*] Gr. *going out*, To wit, out of this world by death; as Luke 9.31. Or, out of this Tabernacle, v. 13, 14.

to have these things always in remembrance] Or, *to have* whereby *you may always remember these things.* As I will always call upon you, while I live, (as verse 12, 13.) so I will leave you this Epistle, as upon record, that may ever put you in mind of these things, when I am dead.

V. 16. *For we have not followed*] Because I have taught Gods truth, therefore I would have it remembred after my death: whereas if I had delivered fables, growing now towards my death, I should rather repent of it, and be willing to have them forgotten, and buried with me.

cunningly devised fables] Woven together so artificially, that they might seem to be true, although indeed they be most false. Such were such had the Jews, and Heathen Poets in those days, and the Mahometans and Papists have in these times.

power and coming] Powerful coming in the flesh, which our Saviour Christ shewed in effectual persuading many to beleeve what he taught, and confirming it by miracles, Matth.7. 28, 29. and 8, 7, 8. Luke 24.19,32. Rom 1.4.

eye-witnesses] Mat.17.1,2. John 1.14. 1 John 1. 1. Luke 1.2.

of his Majesty] Heb. 1. 3. Of his glorious appearance, Mat. 17.2.

V. 17. *From God*] Παρὰ signifies; First, essentially, the true God, John 4. 24. Secondly, Personally, God the Father, John 3. 16. The Son, Acts 20. 28. The Spirit, Acts 5, 3,4. Thirdly, Rulers and Magistrates, or men of eminency, John 10.34,35. Fourthly, Idols, 1 Cor. 8.4,5. Fifthly, the Devil, 2 Cor.4.4. Sixthly, any thing set up as God, to be adored, or followed above all, Phil. 3, 19. Here it is taken in the second sense, and for God the Father. *The Father*, Πατὴρ, whence comes the Latine word *Pater*, and our English word *Father.* It signifies; First, a natural Father, Ephes. 6. 4. Secondly, a father by age, 1 Tim.5.1. Thirdly, God is called our Father, Mat.6. 9. Fourthly, God the Father is so called, Mat. 28. 19. Fifthly, such as convert others, are called Fathers, 1 Cor. 4. 15. Here it is taken in the fourth sense for the first Person in the Trinity.

honour and glory] Heb.2.7,9. God attired him like his Son, and owned him for his Son, Mat. 17.2,5.

from the excellent glory] Exceeding great glory, such as became (God) the speaker, as the Greek word imports.

This is my beloved Son] Mat.17.5. and 3.17.

V. 18. *we heard*] 1 Peter, and James, and John, Mat.17.1. Or the singular for the plural: *we*, that is, I: see 1 John 1. 1,3,4. Ἀκούω signifies; First, to hear, Mat.2.18. Secondly, to obey, John 8. 47. Thirdly, to understand, Mat.13.15. Fourthly, to hear profitably, James 1.19. here in the first sense.

when we were with him] Not far off from him; for then we might have been more easily deceived; but in his company.

in the holy mount] The mount whereon he was transfigured; which what mount it was, is uncertain. It is called *holy*, because God appeared there; as the ground where God appeared to Moses is called holy, Exod.3.5. Some take it to be Mount Tabor.

V. 19. *We have also*] Left any should not beleeve Peter, but think the former apparition mentioned by him to be a fiction of his, he cites the Prophets, as acknowledgers of Christs glory, and the foretellers of his coming, 1 Pet. 1.10,11.

a more sure word] That is, a most sure, or a very sure word. A comparative, for a superlative; as Acts 25.10. 1 Cor. 13. 13. for the former vision being from God also, as the prophecies were, was in it self as sure as they. Or, more sure than those cunning fables, which many follow, verse 16. Or, *more firm*, as it is in the Greek. The prophecies were, by long use, more settled in the hearts of the godly Jews, who beleeved all the Prophets spake, to come from God, John 5.45. and 9.29. Luke 24.27. Acts 26.22,23. and therefore might sooner persuade them, than the report of a voyce from heaven, although that were sure also. Pauls doctrine was examined by the Prophets, Acts 17.11. And to the Jews the Apostle wit this Epistle. See on chap.3.1. The word Λόγος signifies; First, Christ himself, John.1.1. Secondly, Doctrine, or Preaching, Acts 20. 7. Thirdly, a sentence, 1 Cor.14.19. Fourthly, a command, 2 Pet. 3. 5. Fifthly, a thing, Luke 20. 3. Sixthly, a word, Mat. 15.23. Seventhly, an account or reason, Luke 16.2. Eighthly, a reproachful speech, Luke 12.10. Ninthly, a book or treatise, Acts 1. 1. Tenthly, utterance, Eph.6.19. here it is taken in the third sense for a sentence.

of prophecy] Psalm 2.7. and 110.1.

That ye take heed] The word Προσέχω signifies; First, to take heed to a thing that is good, or attend to it, Acts 8. 6. Secondly, to take heed of a thing that is evil, Mat.7.15. that is, to beware of it, here in the first sense.

As unto a light] From the Greek word λύχνος comes our English Lynck.

In a dark place] In your understanding, or in the Church, till the Scriptures of the New Testament be written, which expound the Old, and give greater light.

until the day dawn] The times of the Law were like the night, wherein candles were lighted; the time of the Gospel like daylight, wherein the Sun shines. Or, by the light in a dark place, may be meant the revelation of Gods truth here; and by the day, the vision of Christ in heaven. Ἡμέρα signifies; First, an artificial day, John 11.9. Secondly, time in general, Mat.3.1. Thirdly, the time of grace under the Gospel, Rom.13.12. Fourthly, judgment, 1 Cor.4.3. Fifthly, a season or opportunity, John 9.4. here it is used in the third sense.

the day-star] Christ, Rev.2.28. and 22.16. Till Legal ceremonies be quite gone, and Christ more fully revealed to you. He rather useth the similitude of the day-star, than of the Sun, because some darknesse will yet remain in us under the Gospel till the coming of Christ the Sun of righteousness to judgement: Yet the Scriptures of the Old Testament must not be rejected under the Gospel. Only he intimates that Gods people had no greater light than the Law and the Prophets, till the New Testament was written.

Arise in your hearts] The word ἀνατείλω signifies; First, the understanding, Acts 16.14. Secondly, the will, Rom. 10.9. Thirdly, the affection, Mat. 6. 21. Fourthly, the conscience, 1 John 3. 20. Fifthly, the memory, Luke 2.51. here in the first sense, *heart* for understanding.

V. 20. *Knowing this first*] Before ye read the Scriptures of the Old Testament, ye must take notice of this, that ye must not interpret them, as you and others please, but according to the mind of the holy Ghost, appearing in clear events in the New Testament, Expositions of the Apostles, and consent among themselves.

That no prophecy] Gr. *That not every prophecy.* That is, *not any.* An Hebraism. See the like, Mat.24.22.

Of the Scripture] Contained in the Scripture. Opposed to dreams of false Prophets, chap.2.1. It is meant of the Scriptures of the Old Testament.

of any private interpretation] Such as arises out of mans own brains, and not out of the Scripture itself. He condemns not one mans, or few mens interpretation of a place of Scripture, differing from others; for God may at first reveal a truth by one or few men, which afterwards may be embraced by many. Others read, *Of any self-letting out.* That is, the Prophets spake not of their own heads, but as they were sent by God, so they spake only what God bade them speak. This agrees well with the words before, that intimate the authority of those Prophecies, and with the opposition following, v. 21.

V. 21. *For the prophecy came not*] It belongeth to God, the author of Prophecy, to give the sense of it. Or rather, it had God, and not man for the Author: see on v. 20.

in old time] Or, *at any time.*

by the will of man] They could not prophesie when they would, or what they would, 2 Kings 4.27. but when and what God would.

holy men of God] Or, *those holy men of God*: To wit, the prophets, who were holy. Such are called, Men of God, Psalm 90.10. 1 Tim. 6.11. 2 Tim.3.17.

as they were moved] Gr. *carried.* Gods Spirit acquainting them with the things they knew not; directed them in the words, that they might not err. God shewed them things above nature, and gave them a will to publish them, though sometimes they were unwilling to do it, Jer.20.9.

CHAP. II.

Verse 1. *But there were false prophets also*] Not true only, as chap. 1.21. but some false teachers also.

among the people] The people of God.

false teachers among you] Acts 20.29,30. Jude v.4. 1 John 2.18, 19. among you Christians.

who privily shall bring in] Gr. *who shall bring in besides.* That is, besides mens expectation, or, besides the truth taught by godly teachers, and by themselves in part also, to countenance their errours.

damnable heresies] Gr. *heresies of destruction.* Wicked opinions, that ruine mens souls; or, dangerous schisms, that will rent the Church, and bring destruction on it, if it be not prevented, 1 Cor. 11.18,19.

denying] By total apostacy, or evil life, unbeseeming the servants of Christ, Tit.1.16. see more on Jude v.4.

the Lord that bought them] That gave a price sufficient for them, even his own precious bloud, Acts 20.28. 1 Cor.6. 20. 1 Pet. 1.18, 19. Or, by whom they professed that they were redeemed: and therefore they should not have denyed him.

bring upon themselves swift destruction.] They do so offend God by their sins, that they cannot be long out of hell, and perhaps suddenly taken away by some great judgement.

V. 2. *pernicious ways*] Or, lascivious ways, as some Copies read; see Jude verse 4. Gr. *their destructions*: that is, their doctrines, that bring destruction, as v.1.

the way of truth] The true Christian religion revealed from heaven, which shews the way to true happiness.

shall be evil spoken of] Rom. 2.24. 1 Tim. 6.1.

V. 3. *through covetousness*] See verse 14.

with feigned words] See on chap.1.16.

make merchandise of you] See on Rev.18.13. They shall by feigned words, right in shew, but erroneous in deed, framed to a way of piety, mildness, and charity, lead you by the nose, as it were from market to market, as sheep to be sold, that they may get your goods, and undo your souls. For *word*, see on chap.1.19.

whose judgement now of a long time lingreth not] See on ver. 1. whose punishment to which they were long since adjudged, now approacheth to execution.

their damnation slumbereth not] See on Jude verse 4.

V. 4. *For if God spared not the angels*, &c.] Look on Jude verse 6. If God spared not Angels, he will not spare false prophets, nor their followers: see the like omission, Rom.9.22. or it may run on to the ninth verse.

than the Lord knoweth, &c.] For *God*, see on chap.1.17.

reserved not] From the punishment due to them.

into chains of darkness] Into a life full of horrour like darkness, as malefactours kept in chains in a dungeon till execution.

V. 5. *And*

V. 5. *And spared not the old world*] The world before the flood, or the ungodly men in it, as followeth in this verse.

Noah the eighth person] Or them that were saved from the deluge: for, besides himself, his wife, his sons and their wives escaped, Gen. 7.13. 1 Pet.3. 20.

a preacher of righteousness] A publisher of Gods just purpose to destroy the old world, and a persuader of them to repent and live righteously, that they might prevent so great a judgement, 1 Pet. 3. 19. or, a preacher of salvation to them, to be had by the righteousness of the Messias to come, 1 Pet.4.6.

upon the world of ungodly] The multitude of the ungodly then in the world. So a world of wickedness, is store of it, James 3. 6.

V. 6. *the Cities of Sodom*, &c.] See on Jude v.7.

into ashes] By fire from heaven, Gen.19.24,25,29.

condemned them with an overthrow] Shewed, by destroying them so strangely from heaven, that he had passed sentence on them for their wickedness, Gen.18.20,21. and 19.28.

an ensample] For those Cities remain to this day buried in the dead sea, for terrour to others. A special example to admonish wicked men of their dangerous condition; shewing, that they must be punished in eternal fire, if they repent not.

V. 7. *And delivered*] So God sometimes is pleased to shew mercy to his, when he destroys others: as to Noah, v.5.

just Lot] Not that he had no sin in him, but because he endeavoured to keep all Gods commandements, Luke 1. 6.

vexed with the filthy conversation of the wicked] So Gods servants use to mourn for other mens sins, who mourn not for their own, Psa. 119. 136,158.

V. 8. *in seeing and hearing*] Lot dwelling among the wicked Sodomites, could not but daily see such filthy actions, and hear such unclean speeches, as vexed him to the very heart: because he loved God, whose Name was dishonoured grievously, and law broken grosly by them. This vexed him much to see their Sodomitical ways, though he could not mend it. The two senses of seeing and hearing are named, as being most offended with wicked words, and works. Which way soever he turned his eyes or ears, he saw or heard something that did displease him. This vexed his soul greatly. The same word is used to set out hell torments, Luke 16.23.

V. 9. *the Lord knoweth*] If God have done all mentioned before, v.4,&c. then it appears that he knows how to deliver good men, and punish bad ones, and will certainly do it.

out of temptations] Out of afflictions, which do but try Gods people, though they destroy others, v. 5, 6, 7. Gen. 22. 1. 1 Cor. 10. 13. Heb.4.15. James 1.2. 1 Pet.1.6. Rev.3.10.

to reserve the unjust] Verse 4. Jude v. 6.

V. 10. *But chiefly them*] As being the greatest sinners, and misleaders of others.

that walk after the flesh] After the motions and lusts of their own corrupt nature, Rom.8.1,4,12,13. but here more specially the flesh seems to imply such motions and lusts as tend to uncleanness of life; as 1 John 2.16. see further on Jude, verse 7,8,18.

despise government] Gr. *dominion*, Jude verse 8.

presumptuous are they] Or, *O presumptuous* persons! By way of admiration and exclamation.

to speak evil of dignities] Gr. *of glories*: That is, of princes, which shine most gloriously in the world: see Jude verse 8.

V. 11. *whereas Angels*] See on Jude verse 9.

railing accusation] Gr. *blasphemous judgement*.

against them] Some read, *against themselves*: To wit, the good angels against the bad.

V. 12. *But these*, &c.] Look on, Jude verse 10.

made to be taken] Appointed for a prey, and to destruction, Rom. 9.22. alluding to such beasts as are kept, not for sight or delight, but to be hunted and destroyed.

in their own corruption] Which they have brought on themselves, or which naturally befalls them for their sinfull courses, Galat. 6.8. Or, which God hath appointed for them: Jude verse 4.

V. 13. *to riot in the day-time*] Contrary to the course of many ungodly men, who dare not shew their sins in the light, John 3. 20. Eph. 5. 11,12. 1 Thes. 5. 7. and to the profession of the Gospel, Rom. 13. 13.

spots they are] Men grievously spotted and blemished. See further on Jude verse 12.

V. 14. *Having eyes full of adultery*] Gr. *of an adulteresse*, Mat. 5.28. They were not given to riot and excess only, but to a lascivious and loose course of uncleanness also. The eyes are mentioned, because they lee in adulterous thoughts to the soul, Gen. 34.1,2. 2 Sam.11.2,4. And they are said to be full of the adulteresse, as if they cared not to look on any other object.

unstable] Not well grounded, and therefore easie to be seduced, chap.3.16,17. Eph. 4.14. Heb.13.9.

with covetous practices] Verse 3, 14. Jude verse 11.

cursed children] Gr. *children of the curse*, Ephes. 2.2,3. 2 Thes. 2.3. Or, children worthy to be cursed: *as child of death*, 2 Sam. 12.5. is in the margin read, *worthy to die*.

V. 15. *the way of Balaam*] See on Jude verse 11.

Bosor] Called Beor, Num.22.5. and, by some small change of the Hebrew letters, Bosor here.

who loved the wages of unrighteousness] Num. 22. 7, 13, 37. for he would have cursed the Israelites for those rewards, if God had not withheld him.

V. 16. *the madness*] His hot desire to go against the will of God for gain.

of the prophet] He is called a Sooth-sayer, Josh. 13. 22. Num. 23. 23. Such did sometimes, by gheis, hit upon things to come. Or, he is called a prophet, because sometimes he had revelations from the true God, Num.23.and 24.

V. 17. *without water*, &c.] See on Jude verse 12.

the mist of darkness, &c.] See on Jude verse 13. Most thick darkness. Hells darkness opposed to heavenly light. Ὑφος signifies; First, to keep, or reserve, or observe, Matth. 23. 3. Secondly, to watch once speeches, or observe them, not to doe them, but to catch at them, and entrap the speakers, John 15. 20. Here it is taken in the first sense. Ἀιὼν signifies; First, the world, Heb. 1. 2. Secondly, the men of the world, Rom.12.2. Thirdly, our time of life here in the world, Luke 20.34. Fourthly, our course of life here, Ephes. 2. 2. Fifthly, eternity, Matth.6.13. so here.

V. 18. *great swelling words*] Look on Jude verse 16. Or, *Swelling things*; Like bubbles, or things puffed up with wind, that make a great shew, but have no solidity in them.

allure] With fair promises, as men lay baits for fishes. By wantonness they seek to draw them back to idolatry, as the Midianites drew the Israelites, Numb.25. 6, 18.

through the lusts of the flesh] Which they permit men to follow, under the pretence of Christian liberty. For *lust*, see on verse 20. The Greek word Σὰρξ, signifies; First, flesh of a body, 1 Cor. 15. 39. Secondly, the whole body of man, flesh and bones, 1 Pet. 3. 18. Thirdly, humane nature, Rom.9.5. Fourthly, the person of man, Mat. 24. 22. Fifthly, kindred, Rom. 11. 14. Sixthly, corrupt man, John 3. 6. Seventhly, corrupt nature, Rom.8.1. Eighthly, corrupt reason, 2 Cor. 1.17. Ninthly, the strength of humane wit, and reason, Matth. 16. 17. Tenthly, a corrupt soul, Rom. 7. 18. Eleventhly, humane infirmity, Heb. 5. 7. Here it is taken in the seventh sense for corrupt nature.

those that were clean escaped] Gr. *indeed escaped*. They sought to seduce true Christians, but could not, Matth. 24.24. Or, *a little escaped*: Such as professed the true religion, having left idolatry, and lived without scandal. Or, *a while escaped*. Seemed to have done so, by embracing the true religion for a time; but soon after shewed they had not done it, by returning to courses contrary thereunto, 1 John 2. 18, 19.

V. 19. *they promise them liberty*] Under pretence of liberty, they draw them to licentiousness and loosenesse of life, 1 Pet. 2. 16. Jude verse 4. They teach them, that they may lawfully use fleshly delights, and so deceive them by things, to which they are prone naturally.

the servants of corruption] Chap. 1. 4. Rom. 6. 18, 19. The basest slaves in the world, serving corruption themselves, as servants do their masters: or, being instruments and workmen for Satan to draw men to corruption; this last agrees well with the beginning of the verse, Promise of liberty to others.

is he brought in bondage] For prisoners were ever the conquerours of slaves. So are these by sinne made slaves of corruption.

V. 20. *after they have escaped*] Gr. *fled from*: as verse 18. chap. 1. 4.

the pollutions of the world] Such sinful courses, as worldly men are wont to defile themselves withal, James 1. 27. Lusts of the flesh, or idolatry.

knowledge] Gr. *acknowledgement*. Not knowing him only, but professing him also: see John 12. 42. By receiving the Gospel, and professing it, which forbids such things.

and Saviour Jesus Christ] See on chap.1.1.

Again entangled] A relapse is dangerous, as in the bodily diseases, so in falling back to sinful courses.

and overcome] By a custome of sinning.

the latter end is worse with them than the beginning] Matth. 12. 45. because they sin out of knowledge now, and against former acknowledgment, who sinned out of ignorance before, Luke 12.47,48. James 4.17. Their end is worse then by reason of the aggravations mentioned in the beginning of the verse. So it follows vers. 21. *It had been better*, &c.

V. 21. *it had been better for them*] That is, less evil. They had sinned less, and should have been punished less. For neither the state of ignorant ones or backsliders is good; but the former is less dangerous than the latter.

Not to have known] Because their ingratitude for the received favour

your from God in calling them to Christianity, manifested by their backsliding, aggravates their sin, and will increase their judgement.

the way of righteousness] Vers.2,15. The true Christian Religion, by which righteousness is gotten; They had better to have been heathen still.

from the holy commandment] Chap.3.2. Given by an holy God, and requiring holiness in us.

V. 22. *proverb*] See on Prov.1.1.

The dog is turned, &c.] Prov.26.11. They are as abominable in Gods sight, as such creatures here mentioned are offensive to mans sight. The words seem to have been the verses of some ancient Poet, that were grown usual in common speech in those times. The Hebrew חזר a swine may come from חזר to return; It may intimate this swinish quality of returning to wallowing in the mire.

CHAP. III.

Vers. 1. [*Into you*] *Scattered strangers*, 1 Pet.1.1. For it is a second epistle to the same persons. *In both which*] He would not have them forget his former epistle.

your pure minds] Or, *your sincere minds*, as Phil.1.10. That appear right, being judged by the light of the sun, as men try cloth, and Eagles their young ones,

by way of remembrance] Chap.1.12,13,14,15.

V. 2. *That ye may be mindful*] Chap.1.12,&c. Phil.3.1.

holy prophets] Chap.1.21.

the Apostles] Jude ver.17. Not our commandments, as we are men, but as we are the Apostles of Jesus Christ. And those are Christs commands, given by us.

V. 3. *Knowing this first*] Taking notice of this principally, that many will endeavour to draw you from that commandment, v. 2. Cha. 2.21.

that there shall come] Of themselves; not sent by God.

in the last days] That is, in the latter or following days; as the word is used, Gen.49.1. Deut.4.30. & Dan. 2.28. where *in the last days*, is expounded *hereafter*, v.29. So are the times of the Gospel called by the Prophets, Isai.2.2. Mic.4.1. Peter meaneth, the times then beginning, and likely to hold on to the end of the world, in greater or lesser measure: for he warns those that then lived, as well as others in after-ages, to take heed of such scoffers; and such then began to arise in the Church, Acts 20. 29, 30. 1 John 2. 18. Some understand this of the times of Antichrist.

scoffers] Jude verse 18. Not disputing stoutly against it, but scoffing at it.

walking after their own lusts] Chap.2.10. Jude ver. 18. After such desires as they had by nature, not according to grace, Rom. 8. 1. After the lusts of their flesh, and the world are they led, and not after godly desires put into mens hearts by Gods Spirit. They scoff at Religion, and magnifie their own desires.

V. 4. *Where is the promise*] It is vanished; it no where appeares; there is no such thing; it will never come to pass, Jer. 5. 12,13. We see not any sign of the accomplishment of Christs coming promised.

since the coming] To judgement, which yo press so much, to keep men in awe.

the fathers] The first men known, from whom the rest proceeded; and such Patriarchs and Prophets as foretold, believed and expected this coming of Christ, Jude ver.14.

fell asleep] Died, Joh 11. 11, 13, 14. Acts 7. 60. 1 Cor. 11. 30. 1 Thess. 4. 15. Ye talk of a resurrection; why are they in their graves still?

all things continue, &c.] And so it is likely they will continue still, and the world will have no end. And that without any such change, as is foretold to be at the end of the world.

From the beginning of the creation,] Or, yea even *from the beginning*, &c. Not only since the Patriarks death, but from the creation it self. This was spoken by way of derision: Else might they easily have thought, that things that had a beginning, would have an end.

V. 5. *For this they willingly are ignorant of*] They might have been informed, but will not: for they observe not the things written in Scripture of the end of the world, and day of judgement; else they would not be ignorant of these things. Or, they wilfully neglect to consider, that the earth was made by Gods power onely, and the heavens also; and that the world suffered much alteration in the flood, and so may be destroyed in the end. Or, *For they that think thus, are ignorant, that by the word of God*, &c.

standing out of the water, and in the water] Or, *consisting*, or, *subsisting*. Gr. *standing together*; so as it was not rent in pieces by the water. By Gods power the earth was upheld after it came out of the waters, as well as before, Gen.1.2,9. Or, *standing out of the water, and by the water*. For God hath made the earth so high, that the sea cannot overflow it, though it girt it about, Psalm 24.2.

V. 6. *the world that then was*] The face of the earth, as then it appeared, and all the living creatures upon it:

V. 7. *which are now*] Which we see remaining at this time.

by the same word] Or, *by his word*, as some copies read it; that is, by Gods word, v. 4. Heb.1.3.

reserved, &c.] Chap.2.5,17. Jude v. 6.

V. 8. *be not ignorant*] Know it, and believe it firmly, Rom.11.25. 1 Cor.10.1. 1 Thess.4.13.

one day is with the Lord as a thousand years] God doth not measure time, as we do: but unto him, in regard of his eternity and omniscience, comprehending all things past, present and future; those periods of time, that seem so long unto us, are but as a moment, Psal. 90. 4.

V. 9. *The Lord is not slack concerning his promise*] Or, *The Lord of the promise is not slack*. He that made it, will perform it in due time. They are not slack, that are long ere they come; but they that come not at their due and appointed time. God puts not off his coming one hour beyond the set time, Heb. 10.37.

is long-suffering to us-ward] Who are beloved, v.8. and not in the number of those scoffers, v. 3. or, towards mankinde, of which number we also are.

not willing that any should perish] Any of his elect. He stayes till they all be brought in by repentance, and faith in Christ. Not any at all, by his directing and approving will, Ezek.33.11.

but that all should come to repentance] All his elect, as before. Or, some of all sorts of men; high and low, wise and foolish, Jews and Gentiles. So the word *all* is used, Math. 4.23. Or, he speaks of Gods approving will, whereby he likes of repentance in any.

V. 10. *But the day of the Lord*] Every day is the Lords, to dispose of as he pleaseth: But the day of judgement is called his, in a peculiar manner, 1 Cor.5.5. 2 Cor.1.14. because Christ the Lord will then visibly judge all the world, Acts 17.31. Rom.2.16.

will come as a thief in the night] Matth.24.43,44. Luke 12.39,40. 1 Thess.5.2. Rev.16.15. As a thief comes suddenly and unexpectedly, so will Christ come to judgement. No man can conjecture when that day will be, Matth.24.36.

the heavens shall pass away with a great noise] Like as a whirlwind or tempest comes roaring, and carries all before it: so shall the starrie skie pass away, Matth. 24.29. Not by being destroyed utterly, but being turned into a new form, verse 13. Psal.102.26. Rom. 8. 21.

and the elements] The air and water bewixt the heaven and earth.

the earth also] Either the earth is not included under the word *elements* before; or it is particularly named, because in it the burning will most visibly appear.

and the works that are therein] The works of God made at first by creation, or produced daily by nature; or the works of men, made by art, as houses, ships, &c.

V. 11. *Seeing then that all these things*, &c.] If heaven and earth must be so wonderfully purged, to make a fit dwelling for us, ver. 13. how holy had we need to be? Or, seeing such a fearful appearance of judgement shall then be. *Shall be dissolved*.] In so strange away, vers. 10.

what manner of persons ought ye to be] That is, how great a degree of godliness should we labour to attain? So the word is used, Matth. 8.27. Mark 13.1. Luke 1.29. & 7.39. 1 Joh. 3.1.

in all holy conversation, and godliness] Gr. *conversations*, *and godlinesses*: That is, in all manner of good duties towards man, and God, Acts 24.16. That so piety may be perfect in all the parts of it.

V. 12. *Hasting into the coming*] Or, *Hastening the coming*. Not onely expecting it, or looking for it, as Luke 12.43. Matth. 24. 42. but also, as it were, going forth to meet Christ with burning lamps, Matt. 25.1. So servants that desire their masters return, get all things ready to entertain him, against he comes. And so should we prepare our selves for Christs coming, by fitting our selves for it, more than seeking after worldly things. He hastes, that followeth one thing to finish it, and is not so distracted as to begin many things, and end none. The one thing needful for us, Luke 10.42. is to fit our selves for Christs coming.

of the day of God] Or, *of that day of God*, mentioned, vers. 10. That is, the day of Christ, when he shall come to judge the world, or of God the Father, who shall judge the world by him. Act. 17.31.

wherein the heavens, &c.] See on vers. 10. Or, *By which coming*; For By may as well agree with Παρουσία, as with Ἡμέρα.

V. 13. *Nevertheless*] We must not be discouraged, because these heavens and this earth pass away; for we look for new and better ones.

according to his promise] Isai. 65.17. & 66.22.

look for new heavens] Not others for substance, but renewed in qualities. See on vers. 10.

and a new earth] An earth shining with new brightness and glory, being somewhat proportionable to the Saints, to delight their eyes and minds, Rom. 8. 21.

wherein] In which heavens: or, *in both which*, heaven and earth.

dwelleth righteousness] That is, righteous men onely; whereas in this world dwell many sinners, which then shall be all in hell. So righteousness is taken, Isai.1.21. Or, the whole verse may be thus read;

read; *Nevertheless we, in whom dwelleth righteousness, look for new heavens, and a new earth, according to his promise.* That is, we that are justified by faith in Christ, and sanctified by his Spirit, expect eternal happiness in another world, when this world shall be at an end. *Dwelleth*, shall dwell. It is as sure as if they did now dwell there; So Prophets use to speak of things two me,as present to shew the certainty of their predictions.

V. 14. *in peace*] Reconciled to God by Christ, Colossi.1.20. Rom. 5. 1. Or, in pence of minde and conscience, not troubled nor affrighted. That we being justified may look for his coming with a peaceable, and quiet mind. Or, That when he comes, we may find him peaceable to us.

without spot and blameless] Eph.5.27. Jude v.24. Col.1.22.

V. 15. *account that the long-suffering of the Lord is salvation*] Think not that God doth put off his coming, out of slackness, as some suppose, v. 9. nor to do hurt to men; but for the good of his, and to further their salvation. Gods patience furthers our salvation much, by affording time of repentance, and of the use of the means, Rom. 2. 4. By long-suffering here may be meant deferring the happiness of his people. Or, suffering so great wickedness so long in the world; By salvation may be understood furthering the salvation of Gods people, that the more they suffer for God here, the greater glory they may have in heaven. Or, Giving space or time to all Gods elect to be converted, before the world be done.

our beloved brother Paul] Our brother in office, and dear fellow-Apostle.

according to the wisdom given unto him] From above, whereby he was fitted to be an apostle, Gal.1.11,12.

hath written unto you] Such as take it to be written to the Christian Gentiles dwelling in those places mentioned, 1 Per. 1. 1. (for both epistles were written to the same persons, as vers.1. of this Chapter) conceive the epistle here mentioned to be that to the Romanes, because, Rom. 2. 4, 5. is to this purpose. Others, who think Peter wrote now to the Jews (as James did, 5. 1. 1.) because he calls them scattered strangers; and the Christians that dwelt in the places mentioned, 1 Per. 1. 1. were natural inhabitants there; think he means the epistle to the Hebrews, or to the Galatians there named, or to the Ephesians, or Colossians, which were in Asia, there mentioned.

V. 16. *In all his epistles*] In all his other epistles, Mat.16.14.

of these things] Of the end of the world, the day of judgement, and the right use of Gods patience.

in which] In which epistles. Or, *among which things*, as the Greek copies run. Among the things spoken by him of this subject.

are some things] Some things of this matter, not all things spoken of it, much less all other Scriptures, are difficult. Things needful to salvation are plain, else how should plain men find the way to heaven?

hard to be understood] Because of the height of the matter, and of some particular expressions.

which they that are unlearned and unstable] The Scriptures then are not dangerous for private men to use, if by often reading them they get knowledge, and bring setled minds with them. The cause of hurt by them, is not in the difficulty of them, but in mens unlearned and unstable minds, who live ingnorance, v. 5. and have no affection to do what they learn out of them, John 7.17. Psal.25.14. And are very changeable in their outward profession, sometimes professing one Religion, sometimes another.

wrest] By mis-interpreting, and drawing them violently from the true sense to a false one, to uphold their errours. They make a nose of wax of the Scriptures, turn and wind them to further their evil opinions.

as they do also the other Scriptures] Written by the other Apostles or Prophets. They serve them all alike: whereby it appears, that the fault is not in the Scripture, but in themselves.

unto their own destruction] Clean contrary to the end for which they were written, which is salvation, John 20.31.

V. 17. *Seeing ye know* these things *before*] Out of the doctrine of the other Apostles, and by my putting you in minde of them in this epistle, vers.1,2. and therefore being so forewarned of them, ought the better to be forearmed against them.

beware] He doth not say, Read no Scripture, because some places are hard; or, Beleeve the Churches interpretation. He rather warns them to take heed of seducers, and such as mis-interpreted the Scriptures; and expects they should read them diligently, that they might grow in knowledge, vers.f. 18. In vain had he written this epistle to private men, for a memorial when he should be dead, Chap.1. 15 and called upon them to be mindful of the doctrine of the Prophets and Apostles, who were dead, vers. 2. and Jude also in his epistle, if they ought not to read the Scriptures. The Israelites, who had far less knowledge than Christians have now, are blamed for not doing it, Hos. 8.12. and the Jews exhorted to do it, Joh.5.39. φυλάσσω signifies, 1. To watch by night, Luk.2.8. 2. To keep a commandment, Matth.19.20. 3. To keep a person, or defend him, Joh.17.12. 4. To take heed of a thing, that is evil, 1 John 5.21. So here.

ye also being led away] Gr. *ye being led away with* others.

with the errour of the wicked] Chap.2.1,2,18. Or, with that particular errour of not beleeving Christs coming, v. 3, 4. Wicked men here are called, Ἄθεμοι, Lawless persons: Men that will be kept in order by no Laws, but break thorough all rights; They think any thing to be lawful for them, and subject the Scriptures to their will.

fall from your own stedfastness] And so become unstable, as those perverters of Scripture, v. 16. and so be unsetled.

V. 18. *grow in grace*] Get more sense of Gods favour daily. Or, seek to encrease the graces of his Spirit in you, Chap. 1. 5, 8, 10. Χάρις, signifies. 1. Grace, or favour, Tit. 2.11. 2. A gift, or alms, 2 Cor.8.4.19. 3. Thanksgiving, 1 Cor.15.57. 4. Pleasure with profit, Eph. 4.29. 5. Holiness, and other graces of Gods Spirit, John 1.16. So it may be taken here.

and in the knowledge] How can they do that, without reading the Scriptures? Ignorance then is not the mother of devotion, in Peters own language, whom the Papists boast of, more than the Jews did of Moses, by whole testimony our Saviour confutes them, John 5. 45.

of our Lord and Saviour Jesus Christ] Chap. 2.1. Jude verse 25. Rev. 1. 1.

To him be glory] Jude verse 25. The Greek word, Δόξα, signifies, 1. Majesty, Matth. 6. 29. 2. Light, or brightness, Luk. 9. 31. 3. Praise, John 9.24. Heavenly happiness, John 17. 22. 5. The Ark, Rom.9.4. Here it may be taken in the first, or third sense for majesty, or praise.

both now and for ever] Gr. *both now, and to the day of eternity*; That is, to eternity, without end; as Matth.6.13. For *Day* see on Chap. 1. 19. For *Eternity* on Chap. 2. 17.

Amen] See on Matth. 6.13. Jude verse 25. Revel. 22. 21. Ἀμήν, intimates 1. Affirming a thing to be true, 2 Cor.1.20. 2. Assent to the truth of things spoken, 1 Cor. 14. 16. 3. Wishing a thing may be so, Matth.6.13. So here.

ANNO-

ANNOTATIONS ON THE FIRST EPISTLE OF S. *JOHN*.

The Argument.

The beloved Apostle John *living longer than the rest of the Apostles, and observing the decay of Truth, Godliness, and Charity, in many Christians, writes this Epistle as a salve for the sores of the Church. He enterweaves Truth of Doctrine with Godliness of life, and love of the Brethren throughout the Epistle. Fit subjects for him to write of, who was an Apostle, and eminent for Piety, and chiefly beloved by Christ himself; Great reason therefore, that all Christians should hearken to him in all these things.*

This first Epistle is called general, because it is not directed to any particular person, as the second and third are: The one to a singular woman, the elect Lady; *The other to a choice man, called* Gaius. *God grant that by reading of it, we may get Grace to increase in Faith, Piety, and Charity.* Amen.

CHAP. I.

Vers. 1. 

That which was from the beginning] From the beginning of the world. An allusion to Gen. 1.1. Joh.1.1. Prov.8.22. Christ is hereby intended, who is the true God, Chap. 5. 20. and was before the beginning of the world. But the Scripture speaking of him which is from eternity, useth this phrase, *from the beginning*, to descend to our capacity, who are not able to comprehend any thing before the beginning of the world, Matth. 25. 34. *John* begins his Epistle, as he did his Gospel. He begins both from the beginning, declares the excellency of the matter, and falls flat upon it without any digressions. This shews the same Penman of both. He sends us back to his Gospel, that they who read of charity here, may not think Faith needlesse which is pressed there: and adds this Epistle, that they who see Faith pressed there, may not think Charity needlesse which is urged here. He saith not, *He which was from the beginning*, but *That which was from the beginning*, that he might set out a double nature in Christ, one Divine, invisible from the beginning; another Humane in time, seen, felt, &c. The Greek word Ἀρχὴ signifies, 1. A beginning in time. And that 1. The beginning of the World or presently after, John 8. 44. 2. The time of delivering the Law in mount Sinai, 1 John 2.7. 3. The beginning of preaching the Gospel. Luk.1.2. 2. Beginning in honour, And therein, 1. Rule, or Magistracy: 1 Cor. 15. 14. 2. The Magistrate. Luk.12.11. Here, it is taken for the beginning of the world.

which we] We apostles, chosen witnesses to publish these things, Acts 1.8. & 10.41.

have heard] The truth of these things was confirmed to them by three senses; hearing, seeing, handling; the latter still surer than the former. He doth not say, Which we have read, to wit, in the Prophets: neither doth mean, what they had heard of the Pharisees, expounding the Prophets: But from John the Baptist, John 1. 36, 37, 40. from Christ himself, in his Sermons, as the Samaritanes did, John 4. 42. For, as he was true God, so was he true Man also; and, in his humane nature, testified of his divine. Yea, they heard God the Father from heaven testifie of him also, Matth.17.5. 2 Per.1.17,18. They do not mean what they heard of Christ by rumour from others, but what they heard from himself, and from God the Father concerning him.

which we have seen] We saw him in his humane nature, and saw his miracles, Luke 1.2. 2 Per. 1. 16. Eye-witnesses are more worthy of credit than ear-witnesses, Act.4.20. Joh.3.11. & 1 5.27. Act.1.21,22. 10.40,41. This proves Christ to be true man, as his being from the beginning sets out his Deity. They had seen his flesh, John 1.14. His works, and miracles, Joh. 2. 11. John the writer of this Epistle saw more of these, with Peter and James than the other disciples. As his raising Jairus daughter, Mark 9. 37. his transfiguration, Matth.17.1. His agony in the garden, Matth.26.37.

with our eyes] So men use to speak of things most certain, yet not so well known to their hearers, Job 19. 27. And so of the ears, Psal. 44. 1. Some restrain it to the vision in the mount, where they saw Christs glory: but it may be understood of all visible declarations of the truth of Christs humane nature to them, by his eating, drinking, &c. and of his divine, by working miracles in their sight, Joh. 1. 14. 1 Tim.3.16.

which we have looked upon] Wistly and deliberately: for we see many things we do not regard, nor fasten our eyes on them. We looked upon him, as men look on rare sights in a theatre, diligently, clearly, cheerfully, 1 Cor.4.9. 1 Per.1.12. And as men look upon things set forth to be seen.

our hands] Touching is the surest sense: for eyes and ears may sooner be deceived, in bodily substances, than hands, Luke 24. 39. John 20. 25. Handling with hands is added to shew the certainty of it, as seeing with eyes before. The Greek word, χεὶρ, signifies, 1. An hand, Act.28.3. 2. Blessing, Luk. 1. 66. 3. Power, Luke 1. 74. 4. Vengeance, Act.13.11. 5. A wicked affection put forth by the hand, Matth. 5. 30. Here it is taken in the first sense.

have handled] Gr. *touched*. As musicians touch their stringed instruments. They touched him both before his resurrection, Matt.14. 31. and after it, Joh.20.27.

of the word] Of Christs humane nature, who is also the word of God, Joh. 1. 1. as being begotten of the Father, as the word is by the minde; and making the Fathers minde known to us, as our words make our meaning manifest to others. As also because he was promised in the word from the beginning.

of life] Who is a living word himself, and gives both natural and spiritual life to others, John 1.4.& 5.26. Chap.5.11. As Christ hath life in himself (as in the places quoted) so he gives life to others; 1. Natural, as God. 2. Spiritual, Gal. 2.20. 3. Eternal, Col. 3. 3, 4.

V. 2. *For the life*] See on v. 1.

was manifested] Before, it lay hid in it self; now it was manifested by incarnation, John 1.14. 1 Tim.3.16. and by miracles, which none else did, Joh.3.2. & 7.31,46. & 11.47. & 12. 37. & 15.24. Well might we look upon him, for he was therefore manifested.

we have seen it] This is repeated, for more assurance, that none need doubt of it. v. 1, 6. We Apostles saw it more clearly than others.

and bear witness] For the glory of Christ. See on v. 1. We declare him to the Church, Act. 1. 8. & 20. 21. We not onely testifie the truth of it, but also highly applaud and commend it.

and shew unto you] For your good. Ye could never have found it out your selves, if God had not revealed it to us, and we taught it you, Rom. 10.14.

which was with the Father] John. 1. 1, 2. The word imports nearness, with some distinction: therefore also he is said to be in the Father, Joh. 14. 10, 11. Christ is one God with the Father, yet a distinct person from him: and he was with him invisible altogether, till he was incarnate. Prov.8.30.

was manifested unto us] Joh.1.14.

V. 3. *That which we have seen*] This is the third time repeated, to put it out of all question. The second verse is in a Parenthesis, and part of the former is here repeated to make the sense clear.

that ye also] Who did not see, hear nor handle the word of life, as

we did, verſ. 1. So that he wrote this epiſtle not to get ought from them, but to do good to them, that they might have a ſhare with him in ſpiritual comforts, 2 Cor.12.14. As if he ſhould have ſaid, what was communicated to us Apoſtles at firſt, we communicate to you, that ye may have the benefit thereof, as well as we; And not onely have fellowſhip with us, and Communion, but alſo with God the Father, and Chriſt his ſon.

May have fellowſhip] That being united by faith with Chriſt, and with his members, ye may partake of his graces, and ſpiritual life from him; and by him be united to God the Father, and have Communion with him, Joh.17.21. Heb.2.14.

with us] Apoſtles, whom ye think happy, 2 Cor.1.21.

and truly, &c.] And not with us onely, but with God and Chriſt alſo, which is a greater preeminence.

V. 4. *These things write we unto you*] He doth not ſay, We preach them, but, We write them; to ſhew, that there is enough in Scripture, without tradition, to bring us to a comfortable life on earth, & perfect joy in heaven. We write this not onely to bring you to Communion with God, and us, but alſo to full joy; That your conſciences may be pacified, and your hearts cheered.

that your joy may be full] That by encreaſe of your faith, 2 Joh.v.12. ye may have peace of conſcience, and joy of the Holy Ghoſt, in ſo great a meaſure, that ye may not doubt of Gods favour, but rejoyce in it continually, till ye come to enjoy him for ever, Rom.5.1,2. 1 Pet.1.6. Thus John, the beloved diſciple of Chriſt, imitates his maſter in the very phraſe it ſelf. See John 15.11. & 17.13. He means not, that their joy might be full in heaven (though there be the greateſt fulneſs of joy) but that it may be full on earth here. As 2 John v.12. John 16.24. That ye may by ſure marks know, that ye are in the eſtate of grace here, and may therein greatly rejoyce; therefore ſuch marks are given, v.6,7,8,9.c.2,3. And indeed joyof the Holy Ghoſt ariſeth out of peace of conſcience: this joy is full, 1. In oppoſition to joy ariſing from worldly comforts, Pſal. 4.6,7. And that, 1. In regard of their variety, which is a ſigne of diſſatisfaction. The Bee need not ſuck of many flowers, if one would ſatisfie. 2. In reſpect of mixture with ſorrow, Prov. 14.13. 3. In regard of the ſhort durance of them, Job 20.4,5. 2. This joy is ſaid to be full in oppoſition to pangs of conſcience which other Chriſtians feel; and ſo it is full comparatively, though far ſhort of heavenly joy.

V. 5. *This then is the meſſage*] The ſum of the Goſpel is Communion with God, which cannot be without regeneration.

which we have heard of him] Gr. *from him*. Not, concerning him, by ſome other, as Joh.1.15. We heard it from Chriſt, verſ. 3. who teſtifies concerning his Father, as follows in this verſe.

that God is light] Full of wiſdom and holineſs, Jam.1.17. For *God*, ſee on 2 Pet.1.17. God is light; 1. Shining in knowledge, Matth. 4.16. 2. Clear in holineſs, 2 Cor.6.14. 3. Cheerful, and comfortable, as light is. Eccle.11.7.

in him is no darkneſs at all] Noe of ignorance or ſin, nor of errour, and falſhood; It is not here taken for natural darkneſs, as John 20.1. but for ſpiritual darkneſs, though it be true of the other alſo, for in God there is, ἀδιάλειπτον σκοτία, *Not ſo much as any one kinde of darkneſs*.

V. 6. *If we ſay*] In heart, as Pſal.14.1. Or, profeſs it in word.

and walk in darkneſs] He doth not ſay, And have walked in darkneſs; for all have done ſo, before regeneration: but, If we walk in darkneſs, Eph.5.8. Walking ſets not out any one action, but the continued courſe of life, Pſal.119.1. & 128.1. To walk in darkneſs, is to be converſant in ignorance and ſin. It may be read, *therefore* if we ſay, For it is a concluſion drawn out of the bowels of the former verſ. If there be no darkneſs at all in God, then they that walk in darkneſs, and yet ſay, they have fellowſhip with him, will be found notorious lyers in the end.

we lye] In ſaying ſo: for, what fellowſhip hath light with darkneſs? 2 Cor.6.14.

do not the truth] Walk not according to Gods word, John 3.21. Or, *deal not truly*, that is, ſincerely.

V. 7. *If we walk in the light*] If we live according to the light of grace received, and go on in a wiſe and holy way, till we come to perfection.

as he is in the light] He poſſeſſeth the fulneſs of wiſdom and holineſs from eternity, 1 Tim.6.16. God is eſſentially wiſe, and good of himſelf: believers do but walk in the light of knowledge and goodneſs communicated to them from God.

we have fellowſhip one with another] We with God, and God with us. Or, we Chriſtians one with another.

the blood of Jeſus Chriſt] Left any ſhould deſpair, as not being able to walk perfectly in the light, as God is in it, he adds this for our comfort, that, if we do our endeavour, Chriſts blood will purge away our failings. By Chriſts blood here is meant all his ſufferings, and principally his death, as being the principal part of the price of our redemption, Αἷμα ſignifies, 1. Blood, Luk 13. 12. 2. Murder, Mat. 23.30. 3. Humane ſeed, Act.17.26. Here it is taken in the ſecond ſenſe for the blood of Chriſt ſhed for us, when he was unjuſtly put to death by the Jews, but juſtly by God for our ſins.

his Son] This ſhews the great price of his blood, as being the blood of the Son of God; yea, of God himſelf, Act.20.28.

cleanſeth us from all ſin] 1 Joh.2.14. That is, from the guilt of all ſin: for if but one ſin be left unpardoned, that were ſufficient to condemn us. It cleanſeth alſo from the filth and ſtain of ſin, Heb. 19,14. 1 Pet.1.2. Rev.1.5,6. For *Sin*, ſee on 2 Pet.1.9.

V. 8. *If we ſay*] As before he did encourage ſeaſful ones; ſo now he labours to caſt down proud perſons, that think they have no ſin, not need of Chriſts blood. He ſaith not, If thou ſay, as if he ſpake to ſome particular perſon onely; nor, If ye ſay, as if he intended ordinary Chriſtians alone; but, If we Apoſtles, or whatever we be, ſay ſo: to ſhew, that all are ſinners, Jam. 3.2.

that we have no ſin] Contrary to 1 Kin.8.46. 2 Chron.6.36. Prov. 20.9. And he doth not ſay, We have not had ſin formerly, but we have not at preſent, even when we are in ſtate of grace, Rom.7.17, 20, 23.

the truth is not in us] We are not ſincere: or, we believe not Gods word, v.6, 10. Joh.17.17. It is not then modeſty onely that makes the beſt men to confeſs their ſins; but the truth compels them to do it.

V. 9. *he is faithful and juſt*] A great comfort. If we could conceive God not to be ſo merciful as to forgive our ſins, doubtleſs he will be faithful and juſt to perform his promiſe, and not to require that again of us, which Chriſt hath diſcharged by ſhedding his blood for us, Rom. 3.25. Iſa. 53.6,7. God is faithful to perform his promiſe, and juſt in performing it, for a promiſe is a debt, though freely made, and it is juſt to perform what is mercifully promiſed; God is conſtant therefore in giving pardon to repenting ſinners according to his promiſe. Πιστὸς ſignifies, 1. A believer, 1 Tim.6.2. 2. One faithful in his dealings, 1 Cor. 4. 2. 3. One faithful in his words, and promiſes. 1 Thes.5.24. 4. A ſpeech worthy to be beleeved, 1 Tim.1.15. Here in the third ſenſe.

V. 10. *we make him a lyar*] As much as in us lyes. See the like, Mat. 5.28. A man commits adultery in his heart with a woman, yet ſhe is not defiled: So on the contrary, by beleeving, we ſeal to Gods truth, John 3.33. We do then not onely deceive our ſelves, when we deny our ſins, verſ. 8. but alſo by conſcience charge God with falſhood, who hath often ſaid, that all men are ſinners, Rom.3.10,23. & 5.12. and teacheth us to ask pardon, Math. 6.12. and ſent his Son to dye for our ſins, Chap.2.2. & 3.16. Therefore we do not accuſe him of lying once, but make him a common lyar, when we deny, what he ſo often affirmeth.

his word is not in us] Chriſt; or, the written word hath no place in us, John 8.37. For *Word*, ſee on 2 Pet. 1.19.

CHAP. II.

Verſ.1. MY *little children*] He ſheweth the abundance of his love, by uſing this word eight times, at leaſt, in this Epiſtle. Here by he inſinuates, that the counſel given them is ſuch as comes from a paternal affection, ſeeking their good. The leſs the children are, the more del ghe parents take in them, and pity them the more, becauſe they are the leſs able to help themſelves. Now he might call them, *Little children*, not onely in regard of converſion, as Gal.4.19. but alſo in regard of his own age. So 2 John 1. He may call himſelf Elder, in that reſpect. Phil. verſe 9.

that ye ſin not] Left any man ſhould ſay, If God will forgive, let us ſin the more; he adds, I write this, that ye may not ſin, Rom.6.1. And alſo leſt ye hinder your fellowſhip with God.

and if any man ſin] Or, *yet if any man ſin*. So the ſame particle is uſed, Luke 3.20. If any man offend out of infirmity, or being overcome by ſome ſtrong temptation, who intended not to ſin, Rom.7.15, 19. Gal. 6.1.

we have an Advocate] He pronounceth it certainly, to take away all doubt. And we need not look for him to come, or ſeek him with great coſts; for we have him already. It is a great conſort to a man accuſed, to have a good Advocate. We have an excellent one.

with the Father] Heb.9.24. Rom.8.34. We ſhall ſpeed well, for God is the Father of our Advocate, and our Father in him. For *Father*, ſee on 2 Pet. 1.17.

Jeſus Chriſt] See on Matth.1.1. He names him, that the ſick ſouls might not be diſtracted, not knowing what Phyſician to go to, Act.4. 10,11,12.

the righteous] One that needed not to dye for his own ſins, nor plead for the remiſſion of them; and therefore dyed and pleads for us, Heb. 7.26,27. 1 Pet.3.18. Act.3.14. & 22.14.

V. 2. *And he*] Or, *For he*; as the word is uſed, Luke 6.32. He dyed for our ſins, therefore he will plead for us, Rom.8.34. elſe ſhould he loſe the fruit of his death, if we ſhould perith.

the propitiation] The propitiatory-ſacrifice, Rom.3.25.

for our ſins] He doth not profit himſelf onely (in the exaltation of his humane nature, by his obedience to the death, Phil. 2.8,9.) as other men may do, Job 35.8. Ezek.14.16. but ſaves us from our ſins, Matt. 1.21.

and not for ours onely] Who beleeve already; or, who are alive now for, or, of us Jews, who were Gods peculiar people before.

for the ſins of the whole world] Of all beleevers in all nations, Acts 10.35. Gal.3.28. Col.3.11.

V. 3. *Hereby we know that we know him*] That we have acquaintance with him, Chap.1.7. or, have the true and ſound knowledge of him, John 1.18. & 17.3. Or, we acknowledge him really for our Saviour, Pſal.1.6. Matth 25.12.

if we keep his commandments] Many boaſt that they know Chriſt to be a propitiation for their ſins, and therefore they need not forbear ſin, or obey Gods Law: but ſuch know not Chriſt to their comfort. By keeping, is meant, a ſedulous ſtudy, and ſerious endeavour of walking in an holy courſe of life, according to all the commandments of God, and a conſcionable care of obſerving each one, as well as any other, Luke 1.6. Jam.2.8,9,10. Pſal.119.6. For *Keep*, ſee on 2 Pet. 2.17. on *Reſerved*.

V. 4. *and the truth is not in him*] See on Chap. 1. 8. He that in word profeſſeth himſelf a Chriſtian, if he endeavour not to walk accordingly, is no Chriſtian indeed.

V. 5. *the love of God perfected*] See on Chap.4.12. He that takes ſuch great care to keep Gods word, as men do to keep their way, treaſure, ornaments, apple of the eye, or deareſt things they have, it is a ſure ſign, that he truly loves God: Not perfectly in degrees without all imperfection, for that none can attain to in this world, Phil.3.12. But ſincerely without diſſimulation. *Hereby*] By keeping Gods word, as before. *That we are in him*] That we are his members, and have communion with him, as members with the head. Chap. 1. 7. Or, That we abide, and dwell in him, verſ.6. John 6.56. & 15.5.

V. 6. *even as he walked*] Then, like a ſervant, he ſhall wear his maſters livery, 1 Cor.1.11. Epheſ.5.1,2. For *walk*, ſee on Chap.1.6.

V. 7. *which ye had from the beginning*] Taught by Chriſt and his Apoſtles, at the beginning of the preaching of the Goſpel. So that this is not the firſt time of the publiſhing of it. Or, taught from the beginning of the world, and recorded in the old Teſtament. In calling it no new commandment he ſtops the mouth of ſuch, as might accuſe him of teaching novelties, as the Athenians did, Act. 17. 19. This no new commandment is by ſome underſtood to be an holy life, intended, verſ.6. By others brotherly love mentioned, verſ. 9,10. For *Brethren*, ſee on 2 Pet.1.10. For *beginning*, 1 John 1.1. For *word*, 2 Pet.1.19. For *Heard*, on 2 Pet.1.18.

V. 8. *a new commandment*] John 13.34. Whereas it might ſeem, by diſuſe, to be out of date, and buried in legal ceremonies; or abrogated, as ſome other things uſed in the old Teſtament were; it is renewed in the New Teſtament, and explained more fully. Or, it is called new, becauſe we have daily new occaſions of exereiſing our charity. Or, new, in regard of the manner of propounding (though old, for matter and ſubſtance) as being propounded formerly in our own example, Levit. 19. 18. now in the example of Chriſt, John 13.34.

which thing is true in him and in you] It is truly found in both. In him, who exerciſed love to us in the higheſt degree, in dying for us, John 15.13. In you, who muſt uſe charity towards others.

becauſe] Or, *that*.

the darkneſs is paſt] Shadows, figures, Col. 2. 17. or ſtate of ignorance and ſin, wherein formerly ye lived, Rom.13.12. Epheſ.5.8. 2 Pet. 1. 19. It may be underſtood of the darkneſs of Paganiſm, in which the converted Gentiles once lived, and of Judaiſme, under the dark ceremonies wherein the converted Jews formerly were educated.

the true light now ſhineth] Chriſt, who is the light it ſelf, not enlightned by others, but enlightning others, Joh 1.8,9. ſhineth in the Goſpel, or in your hearts, 2 Cor 4.6. Or, ye have right knowledge and true holineſs within you.

V. 9. *He that ſaith*] See on Chap.1.6,8. He that profeſſeth the true religion. For *Brother*, ſee on 2 Pet.1.10. *Is in darkneſs*] In his natural eſtate of ignorance and ſin, void of ſaving grace. *Even until now*.] Even under his Chriſtian profeſſion he remains in darkneſs. His Chriſtian profeſſion doth him no good, no more than if he were an heathen.

V. 10. *no occaſion of ſtumbling*] Gr. *no ſcandal* He that abides in the light, that is a true Chriſtian, gives no offence to others by doing any thing, that may miſlead them either by word or deed.

V. 11. *Is in darkneſs*] Remains in his natural condition, ignorant, and wicked.

and walketh in darkneſs] Liveth foolihly and ungodlily.

V. 12. *Little children*] See on verſ. 1. He writes to them in this epiſtle, and calls them all little children, to ſhew his great affection to them, ſuch as Parents bear to their little ones. For the diſtribution into ſeveral ages begins in the next verſe. Here therefore he comprehends Chriſtians of all ages. Or the diviſion may begin here, and then by little children he may mean new converts; by fathers old experienced Chriſtians; and by yong men profeſſours of good ſtanding. And then are they ſpoken to in all three conditions twice apiece: which will not agree with the former interpretation.

becauſe your ſins are forgiven you] Becauſe ye are reconciled to God, though ye be not ſo wiſe & ſtrong as other Chriſtians of longer ſtanding, and further growth, 1 Cor.3.1. This is added, for the comfort of weak Chriſtians, leſt they ſhould think the ſins of ſtrong ones onely to be forgiven, and not theirs.

for his Names ſake] Act.4.12. & 10.43. That is, For his ſake, as the word is uſed for the perſon, ſo called, in the places quoted. Though you have not gotten ſuch a meaſure of grace as others of longer ſtanding have done, yet ye have found ſo much favour with God, that your ſins are forgiven, as well as theirs.

V. 13. *Ye have known him that was from the beginning*] Chriſt, Joh. 1.1. 1 John 1.1. Ye are not only experienced in worldly things, but (which is a greater honour to you) ye have attained to the knowledge of Chriſt in a greater meaſure than other Chriſtians. For *Beginning*, ſee on Chap.1.1.

becauſe ye have overcome the wicked one] The Devil, Mat.6.13. Rom. 16.20. As old men are noted for wiſdom, ſo young men for ſtrength, and ability to conquer. Strong Chriſtians get more victories over Satan than weak ones. The Devil layes moſt ſnares for young men, as for them that are moſt prone to ſin, and may ſerve him longeſt; But theſe young men have overcome him. Ye have overcome the Devil, not by killing him, but by putting him to flight, and overcoming his temptations. Πονηρὸς may be derived from, Πόνος, and ἠρέω, becauſe the Devil loves to take pains to undoe ſouls.

becauſe ye have known the Father] Nothing is more needuſul for children, than to have a father, whom they may repair to in their wants, and that may take care for them. Theſe had found out God for their Father. Children know their parents, before they know others: So new converts take more notice of God, than of men. And little children ſhew more fondneſs toward their parents, than men grown: So new converted Chriſtians ſhew higher expreſſions of love to God at firſt, than afterwards. For *Father*, ſee on 2 Pet.1.17.

V. 14. *And the word of God abideth in you*] 2 Joh, verſ. 2. Hence is your power to overcome Satan, Eph.6.17. not from bodily ſtrength, or natural boldneſs. For *word*, ſee on 2 Pet.1.19. For *God*, ſee on 2 Pet.1.17.

V. 15. *the world*] The things that are pleaſing in it to mans corrupt nature, and ſo far forth as they are ſuch. Love not worldly things too much, ſo as to place your happineſs in them. For *world*, ſee on 2 Pet.1.4.

the love of the Father is not in him] He loveth not God, James 4.4.

V. 16. *all that is in the world*] In price or account with worldly-minded men, as 1 Cor.1.28.

the luſt of the fleſh] Deſire of pleaſures, or wantonneſs. For *Fleſh*, ſee on 2 Pet. 2. 18.

the luſt of the eyes] Deſire of riches, or covetouſneſs, Eccleſ. 5.11.

the pride of life] Longing for worldly honours, which are moſt regarded in this life, John 12.42,43. and it ſhews it ſelf in our life; for pride cannot be kept in. Or, pride of the things or goods of this life: and ſo the ſame word is tranſlated, chap. 3. 17. for riches puffmen up, Pſal.73.5,6, &c. 1 Tim.6.17. Βίος ſignifies, 1. Life, 2 Pet. 4.3. 2. Living, or, means to live upon, Luk. 8. 43. Here it may be taken in either ſenſe.

V. 17. *the world paſſeth away*] Men would always abide in places they love, and enjoy pleaſures there; but that they cannot in this world: therefore love it not, 1 Cor.7.29, &c. For *world*, ſee on 2 Pet. 1.4. *The will of God*] The Greek word, θέλημα, ſignifies, 1. The act of willing. Eph.1.5. 2. The thing willed, Matth.7.21. So here

the luſt thereof] Thoſe things in the world that are luſted after; as verſ.16. So hope, is put for the thing hoped for, Rom.8.24. Col.1.5. And faith, for the thing beleeved, Jude verſ.3.

V. 18. *Little children*] See verſ.1.

it is the laſt time] Gr. *hour*. The beginning of the laſt age of the world, Heb.1.2. therefore love not the world, becauſe ye can enjoy it but a while, Luke 12.20. 1 Cor.7.29. This argument is good, whether it be underſtood of the neerneſs of the end of the world, or of our leaving of the world by death; or, as others think, of the deſtruction of Jeruſalem, before which falſe chriſts came, and at which time the Jews were deprived of their pleaſures, wealth and honours. It may alſo ſignifie, that no new doctrine is to be expected; as Heb.1.2.

as ye have heard that antichriſt ſhall come] Ye have heard of a noted antichriſt, 2 Theſſ.2.3, &c. He is not yet come, but there are divers fore-runners of him come into the world, Act. 20.29,30. 1 Tim.4. 1, &c. *Antichriſt*. Ἀντί in compoſition, 1. Notes an oppoſite, 2 Theſ. 2.4. 2. A Deputy, Act.13.7. The Pope the great Antichriſt oppoſeth himſelf to Chriſt in deed, and calls himſelf Chriſts Vicar. This is the firſt time, this word is uſed in Scripture.

there are many antichriſts] Many falſe or pretended chriſts, ſuch as in likelihood Judas and Theudas were, Acts 5.36,37. And afterward, Bar-Cochaba, or Bar-Cozba, and others. Or, hereticks alſo, as Simon Magus, Ebion, Cerinthus, and the like.

whereby we know it is the laſt time] Becauſe our Saviour foretold, that towards the later end of times, many ſuch ſhould come, Matth. 24.11,24.

V. 19. *They*] Those antichrists, verf. 18. Jude verf. 19.
went out from us] Father from the body of Gods people, the Jews; or from the society of professed Christians.
but they were not of us] Or as true beleevers, who cannot fall away, Matth. 24. 24. John 6. 37. & 10. 28, 29. Rom. 8. 28, 29, 38, 39. 2 Tim. 2. 19. Marvel not, nor be not troubled, that many forsake Gods Church. If they had been found members, they would never have done so. They were in the Church in body onely, not in spirit; and the Church loseth nothing by their departure, as corn loseth nothing when the chaff is gone (but is the purer,) nor the body, when bad humours are worn away.
that they might be made manifest] 1 Cor. 11. 19. And so the better avoided.
that they were not all of us] That none of them were of us. An Hebrew phrase, as Psal. 143. 2. Chap. 3. 15. Or, that it might be made manifest in them that all were not of us, that secured to be so by their conversing with us.
V. 20. *But ye have an unction*] Ye need not fear seducing: Gods Word and Spirit will safeguard you from false teachers. The Spirit of God, that anointed Christ for a King and a Priest, hath also anointed you to be such, (spiritually, Rev. 1. 6. that ye may be able to guide and defend your selves against false teachers. Oyl was used in consecration, Exod. 30. 25. Thereby are signified the gifts of the Holy Ghost, bestowed on beleevers, whereby they are consecrated to God, Psal. 45. 7 Heb. 1. 9.
from the holy One] From Christ, in whom the graces of Gods Spirit are, as in a spring, to be communicated to us, Dan. 9. 24. Luke 1. 35. John 1. 16. & 3. 34. Psal. 133. 2. Isai. 61. 1.
ye know all things] That are needful for you to know, to preserve you from being seduced by these false teachers, Matth. 24. 24. or, that are necessary to guide you to heaven. See the like phrase, Col. 3. 20. For no man knows all things simply; that is Gods prerogative, John 21. 17. not any thing so perfectly, as they shall do in heaven, 1 Cor. 13. 9, 10, 12. Or, ye know all that I write to you to be true, so that I rather admonish, than teach you, 2 Pet. 1. 12.
V. 21. *I have not written unto you, because ye know not the truth*] I write not unto you to acquaint you with any new doctrine, verf. 7. but to confirm you further in the truth formerly taught you, and already known by you, 2 Pet. 1. 12.
no lye is of the truth] And that ye may be the better able thereby to discover the false doctrines of these seducers, considering how they swerve from it.
V. 22. *Who is a lyer, but he that denyeth that Jesus is the Christ?*] What untruth can be more palpable, or more pernicious than this, that opposeth a truth that hath so pregnant and so plentiful evidences, and is the main scope of the whole Gospel, John 20. 31. For *Jesus Christ*, see on 2 Pet. 1. 1, 2. For *Antichrist*, on verf. 18. For *Father*, on 2 Pet. 1. 17.
He is antichrist, that denyeth the Father, and the Son] The very word *antichrist*, doth signifie a direct opposition to Christ, and that as he is the Son of God the Father: whereupon it followeth, by just consequence, that the denyal of the Son, is the denyal of the Father: and this is a just character of antichrist.
V. 23. *Whosoever denyeth the Son*, &c.] The Jews thought it a wrong to God, to confess that he had a Son. False teachers arose then, who taught, that it was injurious to God to make Christ equal to him. Both thought it sufficient to acknowledge the Father only to be God. John shews, that it is an injury to the Father, to deny equal honour to his Son, John 5. 23.
V. 24. *which ye have heard from the beginning*] See on ver. 7. When once we doubt of things taught in the Scripture, we soon are seduced. But if we hold fast our first principles of true Religion without doubting or wavering, we shall not be seduced by false teachers. For *Beginning*, see on 1 John 1. 1. For *Heard*, on 2 Pet. 1. 18.
ye also shall continue in the Son, and in the Father] What greater honour can we have, to encourage us to the constant profession of the truth?
V. 25. *And this is the promise*] What greater profit is there to set before us, than eternal life? *That he hath promised us.*] Gr. *That he himself hath promised us.* To wit, The Father, or the Son, verf. 24. And therefore it must needs be sure. If the best men in the world had promised, it might have failed.
V. 26. *These things have I written*, &c.] I have done my part to warn you of these seducers: if ye be drawn away by them, it is your fault, Ezek. 33. 9. Acts 20. 26, 27, 29.
V. 27. *But the anointing*] See on ver. 20.
abideth in you] Remaineth with you, to teach you on all occasions, though other teachers should fail.
ye need not that any man teach you] The true grounds of religion. Ye need onely to persevere in the profession of them. Or, that I should take much pains to inform you in the truth, as verf. 21. Or, ye need not that any man should teach you any new opinions; Remain in these ye have been taught. False teachers would draw you away from your found principles. Onely we must exhort you to persevere in them, and endeavour to build you up higher. This is not written, that they should contemn the doctrine of their godly teachers suitable to Gods word, but to shew, that if that should be wanting, God would supply them by his Spirit. It also intimates the agreement of the doctrine taught them before by their godly teachers, with that which this Apostle teaches them in this Epistle.
of two things] See on verf. 20.
ye shall abide] Or, ye will abide. I am so perswaded of you.
in him] In Christ, the holy One, verf. 20. by faith and imitation. Or, *in it.* In that which this anointing hath taught you.
V. 28. *when he shall appear*] In judgement, Col. 3. 4. *We may have confidence*] The word properly signifies boldness to speak, what a man thinks without fear of offending any man. But here it is taken more generally for assurance of eternall happiness, and that Christ comes not to condemn us, but to save us. Or, A free conscience, and testimony, that we are the children of God. An undaunted spirit. He seems to have respect to the fearful voices of damned persons, Luke 23. 30.
V. 29. *that he is righteous*] Christ, of whom he spake last: or, God the Father, of whom we are new born.
ye know] Or, *know ye.*
doth righteousness] Liveth righteously, 1 John 3. 7.
is born of him] Sheweth the truth of his regeneration, according to Gods Image, by his godly life, Eph. 4. 24. 1 John 3. 7.

CHAP. III.

Verf. 1. *Behold*] Take notice of it, as of a certain truth, and a great privilege, John 1. 12.
what manner of love] And how great, Matt. 8. 27.
that we should be called the Sons of God] Both be so, and also acknowledged, Matth. 5. 9.
the world knoweth us not] To be Gods children, and therefore loveth us not, but hateth us, John 15. 21, 24. & 16. 3.
V. 2. *now are we the Sons of God*] John 1. 12, 13. For we have received the Spirit of adoption here, Rom. 8. 15. Gal. 4. 5. and so have right to glory, as Gods children.
and it doth not yet appear] Or, *but it doth not yet appear*; as Matt. 11. 19. It hath not yet been made manifest. The particle, Καὶ, signifies, 1. *And*, Matth. 19. 9. 2. Or, Matth. 12. 37. 3. *But*, Matt. 11. 19. 4. *Therefore*, 1 Cor. 6. 2. 5. *Then*, Matth. 9. 7. Here it might be better translated, *But.*
what we shall be] How glorious we shall be.
but we know] Or, *yet we know.* See on Chap. 2. 1.
he shall appear] See on Chap. 2. 28. Or, *it shall appear*; as in this verse before. Some understand it of God the Father mentioned before, when he shall appear, as a father to put us in possession of our heavenly glory.
we shall be like him] Col. 3. 4. Phil. 3. 21. In perfect holiness, and happiness like him, yet not equal to him.
for we shall see him] And therefore must be made like him; else are we not fit to live ever in his presence, which is called seeing of God, Matth. 5. 8. Heb. 12. 14.
as he is] As he is, now, in glory, not as he was, in the form of a servant, Joh. 17. 24. Phil. 2. 7, 9. & 3. 21.
V. 3. *every man that hath this hope*] All that look for salvation by Christ, besides the righteousness imputed by God, seek to be inherently holy.
in him] Or, *on him.* On Christ.
purifieth himself] Matth. 5. 8. Heb. 12. 14. Is still purifying himself: For none is perfectly pure here.
V. 4. *Whosoever committeth sin*] Good men must not flatter themselves in their sins, nor give way to their infirmities, as if they were no sins; for they are breaches of Gods law.
transgresseth also the law] It condemns their opinion, who think, that such as are freed from the curse of the law by faith in Christ, are not subject to the command of it, 2 Pet. 2. 19. Jude verf. 14. Καὶ For γὰρ, *And* for *For.*
sin is the transgression of the law] For, where there is no law, there is no transgression, Rom. 4. 15. & 5. 13. And these two are convertible: for every transgression is a sin, and every sin is a transgression.
V. 5. *He was manifested*] Christ took our nature on him, 1 Tim. 3. 16. Chap. 1. 2.
to take away our sins] The guilt of them, by his blood, chap. 1. 7. Rev. 1. 5. The filth of them, by his Spirit, 1 Cor. 6. 11.
and in him is no sin] Who neither did sin, nor had sin, 2 Cor. 5. 21. Heb. 7. 26. & 4. 15. We must not continue in sin, because Christ came to take sin away, and had no sin in himself. Or, for those two reasons, we must not despair of pardon of sin.
V. 6. *whosoever abideth in him*] John 15. 4, 5.
sinneth not] Doth, not practiseth sin, as verf. 8, 9. John 8. 34. Maketh it not his trade. He sinneth not out of malice, or, liveth not in a course of known sin.
hath not seen him] Had never any true sight of him, much less was ever throughly acquainted with him, Matth. 7. 23. John 10. 14.
V. 7. *Little children*] See on Chap. 2. 1.

be that doth righteousness] Not that heareth or talketh of it onely.
is righteous] Doth shew that he is so, Chap. 2. 29.
as he is righteous] Like him, as Lev. 11. 44. 1 Pet. 1. 16. Mat. 5. 48. not equal to him, as 1 Sam. 2. 2.
V. 8. *He that committeth sin*] With plotting beforehand, and delight in it, Rom. 13. 14. and practising it, as verf. 6. He that makes sin his work, makes himself the childe of the Devil, he is said to commit sin, that makes the course of his life a trade of sin, that allows himself in his sin, justifies, and excuses himself, and doth not hate, but love his sin.
is of the devil] John 8. 44. Acts 13. 10. Though by his Christian profession he seems to be the Son of God. 1 The word, Διάβολος, signifies, 1. In general any slanderer. 1 Tim. 3. 11. 2. In particular, the Devil the chief slanderer of God to man, Gen. 3. 5. and man to God, Job 1. 9. So here.
the devil sinneth] Continueth sinning still.
from the beginning] Of the creation, or, of sin; for he was the first sinner, John 8. 44.
the Son of God was manifested] See on verf. 5.
that he might destroy] Gr. *dissolve.* For many things are destroyed by dissolution.
the works of the devil] Our sins, as verf. 5. and the power the devil hath over us, by occasion of them, 2 Tim. 2. 26.
V. 9. *is born*] Gr. *hath been born*, or, *begotten*, as Chap. 5. 1.
doth not commit sin] See on verf. 6. For *God*, see on 2 Peter 1. 17.
for his seed] The graces of the Holy Ghost, by whose power he was regenerate. The word, σπέρμα, signifies, 1. Seed, 1 Cor. 15. 38. 2. Posterity, 2 Cor. 11. 22. Here in the first sense.
remaineth in him] Holiness, planted in him by God, keeps him from sinful courses, and, like good seed, makes him bring forth good fruit; whereas before, like ground not sown, he brought forth nothing but the weeds of sin.
cannot sin] See verf. 6.
V. 10. *whosoever doth not righteousness*] Purity of life, and charity, are two sure signs of a child of God. For *Brother*, see on 2 Peter 1. 10.
V. 11. *message*] Or, *commandment.*
from the beginning] See on Chap. 2. 7. For *Head*, see on 2 Pet. 1. 18. For *Beginning*, see on Chap. 1. 1.
one another] Not our kindred onely, but others also, and that mutually.
V. 12. *Not as Cain*] Let us not do as Cain did: or, not that we should do as Cain.
of that wicked one] The devil, the first murderer, Chap. 2. 14. John 8. 44.
and slew his brother] Gen. 4. 8.
because his own works were evil, and his brothers righteous] Out of meere envy, and malice proceeding from it, Psal. 38. 20. This is an answer to the former question; Why did he slay him? Because he walked in a way contrary to him, and was better than he. Therefore he envied him, and killed him.
V. 13. *Marvel not, if the world hate you*] Because the same spirit of envy that was in Cain, and the same occasions, are still in the world, Gen. 3. 15. John 15. 18, 19. Therefore he not offended at wicked mens hatred, as an absurd thing; for if where there were but two brethren in the world, one slew the other, ye may much more look for such usage. For *world*, see on 2 Pet. 1. 4. By the *world* here is meant the wicked of the world so called, 1. Because they are, originally of the world, and called her own. John 8. 23. & 15. 19. 2. They are the greater part of the world, and therefore called the whole world. 1 John 5. 19. 3. They are wholly conversant about the world, Phil. 3. 19. 4. They serve the God of this world, 2 Cor. 4. 4. 5. They have their portion in this world, Psal. 17. 14.
V. 14. *We know*] We do not onely hope for it for hereafter, but know it now, Chap. 5. 13.
that we have passed] Already, and are in the state of grace and life.
from death unto life] Out of the state of nature, which leads to hell, into the state of grace, which tends to heaven, John 5. 24. Chap. 4. 7.
because we love the brethren] This is not the cause of our passing from death to life; but the cause of our knowledge thereof, or the mark whereby we know it; as Luke 7. 47. *He that loveth not*] Though he do not have him: *His brother*, Any one Christian: *Abideth in death.* In his natural estate subject to eternal death notwithstanding his Christian profession.
V. 15. *whosoever hateth his brother, is a murderer*] For he standeth guilty of transgressing the sixth commandement, Matth. 5. 22. And so is a murderer in heart, from whence murders come, Matth. 15. 19.
no murderer hath eternal life] Gal. 5. 21. Rev. 21. 8.
V. 16. *the love of God*] The truth of it, or the force of it, Joh. 15. 13. Rom. 5. 8. Chap. 4. 9.
because he laid down his life] Because Christ dyed for us, Joh. 10. 15. He shewed love to us, in his incarnation; but most of all, in laying down his life willingly for us, John 10. 17. He needed not to have done it.
for us] Whom he had no need of, nor no cause given to love; but much cause to hate, Rom. 5. 8, 9. *We ought to lay down our lives for the brethren.*] If need require, especially we ought to lay down our corporal life for their spiritual.
V. 17. *whoso hath this worlds good*] That is, things needful for preserving life. So Mark 12. 44. Luk. 8. 43. & 15. 12. & 21. 4. For *world*, see on 2 Pet. 1. 19. For *Brother* on 2 Pet. 1. 10.
his brother] His neighbour, especially a beleever, Gal. 6. 10. whom he ought to releeve, because they are brethren.
shutteth up his bowels] Sheweth, by not releeving him, that he is not at all moved with any pity of his wants, or compassion of him, Lam. 2. 11. Luk. 1. 78. Phil. 1. 8. & 2. 1. Col. 3. 12. 2 Cor. 7. 15. Phil. verf. 7, 12. Isa. 63. 15. For pity doth, as it were, open the bowels, Gen. 43. 30. 1 King. 3. 26. Matth. 9. 36. Fraternal charity, should come from maternal affection.
how dwelleth the love of God in him?] It cannot abide in him, let him brag of it never so much, Chap. 4. 20. Jam. 2. 15. The love of God, and of our neighbour, are inseparable, Matt. 22. 38, 39. Chap. 4. 21. & 5. 1. For *God*, see on 2 Pet. 1. 17.
V. 18. *My little children*] See on Chap. 2. 1.
let us not love in word] Not in word onely; as Hos. 6. 6. Matt. 9. 13. & 12. 7. Rom. 2. 28. By giving good words, without actual relief, which is nothing worth, Jam. 2. 15. For *word*, see on 2 Pet. 1. 4.
and in truth] Not giving to avoid the importunity of the poor, as Luke 18. 4, 5. but out of love to them, and pity of their wants. Or, *in deed and in truth.* Because that is true charity, which is manifested by deeds. For *Truth*, see on 2 Pet. 1. 12.
V. 19. *And hereby*] Or, *For hereby.* See on Chap. 2. 2.
that we are of the truth] Sincere Christians, not hypocrites. Or, professours of the heavenly truth, and lives according to it, John 18. 37. Or the true children of God, verf. 10. Chap. 4. 4, 6. Therefore it followeth, *before him.*
shall assure our hearts] Gr. *persuade.* It hath no assurance by nature, and needeth sure signes to persuade it, that we are sincere, and in favour with him, Luke 1. 6. The Syriack translation reads, *Make our hearts quiet.* For *Heart*, see on 2 Pet. 1. 19.
before him] Before Christ with confidence, Chap. 4. 17. 2 Peter 1. 10.
V. 20. *if our heart condemn us*] Though our life be so fair, that no man condemn us, nor our words or deeds bewray us; yet if our heart condemn us, either of a secret wicked course of life, or of want of charity, verf. 17. God will much more do it, Job 34. 22. Psal. 19. 12. If our own consciences though blinde in many things condemn us, much more will God, who knows all things.
condemn us] Or, know ought against us, according to the Greek Etymologie.
God is greater than our heart] We must take notice that God is greater than our heart, Chap. 4. 4. and therefore will condemn us much more, Chap. 5. 9. Job 32. 21, 22. & 33. 12. For he is more powerful, Joh 10. 29.
and knoweth all things] Gen. 1. 31. Job 28. 24. 2 Chro. 16. 9. Prov. 15. 11. Heb. 4. 13. And therefore knoweth our secret sins, which we know not: and hath more cause, as well as power, to condemn us. Though our consciences heap up many things, that by heaping fin on sin they may drive us to despaire, yet many things are hid from the conscience, that are not hid from God.
V. 21. *if our heart condemn us not*] Of hypocrisie, or want of charity; as verf. 20.
confidence] To pray freely to him, as verf. 22. We have not onely a quiet conscience, but also a cheerfull countenance in access to God by prayer coming to him, as to a Father, Heb. 4. 16. We may boldly so present our selves before God notwithstanding our infirmities.
V. 22. *whatsoever we ask*, &c.] If we love our brethren, we may be sure God will hear us, and grant our requests, Matt. 7. 7, 8. & 21. 22. Mark 11. 24. Luk. 11. 9, 10. Joh. 14. 13, 14. & 16. 23, 24. Otherwise we have cause to doubt of it. *we receive of him*] If our consciences condemn us not of hypocritical love of our brethren, but attest, that we hear them in their wants, God will hear us in all ours.
because we keep] Not for our merit, but for his merciful promise to hear such, Dan. 9. 18. John 9 31. For *keep*, see on 2 Pet. 2. 17 or *Reserved.*
his commandment] Gr. *commandments.* Of faith in Christ, and love of God and man, verse 23. Chap. 4. 21. *And do the things that are pleasing in his sight.* Love to the brethren then is pleasing to God, as well as commanded by him.
V. 23. *on the Name of his Son*] On his Son, as he hath declared himself in his Gospel, Chap. 2. 12. Act. 2. 21. Rom. 10. 13.
as he gave us commandment] John 13. 34. & 14. 1.
V. 24. *And he that*] Or, *For he that*; as verse 19. Chap. 2. 2.

dwelleth in him] Abideth joyned to him by faith, Joh. 6. 56. Eph. much more emphatical, than if he had said, God is infinitely loving; 3. 17.

and he in him] By his Spirit, as followeth in this verse. By the Spirit, is meant the gifts of the Spirit, Rom.8.10,11. *Hereby we know*] We know it our selves, and do not believe it barely upon hearsay; but know it by his Spirits abiding in us, which appears by the perpetual influence, and assistance of the Spirit. The Greek word, Πνευμα, signifies, 1. The *Breath*, Matth. 27. 50. 2. The soul of man, Act.7.59. 3. The heart, or affection, Rom. 1. 9. 4. The regenerate part of man, Gal. 5. 17. 5. An Angel, Heb. 1. 14. 6. Christs Divine Nature, Rom.1.4. 7. The Holy Ghost, 1 Tim.4.1. 8. The gifts of the Spirit, 1 Thess.5.19. So here.

He is even love itself.

knoweth not God] See on Chap.3.6.

V. 9. *In this was manifested the love of God*] In nothing more, than in giving Christ for us, Chap.3.16. Joh.3.16. Rom. 8. 3, 32. Gal. 4. 4, 5.

his onely begotten Son] And therefore most dear to him, Mat. 3. 17. Gen.22.2.

that we might live through him] Joh. 3. 16. Under life, is contained all happiness.

V. 10. *Herein is love*] He loved us freely, doing good to us, and looking for no good from us: we cannot so love him, but must love him for his gifts, as well as for himself. Ours therefore is not worthy of the name of love, in comparison of his, because it cannot be every way so free. And the pure nature of love is more seen in Gods love to us, than in ours to him.

not that we loved God] So freely as he loved us. Or, first, as verse 19. Or, we were so far from loving him, as that we hated him, Rom. 5.8,10.

to be the propitiation for our sins] See on Chap. 2. 2. His love appeared the more, in that he sent his son, not only to reach us the way to heaven, but also to dye for us. That so he might make God propitious to us by offering himself for us to take away our sins. Joh.1.29. For *Sin*, see on 2 Pet.1.9.

V. 11. *If God*] Or, *Seeing God*. For he doth not doubt whether God loveth us or no, but infers from Gods love to us, that we ought to love others. See the like phrase, 1 Pet.4.18.

so loved us] If he, being so great, so freely loved us, vile, wretched, unworthy and ungrateful persons, as not onely to give his creatures to us, but also his Son to death for us, we ought to love others, that differ not so much from us, though they deserve it not of us. See on verse 10. They may do us good hereafter, we cannot to God. Or, If God so greatly loved us, as John 3. 16. Romanes 5. 8.

V. 12. *No man hath seen God*] I propound not God simply to be imitated in all things, because he is invisible, Joh. 1.18. 1 Tim.1.17. Exod.33.20. But in his love to us, which hath been so fully manifested. Or, ye may more easily love your brother, whom ye can see, than God whom ye cannot see; as verse 20. Though God be invisible, yet he is united by faith to them, that love his children; For *God*, see on 2 Pet.1.17.

if we love one another] As we know we have a soul in us, by the working of it, though we see it not: so we know that God is in us, if his Spirit hath wrought love in us to his children.

his love is perfected in us] Chap. 2. 5. He makes us sure that he loves us. Or, he makes us love him more fully to, to know that our love to him is true, verf. 17. or, our love to him is more fully manifested, 2 Cor. 12.9. Jan.2.22. He means not Gods love to us, for that is always perfect; but our love of him, which is sincere, though not full in degrees on earth; it is proved truly, and indeed to be in us. This perfection is not opposed to imperfection, but to hypocrisie, Chap. 2. 5.

V. 13. *that we dwell in him*] Chap. 3. 24.

of his Spirit] Some graces of his Spirit in our measure, John 1.16, Numb. 11. 17. Not all of them, or without measure, as to Christ, John 3.34. It cannot be meant of the essence of the Spirit, which being infinite is indivisible, being the same essence with that of the Father and of the Son.

V. 14. *And we have seen*, &c.] See Chap. 1. 1, 3. 1 Cor. 15. 5. 2 Pet. 1. 16. We Apostles have seen it. For *Father*, see on 2 Pet.1. 17. For *world*, on 2 Pet. 1. 4. By *world* here is meant all in the world, that shall be saved, Chap.2.2.

V. 15. *whosoever confesseth*, &c.] See on verf.2. 1 Cor.12.3.

dwelleth in him] See Chap. 3. 24. Whosoever confesseth this not hypocritically, but heartily, out of a true and saving faith relying on Christ for eternal life: For wicked men, and devils confess this, yet have no communion with God.

V. 16. *God is love*] See on verf.8. He is love it self; yet sometimes he is called Loving, lest we should think him to be a quality, and not a living substance.

and he that] Or, *therefore he that*, as 1 Cor.5.13.

dwelleth in God, and God in him] Chap.3.24.

V. 17. *Herein is our love*] Gr. *love with us*, as 1 Cor.15.10.

made perfect] Verf. 12. Chap. 2. 5. By *Love with us*, may be meant Gods love to us: We know by this, that God loves us. Or, *our love to God* is known by this to be sincere.

that we may have boldness] Or, *freedom*, or *confidence*, Cha.3.19,21. Matth.25.3,4,5. For *Day*, see on 2 Pet.1.19.

as he is, so are we] Sincere in his love to us. See on Chap. 3. 3. Luke 6. 36. 2 Cor. 3. 18. Ephes. 4. 24. Col. 3. 10. Heb. 12. 10. 2 Pet. 1. 4.

in this world] Even while we abide here, Joh. 17. 11, 15. For *world*, see on 2 Pet.1.4.

V. 18. *There is no fear in love*] If we know by love, that God is in us, and we in him, verf. 16. we may well be fearless of damnation, and not give way to terrours of conscience, timorousness, or desperation. There is no cause of fear of hell, Rom.8.31.

perfect

perfect love] Sincere, without hypocrisie; as chap.3.18,19. Or, full, wanting no degree, James 1. 4.

casteth out fear] He that truly loveth God, doth not forbear sin for fear of hell only, but rather out of love to God; as a loving wife forbeareth all disloyal and undutiful carriage, not for fear of death so much, as out of love to her husband, 2 Tim. 1. 7. Or, Servile fear doth not exercise his work, while love doth exercise him; but sometimes it may be of good use in a good man, when the flesh would prevail. Or, perfect love in heaven casteth out all fear of hell.

Fear hath torment] A fearing conscience threatens torment, and punishment in hell.

therefore he that feareth] It is a conclusion out of the former premisses; where is fear, there is torment. But in perfect love there is no fear. Therefore he that feareth, is not made perfect in love.

V. 16. *because he loved us first*] Verse 10. Not only because of his excellency, which is most worthy of love; but also because he hath cast his love upon us, and therefore is no way indebted to us for our love.

V. 20. *How can he love God*, &c.] If visible objects move him not, invisible will not, chap.3.17. The question, makes a strong negation; How can he? It is impossible! let any man shew, how it may be done, if he can.

V. 21. *this commandment*] Matth. 22.37,38,39. For *God*, see on 2 Pet.1.17. For *Brother*, on 2 Pet.1.10.

CHAP. IV.

Verf. 1. B*Eleeve not every Spirit*] Every doctrine propounded as received by inspiration from Gods Spirit, Or, every Teacher that saith, he hath such a revelation, 1 Cor.14.26,29,32.

try the Spirits] False teachers will boast of the Spirit, and therefore we must try what Spirit their doctrine cometh from; and that by the touch-stone of Gods word, with all diligence, Job.5.39. Act.17.11. 1 Thess.5.21. Rev.2.2.

whether they are of God] By inspiration or revelation. As those false teachers boast. For *God*, See on 2 Pet.1.17.

many false prophets] Chap.2.18. 2 Pet.2.1. False teachers, such as would be thought to be true teachers, but are not. So we reade of false gods, and hear of false gold. But hereby is not meant such as sometimes through weakness deliver things untrue; but such as preach damnable heresies, 2 Peter 2. 1. For *world*, see on 2 Pet.1.4.

V. 2. *Every Spirit*] See on verf. 1.

that confesseth, &c.] And withal embraceth Christ, by relying on him for eternal life. Or, it may be interpreted negatively; No spirit that denyeth it, is of God. As 1 Cor.10.31. Do all to Gods glory: that is, Do nothing to dishonour him, by offending his children, as verse 32.

that Jesus Christ is com in the flesh] Clothed with it. Is become true man, John 1.14. He doth not say, *Is come into the flesh*, least any should deny the personal union of both natures in Christ, or think his Godhead comprehended with in the limits of his body: but, *in the flesh*, Rom. 8. 3. 1 Tim. 3. 16. He came from the Father, as God: in the flesh, as Man; He did not bring his flesh with him from heaven, but took it, and manifested himself in it upon earth. For *Flesh*, see on 2 Pet.2.18.

is of God] Is sent of God, and preacheth true doctrine; as verse 6. Yet his person may be unregenerate, as Judas was. Or, doth so far forth speak from God, 1 Cor.12.3.

V. 3. *And every Spirit*] Or, *but every spirit*; as Chap.3.2.

that [spirit of *antichrist*] See on Chap. 2. 18. *which ye have heard*] See on Chap.2.18. 2 Pet.1.18.

V. 4. *ye are of God*] Bred of God, as his children, Chap.5.1. John 1. 13. James 1. 18. 1 Pet. 1, 3, 23. Though there be so many seducers, yet ye are safe, as having discerned and overcome their allurements, by the wisdom and power of God dwelling in you.

little children] See on Chap.2.1.

and have overcome them] Those false prophets, verf. 1. and antichrists, verf.3.

for greater is he that is in you] Cha.2.20. Gods Spirit, Cha.3.24. Ye overcame them not by your own strength, but by Gods Spirit dwelling in you, Rom.8.37. Phil.4.13. Rev.12.11.

then he that is in the world] The Divel, Joh.12.31. 1 Cor.2.12, Eph. 2.2, & 6.12.

V. 5. *They are of the world*] Wicked and unregenerate men, John 15.19. & 17.9.

therefore speak they of the world, &c.] Because they are of the world, they speak suitably, and are heard readily: for, being sensual themselves, 1 Cor. 2. 14. and speaking to such as themselves, of things pleasing to them, as they have learned by their senses here; men readily hearken to them. John 3.31.

V. 6. *we are of God*] Those false teachers, verf. 1, 3, 5. are not sent of God to preach his truth, as we are, Joh.3.31.

he that knoweth God, heareth us] Assenteth to our doctrine, and not to those false teachers, John. 10.3,5.

hereby know we, &c.] By teaching the same doctrine, which the other Apostles taught. For Gods Spirit varieth not from himself: and he hath given the word for a perpetual rule to try the spirits by, Isai. 8.20.

the Spirit of truth] True teachers, who have received the truth by inspiration of Gods Spirit. See on verf.1. For *Spirit*, see on Chap.3. 24. For *Truth*, on 2 Pet.1.12.

V. 7. *is born of God*] Chap.3.9. & 5.1.

and knoweth God] Chap.2.3.

V. 8. *God is love*] He doth not call God Loving, but Love it self: for love is essential to him, and cannot be parted from him. This is

perfect love] Sincere, without hypocrisie; as chap.3.18,19. Or, full, wanting no degree, James 1. 4.

casteth out fear] He that truly loveth God, doth not forbear sin for fear of hell only, but rather out of love to God; as a loving wife forbeareth all disloyal and undutiful carriage, not for fear of death so much, as out of love to her husband, 2 Tim. 1. 7. Or, Servile fear doth not exercise his work, while love doth exercise him; but sometimes it may be of good use in a good man, when the flesh would prevail. Or, perfect love in heaven casteth out all fear of hell.

Fear hath torment] A fearing conscience threatens torment, and punishment in hell.

therefore he that feareth] It is a conclusion out of the former premisses; where is fear, there is torment. But in perfect love there is no fear. Therefore he that feareth, is not made perfect in love.

V. 16. *because he loved us first*] Verse 10. Not only because of his excellency, which is most worthy of love; but also because he hath cast his love upon us, and therefore is no way indebted to us for our love.

V. 20. *How can he love God*, &c.] If visible objects move him not, invisible will not, chap.3.17. The question, makes a strong negation; How can he? It is impossible! let any man shew, how it may be done, if he can.

V. 21. *this commandment*] Matth. 22.37,38,39. For *God*, see on 2 Pet.1.17. For *Brother*, on 2 Pet.1.10.

CHAP. V.

Verse 1. W*Hosoever believeth*, &c.] See on chap.4.2.

is born of God] Chap.3.9. and 4.7. John 1.12,13.

loveth him that is begotten also] Loveth Christ, or all Gods children, chap.4.21. It seems to be a common proverb, intimating that a man cannot love a father, unless he love his children also.

V. 2. *we love the children of God, when we love God*] Gods children bearing Gods image; we cannot love God, but we must needs love them: and our love to God, shews that we love them in and for God. For *Keep*, see on 2 Pet.2.17.

his commandments] Whereof six, to wit, all of the second table, require love of the brethren.

V. 3. *The love of God*] Wherewith we love him, not wherewith he loveth us. This is a sure sign that we love God.

his commandments are not grievous] Because Gods Spirit gives us power and will to do them, Matth.11.30. Rom.8.2,4. Phil.2.12,13. And because we love him, we will readily obey him. And God removeth rubs, and maketh our way smooth before us, Prov.4.11,12. Esay 26.7. Gods commands are grievous to us naturally, but beleevers have a remedy in Christ, in whom they beleeve. His Spirit makes all things easie to them; so they are not troublesome to a regenerate soul. Nothing is grievous, that a man doth willingly: this clause is added, least any man should excuse himself for not keeping of Gods commandments, by reason of the difficulty thereof; they are not grievous to him that loves God, and hopes for heaven, for love, and hope of reward, make hard things easie.

V. 4. *is born of God*] Verse 1.

overcometh the world] See chap.2.15. Or, Satans temptations, who worketh by the world. Or, that which lavours of the world, against God, or right reason. These he hath overcome in part already, and shall wholly, as sure as if he had already done it. So the Scripture speaketh of things to come, as past, to shew the certainty of them, Hos. 10. 7. Rev. 14. 8. and 18. 2. Or, overcometh all worldly lusts, chap. 2. 15, 16. Or, abideth constant in his Christian profession, notwithstanding all worldly opposition. For *world*, see on 2 Pet.1.4.

the victory] The means whereby we have begun to conquer, and shall finish it. This makes you to overcome the world; not nature, nor art, but faith.

our faith] Whereby we lay hold on Christ, and apply his victory to us, Joh.16.33. 1 Cor.15.57. Rev. 12. 11. ch. 4. 4. and get strength from him to go on in this spiritual warfare, till we have fully overcome all Satans temptations, Rom.16.20. 1 Pet.5.9. So that faith is the instrumental cause of this victory, Christ in whom we believe, is the principal. For *Faith*, see on 2 Pet. 1.5.

V. 5. *who is he*, &c.] Not that every one that beleeveth this, overcometh the world, but none else do it: see on chap.4.2.

V. 6. *that came by water and blood*] That shed water and bloud out of his side, John 19.34,35. Or, that observed the legal washings and sacrifices. Or, that appointed two sacraments, one in water, the other in wine, a type of his bloud. Or, that washeth away the filth of our sins by his Spirit, and the guilt of them by his bloud. Of the first, the Legal washings were a type: of the second, the sacrifices. For *Blood*, see on chap. 1.7.

it is the Spirit that beareth witness] By descending on Christ like a dove, Mat.3.16. Joh.1.32,33. Or, by raising him from the dead, Rom.1.4. Or, by working miracles by him. Or, by assuring us of it in the Word, and in our Consciences: for the Spirit is of Gods privy counsel, Joh.14.26. and 15.26. and 16.13. 1 Cor. 2.10,11.

the Spirit is truth] And therefore cannot bear false witness of Christ to us, as being truth it self. For *Spirit*, see on chap. 3. 24. For *Truth*, 2 Pet.1.12.

V. 7. *For there are three*] The sixth verse may be in a parenthesis; and this verse may give a reason of the end of the sixth verse; that Christ is the Son of God: of which, not the Spirit alone, but the Father and the Son bear witness also.

that bear record in heaven] Or, *in heaven*, *that bear record*: To wit, to us men on earth, that Christ is the Messias, or Son of God, The Father, John 5.32. and 8.18. by voice, Mat. 3. 17. The Son, by miracles, John 5.36. The holy Ghost, by cloven tongues, Acts 2.3,4,33. And often in the Scripture endited by the Spirit. He speaks not now from heaven, and therefore is said to be an earthly witness, verse 8. as speaking to us now in the Word, and in our Consciences.

the word] Christ himself, chap.1.1. John 1.1.

these three are one] An essence, though they be three distinct persons, John 10.30. and agree in their testimony concerning Christ, as if they were but one witness, or, agree in one, as verse 8.

V. 8. *There are three that bear witness in earth*] Or, *There are three in earth, that bear witness*. Th' signifies; First, the earth, Joh. 3.31. Secondly, a particular Land, or Country in the earth, Mat. 4.15. here it is taken in the first sense.

the Spirit, &c.] See on verse 6. Some understand it of the Spirit which he sent forth on the Cross at his death, Mat. 27.50. which with the water and blood coming out of his side, shewed him to be true man. *The water, and the blood.* See on verse 6.

those three agree in one] Or, *are for one thing*; Or, *are for that one thing*: to wit, to testifie of Christ, as the heavenly witnesses did verse 7.

V. 9. *This is the witness of God*] Testified by the three heavenly and earthly witnesses, verse 7, 8. Of Christ, and of salvation by him, ver.11,12. And we have reason to receive this testimony of God in things divine, more than of honest men in things humane, because Gods testimony, who cannot err, is more sure, and worthy of credit, 1 Tim.1.15. Tit.1.2. For *God*, see on 2 Pet.1.17.

V. 10. *The witness*] Or, *That witness* mentioned, ver.9, 11. The holy Ghost will bear witness to him, that Christ is the Son of God.

a liar] Chap.1.10. he beleeveth that he doth, or at least that he can lye. *He hath made him a liar*: to wit, in his heart: for he would not have doubted of the truth of his testimony, if he had not first suspected the truth of God himself.

V.11. *And this is the record*] Or, *Even this is the record*. So the particle is used, Mark 4.25. For the tenth verse may be in a parenthesis, as not including the testimony, (which is recorded in this verse) but shewing who have this testimony in them: see the like on ver. 7.

this life is in his Son] The original of it is in Christ. We have it for his merits, and derived unto us from him by his Spirit, John 10.10.

V. 12. *He that hath the Son*] By faith dwelling in his heart, Eph. 3.17.

hath life] Is raised from death to life, chap. 3. 14. and hath in him a principle of eternal life, John 3.36. He hath eternal life in hope, and shall have it in deed, ver.13.

V. 13. *These things have I written*] John 20.31. On the Name of the Son of God, Chap.3.23.

that ye may have eternal life] A right to it, and earnest of it here, and the thing it self in heaven, in perpetual joy and happinesse.

and that ye may beleeve] That ye may persevere, encrease and grow strong in faith.

V. 14. *This is the confidence*] This faith, ver. 13. is the ground of our confidence in prayer. Or, we not only beleeve, as ver. 13. but also have confidence in prayer.

in him] In Christ. Or, *concerning him*. Or, in God.

he heareth us] And will give us what we ask, ver.15. chap. 3. 22, 23, and chap. 4. 6. For *hear*, see on 2 Pet. 1. 18.

V. 15. *We know that we have the petitions*] That we shall have them granted, as surely as if we had the things already which we pray for. See on verse 14. John 14.13, 14. and 16. 23, 24, 26. Gods hearing us, then, is granting our requests.

V. 16. *his brother*] Therefore he must pray for him, because he is his brother. For *Brother*, see on 2 Pet.1.10.

a sin which is not unto death] Which doth not necessarily bring damnation (though it deserve it) as the sin against the holy Ghost doth, because God will not give repentance to any that committeth that sin, Heb.6.4,6. For *Sin*, see on 2 Pet.1.9.

he shall ask] Or, *let him ask*. Pardon for that sinner.

he shall give him] Christ; mentioned, ver.13. Or, God asked.

Life] Salvation, or deliverance from destruction, when his sin is pardoned at the others request, Job 42.8. which sheweth that he deserved hell.

for them] Not for one only, but for many such sinners.

there is a sin unto death] The sin against the holy Ghost, which is unpardonable, Mat.12.31,32. Heb.6.4,6.

I do not say that he shall pray for it] I do not advise him to pray for

for pardon for any that hath committed that sin: or, I forbid him to do it.

V. 17. *All unrighteousnesse is sin*] As chap. 3. 4. Even the least unrighteousnes is sin, and displeasing unto God.

and there is] Or, *but there is*; as chap. 4.3. or, *yet there is*; as chap. 2.1.

a sin not unto death] Which may be repented, and forgiven, see on ver. 16.

V. 18. *is born of God*] Chap. 3.9.

sinneth not] That sin to death, ver. 16. Or, liveth not in a sinful course; as chap. 3.6,9.

keepeth himself] From that sin unpardonable.

that wicked one] The Devil, Matth. 6. 13. chap. 2. 13, 14. and 3.12.

toucheth him not] So as to bring him to that sin, and to hell. Or, cannot do him the least hurt, Job 2. 5. without Gods leave. Or, tempts him not to that sin, as being out of hope to prevail.

V. 19. *We are of God*] Chap. 4.6.

the whole world lyeth in wickednesse] All men out of Christ, John 17.9,16. are altogether buried in sin: or, lye in it as in a deep dungeon, or a dead sleep: under the power and command of that wicked one, the devil, ver. 18.

V. 20. *And we know*] Or, *but we know*; as ver. 17.

that the Son of God is come] See chap. 4.2.

and hath given us understanding] Jer. 24.7.

him that is true] The true God, ver. 19. as followeth in this verse; opposed to Idols, ver. 21. or, Christ, spoken of before in this verse.

even in his Son] Or, *and in his Son*. We are in the Father, and in the Son, chap. 2.24.

this is the true God] Christ is the true God, John 17. 3. Tit. 2. 13. and 3.4. Jude ver. 25.

and eternal life] The authour of it, verse 11. chap. 1. 2. Joh. 6. 68,69.

V. 21. *Little children*] See on chap. 2.1.

keep your selves from idols] From image-worship; for, *idol* and *image* signifie the same thing, but only the one is a Greek word originally, and the other a Latine. This overthroweth Popish serving God in images, and adviseth men to be careful to avoid not onely palpable idolatry, but all dealing with idols. And having kept your selves from idolatry, abide constant in the true worship and service of God. For *keep*, see on 2 Pet. 3.17.

Amen] See on Mat. 6.13. Jude ver. 25. A confirmation of the whole Epistle, 2 Pet. 3. 18.

ANNOTATIONS ON THE SECOND EPISTLE OF S. JOHN.

The Argument.

This is the onely Epistle in Scripture written to a Woman. And to one eminent, no doubt, in favour with God, and respect in the Church: wherein after salutation of her, and her children, he shewes his joy in their gracious carriage, warns them to take heed of deceivers, and concludes with a promise of a pious visitation, and salutation from her sisters children.

CHAP. I.

Vers. 1. THE Elder] Some conceive that the Apostle calleth himself so in humility, to equal himself with ordinary pastours, as Peter doth, 1 Pet. 5. 1. Others think John called himself so, in respect of his age: see on 1 John 2.1.

unto the elect Lady] Some think her name was Elect. Others, that she was so called, because she was a choice woman for grace. Others, because the Apostle knew by the Spirit that she was one of Gods elect, 1 Thes. 1. 4. She was a matron honoured for her wealth and liberality to the poor. Or, one that had some civil title of honour above others. It may be supposed she was a widow, because her children are mentioned, but not her husband.

whom I love] Both mother and children.

in the truth] With a true and sincere love: or, according as God in his Word hath appointed, which is called *The Truth*, John 17.17. Or, in Christ, who is called *The Truth*, Joh. 14.6.

but also all they, &c.] Such of them as lived in those parts, and knew her piety. This sheweth, it was no private indirect love which John bare to her, arising out of particular ends; but a religious love common to all Saints.

That know the truth] Revealed in the Gospel. For *Truth*, see on 2 Pet. 1.12.

V. 2. *for the truths sake which dwelleth in us*] The ground of my love, is the same lively faith wrought in us by Gods Spirit.

and shall be with us for ever] Which grace, where it hath once taken root, is never rooted out again, 1 Pet. 1.23, 24, 25.

V. 3. *Grace be with you, mercy and peace*] Paul useth the same salutation, 1 Tim. 1.2. 2 Tim. 1.2. Tit. 1. 4. he wisheth them Gods favour to their persons, mercy to pardon their sins, and peace of conscience,

the Son of the Father] John 1.18. and 3.16. For *Father*, see on 2 Pet. 1. 17.

in truth and love] Or, *with truth and love*. So that particle is used, Mark 1. 23. and 5.2. he wisheth them encrease of the knowledge of the truth, and of love one to another.

V. 4. *I found*] By experience, if at any time he conversed with them; or, by relation of others, if he did not.

of thy children] Some of thy children.

walking in truth] Sincerely, or as the truth of Gods Word prescribes: see on ver. 1. Constantly professing the true religion, and living according to it.

V. 5. *I beseech thee, Lady*] He intreateth where he might command, as Paul doth, Phil. ver. 9, 10. it may be he had some respect to the dignity of the Lady, to whom he wrote.

a new commandment] See on 1 John 2.7,8. I teach you no other doctrine than what ye received at first from the Apostles. *From the beginning* of our vocation to preach the Gospel. For *beginning*, see on 1 John 1.1.

that we love one another] John 13.34. and 15.12.

V. 6. *This is love*] Herein it consists. Or, *this is that love*, mentioned ver. 5.

that we walk after his commandments] Then we love God and our brethren, when we walk after Gods commandments: that is, according to them, John 14.15, 21, 23. and 15.10. 1 John 5. 2,3. Rom. 8. 1. Lust, then, and sparing offendors, whom we ought to reprove or punish, is not love, because it is contrary to Gods commandments. Or, love it is whereby we are enabled to keep his commandments, John 14.21. and 15.9, 10. chap. 2.23. and 5. 2,3. Love must not be idle, but employed in doing good, according to Gods Word.

this is the commandment] Of walking in the truth, ver. 4. or of love, ver. 5.

from the beginning] 1 Joh. 2.7.

V. 7. *For many deceivers*] I have reason to urge you to constancy, because of false teachers, who seek to seduce you, 1 John 2. 18, 22. and 4.3. These are impostors or jugleirs, who can deceive quick-sighted-men, if they be not very careful, Mat. 27.63.

Into the world] See on 2 Pet. 1.4.

That

that Jesus Christ is come in the flesh] 1 John 4.3. For *Flesh*, see on 2 Pet. 2. 18. *And an Antichrist*, see on 1 John 2. 18. The sum of ver. 13. To take heed of deceivers, who give men cole-mines for gold-mines, counterfeit principles of religion for true. These are many, and already entred into the worlds where ye live, to deceive you. He had need watch, that lives among theeves. Therefore take heed of them. But how shall we know them, that we may take heed of them? Ye shall know them by a sure token, they deny the Incarnation of Jesus Christ. This is a sure, though not an only note of a deceiver. Every such one is one of those deceivers, and Antichrists, which I told you were entred into the world.

V. 8. *that we lose not the things*] We Christians, or we that taught you, if ye continue not in good ways; for the reward is promised to such as continue to the end, Matth. 24. 13. others lose it, Gal. 3. 4.

we have wrought] Or, *gained*. Some copies read, *which ye have gained, but that ye receive*, &c.

V. 9. *Whosoever transgresseth*] Gods command of hearing Christ, Matth. 3. 17. Or, by apostacy forsaketh the truth in doctrine and life, contrary to ver. 4.

hath not God] To his father, nor his Spirit to guide him. For *God*, see on 2 Pet. 1.17.

V. 10. *And bring not this doctrine*] Received from Christ, ver. 9. The meaning is, if he bring a contrary doctrine: else we should refuse the society of many private men, who are not able to teach at all; which is not here intended, Gal. 1. 8, 9.

receive him not into your house] Lodge not a false teacher, nor have no familiarity with him, lest he seduce you; and that ye may shew your zeal for the truth, and actually reprove him.

God speed] Gr. *to rejoyce*. That was the ordinary salutation of the Greeks, Acts 23.26. as *Peace be to you*, was of the Jews, Luke 10. 5. That is, shew him no countenance, nor give him any encouragement.

V. 11. *is partaker of his evil deeds*] Seemeth to allow of them, by his familiarity with him, and so may further him in seducing others, who would not regard the false teacher for himself.

V. 12. *Having many things to write*] He excuseth the shortnesse of his Epistle, not by want of matter to write, but by the hope he had of seeing her shortly. For all things were not fit to be written; and a lively voice affects more than a letter.

face to face] Gr. *mouth to mouth*. Without any letter or messenger coming between, Exod. 33. 11. Num. 12. 8. 3 John verse 14. That you and I may be filled with joy, by seeing one another, and conferring one with another. This sheweth the great holy mutual affection between the Apostle and this Elect Lady. For friends take great delight in conversing together, especially after long absence.

V. 13. *The children of thy elect sister greet thee*] Ver. 1. which were with John. So he sendeth other salutations, 3 John ver. 14. So doth Peter, 1 Pet. 5. 13. And Paul often, Rom. 16. 16, 21, 23. 1 Cor. 16. 20. 2 Cor. 13. 12. Phil. 4. 22. Col. 4. 14. 2 Tim. 4. 21. Tit. 3. 15. Philem. ver. 23, 24. Heb. 13. 24. Elect here is not a proper name, as some would have it, ver. 1. for it is not likely that two sisters should have one name. Neither do the Greeks use to put the Article before proper names.

Amen] This seals up the whole Epistle, as 1 John 5. 21.

ANNOTATIONS ON THE THIRD EPISTLE OF S. JOHN.

The Argument.

This Epistle is inscribed to Gaius, *to whom the Apostle first wisheth all happiness, then commends him for his zeal to the Truth, and hospitality to the Brethren, advising him not to be discouraged by the proud and perverse carriage of* Diotrephes, *but to follow the good example of* Demerius. *Lastly, he concludes with a resolution to see him quickly, and confer with him lovingly of these things; and salutations from* Gaius *his friends with him, and to his friends with* Gaius.

CHAP. I.

Verse 1. THE Elder] See on 2 John ver. 1.

Gaius] Not to Gaius of Derbe, mentioned, Acts 20. 4. nor of Macedonia, spoken of, Acts 19. 29. but of Corinth, as is commonly thought, 1 Cor. 1. 14. Pauls host, Rom. 16. 23.

whom I love] Not only for his piety, but also for his hospitality shewed in entertaining me and other godly teachers, and Christians, ver. 5. Rom. 16. 23. It is likely the Romans called him Caius, which was a common name among them, and so Arctius calls him in his Notes on this Epistle; yet some think it to be another Gaius converted by John, and called his son therefore, ver. 4. and we read not of Johns being at Corinth.

in the truth] Or, *truly*. See on 2 John ver. 1.

V. 2. *I wish*] Or, *pray*.

above all things] Gr. *of all things*. Or, *in all things*. He wisheth that Gaius may prosper in all persons and things belonging to him.

that thou mayest prosper] Gr. *go well in the way*, Rom. 1. 10. Our life is the way to heaven, and John wisheth Gaius a comfortable passage thither, 1 Cor. 16. 2.

and be in health] In bodily health; for spiritual health followeth.

as thy soul prospereth] By peace of conscience, through faith in Christ, Rom. 5. 1, 2. As thou thriveest, and art well in soul, so I wish thou mayest prosper in body and state. Ψυχὴ signifies, First, the soul, Mat. 10. 28. Secondly, the life, Mat. 2. 20. Thirdly, a man, Rom. 13. 1. Fourthly, good will, Eph. 6. 6. Fifthly, the regenerate part of man, 1 Pet. 2. 11. Sixthly, a mans dead body, Acts 2. 27. Here it is taken in the first sense.

V. 3. *I rejoyced greatly*] See 2 John ver. 4.

when the brethren came, and testified of the truth that is in thee] The brethren sent by John about the publick affairs of the Church, and commended to the Church of Corinth, where Gaius lived, by Johns Epistle, ver. 9. refused by Diotrephes, ver. 10. entertained by Gaius, ver. 5, 6. and now returned to John, testified of Gaius his sincerity in religion, (John 3. 21.) and his kind entertainment of them, ver. 6. so Paul doth, Phil. 4. 10, 18. 2 Cor. 9. 1. Heb. 6. 10. Or it may be understood of any Christians that came from thence. For *Brother*, see on 2 Pet. 1. 10. for *Truth*, on 2 Pet. 1. 12.

even as thou walkest in the Truth] In the true way set out in the Gospel: see on 2 John ver. 4.

V. 4. *them*] Gr. *then those joyes*. Or, *then of these* things. For *Hear*, see on 2 Pet. 1. 18.

that my children] Converted by my Ministery, 1 Cor. 4. 15. 1 Tim. 1. 2. Philem. ver. 10. Gal. 4. 19. Tit. 1. 4.

walk in the truth] See on ver. 3.

V. 5. *thou dost faithfully*] As becometh a faithful Christian. Or, like a good steward of worldly goods received from God, 1 Peter 4. 10.

whatsoever thou dost] In entertaining the saints. It was, no doubt, a great comfort to Gaius, that the Spirit of God commends his charity by Johns pen, which Diotrephes and his followers disliked.

to the brethren, and to strangers] To those poor Christians that live by thee, and to others that come to sojourn there a while, Isa. 58. 6. Mat. 10. 40. and 25. 35. Rom. 12. 13. Heb. 13. 3. 1 Pet. 4. 9. Or, *to the brethren, yea, to strangers*; as this particle is used, Mat. 26. 60. Thy

kindnesse

kindnesse stayes not at thy neighbour-christians, but extends it self to strangers also. Or, by *and*, is meant *especially*, as Matth. 13.41. Mar. 16.7. and elsewhere, where a special is put after his general. Thy kindnesse to all Christians, sheweth thy faithfulnesse to God, but especially that which is shewed to such as came to preach the Gospel, or were driven from their own home for the profession of it, ver. 7. For such being unknown there, and not able to recompence kindnesse received; this kind of charity is highly praised by God, Deut. 10. 18, 19. Luke 14.14. Or, *to the brethren, even to the strangers*: To wit, sent by John: see on ver.3. so the particle is used, Matth. 18. 15.

V. 6. *Which have born witness*] See on ver. 3.

of thy charity] To others. Or, of thy kind entertainment of them.

before the Church] In the assembly where John was. The Greek word Ἐκκλησία signifies; 1. Any assembly of men, Acts 19. 32. 2. An assembly of Christians, 1 Cor. 14.34. 3. The assembly of Saints in heaven, Eph. 5.27. 4. Christians on earth, Acts 5. 11. 5. Their meeting place, 1 Cor.11.22. 6. The whole company of Gods elect, Matth. 16. 18. Here it is taken in the second sense.

whom if thou bring forward on their journey] It may be they might be some godly Christians coming from beyond Corinth to John for publick advice, from the Churches, whom Gaius had kindly used; and now he adviseth him to do so in their return. Or, if it be meant of those that had returned to John, being sent from him before, he perswadeth Gaius to use them kindly when he shall have occasion to send them again. Or it may be understood of others such like, ver. 5. whom John would have Gaius to go along withal some part of their way, as Christians used to do to their brethren that were strangers, especially to Ministers, Acts 15.3. and 20.38. and 21.5. 1 Cor. 16.11. 2 Cor. 1.16. Tit. 3.13. either because they were ignorant of the way, or the way might be unsafe, or they subject to persecution there; so that rich men, and great ones, such as Gaius seems to be, might be a great security to them, by going or sending company with them. Or it might be done to honour and comfort those strangers, or that themselves might get as much good by their society as might be. Others understand it of providing things needful for their journey, till they might come to other Christians, who might take further care of them.

after a godly sort] Gr. *worthy of God*. According to Gods command. Or, worthy of the profession of Gods truth; as Christians ought to do, to credit their religion. Or, honourably, as the Ministers and children of God ought to be received. Or, as they would receive God, Mat.30.40. For *God*, see on 2 Pet.1.17.

thou shalt do well] Or, *thou shalt do them a good turn*.

V. 7. *Because*, &c.] Because their wants came on them for their love to the true religion, they are worthy to be releeved by the true professours of it.

for his Names sake] God's, ver. 6. To make his Name known by preaching it, or suffering for it; as on ver. 5.

taking nothing of the Gentiles] They took no reward of the Gentiles for preaching to them, Matth. 10. 7,8. that men might more willingly receive the Gospel, 1 Cor.9.18,19. 2 Cor.11.9,12. and 12. 14. Or, being persecuted for their religion, they left all their goods to their persecutours, and fled for their lives. Ἐθνικὸς signifies; 1. A company of men in general, Matth.25.32. 2. The Nation of the Jews in special, John 11.48. 3. The Gentiles in particular, Mat 6.32. so here.

V. 8. *We therefore*] We Christians, yea, we Jewish Christians especially, that they may preach to the Gentiles, to bring them in to joyn with us.

ought to receive such] To offer and afford them entertainment voluntarily, before they ask for it, Gen.18.2,3. and 19.1,2. Luke 24. 29.Heb.13.2.

that we might be fellow-helpers] Gr. *fellow-workmen*. By supplying them with means, that they may preach the truth, or suffer for it the more willingly. This is a great encouragement to help others, that we are accounted to have a part in the work, though it be a Prophets, and shall have a part in the reward, Mat.10. 41. Also it may intimate, that as they were releeved by these now, so these may by them in the work another time, 2 Cor.8.14.

to the truth] Or, *for the truth*, or, *in the truth*. They were fellow-helpers to the truth, in providing for them that preached the Gospel. For *Truth*, see on 1 Pet.1.22.

V. 9. *I wrote*] To recommend these brethren to the Churches which they were to passe by. Or, I would have written, (for we have no such Epistle) and then he means he was discouraged from writing, because he thought it in vain to write any more in that case being opposed by Diotrephes.

unto the Church] Of Corinth, where Gaius was an eminent member.

but Diotrephes] But I fear, or, I hear, Diotrephes hath refused to receive them. The name of a prime Pastour among them. Others take it to be a common name applied to one there, that most eagerly and inordinately sought for superiority over other Ministers, and Christians. So boasting, and arrogant men of old were called Διοτρεφεῖς, Nourished by Jupiter. So Hemer brings in one speaking of an arrogant man: Ἐχθίστος δὲ μοὶ ἐστ' Διοτρεφὲς ὃς τάδ' ἀνώγει, *He is envied most by me of all the Kings now fed by Jupiter.*

who loveth to have the preeminence] It seemeth he was Pastour there, and would not let strange Ministers be received, lest he should be fleighted; and not be accounted highest, and most excellent in that Church.

receiveth us not] Acknowledgeth not our authority, by receiving our Epistle. Or, receiveth not me, and such as I am; as ver. 10.

V. 10. *I will remember*] Gr. *I will make mention of*. I will speak of them publickly there, to his disgrace.

prating] Gr. *talking foolishly*, or *vainly*.

against us] Against me John; as ver. 9. see on ver. 12. Or, me, and them I sent.

and not content therewith] As if he were not satisfied with disgracing my person, he refuseth, and harshly useth such are sent by me. For *word*, see on 2 Pet. 1.19.

And not content therewith] Being yet more mad and impious, Acts 26.11.

receive the brethren] He should have entertained them kindly, because he professeth himself a brother to them, as being one of the same religion, see on ver. 5. By *brethren*, here is meant strangers, either preachers or ordinary Christians: see on ver. 5. For *brother*, see on 2 Pet. 1.10.

forbiddeth them that would] This sheweth great malice against them. He will not let any receive them: Neither thee Gaius, nor others.

and casteth them out of the Church] Refuseth communion with these strangers, or those that received them, John 9.34. No doubt this was a great discouragement to Gaius, from his Pastour; yet he obeys the Apostle, who had more power over him, ver.5. He excommunicates them, if they obey not his prohibition. For *Church*, see on ver. 6.

V. 11. *Follow not*] Gr. *Imitate not*; for they that follow, go the same way. And, to walk after Gods precepts, or according to them, in Scripture-phrase is all one.

that which is evil, but that which is good] Not the evil example of Diotrephes, ver. 9, 10. but the good example of Demetrius, ver.12. Rom.12.9. Or, imitate not Diotrephes in any of his evil ways; but follow him nevertheless in any thing that is good, Matth. 23.2. Ἀγαθὸς signifies; 1. Good, Rom.3.8. 2. Profit, Rom. 8.28. 3. Virtue, 1 Pet. 3.13. 4. Christian liberty, Rom. 14. 16. here in the third sense.

hath not seen God] By the eyes of faith. Hath not known him to his good, 1 John 4. 8. For God cannot be seen, John 1.18. 1 Joh. 4.20. It is like by that these proud excommunicatours boasted of visions, (as many erroneous persons do now adaies) but the Apostle gives them the ly.

V. 12. *Demetrius hath good report of all men*] Of most men, yea, of heathen also, 1 Tim. 3.7. because they got good by him, or heard him much commended by others. Or, of all the brethren that live in those parts, and would have of all others, if they knew him. Either he was a good Minister, and worthy to be entertained by Gaius, or a neighbour to be commended for, and imitated in entertaining strangers. It is probable, that this good report arose upon his hospitality in receiving strangers, both Preachers, and other Christians, ver. 5.

and of the truth it self] From his actions, John 3.21. Prov.31.31. Or, of God, who is the truth it self, 1 John 5.6. Or, he is to be commended indeed, not for the speech of the people onely, which sometimes proves untrue.

yea, and we also bear record] I John do it, as verse 9. Or, we have found him kind to us, and do acknowledge it, as ver. 6. This also might comfort Demetrius against Diotrephes, who took a contrary course: see on ver. 5.

and ye know] John 19.35. and 21.24.

Ye know] By experience of my carriage to you, or observation of it toward others.

that our record is true] That we use not to flatter, but to speak truely, John 21.24. Therefore imitate him, and not Diotrephes. Κάλαμος signifies; 1. A reed, Matth. 12.20. 2. A pen; as here: for pens were of old time made of reeds.

V. 13. *I have many things to write*, &c.] See on 2 John ver.12.

V. 14. *But I trust*, &c.] See on 2 John ver. 12.

And then we shall speak] Στόμα signifies; 1. A mouth, Matth. 15.11. 2. Speech, Luke 19.22. 3. The edge of a sword, Luke 21.24. 4. Boldness of speech, Luke 21.15. here in the second sense.

face to face] Gr. *mouth to mouth*. See on 2 John ver. 12.

peace be to thee] John 20.19, 21, 26. see on 2 John ver.10.

our friends] The faithful Christians with me here, who love both me and you.

salute thee] With thee all happiness.

greet the friends] Our Christian brethren, ver. 5. which are with you; so called, because of their great affection they bear one to another,

ther, Tit. 3.15. Natural brethren may fail one another, before Christian friends will, Prov. 18.24.

by name] Severally. Either John knew all their names, or else they were as dear to him as those friends whom he knew by name, Exod. 33. 12. Thus he sheweth not a vulgar or common, but a peculiar, paternal, pastoral love unto them. The Italian Translation reads, *One by one*. Not all in general, but every one in particular, and by name, John 10.3.

ANNOTATIONS ON THE EPISTLE OF S. *JUDE*.

The Argument.

This Apostle surviving many of his Colleagues, as it seems, verse 17. *writes this general Epistle, wherein after he hath wished much good to all Gods people, he exhorts them to maintain Truth of Doctrine, with purity of life and conversation, lest they should be seduced by false Teachers, whose manners he describes, and threatens damnation to them. Afterwards, he exhorts them to remember the Apostles doctrine, though they were dead; to build up themselves in grace, to stick close to God, to seek to save others, and concludes all, with the praise of God.*

Verse 1. *Jude*] The name is preposed, not subscribed, as the manner then was, Acts 23.26. Of this name was Jacobs fourth son, from whom the Jews had their name. We read also of Judas of Galilee, an Authour of sedition, Acts 5.37. Judas called Barsabas, Acts 15. 22. Judas Iscariot, Matth. 10.4. And this Judas mentioned also, Luke 6.16. He is called Thaddeus, Mat. 10. 3. He hath also the name of Lebbeus, Matth. 10.3. His fathers name was Alpheus, who is called the father of James his brother, Mat. 10.3. His mothers name seems to be Mary, Mat.27.56. compared with Mat.13.55.

the servant] See on Rev. 1.1. He might have written himself; An Apostle, as Paul doth, Rom. 1.1. 1 Cor. 1.1. 2 Cor. 1.1. and Peter, 1 Pet. 1.1. which was a more glorious title: or, a kinsman of Jesus Christ, as indeed he was, Mat. 13.55. but in humility he chuseth the title of a servant. So doth his brother, James 1.1.

of Jesus Christ] See on Mat.1.1.

brother] Christ called some pairs of brethren to be Apostles: See on Mat. 4.18, 21.

of James] The same name with Jacob. See the reason of the name, Gen. 25.26. and 27.36. Hos. 12. 3. He mentioneth his brother, first, because he was famous among the Apostles, gave sentence in the Council of Jerusalem, Acts 15.13, 19. abode there much, Acts 21.18. Gal. 1.19. Secondly, to shew that he was no other Judeus but the Apostle, Luke 6.16. Acts 1.13. Thirdly, to distinguish him from Judas Iscariot, who betrayed Christ, and was also an Apostle; and from the other Judas mentioned before.

to them, &c.] A general Epistle, not directed to any particular Church, as that to the Romans, and many other.

that are sanctified] Regenerate, and made holy by faith in Christ, Acts 26.18.

by God] Gr. *in God*.

the Father] This work useth to be attributed to the holy Ghost, John 3.5. Tit. 3.5. yet the Father hath an hand in it also, John 17.17. 1 Pet.1.3.

preserved in Christ Jesus] As ver. 11. in the way. Kept true members of Jesus Christ. Or, *preserved to Jesus Christ*. Kept by God the Father, John 6.39,40. and 10.29. to be presented to Christ blameless at the day of judgement, Ephes. 5.27. 2 Cor. 11.2.

called] To the heavenly marriage-feast, Mat. 22.2, &c. and that externally, by the preaching of the Gospel: for internal calling is all one with sanctification mentioned before.

V. 2. *Mercy unto you*] Compassion, in regard of your infirmities and miseries, which ye are subject to in this world, as well as wicked men.

peace] A sensible perswasion of Gods love, or peace of conscience: for they were at peace with God before.

love] He prayeth God to shew forth the fruits of his love, in doing them good spiritually and corporally. We may be merciful to enemies, and pity them in their miseries. We may be at peace with strangers, and do them no harm. But to those we love, we do all the good we can.

be multiplyed] In the abundant fruits of peace and godliness.

V. 3. *Beloved*] His love moved him to write this Epistle, and should move them to heed it. Good Ministers love their people.

when I gave all diligence] Or, *giving all diligence*. Not as if the Apostle were one while diligent, and another while negligent; but he waited always for a fit occasion to write to them. The same Greek word signifieth *haste*: for diligent men make haste to dispatch their work.

to write unto you] He was so careful of them, that when he could not be present to teach them, he wrote to them. There was also an hand of God in it, as in all the other Epistles of the Apostles, that such in after-ages as could not hear them preach, might enjoy the benefit of their doctrine to the worlds end.

of the common salvation] That salvation in which all the Elect have a joynt part, Ephes.4.4. Tit. 1.4.

it was needful] For him as an Apostle, 1 Cor. 9.16. for them, because false teachers rose up among them, who might seduce them, ver. 4. Acts 20.26, 27, 28, 29.

and exhort you] Not to praise you, or reprove you, or barely to intimate to you what you have to doe, but to seek to work on your affections by perswasion.

that ye should earnestly contend] As Wrestlers do for the victory.

for the faith] His care to save their souls, made him write to them to keep the faith, which is the way to salvation. Faith is not here taken for faithfulnesse, as Deut.32.20. nor for credulity, as Jam.2.19. nor for confidence, as John 3.16. nor for faith of miracles, as Mat. 17. 20. but for the doctrine of the Gospel, which is to be believed. So hope is taken for the thing hoped for, Rom.8.24. Col. 1.5.

once] Justifying faith wrought in the souls of Gods Elect, is often given; but the doctrine of faith is once, or already given, as ver. 5. and never to be changed, Eph.4.5. but must be kept in purity and integrity, as it was first delivered, without any alteration. Or, once for all; not to be delivered any more, Heb. 12.26,27. Hence it is, that a curse is pronounced against such as adde to it, or take away from it, Rev.22.18,19. Those dreamers mentioned, v.8. might both adde and take away. Jude biddeth the Christians hold what they had, and refuse the additions and alterations of those false prophets, Gal.1.8.

delivered] From heaven.

to the saints] Who live in the Church of God here on earth, ver. 1. Rom.1.7.

V.4. *crept in unawares*] Beside your expectation; as souldiers that march by a town, and suddenly return and take it: or, as pioners, who enter by a Mine while the souldiers defend the walls. Or, not sent by God, but taking the Ministery upon them of their own heads, John 10.1. 2 Tim.3.6.

of old ordained] That no man might be offended at their sudden coming in, he sheweth that God knew it before, and did ordain them to destruction.

to this condemnation] To hell, as the Angels that fell, ver.6. and the Sodomites, v.7. Or, *to this judgement*, 1 Cor.11.29, 31, 32. To be permitted to fall into these sins, that bring damnation.

ungodly men] Such as worship not God aright; or, have no fear of God at all, Gen.20.11. Psalm 36.1. Rom.3.18.

turning the grace of our God into lasciviousnesse] The grace of God inviteth us to sobriety, Tit.2.11, 12. but they turn it to a contrary end.

denying the only Lord God, and our Lord Jesus Christ] Denying Christ to be God, who was their master by profession (for they professed themselves to be of his houshold) and their Lord by publick authority over them. Or, by their deeds denying Christ.

V. 5. *I will therefore put you in remembrance*] As Ministers are Gods remembrancers, Isa. 62.6. so they are the peoples also: the former, by praying; the later, by preaching.

though ye once knew this] He conceiveth, that, being Christians, they were not ignorant of Gods judgements recorded in the Scriptures, 2 Pet.1.12.

how that, &c.] Three examples are given: one in the Church, in this verse; another in heaven, ver. 6. another in the world, ver. 7. shewing that sinners can no where escape Gods judgments.

the Lord] The deliverance of the people came from God, Exod.20.2.

having saved] Some read, *Though ye knew this, how that the Lord, having once saved*. This is added, to make the judgment the greater, because

cause it came not on them while they were slaves in Egypt, but after they were set at liberty. To this purpose the Angels first condition is mentioned, ver. 6.

the people] Of Israel. He speaketh to them, as men conversant in Scripture, who knew what people he meant, though he did not name them.

Out of the land of Egypt] From captivity and misery, Exod. 1.

afterward] Gr. *the second time*; To wit, after he had once delivered them, he destroyed them. Or, they were once in a sort lost in Egypt, and now the second time in the wilderness, Heb. 3. 1. 19.

V. 6. *their first estate*] Gr. *their beginning*. The estate they were first made in. God made them good and happy, as he did men, but they, by their fall, made themselves wicked and unhappy. Or, *principality*: their glorious condition.

but left] Negligence is here attributed to the Angels, in that they were not careful to keep so glorious a condition. They are not said to be put out of heaven, but not to keep it, and to leave it; to wit, by sinning, 2 Pet. 2. 4.

their own habitation] Gr. *their proper habitation*: Which God had prepared for them, as fit for such glorious creatures.

He hath reserved in everlasting chains] As prisoners are kept in prison bound till the assizes come; so are they kept by Gods power, that they cannot escape. This sheweth, their pains are not yet at greatest. It sheweth also, that they are unavoidable.

under darkness] He hath kept them as it were in a dark dungeon, to be judged afterwards.

unto the judgement of the great day] In the end of the world, when all the world shall be judged; as ver. 14, 15. Acts 17. 31. 2 Tim. 1. 18. 1 Cor. 6. 3.

V. 7. *Sodom and Gomorrah*] Fruitful places, and pleasant, but very sinful, Gen. 13. 10, 13. and 18. 20.

and the Cities about them] Adma, and Zeboim, Hos. 11. 8.

in like manner] Being corrupted by their bad example.

strange flesh] Gr. *other flesh*: Mans flesh, which they should not have used in that kind. Or, *diverse flesh*; not created by God to that end, Rom. 1. 26, 27. this sin hath the name of Sodomy from them.

are set forth for an example] Not to imitate, but to instruct others to take heed of their sins, lest they perish like them, Rev. 18. 4. 1 Cor. 10. 6, 11. Are sent to hell, as an example of Gods eternal judgement on gross sinners. Or, being destroyed by fire from heaven, lye still in the dust, as a type of eternal destruction, in hell; so that those cities, being drowned in the dead sea, can be built no more, 2 Pet. 2. 6.

V. 8. *likewise also*] They were like the Sodomites in uncleanness, ver. 7. like the Angels that fell, in despising dominion, ver. 6. like the Israelites, who murmured against Moses and Aaron, in speaking evil of dignities, ver. 5. No sin is recorded in Scripture, but some practise is in after-times.

these filthy dreamers] They were so given to wantonness, that they not only practised it being awake, but also dreamed of it, and defiled themselves in their sleep. Or, dreamers, because they vented their own dreams, and fancies in stead of Gods truth, Jer. 23. 25. to 28. 32.

defile the flesh] Make their bodies abominable before God and men, as swine make themselves filthy by wallowing in the mire, Gen. 49. 4. Lev. 20. 12, 13, 14. 1 Cor. 6. 18.

despise] Gr. *depose*, Or, *abrogate*. To wit, in their hearts; for they live as if they were no rulers over them, Psalm 14. 1. They do as it were reject them, or put them off the throne, Luke 10. 16. John 12. 48.

dominion] Not the Governours only, as some do, for their weakness, and abuse of their power; but the government it self: they would have no authority to be in the world.

speak evil of] Gr. *blaspheme*. They hurt their same by reproaches and slanders.

dignities] Magistrates, who were more honourable than others.

V. 9. *Yet*] Though these be thus bold to rail upon Magistrates, yet the arch-angel would not rail on the devil, though he were greater than they, and devils far worse than wicked Magistrates, and though he were greater than the devil, and they lesse than the Magistrates whom they revile.

Michael] Jude had this History either from some Canonical book lost, as some think; or, as others, from some History, not Canonical; or, from such are ended in Scripture sometimes: or, by tradition, which was in use before the Scripture was written: or, by inspiration. No doubt it was true, because Gods Spirit here owneth it.

the arch-angel] Some conceive him to be Christ: others, to be a principal angel, Dan. 10. 13.

when contending with the devil he disputed] That is, he used might in deeds, as well as reason in words. Or, he disputed earnestly.

about the body of Moses] Some understand it figuratively, of that contention about the deliverance of the people from captivity, Zech. 3. 2. because there the devil, and the words following, are found. Others take it literally, that when God is said to bury Moses his body, Deut. 34. 6. he employed the arch-angel Michael to do it, that no man might know where it was laid; but Satan resisted him, that so the people might know where it was, and worship it in after-times; or, that Moses might not be so honourably buried; or, that his body might lie above ground, out of the land of Canaan, to be abused by the enemies of Gods people.

durst not] Or, *could not endure*. It seemeth Michael had occasion given him to use bad language, and was much provoked by Satan; yet, out of fear of God, durst not do it. See the like of Joseph, Gen. 39. 9.

bring against him] Or, *adde*: to wit, to Satans words, who, as it seemeth, spared no ill language.

railing accusation] Gr. *judgement of blasphemy*.

the Lord, &c.] Zech. 3. 2.

rebuke thee] Stop thy foul mouth: or, put thee to silence, as Mark 1. 25. Luke 4. 35. and 23. 40.

V. 10. *speak evil of those things which they know not*] Ignorance should keep them from censuring, especially such persons as are above them, or such things as are above their reach. But they are impudent, and speak evil of the greatest persons on earth, and the greatest mysteries of religion.

what they know naturally] They live not according to naturall principles, but drown them by bad life, Rom. 1. 21. 1 Tim. 1. 7. Or, they know nothing, but what cometh within the compass of their senses, and follow sensual objects to their destruction.

as brute-beasts] By natural light and experience, which things the brute-beasts in part know.

in those things] Or, *by those things*. So, *in the holy Ghost*, ver. 20. that is, *by the holy Ghost*.

they corrupt themselves] Gr. *they are corrupted*. Such things they without choice abuse, to satisfie their sensuality, 2 Pet. 2. 12.

V. 11. *They have gone in the way*] So the Scripture useth to aggravate sinners evil courses, by comparing them with gross wicked mens ways set out in Scripture to their perpetual disgrace, 1 Kings 16. 26, 31.

of Cain] They persecute Gods servants for their goodness, as he did his brother Abel, 1 John 3. 12.

ran greedily] Gr. *were poured out*. They made haste to sinne for gain, as water runneth apace out of a bottle. Or, they lost their souls for gain, as water spilt on the ground is lost, 2 Sam. 14. 14.

the error] Gain led them out of the right way.

of Balaam] Who would have cursed Gods people, and gave ill counsel against them, for money, Numb. 31. 16.

perished] Were utterly lost in this sinful course, without hope of amendment. For they were not yet in hell, ver. 22.

in the gain-saying] Opposing Magistrates, v. 8.

of Core] Others joyned with him, but he was the ring-leader, Num. 16. 1.

V. 12. *These are*, &c.] The Apostle, to shame these sinners, bringeth similitudes from feasts, where spots are bred on mens apparel, from the skie in the clouds, from the earth in the trees, from the sea in the waves, from the heaven in the planets.

spots] Such as pollute mens garments in feasts, arising out of fat or sugtor falling on them. Others take it to be an allusion to spots on the body, which disgrace it. Others, to the spots on cattel, that made them unfit for peace-offerings. The sense is, that they were a blemish to their festival meetings.

in your feasts of charity] Made for the poor, as Luke 14. 12, 13. Or, for others of the same religion with us, 1 Cor. 11. 33, 34.

when they feast with you] They came without bidding, thrust themselves in, and defiled the Tables with gluttony, and drunkenness, evil doctrine, wanton words, gestures, looks.

feeding themselves without fear] Impudent persons, not fearing to offend God, by intemperance, nor regarding what men might say of them therefore, Luke 18. 4.

clouds they are without water] Promising rain to the husbandman, but giving none: so these made shew of great learning and piety, whereby they might do good to others; but were empty of both, and deceived mens expectations.

carried about of winds] Unstable, and coming to nothing in the end, Eph. 4. 14.

trees whose fruit witheveth Gr. *autumn-trees*: Such as put out in autumn, when they should give fruit.

unfruitful] Because blowing so late, the fruit cannot ripen.

twice dead] Having neither fruit nor leaves. Or, fust losing their fruit, and then dying themselves, as trees blowing so late use to do; so these apostata's were first dead by nature, born in sin, Eph. 1. 1, 2. Secondly, having made a shew of spiritual life, by professing the true religion, they lost that also, by falling into errours and vices. Or, twice dead: that is, altogether or certainly dead, as Psalm 62. 11. Job 33. 14. so these were sure to go to hell, ver. 4.

plucked up by the roots] Past all hope of springing up again. It is a bad condition for a tree, to blossome, and yet bear no fruit: it is worse to die, and have no hope of ever bearing any fruit hereafter: worst of all, to be plucked up by the roots; then it is good for nothing but the fire. Such was the condition of these false teachers.

V. 13. *raging waves of the sea*] Gr. *wilde*. For the waves roar like wilde beasts in the wood. Hereby is signified, men given to extream lusts, or passion, or pride, triumphing and insulting over others, as one wave in the sea throweth down another, 2 Pet. 2. 18.

Foming

Foming out their own shame] By their vain words revealing their internal corruptions, as the raging sea casteth out dirt and mire, Isa. 57. 10. Phil. 3. 19. The Greek word is *spumes*: that which doth most of all shame them.

wandering stars] Not constant, like the fixed stars, but passing from one course of religion or life to another, as Planets remove: or rather, as blazing stars, which have no regular motion, and quickly vanish away, notwithstanding their glorious shew for a time.

to whom is reserved] See on ver. 6.

the blackness of darkness] The most black darkness. So hell is described, Mat. 8. 12. and 22. 13.

for ever] In hell.

V. 14. *And Enoch also*] Or, *For even Enoch*. So the one particle is translated, Matth. 13. 21. and the other, Mar. 3. 19. He foretold of their destruction, and therefore it is certain. Whence this history was taken, see in the like, on ver. 9.

the seventh from Adam] Including Adam for one. See the like, Mat. 1. 17. This is mentioned to shew the antiquity of this prophecy: for he lived long while with Adam. The worlds end is certain, and the day of the general judgement; for it hath been foretold well nigh from the beginning of the world.

prophesied of these] Of such men as these, that should trouble the Church in future times. Or, *to these*: that is, to such as these in his time, whose destruction he foretold. So will these be destroyed now also.

behold] This sheweth the certainty and glorious nesse of his coming, Isa. 7. 14. Hab. 1. 5.

the Lord cometh] He will as surely come, as if he were now coming, Hos. 10. 7. Rev. 14. 8. and 18. 2. That manner of curse which the Apostle useth in that solemn curse, Maranatha, 1 Cor. 16. 22. seemeth to be taken from the first words of this prophecie.

with ten thousand] Divers millions, Dan. 7. 10. Rev. 5. 11.

of his Saints] Holy Angels to attend him, Mat. 25. 31. 32. 2 Thes. 1. 8. Or, holy men risen again, as Mat. 19. 28. 1 Cor. 6. 2. 2 Thes. 1. 10.

V. 15. *To execute judgement upon all*] To adjudge all wicked men, especially such as are particularly mentioned in the words following, to eternal misery, Mat. 25. 32, 34, 41, 46.

to convince] To prove them not to be such as they pretend, and to make them acknowledge the justice of their condemnation, Luke 19. 22.

of all their ungodly deeds] These false teachers did much hurt by bad life, as well as by evil words: and must answer for both.

ungodly committed] Ungodliness: after a wicked manner, without all fear of God, ver. 4.

of all their hard speeches] Not to be born. Bold and impudent ones, 1 Sam. 2. 3. Psalm 31. 18. and 75. 5. and 94. 4. Mal. 3. 13.

which ungodly sinners] Irreligious men, who wilfully live in the breach of Gods commandements.

have spoken against him] Against God himself, Psa. 73. 9. and 78. 19. Mal. 3. 13.

V. 16. *These are murmurers*] Privy whisperers, Mat. 20. 11.

complainers] Out of discontent and envy, not content with their own condition, and finding fault with other mens, Mat. 20. 12. 1 Cor. 10. 10. James 5. 9.

walking after their own lusts] After the corrupt motions of the flesh; Rom. 8. 1. 2 Pet. 3. 3.

their mouth speaketh] They not onely think so, but utter it aloud, Psalm 73. 9, 11.

great swelling words] Vain-glorious words, rising like bubbles in the water.

having in admiration] Looking on them, as on miracles, or high things.

men persons] Or, *faces*. Their external shew of wealth or greatnesse, Prov. 28. 23. Acts 10. 34. Gal. 2. 6.

because of advantage] They respected not godly wise men, but flattered great men in the world, to raise or enrich themselves, ver. 11. and made the profession of piety a matter of gain, 1 Tim. 6. 5.

V. 17. *But ye*] Ye live amongst these false teachers, take heed wherefore that ye be not seduced by them.

beloved, remember the words] Charity teacheth us to judge, that the sins of Gods servants come, out of forgetfulnes, not out of evil purposes. So men judge of the errours of them they love.

which were spoken before] That they might not be offended at the rising up of these wicked ones in the Church, he sheweth that their coming was foretold, ver. 4. 14.

of the Apostles] That is, by the Apostles. Not what others spake of them, but which they spake. It seemeth Jude was alive, when most of the Apostles were dead, and therefore he putteth them in minde of their sayings, that they might not die with them.

V. 18. *mockers*] A great part of the miseries of Gods people, come from mockers, 2 Pet. 3. 3. Gen. 21. 9. Gal. 4. 29.

in the last time] 1 Tim. 4. 1. 2 Tim. 3. 1.

who should walk after, &c.] See on ver. 16.

their own ungodly lusts] Gr. *lusts of wickednesse*. Most wicked ones. See the like phrase, Dan. 10. 11, 19. For the matter, see on ver. 15. 16. They should live well who deride others, lest they lay themselves open to contempt: but lightly, they themselves are evil and shameless.

V. 19. *who separate*] Themselves, as Heb. 10. 25. Or, others, as 2 Pet. 2. 1, 2. Acts 20. 30. 2 Tim. 3. 6.

sensual] Men that follow their senses, and lose heaven for pursuing worldly objects, as ver. 10. Or, *natural*, or, *animal*. Men having nothing in them more than beasts, but a reasonable soul, remaining yet in their natural condition, and not new born, although they make much shew of godlinesse. So the word is used, 2 Cor. 2. 14. and so the opposition following seemeth to interpret it.

having not the Spirit] And therefore have no holinesse in them, nor nothing to do with Christ, Rom. 8. 9.

V. 20. *But ye beloved*] They destroy the building, by separating the pares one from another; but do ye build it up, as the wise woman doth, Prov. 14. 1.

building up your selves] It is not enough that ye have laid a right foundation, but ye must confirm and advance your selves daily in your spiritual estate, on the foundation of faith in Christ, as a building ascends. For Christian men are not dead, but living stones, and help to build themselves, 1 Pet. 2. 5. It may be understood of encreasing their own graces severally, as 2 Pet. 3. 18. or, of edifying one another, as ver. 22, 23. Heb. 10. 25. Acts 9. 31.

on your most holy faith] Ver. 3. Faith either of credulity, or of confidence, ought to have holinesse attending on it.

praying in the holy Ghost] That is, by the holy Ghost. See on ver. 10. Mark 12. 36. and 13. 11. Not putting up such faint petitions as flesh and bloud suggesteth, but such fervent ones as Gods Spirit putteth into us, Rom. 8. 26.

V. 21. *Keep your selves*] See on verse 20. 1 Tim. 5. 22.

in the love of God] Whereby ye love God. Persevere constantly to love him, and do it daily more and more. Or, whereby God loveth you: by doing nothing that may make him take away the sense of his favour from you, or cause him to frown upon you.

looking for the mercy of our Lord, &c.] Looking for that merciful sentence of Christ at the day of judgement, whereby he will bestow eternal life on us, that have deserved eternal misery, Matth. 25. 34.

V. 22. *And of*, &c.] It is not sufficient to look after our own salvation, but we must promote other mens also.

some] Or weak, simple, seduced persons, or men more flexible, and of a more tender nature than others.

have compassion] Out of mercy admonish them gently of their duty, when ye have lovingly shewed them their errours, Gal. 6. 1. Rom. 14. 1. and 15. 1.

making a difference] Not dealing so severely with them, as with others that are more obstinate.

V. 23. *And others*] *Hardened ones*; or, perverse, or seducers themselves.

save] That is, endeavour to save. It is not in our power to save, but it is often attributed to the instruments, to persuade them to diligence, Rom. 11. 14. 1 Cor. 7. 16. and 9. 22. 1 Tim. 4. 15. James 5. 20.

with fear] Gr. *in fear*; or, *by fear*; as ver. 10, 20. Out of fear of their sudden perdition, if ye should not presently help them. Or, by terrifying them with Gods judgements, unless they repent. Or, by sharp censures, 1 Cor. 5. 5.

pulling them] Gr. *snatching*. That is, pulling hastily, and with violence. As the mother, apprehending the danger of the child fallen into the fire, more than it self doth, and fearing the death of it, though she be tender-hearted, yet pulleth it out with violence, and it may be paineth some member, to save the life of the child: so do ye hastily, with a kind of harshness, seek to save obstinate sinners, Tit. 1. 13.

out of the fire] Out of that danger, which is as great, as if they were in the fire. Terrifying them with the threats of hell fire.

hating even the garment] Not only the pollution of it self, but even the garment wherein it is.

spotted by the flesh] As cleanly persons cannot endure spots of grease or bloud on their garments, ver. 12. Or, as under the Law men might not touch a menstruous cloth, or as God in the Law would not accept a spotted peace-offering: so do ye not only hate their sinfull lusts, ver. 8. but also come not in their company. Or, avoid not only gross sins, but also the very signs and tokens of them, 1 Thes. 5. 22.

V. 24. *Now unto him*, &c.] The Apostle, after inscription, ver. 1. begineth his Epistle with prayer, ver. 2. Now he endeth it with the praise of God. So God must be the Alpha and Omega of our actions.

that is able to keep you] He commendeth Gods power, but with reference to our good, shewing that we have cause to praise him for it, and thank him for the good we get by it.

from falling] A metaphor from runners, 1 Cor. 9. 24. wherein men hasting to the goal, & not observing the ruggednesse of the way, may fall. God only can keep us from falling. The best have had their slips, when they trusted to their own strength, Matth. 26. 35, 76.

and

and to present you faultless] Gr. *to make you stand*. At the day of judgement to make you stand without gulk or filth of sin.

before the presence of his glory with exceeding joy] Being free from sin, to look upon Christ sitting on his glorious throne without any fear, yea with great cheerfulnesse, when wicked men cannot endure the sight of his Majesty, Luke 23.30. Rev.6.13.

V. 25. *To the onely wise God*] Rom.16.27. 1 Tim. 1.17. Some men were wise as Solomon; but God is onely wise: First, because he onely is wise originally: the wisdome of the wisest men is from him, Gen.41.39. Psalm 119.98. Gods wisdome is from himself. Secondly, because he onely is inseparably wise: he sheweth wisdome in all his actions, 1 Cor. 1.25. men do not so, Eccles.10.1. Thirdly, he is insuperably wise: he overcometh the wisdome of the most subtil men, 1 Cor.1.19. but no creature can go beyond him.

our Saviour] Tit.2.13. and 3.4. Gods wisdome is used for our good and salvation: and every beleever hath as much right to salvation by Christ, as the Apostles.

be glory] Let him be honourably accounted of by all, especially by those that shall be saved by him.

majesty] Heb. 1.3. and 8.1. 2 Pet. 1.16. Let him be royally attended by all, as the supreme Governour of all.

dominion] Or, *strength*. Let all acknowledge him able to doe what he will, and to over-rule all creatures, Psalm 115.3.

power] Or, *authority*. Let them confess his just authority over all.

now] At this very present. We that now live, are subject to him. The Kings that had power over us, when they dye have no more; but God liveth still, and hath as much power over us, as he had over Adam, when he had new made him.

ever] Gr. *to all the ages* of the world. His dominion will last to the end; therefore he is called *Eternal*, 1 Tim.1.17. which in the Greek there is, *The King of ages*, to distinguish him from all other kings, who rule but in one age; as David, Acts 13.36.

Amen] See on Matth. 6.13.

ANNOTATIONS ON THE REVELATION OF S. *JOHN*.

The Argument and Analysis.

This last Book is of singular use for Christians to the end of the world. The division of it is to be found, Chapter 1. 19. *The things that* John *had seen, contain the glorious vision of Christ among the golden Candlesticks*, Chap. 1. *The things which are, are the Epistles to the seven Churches then in being*, Chap. 2. & 3. *The things which shall be hereafter, are the Prophecies following, wherein God frames himself a Church to worship him to the worlds end, and shews the pattern of it to* John, Chap. 4. *Preparation is made for the opening of the Seals*, Chap. 5. *Six whereof are opened*, Chap. 6. *and the story brought down to* Constantines *time. The Heathen persecution being then ceased, and a more bitter to come under the Popes; God prepares him a church, and seals such as should stand out this storm in a more private course of worship in the wilderness*, Chap. 7. *The seventh Seal being opened, six Angels blow their Trumpets, and foretell the miseries that should fall on Popish* Rome, *before the time of Reformation*, Chap. 8, 9. *The little Book containing the residue of the* Revelation, *is brought forth*, Chap. 10. *The Church in the wilderness persecuted, it set out; and the seventh Angel blowing the Trumpet, proclaims liberty of Religion again*, Chap. 11. *The beginning of this troublesome time is set out to be a little before* Constantines *time, when the Church was in labour to bring forth a Christian Emperour; and the end of it foretold to be after a thousand two hundred and threescore years*, Chap. 12. *which falls out to be the time of the establishing of the Protestant Religion in the Empire, as appears in the Notes. The two great Beasts that shall persecute the Church all this while, are set out*, Chap. 13. *The restauration of Religion, and ruine of Popery*, Chap. 14. *Gods people praising him for the same*, Chap. 15. *The seven Vials containing the plagues of God, beginning from the time of Reformation, whereby God will by degrees destroy* Babylon *and Antichrist, are poured out*, Chap. 16. *The whore, the city of* Rome, *to be destroyed under the fifth Vial, as described*, Chap. 17. *Her destruction is set out*, Chap. 18. *The conversion of the Jews, and utter subversion of Antichrist, which come under the sixth Vial, are set down*, Chap. 19. *The happyestate of the church afterwards for a thousand years, with the overthrow of the* Turks *after it, and the day of Judgement after that, which come under the seventh Vial, are spoken of*, Chap. 20. *The everlasting happinesse of Gods Saints in soul and body in Heaven with God, and Christ, is set out*, Chap. 21. *and in the five first* Verses of Chap. 22. *The conclusion consists of confirmations, exhortations, promises, threatnings, prayers*, Chap. 22. *Further satisfaction in particulars, the Reader may finde in the Notes.*

The great God, and our Saviour, who hath revealed these excellent Mysteries to us, Give us Grace to walk worthy of so great a favour in this world, and a portion in the eternal happinesse herein foretold, in the world to come. Amen.

CHAP. I.

Vers. 1. THE *Revelation*] The former books, for the most part, are either historical, or doctrinal: this is, for the main matter of it, symbolical and prophetical, containing predictions of many things to come, both in the Church, and without it, in the world, symbolically represented. It is called, a Revelation, because it was revealed by God; and the things therein contained are such, as no wisdome of man, without some such special revelation, could have manifested or foreseen: so 2 Cor. 12. 1, 7. Matth. 11. 25. and 16. 17. 1 Cor. 2. 9, 10.

of Jesus Christ] Because John had it from him, as Paul his revelations, 2 Cor.12. 1, 2. and his Gospel, Gal. 1. 1, 2.

God gave unto him] That is, revealed, or committed unto him, by him to be revealed and communicated to others. God the Father revealeth and committeth these things to Christ, as man, (for he had them of himself, as God) that the great account God hath of him may thereby appear, John 5. 20.

to shew] Not to keep them to himself, but to acquaint his Church and children, even in succeeding ages with them; as 1 Pet. 1.12.

his servants] The faithful: not his servants at large, as all men, yea, all the creatures, are, Psalm 119. 91. and 148. 8. but his servants in special manner, his household-servants, Gal. 6. 10. Ephes. 2. 19. For their use and behoof it is, that these things are revealed by God to Christ, and by Christ to those that are, yet in a more special manner, as John is hereafter styled, and Paul elsewhere, Rom. 1. 1. 2 Cor. 1. 1. Gods servants, the Apostles and the Prophets, Amos 3.7. see verse 4.

must shortly come to passe] So that this book, for the main matter of it, is not any history or relation of things past, but a prediction of things to come: which were to commence shortly after, in regard of their first beginning, ver. 3. but to run on, after they were once begun, in a constant and continued course to the worlds end.

by his Angel] Christ employeth an Angel; called *his Angel*, to shew

shew his power, as well in heaven as on earth, Matth. 28.18. Ephes. 1. 21.

unto his servant John] The angel is sent to John, for the credit of his ministery, Chap.17.1. & 21.9. & 22.8. So Dan. 8, 16. & 9.21, 22. Zech.1.9,14,19. This John was the Apostle; for no other would take that name in writing Scripture while he lived, without some note of distinction; neither do we know any other John insallible, beside the Apostle: and it is recorded in the Ecclesiastical history, that this John was banished into Patmos in the reign of Domitian. As he was the beloved Apostle, so Christ honoured him above others, in writing Scripture. He appeareth to be an Evangelist, in his Gospel: an Apostle, in his Epistles; a Prophet, in this Revelation.

V. 2. *of the word of God*] By *the word of God*, some understand here this book of the Revelation, and the things therein contained. Others, by *the word of God*, understand the Gospel of John: by *the testimony of Christ*, his Epistles, which begin therewith, 1 John 1. 1. by *the things which he saw*, his Revelation. In this sense, it sheweth the author of this book, and one ground to beleeve him, Because of his former faithfulnes. It may be understood of his preaching Gods word; as ver.9.

V. 3. *and they*] A change of the number, Psal.127.3.

keep] Reserve, or observe; keep in heart and in life, as Luke 11. 28. James 1.25. John 13.12. That not onely read or hear these things, but also remember them, beleeve them, observe how they are fulfilled, and live according to the directions given in this book, cha. 22.14,18,19.

the time] Gr. *season*, or *set time*: as Matth. 16.3. & 21.41. Luke 1.20.

at hand] When these things shall begin to be put in execution for a great part of them is not yet fulfilled, vers. 1.

V. 4. *John to the*] This sheweth, that the whole Revelation was an Epistle to these Churches. So doth the conclusion, chap 22.21.

seven Churches] Named, vers. 11. and presented with several Epistles, chap. 2. & 3. trusted with this treasure of the prophecies following, but not made types of particular Churches in after-times, though there may be some likeness between them, and the ensuing Churches in divers things. The order of revelation is here observable: God revealeth to Christ, Christ by his angel to John, John to those Churches, but for the use of the whole Church, vers. 1.

in Asia] The less: for Hierusalem in likelihood was now destroyed; and these were the most famous Churches, fitest to keep these mysteries, and to communicate them to posterity.

grace and peace] Rom.1.7.

from him which is] Exod.3.14. From God the Father, who is eternal. That which is common to the three persons, is here attributed to the Father, who is the first in order, and from whom the other two persons have their personal existence.

the seven Spirits] The Holy Ghost, who is so called in regard of his manifold graces, wrought in these seven Churches as plentifully, as if a particular spirit had been in each Church. Seven also being a note of perfection; as Chap. 5. 6. It cannot be understood of angels, because John prayeth for grace from him whom here he so describeth.

before his throne] Not to shew an inequality, but because God the Father, in the works of illumination, sanctification, and comfort, worketh in his servants by his Spirit. See Chap.4.5.

V. 5. *the faithful witness*] Who fully and truly revealed Gods will to us, by himself and his Apostles, Heb. 1. 2. and so shewed himself to be the Prophet foretold, Deut. 18. 15, 18. Acts 3.21,22.

first-begotten of the dead] Or, *first brought forth*, 1 Cor.15.20. Col.1.18. He that arose first from the dead to go to heaven: for Enoch and Elias dyed not: others raised up, lived here, and dyed after; neither are their bodies yet in heaven. He saith, *Begotten*, because resurrection restoreth that bodily life which we had by generation before. See Matth. 19.28.

Prince of the Kings of the earth] Who is above them all, and from whom they all hold, Chap.17.14. & 19.16. 1 Tim.6.14,15. Matth. 28.18. Prov.8.15,16. Rom.9.5.

loved us] The sole ground of all the ensuing benefits. So Gal.2.20. Ephes.2.4,5,6. & 5.2.

and washed us] 1 Cor.6.11. Heb.9.14. 1 John 1.7. This was the greatest demonstration of his love, The shedding of his blood for the cleansing of us from our sins, chap.5.9. and 7.14.

V. 6. *and hath made us*] As he redeemed us by his Blood, so he hath regenerated us by his Spirit, 1 Cor. 6. 11. 1 John 5. 6. and made us Kings, to rule over the Devil, the world, and the flesh, chap. 20. 6. and Priests, to offer up to God the personal sacrifice of our selves, Rom. 12. 1. the verbal sacrifice of praise, and real of alms, Heb. 13.15,16.

kings and Priests] Chap.5.10. 1 Pet.2.5,9.

and his Father] Or, *even his Father*, 1 Cor.15.24. Gr. *his own Father*. Christ is the natural Son of God.

dominion]. Or, *might*, or *strength*; as 1 Cor. 15.24. Give unto Christ the glory of his dominion, or power, Psal. 29. 1, 2, 3, &c.

V. 7. *Behold*] As if he beheld him with the eye of faith already appearing. So of Abraham, John 8. 56. and of Moses, Heb. 11. 27.

he cometh] He will ere long come: and though he may seem to stay long, yet will, in due time, as surely come, as if he were in coming, or already come, Heb.10.37. 2 Pet.3.4,9.

with clouds] Dan.7.13. Matth.24.30.

every eye] That is, all men: for the eye is the instrument of sight.

and they also] Or, *even they also*, as vers. 6.

which pierced him] Zech.12.10. Joh.19.34,37. That had any hand in the crucifying of him, Psal.22.16.

kindreds] Gr. *tribes*. Alluding to the division of the land of Canaan, Josh.13.7. Psal.78.55.

because of him] Because they saw him, whom they crucified, to be their Judge; or him whom they caused to be crucified. Or, *before him*; as 1 Cor. 6. 6. Some of all nations shall weep at his coming.

even so, Amen] A double affirmation, for certainty; the one Greek, the other Hebrew, as chap. 22.20.

V. 8. *I am Alpha*] Chap.21.6. & 22.13. Isa. 41. 4. & 44. 16. It seemeth here to be spoken of Christ. Compare it with vers. 11, 13. Chap.11.12,13. The phrase is taken from the Greek letters, where of Alpha is the first, and Omega the last. The sense is; I was before all creatures, and shall abide always, though all creatures should perish. Or, I am he from whom all creatures had their beginning, and to whom they are referred, as their uttermost end, Chap.4.11. Prov. 16.4. Rom. 11. 36.

which is] See verse 4. what was there ascribed to the Father, is here given to the Son, to shew the coeternity of the Son with the Father.

the Almighty] Able to do all things, Job 42.2. or having power and authority over all. See vers.5,6. Psal. 103.19.

V. 9. *brother and companion*] He commendeth himself, and this his employment, to them, from that fellowship he had with them in troubles here, and was to have with them in glory hereafter, 1 Pet.5.1,9. So Phil.1.5,6,7. Heb.10.34.

kingdom] As well of grace here, as of glory hereafter, Rom. 5.21.

patience] Patient expectation of Christs coming, 1 Thess. 1. 3. 2. Thess.3.5.

was in the isle] Some think he went thither voluntarily, to avoid persecution. Others, that he was banished by Domitian the Emperor, *Euseb.hist.Eccles.lib.3.cap.14.*

Patmos] In the Egean sea; or Archipelago, among the Iles called Sporades: a desert place, *Plin.lib.4.cap.12.*

for the word of God] Not to preach it there, but for preaching it before, in Ephesus, and other places. Or, as others, for Christs sake, who is called *The word*, John 1.1. 1 John 1.1. See on vers. 2.

V. 10. *in the Spirit*] In a spiritual rapture & extasie, Ezek.3.12. Acts 10.10. & 22.17. 2 Cor.12.2,3. By the Spirit of God taken off from the sense and regard of outward things, that I might wholly attend the visions ensuing.

on the Lords day] The day on which our Saviour rose again, the first day of the week, on which the Church constantly met for the publick service of God. The time and place are mentioned, to confirm the truth of the history: and the day, to adde more honour to that day, which is here called the Lords day, as The Lords table, 1 Cor. 10.21. and the Lords supper, 1 Cor.11.20.

behind me a great voyce] This great voyce called John to attention; and the rather, because it came behind him, unexpected.

of a trumpet] For sound, loud and shrill, Isaiah 58.1. and of use, to summon men, by several tones or manner of sounding, to several employments, Exod. 19. 16, 19. Num. 10. 2, 10. 1 Cor. 14.7,8.

V. 11. *Alpha*] See on vers. 8.

what seest thou?] What thou shalt see forthwith, is to be revealed to others.

Churches] See vers.4.

Ephesus] A city of Ionia, famous for the Temple of Diana in it, Act. 19.1,27.

Smyrna] A city of Ionia likewise, neer which were the Olympian games celebrated.

Pergamus] A city of Eolia, afterwards made a province of the Romanes.

Thyatira] A city of Lydia, not far from Ephesus.

Sardis] A city of Lydia also, in Cyrus his time, next to Babylon for wealth, *Xenoph.Cyrop.lib.7.cap.3.*

Philadelphia] A city of Lydia, as some think; or, as others, of Mysia, or Eolia, having the name from *Ptolomeus Philadelphus.*

Laodicea] A city of Caria, neer to the city of the Colossians, Col. 4.16.

V. 12. *the voyce*] Him from whom the voyce came; or, to take

take further notice of the voyce it felf, Exod. 20. 18. Deut. 4. 12.

golden candlesticks] The Churches, which are the light of the world, Matth. 5. 14, 16. Phil. 2. 15, 16. They are compared to gold, because they excel other societies, as much as gold doth other metals.

V. 13. *in the midst*, &c.] To teach, guide and protect them, Psal. 46.5. Zech. 2.5.

like unto the Son of man] Or, *a son of man*, (as like a son of the gods, 3.25.) that is, like a man, Dan. 7.13. Whether it were Christ in his humane nature, or the angel mentioned, verf. 1. representing Christ, or some other form; it is uncertain.

with a garment down to the foot] Dan. 10.5,6. It was the custom of rulers to wear garments and girdles distinct from others, Isa. 22. 21. Exod. 28. 24. & 39 5. The robes of such were usually large and long, for state, Eccl. 27.8.

girt about the paps] Or, *about the middle*: As their manner was, to keep their side-garments from sweeping the ground, and hindring them in going, Exod. 29.9. Luke 12.35.

girdle] A symbol of power and might, Psal. 93.1. Isa. 11.5. & 23. 10. & 45.1,5.

V. 14. *white like wool*] This signifieth Christs eternity, as it doth God the Fathers, Dan. 7.9.

as snow] Matth. 17.2. & 28.3.

as a flame of fire] Bright, lightsome and piercing. See Dan. 10. 6. implying his omnisience, whereby he is able to disperse all darknesse, and to pry into all the corners of mens hearts, and descry the privy plots and contrivances of the adversaries of his Church, Prov. 15.11. Psal. 139.11, 12. Job 34.21, 22. Heb. 4.12, 13.

V. 15. *fine brass*] A kind of bright and precious brass, of which *Plin. lib. 34. cap. 2.* Or, amber, of the colour of burnished brass. See Ezek. 1. 4, 7. Dan. 10.6.

as if they burned] Or, *glowed with fire*. Intimating, as some think, Christs ability to destroy the enemies of his Church, as Zech. 2.5. Or, as others, so to terrifie men, that they may thereby be converted, Psal. 83.15, 16.

as the sound, &c.] A mighty loud voyce, as Cha. 14.2. So Dan. 10.6. Terrible to his enemies; or, powerful to raise men from the death of sin, John 5.25.

V. 16. *in his right hand*] To keep them safe; shewing his great love to them, and care of them, Psal. 63.8.

seven stars] The ministers of the seven Churches, verf. 20. Ministers give light to the world, having received it from Christ, as the stars from the sun.

out of his mouth, &c.] This sheweth the power of Christs word, cha. 2.16. Heb. 4.12.

in his strength] At noon-day, Judg. 5.31. Psal. 37.6. This setteth out the greatness of Christs glory and majesty, Matth. 17.2.

V. 17. *as dead*] He could not endure the sight of Christ in his glory. So Dan. 10.8,9.

his right hand] He sent not an angel to raise me up, but did it himself. See Dan. 10.10.

I am the first] Isa. 41.4. & 44.6. See Notes on verf. 8.

V. 18. *and was dead*] Though I once dyed for your sins, yet I am now alive again to appear to thee, and shall live for ever, to protect my servants, Rom. 6.9, 16.

keyes of hell, and of death] Power to deliver over to, or to keep from hell, as well as from the grave. Or, of the grave, and death.

V. 19. *Write the things*, &c.] John is commanded to write the vision which he saw before, verf. 12, &c. the Epistles to the seven Churches, which were then in being, chap. 2. & 3. and the Prophecies of the time to come, chap. 4, &c. to the end of the book: so that here is a perfect division of the book, and no need to make the Churches types.

V. 20. *The seven stars are*] That is, do signifie; as the bread is Christs Body in the Sacrament. So Gen. 41. 26, 27. Dan. 2.38. & 7. 17. Matth. 13. 37, 38, 39. Luke 8. 11, 15. Chap. 17. 9, 10, 12, 15.

the angels] The ministers: so here called, to shew the honour due to that office. Or, *messengers*: for they are Gods messengers to his people, Mal. 2.7. & 3.1.

CHAP. II.

Verf. 1. A*ngel*] See notes on chap. 1. 20.

Ephesus] Look chap. 1.7.

that holdeth, &c.] See chap. 1.16.

who walketh, &c.] Look the notes on chap. 1.12, 13.

V. 2. *I know thy works*] I take notice of them, and approve them, Psal. 1. 6. & 101. 4. Matth. 7. 23. Though all power to do good cometh from God, and the works of the best men have some imperfections; yet such is Gods mercy, that he accepteth of them.

works] Course of life and practice, 1 Tim. 4. 6, 12. Tit. 2.7.

thy labour] In preaching the Gospel, 1 Thess. 5. 12. 1 Tim. 5. 17.

patience] In bearing persecutions that followed his preaching and practice, 2 Tim. 3. 10, 11, 12.

canst not bear] Endure them, or forbear reproving them. An argument of zeal, Joh. 2. 15, 17. 2 Pet. 2. 8.

them that are evil] Such as are wicked in thy flock.

apostles] Such as feigned themselves to be sent immediately from Christ, but were not, 2 Cor. 11. 13.

V. 3. *hast borne*] Hast born much from these, whom thou couldest not bear with, verf. 2.

hast patience] Continuest constant in thy sufferings, Heb. 10. 34, 36. & 12. 1.

not fainted] Art not weary of thy work, Gal. 6. 9. 2 Thess. 3. 13. 2 Cor. 4. 16.

V. 4. *hast left*] Hast abated somewhat of thy former fervour and forwardness.

first love] Or, *former love*; 1 Tim. 5. 12. shewed in diligent teaching and ordering of his people, John 21. 16, 17. He was not, it may be, so careful in feeding and tending his flock, as when John was there to oversee him. Not only idolatry and false doctrine, but negligence, in a Minister, is blame-worthy.

V. 5. *Remember therefore*] Three things required of a penitent sinner: A serious consideration of the heynousness of his sin; hearty remorse for it, and a rentwed course of life.

remove] Take it from that place, and settle it in some other, where it shall finde a better acceptance, Matth. 21. 43.

thy candlestick] My Church from out of Ephesus, chap. 1. 20. and leave it in darkes. It seemeth, by the Pastours negligence, the people were grown remiss also: for a great judgement is threatned to them.

except thou repent] God repeateth it, to shew how well pleased he would be with them returning, 1 Zek. 13 31, 32. & 33. 11.

V. 6. *But*] I will not yet remove the candlestick, for the reasons following.

this thou hast] Th's goodness left in thee.

hatest] Doest not only forbear, but inwardly hate and abhor, Psal. 94. 10. Amo. 5. 15. Rom. 12. 9.

the deeds] Not the persons, Psal. 101. 3.

Nicolaitans] Who held wives to be common, as ecclesiastical histories assum. Some think, they are so called from Nicolas the deacon, mentioned Acts 6. others, from some other of that name.

I hate] Psal. 11. 5. Prov. 6. 16. & 18. 13.

V. 7. *He that hath an ear*] Let not the Pastour onely, but every one of the Church of Ephesus, lay this to heart. Or, let them hearken whose ears God hath opened, Psal. 40. 6. Isai. 50. 5. or, that have a spiritual ear, as well as a natural, to hear what God saith, Deut. 29. 4. Psal. 85. 8. Prov. 20. 12. See Matth. 13. 9.

overcometh] His spiritual enemies, the Devil, the world and the flesh, Rom. 8. 37. & 12. 21. & 16. 20. 1 Cor. 9. 27. 1 Joh. 4. 4. & 5. 4, 5. Chap. 12. 11. & 15. 2.

of the tree of life] Perpetual happiness, figured by the tree of life, Gen. 2. 9. Rev. 22. 2.

in the midst] Alluding to the situation of the tree of life in paradise.

paradise] Heaven, Luk. 23. 43. 2 Cor. 12. 4.

V. 8. *Smyrna*] See notes on Chap. 1. 11.

first] Chap. 1. 8, 17.

was dead] See chap. 1. 18.

V. 9. *I know*] See verf. 2.

and tribulation] Troubles, loss of goods, and reproaches, which thou suffereth for the truth, Heb. 10. 34. & 11. 36, 38.

but thou art rich] Towards God, Luk. 12. 21. spiritually, Luk. 16. 11. 2 Cor. 8. 9. 1 Tim. 6. 18. Jam. 2. 5.

say they are Jews] Brag of the truth of their religion, when they want both the inward power, and outward evidences of it, Matth. 3. 9. John 8. 33, 39. Rom. 2. 28, 29. 2 Tim. 3. 5.

synagogue of Satan] Not of God, as once they were, and pretend still to be, Phil. 3 2, 3.

V. 10. *Fear none*] So as out of fear to do any thing unbeseeming a Christian, Matt. 10. 28. Luke 4. 4.

thou shalt suffer] The storm is not yet past; imprisonment and straits will follow.

devil] By wicked men his instruments, Ephes. 2. 2.

be tried] The Devil would destroy, but God will suffer you onely to be tried, chap. 3. 10. Jam. 1. 12.

ten days] A short time: or, as others interpret it, ten years: either in Diocletians time; as some think, or in Trajans, as others.

faithful unto death] Constant in thy Christian course and profession to the last, Heb. 3. 6, 14. Or, unto the shedding of thy blood by death, for the testimony of my truth, Heb. 12. 6. chap. 12. 11. & 20. 4. Die, rather than deny thy religion.

crown of life] Either an everliving, everlasting, never-fading crown or garland, 1 Pet. 1. 4. & 5. 4. or, celestial glory, life eternal, as a crown, or for a crown, James 1. 12. as the sign of circumcision,

on, that is, circumcision as or for a sign, Rom. 4. 11. An allusion to them that run or wrestle for a garland, 1 Cor. 9. 24, 25. 2 Tim. 2. 5. & 4. 7, 8.

V. 11. *He that hath an ear*] See notes on verf. 7.

of the second death] Consisting in the separation of soul and body from God, and sequestration of them both to eternal torments, Matth. 25. 46. 2 Thess. 1. 9. chap. 20. 14. & 21. 8. So called, in relation to the natural death foregoing it, whereby soul and body are onely severed either from other. Though he may suffer this, yet shall he escape that. It shall not be able to seize upon him, cha. 20. 6.

V. 12. *Pergamus*] See notes on Chap. 1. 11.

the sharp sword] Look on Chap. 1. 16.

V. 13. *I know*] Verf. 2.

where] In how perillons a place, and among what manner of people thine abode is; Psal. 57. 4. & 120. 5, 6. Ezek. 2. 6. Phil. 2. 15.

seat] Or, *throne*. Where the Roman governour liveth, who is Satans chief instrument in persecuting the Saints, verf. 10.

holdest fast my Name, &c.] Dost still maintain thy Christian profession, Heb. 10. 23. So chap. 3. 3, 8, 10, 11.

even in those days] As in a dangerous place, so in the times of greatest trial, Chap. 12. 12. & 13. 10. & 14. 12.

Antipas] A name contracted of Antipater, as Artemas of Artemidorus, Tit. 3. 12. Epaphras of Epaphroditus, Col. 4. 12. Phil. 4. 18. Demas of Demetrius, 2 Tim. 4. 12. Silas of Silvanus, Acts 15. 40, 1 Thess. 1. 1. The name of some godly Minister of Christ, in likelihood, who had suffered martyrdom there for the truth.

martyr] Who gave his life for the testimony of the truth concerning me; Acts 22. 20.

V. 14. *hast there*] Dost not put them out of the Church, that they may not hurt others, 1 Cor. 5. 2, 6.

of Balaam] Who taught Balak to set fair women on work to tempt the Israelites to eat of the meat they had sacrificed to their idols, and to commit folly with them, Numb. 24. & 25. Chapters, and 31. 16.

V. 15. *Nicolaitans*] See notes on verf. 6.

V. 16. *Repent*] Look on verf. 5.

sword] See Chap. 1. 16.

V. 17. *hidden manna*] He shall both spiritually taste of me here, and feast also with me, and of me, enjoying me fully hereafter in heaven. He alludeth to Psa. 105. 40. John 6. 27, 32, 49, 50. Luke 22. 30. and withal, to the golden pot of manna, placed in the holiest of all, Heb. 9. 3, 4. Exod. 16. 33, 34.

a white stone] Assurance of the full discharge of all his sins, 1 John 1. 7. Or, perfect absolution at the day of judgement, John 5. 24. For the heathen absolved men by white stones, and condemned them by black ones. Or, a privy mark, whereby he may be known, and admitted to the heavenly banquet of the hidden manna, as a bidden guest thereunto, chap. 19. 9. alluding, as some think, to those shells, stones, or tokens, that were wont to be given as tickets, with their names on them, to such as were to be admitted to the solemn feasts, held in honour of those that were victorious in their sacred games.

a new name] Adde to his absolution such glory, as none can understand, but such as have it, 2 Cor. 2. 9. An inward assurance of his right and interest in these honours. He alludeth to Isai. 65. 15. All these things follow the victory.

V. 18. *Thyatira*] See notes on Chap. 1. 11.

his eyes] See on Chap. 1. 14, 15.

V. 19. *I know*] Sec v. 2.

and thy charity] Or, *even thy charity*; as v. 13. for here he reckoneth up the workes in particular.

and service, &c.] Thy ministring to the Saints; as Rom. 16. 1. Heb. 6. 10. and faithfulness in thy calling, and patient bearing of troubles ensuing it; as Chap. 2. 2.

and thy workes] The fruits of these particular graces. Or, *and thy workes, that the last are more than the first*. So this conjunction is used, Luk. 3. 20. & 5. 1.

V. 20. *a few things*] See notes on verf. 14, 15.

Jezebel] 1 Kin. 16. 31. Some wicked woman like her self, or of the same name with her, or both.

V. 21. *of her fornication*] She was not onely taught her self, but taught others also to be naught like her self, verf. 22. False doctrine and bad life, idolatry and adultery go oft together, verf. 14, 15. Num. 25. 1, 2. Hos. 4. 11, 12, 13, 14.

and she repented not] Or, *but she repented not*; Matth. 11. 19. She added impenitency to her incontinency and other sins, Rom. 2. 4, 5.

V. 22. *into a bed*] As there is a bed of ease and pleasure, Amos 6. 4. so of languishing and disease, Psal. 41. 4. The later is here intended, but with allusion to the former. Her punishment shall be like her sin. Adulterers often lye long sick of foul diseases, Job 20. 11. Prov. 5. 11.

V. 23. *And I will kill her children*] Her bastards; as 2 Sam. 12. 14. Others understand it of spiritual adultery, and then her adulterers are her fellow-false-teachers, and her children they whom she had seduced.

I am he which searcheth] Psal. 7. 9. Jer. 11. 20. & 17. 10. They shall know that I am the true God, by my punishing them for their secret sins, Psal. 90. 8. 2 Sam. 12. 12. Ezek. 8. 12.

V. 24. *unto you*, &c.] Both ministers and people; Or, unto you, even the rest; as verf. 13.

not known, &c.] Are ignorant of those things they call the depths of God; as 1 Cor. 2. 10. but are indeed the depths of Satan. Or, not allowed; as Psal. 101. 4. Matth. 25. 12.

none other burden] Denounce no further troubles against you, than what you suffer already. So prophecies of evils to come are called burdens, Isai. 13. 1. & 23. 1. Or, I will lay no other laws on you to live by, than what you have already received of the Apostles, ver. 25, Acts 15. 28.

V. 25. *Hold fast*] Chap. 3. 11.

till I come] To the last, verf. 10. or, to the end, Matth. 24. 13. till my second coming, general or special, 1 Cor. 11. 26.

V. 26. *overcometh*] See notes on ver. 7.

my works] Enjoyned to him by me. Or, such as I require, not as Jezebel teacheth.

power over the nations] To joyn with me in judging them at the last day, Psal. 149. 5, &c. 1 Cor. 6. 2. Jude verf. 14, 15.

V. 27. *And he shall rule them*] Psal. 2. 9. Gr. *feed them*; as Psal. 78. 71, 72. Mic. 5. 4. Mat. 2. 6. That is, rule them with a rod of iron, with a mighty and power irresistible, Psal. 110. 2. subduing and maulling to peeces all refractary and rebellious ones.

as the vessels] Or, *that as the vessels*; as Psal. 2. 9.

be broken to shivers] That is, utterly destroyed, without recovery, as earthen vessels broken are, Isa. 30. 14. Jer. 19. 11.

V. 28. *morning star*] The full fruition of my self, cha. 22. 10. 2 Pet. 1. 19. Or, the next degree of glory to me, as the morning star is next the sun, Isa. 14. 12.

V. 29.] See notes on verf. 7.

CHAP. III.

Verf. 1. A*ngel*] See notes on chap. 1. 20.

Sardis] Look on chap. 1. 11.

hath the seven Spirits] Chap. 4. 6. See notes on chap. 1. 4. He hath the Spirit, either because the Spirit proceedeth from Christ, and is therefore called his Spirit, Rom. 8. 9. or else because he sendeth the Spirit into the hearts of the elect, Joh. 15. 20. & 16. 14.

hast a name, &c.] Thou art an hypocrite. Thou seemest alive to the world, but art dead to God, 1 Tim. 5. 6. Or, thou carriest a shew of some vigorousness and vivacity with thee, but art indeed in a languishing condition, little better than dead, verf. 2. like that, 1 Cor. 3. 1. Or, thou hast a spiritual lethargie, or dead palsie, and art like a body some members whereof are dead, though not all, verf. 2.

V. 2. *Be watchful*] Rouze up thy self, and shake off this lethargical disposition, Eph. 5. 14.

the things which remain] Those graces which are not yet quite dead in thee. Or, *the rest*: to wit, of thy flock, that are in a languishing condition.

V. 3. *as a thief*] Chap. 16. 15. Matth. 24. 43, 44. Luke 12. 39, 40. 1 Thess. 5. 2. 2 Pet. 3. 10. I will come upon thee, who are secure, unexpectedly, as theeves come on men asleep.

V. 4. *a few names*] A few men, Acts 1. 15. known to Christ by name.

defiled their garments] Carried themselves wickedly in their lives, as the Balaamites have done, chap. 2. 14. Jude verf. 23.

in white] In glory, as Matt. 17. 2. & 28. 3. In glorious rayment, such as great men in times of triumph and festivity used to wear, v. 5. Chap. 7. 14. Eccles. 9. 8.

they are worthy] In my account; as Luke 20. 35. 2 Thess. 1. 5. and in comparison of the Nicolaitans, Chap. 2. 15. Or, meet and fit, as Mat. 3. 8. Eph. 4. 1.

V. 5. *in white*] See v. 4.

booke of life] Chap. 20. 1. Phil. 2. 3. in which the names of the elect are written.

I will confess] I will own and acknowledge him for such an one, as he hath owned and acknowledged me, Matth. 10. 32. Mar. 7. 8, 38.

angels] Matt. 16. 27. & 25. 31.

V. 6. *He that hath an ear*] See notes on Chap. 2. 7.

V. 7. *Philadelphia*] Look on Chap. 1. 11.

key of David] Of the house of David, Isa. 22. 22. That is, of the Church. A similitude borrowed from those that keep the keys of a city, castle or palace; the gates whereof therefore cannot be opened or shut, without their permission or direction, Neh. 7. 3. & 13. 19. So shut, without their permission or direction, Neh. 7. 3. & 13. 19. So in the next verse he had opened a Church door in Philadelphia, which none should be able to shut again, 1 Cor. 16. 9. 2 Cor. 2. 12.

V. 8. *I know*] See notes on Chap. 2. 2.

no man can shut it] Thou hast adversaries, but none shall be able to

to take the Gospel from thee. Or, none shall be able to stop or impeach the passage of it with thee, 1 Cor. 16.9.

V. 9. *synagogue of Satan*] See notes on Chap. 2. 9. Worship before thy feet: reverence thee as one beloved of me, Isa. 60. 14. 1 Cor. 14. 24, 25.

V. 10. *thou hast kept*] Thou hast been patient, as my word commanded thee, in troubles past. Or, hast with much patience maintained and held fast the Christian profession.

the word of my patience] Or, *my word of patience*. (As, My mountain of holiness, Isa. 56. 7. for, My holy mountain: his Son of love, Col. 1. 13. for his dearly beloved Son: his Word of power, Heb. 1. 3. for, his most powerful word) The Gospel of Christ; so called, partly, because it teacheth patience, (it is a doctrine of patience) and that in the highest degree: and partly, because the keeping of it requireth patience; without which, and that in some good measure, the profession of it cannot be maintained so as it should, Luk. 21. 19. Heb. 10. 36.

I will keep thee] Afford thee immunity and freedom from those general persecutions and troubles which shall befal other Churches.

hour] It argueth, both a set time, as John 7. 6. Mat. 27. 45. and a short time, as Mat. 27. 40.

all the world] The most places of the known world, Luke 2. 1.

to try] Who be found, and who unsound; as 1 Cor. 11. 19. who will stick close to the truth, Chap. 2. 13. & 12. 11, 17. & 14. 12. Psal. 44. 17. and who flinch, and fall off, Matt. 13. 21. 2 Tim. 4. 12. Times of trouble, are times of trial, Psal. 66. 10. Rom. 5. 3, 4. Jam. 1. 2, 3, 12. 1 Pet. 1. 6, 7. & 4. 12.

V. 11. *I come quickly*] Thy troubles shall not last long. Or, it will not be long ere I come to call to account, Cha. 22. 12, 20. Heb. 10. 37. Jam. 5. 8, 9.

which thou hast] The profession of the right religion.

that no man take thy crown] That it be not taken away, Luke 12. 20.

thy crown] The honour promised thee, v. 9. Or, the heavenly glory promised to such as persevere, 1 Cor. 9. 24. Matth. 24. 13. See notes on Chap. 2. 10.

V. 12. *a pillar*] He shall have an everlasting happiness in heaven An allusion to 1 Kin. 7. 21.

the Name of my God] He shall be openly acknowledged to be the childe of God, Rom. 9. 26. 1 John 3. 1, 2. Mal. 3. 18. Heb. 11. 16.

name of the city of my God] He shall be enrolled, as a free denizen and a citizen of the heavenly Jerusalem, Luke 10. 20. Eph. 2. 19. Phil. 3. 20. Heb. 12. 23.

cometh down from heaven] Not of the earthly Jerusalem, but of that Jerusalem, the knowledge whereof is revealed to us from heaven: or, whose state is not from man, but from God in heaven; as Mat. 21. 25. Gal. 4. 26. Heb. 11. 10, 11. Chap. 21. 2.

my new name] He shall be honoured for a king and conqueror, like me; Phil. 2. 9. Or, he shall have a new name, of mine imposing or giving. See Isa. 65. 15.

V. 13. *He that hath an ear*] See notes on Chap. 2. 7.

V. 14. *of the Laodiceans*] Look on Chap. 1. 11. Or, *in Laodicea*.

Amen] A name given to God, for his faithfulness and firmness, Isa. 65. 16.

faithful and true witness] See on Chap. 1. 5.

beginning of the creation] He that gave being to all creatures, Col. 1. 16, 17. 18. John 1. 3. or, he that hath power over all creatures, Matth. 28. 18. Act. 10. 36. Rom. 9. 5. or, the author, founder and beginner of the new creation, Mat. 16. 18. 2 Cor. 5. 17. Eph. 2. 10. Cha. 21. 1, 5.

V. 15. *I know*] See notes on Chap. 2. 2.

neither cold nor hot] Thou standest indifferently affected, neither eager for the truth, nor an open adversary thereunto. Neither a zealous professour, nor a professed enemy to religion, but a neuter.

I would thou wert] I would thou wouldest manifestly declare thy selfe, either for the one side or the other; as 1 Kings 18. 21. I should better brook thee, if thou didst either: as the stomack can better brook meat either hot or cold, than lukewarm, between both.

V. 16. *I will spue*] As the stomack casteth up meat which it brooketh not or abhorreth; so will I cast thee off, as a loathsome thing, which may soul loatheth and abhorreth. So Lev. 18. 27, 28. Isa. 1. 13, 14. Amos 6. 8. Zech. 11. 8.

V. 17. *Thou sayest*] He taxeth him for his pride and self-conceit, in bragging and vaunting himself, as if he had all manner of spiritual grace in abundance, and were not wanting in any kind of it; as Rom. 15. 14. Jam. 1. 4. Or, had made such a progress therein, that nothing needed to be added to that perfection that already he had attained: contrary to that, Phil. 3. 12, 15.

knowest not] Are altogether ignorant of thine own estate, as men naturally are wont to be, Rom. 7. 9.

wretched] In a very lamentable plight, whatsoever thou decemest and dreamest of thy happy condition; Jere. 4. 10. and 6. 14.

poor] Or, *beggerly*. Like a begger boasting of wealth, Prov. 13. 7.

blinde] Destitute of spiritual eye-sight; Act. 26. 18. Eph. 1. 18. & 4. 18. 2 Pet. 1. 9. The reason why he is so mistaken in himself and his own estate.

naked] Devested and stript of all spiritual apparel and ornaments; Gen. 3. 7. Exod. 32. 25. Ezek. 23. 26.

V. 18. *I counsel*] Christs advice to him, to seek remedy against those spiritual evils, and supply of those spiritual wants, from himself, as the fountain whence all grace issueth, Joh. 1. 16.

gold] Spiritual grace, Jam. 2. 5. and true faith more precious than gold, 1 Pet. 1. 7.

tried in the fire] Able to endure the trial of Gods word and Spirit, Jer. 23. 29. 1 Cor. 3. 13. or, the fiery trial of affliction, Psa. 66. 10. 1 Pet. 4. 12.

white rayment] Of which, Chap. 4. 4. & 19. 8. See vers. 4.

shame of thy] That thy defects and defaults be not discovered, and lie open to thy disgrace; Exod. 32. 25. Ezek. 23. 29. Hos. 3. 9. Chap. 16. 15.

eye-salve] Of the Spirit, or spiritual wisdom, Acts 26. 18. 2 Cor. 4. 6. Ephes. 1. 7, 18.

see] And take notice of thine own estate, how it fareth with thee, Jer. 3. 13.

V. 19. *As many as I love*] Prov. 3. 12. Heb. 12. 6, 7.

be zealous] And fervent, not lukewarm, as formerly, vers. 15, 16.

and repent] See Chap. 2. 5.

V. 20. *I stand at the door*] As attending and waiting, with much patience, Cant. 5. 2.

and knock] At the door of mens consciences, both by out-ward means, and inward motions, Psal. 16. 7. as one desirous of admittance, Cant. 5. 2.

hear my voice] Not give me bare hearing, but hearken to what I say, Joh. 5. 29. Heb. 3. 7. Psal. 97. 7.

open] To receive and entertain me by faith; not in his house, but in his heart, Joh. 1. 11, 12.

I will come in] I will unite my self to him, take up my lodging with him, and make mine abode in his soul, Isai. 57. 15. 2 Cor. 6. 16. 1 Joh. 4. 16.

sup with him] Converse familiarly, chearfully and comfortably with him, as friends use to feast and make merry one with another, Cant. 5. 1. John 14. 23. For their feasts were for the most part at supper-time, when their daily employments were over, Luke 14. 17. See Chap. 19. 9.

V. 21. *To him that overcometh*] See Chap. 2. 7.

to sit with me] To reign with me in grace here, in glory hereafter, Rom. 5. 21. & 8. 17. 2 Tim. 2. 12. Matth. 19. 28. Chap. 4. 4. & 5. 10. & 20. 4, 6. & 22. 5.

I overcame] All difficulties that I was encountred with, in pursuit of the work by the Father affigned me, John 17. 4. Heb. 12. 2.

in his throne] On the right hand of his Majesty, Mark 16. 19. Eph. 1. 20. Col. 3. 1. Heb. 1. 3. & 8. 1. & 10. 12. & 12. 2.

V. 22. *He that hath an ear*] Look on Chap. 2. 7. Here is the conclusion of the first vision.

CHAP. IV.

Vers. 1. A*Fter this*] Immediately after the first vision: for all the Revelation was shewed to him in one day, being the Lords day, Chap. 1. 10.

I looked] Desirous to see more of these glorious visions.

a door opened] The heavens so opened, as if the door of some stately palace were set open, by which might be discovered such glorious sights as within it were to be seen. So Ezek. 1. 1. Mat. 3. 16. Act. 7. 56. & 10. 11.

in heaven] Some take it for the Church on earth, which is as heaven, in comparison of the rest of the world, and in, or for which, these things are to be fulfilled; as Chap. 12. 1. Others, for heaven it self, where God sitteth in majesty, and from whence these things were revealed to John, Psal. 11. 5, 7.

and the first voice, &c.] Or, *and the former* (as Cha. 2. 4.) *voice which I heard as it were of a trumpet, talking with me, said, Come up, &c.* See Chap. 1. 10.

come up hither] That he might see and hear the better, and not mistake by reason of distance. The same words, but for another end, are used, Chap. 11. 12.

which must be hereafter] He cometh to the third head mentioned, Chap. 1. 19. See notes there.

V. 2. *immediately I was in the Spirit*] After some intermission, he was taken up into another spiritual rapture: or, spiritually carried up into heaven in a vision. See Chap. 1. 10.

a throne was set in heaven] He seeth God sitting on a throne above, that the things to come might be with the more solemnity revealed,

one sate] God the Father appeareth to him in the form of a king on a throne, v. 8, 9, 10. chap. 5. 1. & 22. 1. It may be a representation of Gods sitting in his Church on earth, as King over it. Thus God appeared, Isa. 6. 1. Ezek. 1. 26. and 11. 22. Dan. 7. 9.

V. 3. *like a jasper, &c.*] The Church is compared to gold, Chap. 1. 20. God here, to some of the choicest gems in beauty and price, far beyond gold. Job 28. 15, 19. Jasper, A precious stone so termed, of its eminency in Hebrew. The last stone in the High-priests breastplate, Exod. 21. 28. the first in the foundation of the heavenly Jerusalem, chap. 21. 19.

sardine] Or, *sardius*. A precious stone so called, by the Greeks, from the city Sardis, about which plenty of them was: in Hebrew, Odam, of its deep red and bloudy colour: the first in the priests breastplate, Exod. 28. 17. and the sixth in the foundation of the celestial city, chap. 21. 29.

round about the throne] Over the top of it, Ezek. 1. 28.

emerald] A precious stone of a deep green colour: the fourth both in the High-priests breastplate, Exod. 28. 18. and in the foundation of the celestial Jerusalem, chap. 21. 19.

V. 4. *four and twenty seats*] Twelve on the right hand, and twelve on the left.

four and twenty elders] All Gods Saints of the Old and new Testament, comprehended under the twelve Patriarchs and twelve Apostles, Chap. 5. 8, 10.

sitting] As reigning and judging together with Christ, Matt. 19. 28. 1 Cor. 6. 2, 3. chap. 2. 21.

in white raiment] In token not of innocency onely, but honour also and triumph; chap. 3. 4. & 7. 14.

crowns] Tokens of royal state and glory; Psal. 21. 3. Cant. 3. 11. chap. 1. 6.

V. 5. *lightnings*] Either to set out Gods power in confounding the enemies of his Church, Psal. 22. 12, 14. & 97. 3, 4. Or, his majesty in the revealing his will. Princes can do it but with trumpets on earth, God with thunder from heaven, Exod. 19. 16. So Ezek. 14. 13, 14. Psal. 81. 7.

voices] An Hebraism, for loud sounds and cracks of thunder; Exo. 9. 23, 28. & 20. 18.

lamps of fire] To shew the illuminating works of the Spirit; Acts 2. 3. Eph. 1. 18. So Ezek. 1. 13.

seven Spirits] See notes on chap. 1. 4.

V. 6. *a sea of glass*] Whose water was clear, and transparent, as glass. This seemeth to have been as a stately foot-stool beneath the throne: a sea here, as the earth, Isai. 66. 1. Or, as a curious pavement both under and before the throne, like crystal, as that like Sapphire, Exod. 24. 10. of which kinde of stones some are blue or skie-coloured, some are white as crystal. By it, some understand the Scriptures, or the word of God, as being full of perspicuous truth, guiding us to Godward, Psal. 19. 8. & 119. 105, 130.

in the midst of the throne, and round about the throne] Two standing just against the midst of the throne, and one at each corner. Or else their bodies were underneath the throne, and their heads appeared without: or, as some read it; *Between the throne, and those thine that were about the throne*. And then the order is this: God the Father sitting on the throne: next, the Lamb, chap. 5. 6, 7. then, the Spirit of God, like lamps: then, the sea of the Scriptures: then, the four beasts or wights: after that, the four and twenty elders: lastly, the angels, compassing them in; chap. 5. 11. This was the majestical vision that John now saw.

four beasts] Or, *living wights*. These represent the Ministers of the Gospel, comprehended as it were in the four Evangelists, chap. 5. 8, 10.

full of eyes before and behinde] To shew the vigilant care of the Pastour, Acts 20. 28. Or, his looking forward to God sitting on the throne, and backward to his people, Heb. 12. 15.

V. 7. *And the first beast, &c.*] Or, *living wight*. Under those representations, are set out the eminent gifts of the Ministers of the new Testament, Some are like Lions for courage, 2 Sam. 17. 10. Others, like oxen, for labour, Psal. 144. 14. Others, like men, for prudence in government, Job 35. 11. Prov. 30. 2. Others, like eagles, for deep insight into divine mysteries, Job 39. 28, 29.

V. 8. *six wings*] To shew how ready Gods Ministers ought to be to help every man committed to their charge: for the wings are just so many as the elders. See Isa. 6. 2.

full of eyes within] As before, to look toward God, and behinde toward their people; to within to look to themselves, Act. 20. 28. 1 Tim. 4. 16. Or, full of heavenly knowledge, and spiritual grace; Matth. 13. 52.

rest not day and night, saying] Gr. *have no rest*, &c. They continually praise God; and set out the Trinity of Persons in the Godhead, and the supream authority, unity of essence, omnipotency and eternity of God.

Holy] Isa. 6. 3.

which was] Chap. 1. 4.

V. 9. *give glory*] Acknowledge that glory and honour that is in God, Psal. 29. 1, 2.

V. 10. *fall down before him*] As unworthy to sit in his presence, Psa. 95. 6. & 99. 5.

and worship him] Do as it were kiss his feet. The word originally is taken from dogs, that couch down when the master cometh in, and lick his feet. They shew the lowest signes of humility to God. See chap. 3. 9.

cast their crowns] Not that they slight their glory conferred on them by God; but, whatsoever honour they have, they confess they had it from God, and are content to lay it down at his feet, and devest themselves of it, to do honour to him; John 5. 30. 2 Sam. 6. 21, 22. A real Amen to the words of the Ministers, vers. 8. chap. 5. 13.

V. 11. *to receive glory, and honour, and power*] Chap. 5. 12. To receive the praise of thy power.

for thou hast] The people must praise God understandingly, and give a reason why they do it.

for thy pleasure] As they were made by thee, so to do thy will, and to bring glory to thy Name, Prov. 16. 4. Rom. 11. 36. Or, *by thy will they are*; as chap. 12. 11. that is, by thee alone all things are preserved, or kept in being, and were created; therefore all glory belongeth to thee, 1 Chron. 29. 11, 12, 14.

CHAP. V.

Vers. 1. I*N the right hand of him*] Gr. *at his right hand*: Neer unto him, for as none might lay hand on it, and meddle with it, without his leave. Here it is manifest, that God appeared unto John in the form of a man. Or, the book is in his right hand, to shew, that none can know what is written in it, without his leave: Deut. 29. 29. Acts 1. 7.

him that sate] Of whom, see cha. 4. 2.

a book] An history of things concerning the Church of God till Christs second coming, as appeareth at the opening of the seals.

written within and without] Gr. *on the backside*. The matter was so copious, that the inside of the book could not hold it; Ezek. 2. 10. A phrase taken from the manner of writing in rolls of parchment or paper; which, when the matter was so large as it could not be all written on the one side, they were fain sometime to write on the backside the residue. Some think, the things present were written on the one side, and the things to come on the other. Or, *written within, and on the back side sealed*, &c. So that the matter was written within, and the seals wherewith it was sealed up, affixed on the outside; to shew, that none could look into it, or by humane wisdom come to know what was contained in it: 1 Cor. 2. 9, 11. See Isa. 29. 11. Jer. 22. 11. Dan. 12. 2.

with seven seals] It was divided into seven parts, and every part had a seal; as appeareth by the opening of each seal.

V. 2. *a strong angel*] It may be the angel mentioned, Chap. 1. 1. whom Christ appointed to reveal these things to John. He is said to be strong, that he might speak so loud, that all men might hear him.

who is, &c.] This sheweth the great desire the Angels have to search into those things which concern the Church, 1 Peter 1. 12.

who is worthy] A free essay offered to all, but great worth required in him that should attempt it. The like speeches are used, Jer. 49. 19. Matt. 14. 45. 2 Cor. 2. 16.

V. 3. *no man in heaven*, &c.] That is, no man at all; for all men are in one of these places, vers. 13. Phil. 2. 10. The Angel taketh their not answering, or not appearing, for an acknowledgment of their inability, or indignity, or both. So Isa. 48. 28, 29.

to look thereon] Or, *therein*. For John looked on it, vers. 11. The sense is: No man was judged worthy to know or publish these great mysteries.

V. 4. *I wept much*] John thought them to be weighty, and therefore grieveth much that they may not be made known.

V. 5. *one of the elders*] One of the elders is employed to comfort John. Mean persons sometimes are used for the benefit and support of greater, Act. 18. 26. So an Angel is sent to strengthen Christ, Gen. 49. 9.

the lion of the tribe of Judah] Christ, the Messias, the powerful King of the Church, Luke 21. 43.

the Root of David] One of the seed of David, Matt. 1. 1. Rom. 1. 3. Not the root from whence David sprang, but a branch that sprang from David, as from a root, Isa. 11. 1. Act. 13. 23. chap. 22. 16. and yet from whom, as from a root, or a branch that both hath a principle of life in it, and a power to conveye the same also to others, life and health spiritual accrue also to David; Matth. 22. 43.

hath prevailed] Is able to do it; both to dive themselves into it, and the mysteries contained in it, and to make them known to others; John 5. 20. But spoken, as of one that hath attained to do that which many have in vain strived to attain. Gr. *overcome*.

V. 6. *in the midst of the throne*] Or, *within the compass of it; between the throne and the four wights*. See notes on chap. 4. 6. Christ standeth between God and us, as a mediator, 1 Tim. 2. 5.

a lamb] Willingly submitting himself to God the Father, to be a sacrifice for us; John. 1. 29. 1 Pet. 1. 19.

as it had been slain] By some resemblance of his wounds, or the scar of some deadly wound; as Joh.20.25,27. This signifieth intercession for us, by the virtue of his death, Rom. 8. 34. Heb. 9. 12, 25. and 10. 24.

having seven horns, and seven eyes] Protecting and guiding his Church, by the power and wisdom of his Spirit, shewed it in the gifts given to his servants on earth. Seven, a number of perfection. Horns signifie power, Dan.7.24. eyes, knowledge or wisdom, Isa.35.5. Both joyned together, argue a fulness and perfection of power, Matt.28.18. and wisdom in Christ, Col.2.3.9. So that we have here a lively representation of the threefold office of Christ. His facerdotal, or priestly, in the lamb as slain: his royal or princely, in the horns; his prophetical office, in the eyes.

seven Spirits] See notes on chap.1.4.

sent out] To descry what is done, enterprised, or intended in any part of the world, that is or may be advantagious for, or prejudicial to the good and safety of his Church; Prov.15.3. 2 Chro.16.9. Zech. 4.10.

V. 7. *took the book*] To unseal it, and publish the contents of it; Chap.6.1.

V. 8. *when he had taken the book*] The worthiness of the Lamb to take the book, and hope of publishing it, is the occasion of the following song.

the four beasts] Or, *living wights*; as chap.4.6. First, the ministers and people of God, who have a share in the benefits following, praise Christ their Saviour: then the Angels, who shall enjoy their society for ever, verse 11. lastly, all creatures, which shall be freed from vanity also, Rom. 8. 20, 21. verf. 13. In the end, the Ministers, as beseeech them, confirm the song of the Angels and creatures with a verbal Amen, and the people with a real one, verf. 14.

fell down before the Lamb] Worshipped him, as God. See verf. 10.

harps] These instruments, and their song, shew their cheerful thankfulness. So Chap. 15, 2, 3. An allusion to the solemn service of God in the ancient Church; 1 Chron. 25. 3, 6, 7. Psal. 98. 5.

golden vials] An allusion to the censers or perfuming pots used in the tabernacle and temple, Num. 4. 14. 1 Kings 7. 50. Said to be of gold, such as those were that belonged to the altar of incense, called the golden altar, chap. 8. 2. 1 King. 7. 50. Heb. 9. 4. for the other, belonging to the burnt-offerings, were of brass; Num. 16. 39. as the altar also it self was, Exo.27.2. 2 Chro. 4. 1.

full of odours] Containing matter of atonement and gracious acceptance; as Exod.30.1——10. Num.16.46,48. not of wrath and indignation, as *verse* 8. *chap.*8.15. & 15.7. See chap. 8. 4. Or, *of incense*: The prayers of Gods people, which are sweet to him, as incense is to us, an allusion to the incense offered on the golden altar, Exod. 30.13. Psal.141.2. Mal.1.11. Rev.1.13.

of saints] This sheweth, that the living wights and elders represent the ministers and people worshipping God here on earth, their spiritual employment being to offer up unto God prayers, Heb. 13. 15.

V. 9. *A new song*] Made an occasion of a new benefit; Psal. 33.3. & 40.3. & 96.1. & 98.1.

Thou wast slain] We have reason to account thee worthy to do it, because thou hast shed thy Blood to redeem us and prefer us; 1 Pet. 1. 18, 19.

redeemed us] It appeareth that those four living wights do not represent the Angels, as those, Ezek. 1, 5. but men redeemed by the Blood of Christ, 2 Pet. 1.18, 19. Act.20.28.

out of every kindred] No nation, sex, sort of men, state or condition, being excluded from salvation purchased by Christ; 2 Cor. 12. 13. Gal.3.28. Col.3.11. chap.7.9.

V. 10. *kings and priests*] 1 Pet.2.9. See notes on chap.1.6.

we shall reign on earth] Over our spiritual enemies, Satan, the world, and our own lusts, even in this world, while we live here; chap. 22.5. Rom.16.20. 1 John 5.4. Tit.2.12. Or, it may signifie the prosperous times of the Church under Christian Kings and Emperours; Dan.7.27. Psal.37.11. Matt.5.5. Hence it appeareth also, that the living Wights are ministers, and the elders of the people, in the visible Church here on earth.

V. 11. *round about the throne*] God is attended by millions of Angels, as kings are by many nobles and attendants, Dan.7.10.

and the beasts] Or, *living wights*; as before. The Angels compass Gods ministers about, also, and his people, to protect them, Psal.34.7. & 91.11,12. chap.14.6.

ten thousand times ten thousand] Dan.7.10.

V. 12. *to receive power*] To have all honour and praise given to him, as to the mightiest, wisest, &c. as chap.4.11. & 7.12.

V. 13. *And every creature*] A Catholike confession of Christs Divine Nature and Power. The unreasonable and senseless creatures are brought in as persons praising him; which they ought to do, if they could; as Psal.148.8. and in some sort do it, by their course constantly continued, wherein he hath settled them, their serviceableness to himself, and to those that be his, Psal.19.1,2,3,4. & 119. 90, 91, & 104.2——18. & 148.8. and withal rejoycing in their hopeful expectation of delivery from that vanity which they are now subject unto; Rom.8.21.

and unto the Lamb] The Saints speak unto Christ directly: Thou art worthy, verf.9. for they had a part in redemption, and things revealed. But the Angels and others speak of him, as of one worthy to be praised for doing this for others: Worthy is the Lamb, verf.12. and, Unto the Lamb, verf.13.

V.14. *four beasts*] Or, *living wights*. It became the ministers first, and in expreis words, to give consent to this heavenly and earthly musick.

fell down] Thus they really, by silent, but pregnant signes, shew their consent. So Chap.4.10. They fell down once before, verf. 8. but it seemeth they rose again, when they had done and finished their song, verf.9,10.

CHAP. VI.

Verf. 1. ONE *of the seals*] The first; as Matt.28.1. for the second seal is opened, verf.3. *The first seal.*

as the noise of thunder] To strike with the greater admiration, and to procure attention. So Cha.14.2. & 19.6.

one of the four beasts] Or, *living wights*; as chap.4.6,7. See verf.3. To wit, that like a lion, chap.4.7.

V. 2. *a white horse*] An horse, because the horse is a warlike creature, Prov.21.31. white, in signe of triumph: for the Romanes, when they rid in triumph, had white horses to ride on, or to draw their chariots. So great ones also on white beasts, Judg. 5.10.

he that sate on him] Christ, of whom, Psal.45.4. Cha.19.11.

had a bow] Christ had power to kill his enemies, as well afar off, as neer at hand, either with the pestilence, or otherways, Psal. 91. 1,5. Others understand it of the preaching of the Gospel, whereby Christ maketh his enemies to stoop to him, Psal.45.5.

a crown was given to him] In token of victory, 1 Cor.9.24 2 Tim. 2.5.

conquering] He had begun to conquer already, and should conquer yet further. See the like phrase, Gen.26.13.

V.3. *the second beast*] Or, *living wight*, cha.4.7. That like an ox or a calf. The second minister. See chap.4.6. *The second seal.*

Come, and see] Though we may not dive into Gods secret judgements without leave; yet may we freely so do, when we are called thereunto.

V. 4. *horse that was red*] In token of war, which aftoundeth commonly with fire and bloodshed, Isa.9.5. & 63.1,3.

from the earth] From the Romane Empire, not from the Church; for it is called heaven in this book. Or, from the whole inhabited and known world.

kill one another] By wars; which the Romane Emperours did, and the people under them. God sendeth this judgement on the world, for their refusing of the Gospel, and their abusing, and wronging of those that preached and professed it.

a great word] For the war was to be great, and stretched far. So Isa. 27.1.

V. 5. *third beast*] Or, *living wight*. That like a man, chap.4.7. See notes on verf. 3. *The third seal.*

a black-horse] A note of famine, which maketh men faces black, Lam.4.7,8.

a pair of balances] Or, *a beam*; to wit, of a balance, with scales hanging at either end, to weigh corn in, like spices. This argueth a great dearth; for corn should not then be measured out by the bushel, or like measure, as it used to be; but sold as by weight. So bread used to be weighed in times of scarcity, Levit.26.26. Ezek.4.16. Or, fought which way to shift for themselves. For of such persons it is interpreted, verf. 15.

the sun became black] Which is the brightest creature in the world. It argueth a strange mutation in the Romane Empire, as the rest do also. So Joel 2.31. Blackness is a symbol of mourning, great confusion and astonishment, Joel 2. 6.

as sackcloth of hair] Their sackcloth was black, as appeareth by tents made of it, Cant.1.5. It was made of black goat hair.

the moon became as blood] A strange sight and change, that the pale-faced moon should look red like blood; Joel 2. 31. Acts 2. 20.

V.13. *fell*] Seemed to fall out of heaven down to the ground in this vision; as Chap.12.4. which of stars themselves, being such vast bodies as they are, (though by reason of the distance it appear not) cannot be imagined. So Isa.34.4.

untimely figs] Or, *green figs*: Which fall, before the other succeeding them shoot out.

V.14. *heaven*] No state so high or lofty, but was made to stoop and give way at Christs presence and appearance in judgement, Chap.20. 11. Isa. 34. 4.

as a scroll] Gr. *book*.

rolled together] An allusion to the manner or fashion of books then in use, which were wont to be rolled up, as our Inventories, and were

lest for comfort, as oyl and wine; do conceive, that the poor were to perish now by the famine, and the rich reserved for the pestilence following, verf. 8. Or, the words may contain a warning to those that dealt in these commodities, to be exactly just.

V. 7. *fourth beast*] Or, *living wight*. That like an eagle, Chap.4.7. See notes on verf.3. *The fourth seal.*

V. 8. *a pale horse*] Because death maketh men pale.

hell] Or, *the grave*. Though the bodies of these wicked men went to the grave, for contemning and abusing the Gospel; so it is not unlikely that their souls also went to hell.

unto them] Or, *to him*: that is, death.

fourth part of the earth] It went over all the earth, as the rest did; but killed onely the fourth part of men, where it came.

with sword, &c.] These often go together, Ezek.14.21. Jer.15.2. These all followed the invasion of the Romane Empire by the Goths, Huns and Vandals.

with death] That is, with the pestilence, or mortality, as we term it, 1 Cor.11.30.

V. 9. *under the altar*] As beasts newly slain for sacrifices, Exo. 29.12. Or, in a sure place, free from danger, 1 Kin. 1. 50. *The fifth seal.*

were slain] Under the Romane Emperours.

for the word of God] Which they preached and professed, even to death, Chap.2.10,26.

V. 10. *they cryed with a loud voice*] Not that the Martyrs themselves desired vengeance to be inflicted by God on their cruel persecutours, whom, after Christ their masters example, Luke 23. 24. they requested God rather to forgive, Acts 7.60. but, that their blood cried aloud to God for speedy vengeance, together with the cruelty it self exercised upon them, Gen. 4. 10. Hab. 2. 11. Heb. 12. 24.

holy and true] Who being holy and pure, canst not endure to see such impiety and iniquity, Hab. 1. 13. being true of thy word, canst not but make it good, but by putting in execution against such, Psal.54.5.

judge and revenge] Hear our cause, and do us right, 2 Thess. 1.11. Give sentence for us, and cause that sentence to be put into execution, Psal.26.1. & 7.8, *&c.*

V. 11. *And white robes were given to every one of them*] Their innocency was cleared, and they made perfectly happy. See notes on cha. 3. 4.

yet for a little season] For a strange alteration was shortly after to ensue, as appeared on the opening of the next seal, verf.12.

as they were] Gr. *even as they*. Or, *as themselves also were*.

should be fulfilled] Until the full sum and number of them should be compleat, and the malice and cruelty of the adverse party come to his full height; that so the vengeance of God might in his appointed time also come upon their persecutours to the full. So Gen. 15.16. Matt. 23.32. 1 Thess. 2.16.

V. 12. *a great earthquake*, &c.] The troubles that were to befal the Roman Empire, and strange alterations therein, are set out figuratively, by the shaking of the earth, and confusion of the heavenly bodies; as often in the Prophets such alterations are described, Isai. 13. 9, 10, 1. Jer.4.23. Ezek.32.7,8. Joel 2. 10. Hagg.2.21,22. This was fulfilled, when Diocleſian the great persecutour gave over his Empire, Galerius was eaten with worms, Maximinus his flesh was rotted away, and his eyes fell out, Maxentius and Licinius fell both before Constantine, by whom God not onely put an end to the persecutions of his people, but setled also the profession of Christianity in the Empire: whereupon, the great princes, and idolatrous captains, seeing their idols contemned, their altars despised, their temples deserted, and the Christian Religion prevailing, in spight of them, and all their designes and attempts to the contrary, grew desperate, and at their wits end, and fought which way to shift for themselves. For of such persons it is interpreted, verf. 15. *The sixth seal.*

the sun became black] Which is the brightest creature in the world. It argueth a strange mutation in the Romane Empire, as the rest do also. So Joel 2.31. Blackness is a symbol of mourning, great confusion and astonishment, Joel 2. 6.

as sackcloth of hair] Their sackcloth was black, as appeareth by tents made of it, Cant.1.5. It was made of black goat hair.

the moon became as blood] A strange sight and change, that the pale-faced moon should look red like blood; Joel 2. 31. Acts 2. 20.

V.13. *fell*] Seemed to fall out of heaven down to the ground in this vision; as Chap.12.4. which of stars themselves, being such vast bodies as they are, (though by reason of the distance it appear not) cannot be imagined. So Isa.34.4.

untimely figs] Or, *green figs*: Which fall, before the other succeeding them shoot out.

V.14. *heaven*] No state so high or lofty, but was made to stoop and give way at Christs presence and appearance in judgement, Chap.20. 11. Isa. 34. 4.

as a scroll] Gr. *book*.

rolled together] An allusion to the manner or fashion of books then in use, which were wont to be rolled up, as our Inventories, and were thence also called volumes, Isa.8.1. Jer.36.2. So Isai. 34. 4. Which also, being rolled up, were brought into a narrower compass; nor did the things written in them then appear.

every mountain] Nothing so firm, or so surely grounded, but was shaken, and enforced to give ground, Psal.18.7. & 68. 8. & 114. 4. Isa. 64.1,3. Hab.3.6. Zech.14.7.

island] Or, *sea-coast*: as Isai.23.2. Jer.25.22. Or, *land*, or, *country*: as Isa.20.6. & 41.1. No land or region so remote, that the alteration and terrour thence ensuing did not reach un o, Psal. 65.8. Isa.41.5. & 49.1.

V. 15. *hid themselves*] Isa. 2. 10. The great men were as much troubled and dismaied, as if they had seen Christ visibly coming to judgement; and, seeking to hide themselves from him, should utter such words full of affrightment and despair, as are set down in the verses following. Fulfilled, as in others, so especially in Diocleſian, who, summoned to appear before Constantine, made himself away with poison; and Maximinian his second in the Empire, who did the like with an halter; both of them having before, from an imperial state, as running into some secret nook or corner, betaken themselves to a private and obscure course of life, wherein also they could not finde shelter or security sufficient. Also in Maximinus, who, having his disconsiture by Licinius, escaped very narrowly, by hiding himself among the mixt and mean multitude, and after shut himself up in his house, while his forces reinforced were again in the field, was there smitten by the hand of God, and, notwithstanding his acknowledgement of his wrongs done unto, and cruelty exercised upon Christians, and revocation of his former bloody edicts against them, ended his days in such manner as is above mentioned. In Maxentius likewise, that for a time counterfeited himself a Christian; who, being overcome in fight of Constantine, and seeking, by flight from him, to save his life, was drowned in the river Tyber. And lastly, in Licinius, who having oft changed his copie, one while for Christians, another while against them, one while assisting Constantine against the other persecuting tyrants, another while conspiring with the like against him; and after feigned submission and reconciliation, falling off again from him, and making head against him, was at length slain in the field, and so came to his end.

V. 16. *and said*] Hos. 10. 8. Luke 23. 30. The voices of men in a most desperate condition, as not caring what became of them, so they might avoid the sight of so dreadful a judge.

of him that sitteth] God revealing himself as a judge on the Bench, by those direful and dreadful judgements that belel either themselves, or others in their sight. See Chap.4.2.

wrath of the lamb] Though a lamb sacrificed for his, and in regard of mildness to them, Chap.5.6. yet as dreadful as a lion, to those that had wronged him in them, whose hearts began now to smite them for their wrongs done to them; and as powerful and wrathful, to take vengeance upon them for the same, chap. 5. 5. & 1. 7. Amos 1. 2, & 3. 8.

V. 17. *the great day*] The day of vengeance, which the blood of Martyrs called upon, and eryed so loud for, verf.10. So Isa. 34.6,8. Joel 2.1,2,3,31.

who is] Psal.76.7. Num.24.23. Mal.3.2.

CHAP. VII.

Verf. 1. A *FTER these things*] After the former six seals opened, and the events thereof above specified, Chap.6. and before the seventh seal opened, and the trumpets thereupon delivered and sounded, chap.8.1,2,6.

four angels] Some understand it of bad angels, which restrained the gentle winds of Gods word and Spirit from refreshing his servants. An allusion to Can.4.16. Job.3.8. Act.2.2,3. Others, of good Angels, appointed by God, either to hold back or let loose the winds of wars and troubles, that from all parts of the world might fall in upon the Romane Empire, Jer.18.17. & 49.36. & 51.1,2. Dan.7.2,3.

standing on the four corners of the earth] Ready to do what the trumpet, being founded, should give warning to be done.

holding the four winds] This sheweth the power given unto them.

on the earth, on the sea, nor on any tree] These are the things that use to be hurt by winds: the earth, by earthquakes, 1 Kin.19.11. Amos 1.1. Matth. 24. 7. or, overthrow of houses built on it, Job 4.19. Mat. 7. 27. The sea, by storms, Jonah 1. 4. Matth. 8. 24. Act. 27. 14. The trees, by blasting, renting and extirpation, Gen. 41. 6. Ezek.17.10. & 19. 12. Others, understand men dwelling on the firm land, or in the islands and sea-coasts, or in the more wooddy and wilder parts. See Chap.9.4.

V. 2. *another angel*] Most take it for Christ, who is the keeper of Gods great Seal; Some, for an inferiour angel, appointed to set Gods marke on his servants. Others interpret it of Constantine restraining, and inhibiting the former persecutions of Gods people.

ascending] Or, *coming from*; Matth. 24. 17. An Hebraism, as 2 King. 12. 18. Jerem. 34. 21. & 37. 5. Chap. 13. 1. and, 20. 9. but alluding withal to the course of the sun, who riseth higher

higher and higher in his approach from the Eastern parts to ustward.

from the East] Whence comfortable tidings are said usually to come, Isaiah 41. 2. because from thence ariseth light, Luke 1. 78.

the seal of the living God] With Gods name on it, to set on the foreheads of Gods servants, Chap. 14. 1.

with a loud voice] To shew his power and authority, and withal, to manifest the danger that might ensue, if the thing enjoyned were not instantly and suddenly done. So Gen. 22. 11.

to hurt the earth] By letting forth the winds of war and troubles upon the world. See vers. 1.

V. 3. *Hurt not the earth*] Let there be peace and quietness in the Romane Empire. This was fulfilled in Constantines time, and after.

the earth, &c.] See vers. 1.

till we have [sealed] He alludeth to the sealing mentioned, Ezek. 9. 4. wherewith some were sealed, that they might be safe and secured, as having their lives given them for a prey in the time of destruction, that was then shortly to ensue, Jer. 15. 11. & 39. 17, 18. & 45. 5. Hereby shewing, that God would take care for his, when wars and troubles should come, that they might be as safe as things sealed by a seal royal, which no subject dare meddle with, Dan. 6. 17. Matth. 27. 66. See Chap. 3. 10. And indeed, had not God strangely preserved them, when by the invasion of barbarous nations, the Romane Empire was so sorely shaken and shattered, the Church of God had even utterly perished.

we have [sealed] To shew the greatness of the work. One was not sufficient to mark so many thousands.

V. 4. *of all the tribes*] Some understand this of all the faithful in general, the whole Israel of God, Gal. 6. 16. all that belong to salvation, Act. 12. 48. and that are to be delivered from eternal destruction, 1 Thess. 1. 10. as those in Egypt from the sword of the destroying angel, Exod. 12. 7, 13. Heb. 11. 20. and so these should be the same with those mentioned, vers. 9. Others, of such faithful only as were by a special providence to be preserved in those times of publike concussion and calamity, said therefore, by a solemn signe, to be marked out and sealed, which the other multitude, living in other afterimes, needed not, nor is affirmed of them, vers. 9. Again, others understand it of Jews or Israelites by natural descent; but some such as are hereafter to be converted, Rom. 11. 26. Others, of those of that nation, who retained the Christian profession (as many no doubt did) even in those times; Rom. 11. 1, 2. Act. 2. 41, 47. and 4. 4. and 21. 20. who yet are here reckoned by a definite number, though put for an indefinite; as numerable, in comparison of the Gentile Converts, which are said to be innumerable, vers. 9. and are sorted out according to the number of their tribes, to shew, that no faithful, of what sort or rank soever, were excluded from having part in this privilege. Of such sure, whether Jews by birth, or others, it must be understood, as were to live in the times of the terrible trumpets ensuing, for whose security and indemnity, this stay was made of their sounding upon the seventh seal opened, Chap. 8. 1, 2, 6.

V. 5. *Of the tribe of Judah*] The tribe of Dan is supposed to be omitted, because by idolatry they fell from the people of God, Judg. 18. 30. 1 Kin. 12. 28, 29.

V. 7. *Of the tribe of Levi*] This tribe is added, to make good the place void by the defection of Dan: and to shew, that Gods Ministers, though they had no part in the land of Canaan, yet have part in Gods protection here, Chap. 3. 7, 10. and shall have a portion in heaven hereafter, Dan. 12. 3.

V. 8. *Of the tribe of Joseph*] That is, Ephraim, who, though he were not the eldest son, yet he is preferred before Manasseh, Gen. 48. 13, 14. 19.

of the tribe of Benjamin] The tribes are not here reckoned in that order they are in the old Testament; but as it were promiscuously, to shew, that in Christ there is no respect of persons, Acts 10. 34, 35. Gal. 3. 28. Col. 3. 11.

V. 9. *a great multitude*] Some take this to be an exposition of what was said before, vers. 4. and those sealed ones to be here meant. Others take it to be meant of a multitude of Gentiles added to the Israelites. See the notes on vers. 4.

no man could number] Innumerable, in comparison of the former, v. 4. So Gen. 15. 5. Heb. 11. 12.

of all nations] Not sorted out by tribes, as those before, vers. 4. because of so many severall nations, kindreds and countreys out of which they were called and gathered into the Church, Chap. 5. 9.

stood] Sate not now, as the elders, Chap. 4. 4. but stood, as presenting themselves, after their conflicts and conquests, Chap. 15. 2. before God and Christ, Chap. 4. 2. by whose power and providence they had been preserved, and enabled to overcome and persevere, Chap. 12. 11. Rom. 8. 37.

with white robes] See Chap. 3. 4. and 6. 11.

palms in their hands] In token that they were sure of victory: for palm-branches did men use to beare in triumph, and at festivities, Joh. 12. 3.

V. 10. *with a loud voice*] As desirous that all men might hear their thankfulnesse to God; 1 Chron. 15. 16. Psalm. 68. 8, 16. and shouting aloud for joy, Psalm. 140. 5.

Salvation to our God] The praise of our deliverance belongeth to our God; for we cannot deliver, nor could have delivered our selves, v. 12. Psal. 3. 8. Joh. 2. 9.

unto the Lamb] By whom God saved us, Chap. 12. 11.

V. 11. *angels*] Ministring spirits, Heb. 1. 14.

round about the throne] As attending on God; Dan. 7. 10. See notes on Chap. 5. 8, 11.

and about the elders] About them, as a guard, Psal. 34. 7. 2 Kings 6. 16, 17.

fell before the throne] See notes on Cha. 4. 10.

V. 12. *Amen*] They confirm the praise given God by the Saints, v. 10. and then explain and enlarge it further, concluding with Amen again.

blessing, &c.] See Chap. 5. 12.

V. 13. *one of the elders*] See Chap. 5. 5.

answered] Spake, as Matth. 11. 25. or, answered his doubts, though not his words.

V. 14. *thou knowest*] I know not, but desire to know of thee.

came out of great tribulation] Have suffered much for the cause of Christ, Acts 14. 22.

made them white] Are cleansed from the guilt of their sins, not by their sufferings, but by the blood of Christ, chap. 1. 5. by the virtue whereof also they obtained the victory, chap. 12. 11.

V. 15. *before the throne of God*] Admitted to a neer attendance upon God, Deut. 10. 8.

day and night] Continually. An allusion to the Levites services and watching, Psal. 134. 1.

shall dwell among them] Or, *overshadow them*: or *spread a tent over them*. For defence and protection. See Isai. 4. 5. Psal. 31. 20. chap. 21. 3.

V. 16. *they shall hunger no more*] Isai. 49. 10. & 65. 13. They shall be brought to a condition free from all want, Psal. 34. 10. and 84. 11.

the sun light on them] They shall then be free from all annoyances and distempers, Psal. 105. 39. & 121. 6. Isa. 49. 10.

V. 17. *in the midst*] Chap. 5. 6.

shall feed them] Shall provide for their souls, till he bring them to full happinesse, Psal. 23. 1, 2.

and God shall wipe away all tears from their eyes] Chap. 21. 4.

and God shall wipe away all tears from their eyes] Chap. 21. 4. Isaiah 25. 8. He shall give them so much joy, that they shall forget all their troubles, and shall have no cause to grieve ever after. John 16. 20, 22.

CHAP. VIII.

Vers. 1. *Silence in heaven, about the space of half an hour*] *The seventh seal.*

Some interpret it of the small time of cessation and rest, which the Church had in Constantines time. Others, that John and the rest seeing nothing, as they did after the opening of the other seals, stood silent, admiring at it, and expecting greater matters to be revealed. Others, think it an allusion to the silence that used to be in the temple, while the incense was offering, Luke 1. 10. whereas they blew trumpets, and sung, while the sacrifice was offered, 2 Chro. 29. 27. And so this silence may seem to have lasted, till the incense and odours, hereat ensuing, were all consumed, vers. 4.

V. 2. *seven angels, which stood before God*] Attended upon him, as Dan. 7. 10. chap. 7. 11.

to them were given] They were appointed by God to blow the trumpets, and stood ready so to do, whensoever he should bid them.

seven trumpets] To blow Gods alarm against the ungratefull world, and thereby to give warning of the vials of his wrath, to be poured forth on such as would not be amended by the judgements now denounced. They are seven blowing one after another, to shew Gods patience, who is unwilling to pour out his wrath all at once, Psal. 78. 38.

V. 3. *another angel*] Some take it for Christ, who offereth up the prayers of the Saints to God, mixed with the precious odours of his merits, Ephes. 5. 2. Others, for Constantine, whom God honoured so much, as to make him an instrument, as of giving liberty to the faithful for the publike exercise of Gods worship, and prayer, more acceptable to God, than any incense or offering, Psal. 69. 31. & 141. 2. Mal. 1. 11. so also of that peace and rest which they had formerly long prayed for, and of vengeance executed on their cruel persecutors and oppressours, which the souls under the altar had so earnestly cried for, Chap. 6. 10. See vers. 5. It may well seem to be some special minister of Church or State (for it was none of those four living wights, Chap. 4.) rather than Christ himself, because the incense or odours are said to be given to him, not to be his own, or to have them of himself.

having

having a golden censer] As the high Priest had, to offer incense; Heb. 9. 4. See chap. 5. 8.

there was given unto him much incense] That is, as some, he had power given him to preach to the people the merits of Christs death, which should make their prayers pleasing to God. Or, he found that grace and favour with God, through Christ, to be a means of doing that which should manifest, that their prayers had prevailed, and found acceptance with God; as Acts 10. 4, 31.

that he should offer it with the prayers] Or, *add it to the prayers*. That he should pray with and for the people in the name of Christ; or, procure a gracious answer to their prayers. An allusion to the peoples continuing in prayer, while the Priest offered incense, Luke 1. 10.

upon the golden altar] Such as was the altar of incense; so called, Numb. 4. 11. because over-laid with gold, Exod. 30. 3.

which was before the throne] As that in the Temple stood before the Ark, Exod. 30. 6. on which God is said to sit, as on a chair of estate, Psalm 80. 1.

V. 4. *ascended up before God*] A sign that God did accept their service, Psalm 141. 2. Phil. 4. 18.

V. 5. *took the censer*] The some in which he had offered up the incense with the prayers of the Saints, ver. 4. whereby it appeareth, that the prayers by this angel presented, were as well for vengeance on the bloody persecutours of Gods people, as for peace and rest to them: See ver. 3.

filled it] To shew the greatness of the judgements to come.

with fire] Gr. *of the fire*; as chap. 2. 17. Or, out of the fire; Jude 23. For he took not away all the fire from the altar.

of the altar] An allusion to Levit. 16. 12, 13. where the fire that the incense was to be kindled with, was commanded to be taken from the altar of burnt-offerings, where it was continually burning, Levit. 6. 12, 13. else were it strange fire, Levit. 10. 1. This altar of burnt-offerings is alluded to chap. 6. 9. and withal, here may well be an allusion to that handful of coles of fire taken from off the altar, and scattered, in token of Gods wrath upon the city, Ezek. 10. 2, 6, 7.

and cast it into the earth] Or, *upon the earth*; as ver. 7. chap. 9. 3. Matth. 26. 10. A sign of judgements to come on wicked men, Ezek. 10. 2, 7.

and there were voices] Or, *then*; as Mat. 23. 32. Some take the voices and thundrings to be all one: see chap. 4. 5. and thereby to be signified, Gods acceptance of the prayers of the Saints mentioned, ver. 3. because God useth to answer his people with thunders, Psalm 8. 1, 7. John 12. 28, 29. Others make a gradation: Thunders exceed mens voices, lightening destroyeth many creatures and buildings; but the earth-quake threateneth to rent the earth, as if hell opened her mouth to receive men: and they will have these terms to signifie terrible judgements, and such as cannot be prevented, as punishments coming from heaven, and out of the earth, can by no skill or power of man be avoided. See Isa. 24. 18.

and an earth-quake] A fore-runner of great troubles, chap. 6. 12.

V. 6. *And the seven Angels*] They are all said to prepare themselves at once, though they sounded one after another, that there may not need a repetition of this preparation at every sounding. Or, to shew they were all ready to sound, when God should command. Or, to declare the certainty of sounding the rest, as well as the first. Or, because in the vision they were all to sound suddenly one after another, though there were more distance of time in execution.

prepared themselves to sound] Seeing by the signs, ver. 5. the time was nigh, they set the trumpets to their mouths. God gave some time for men to repent, between the denunciation and execution of the judgements.

V. 7. *hail and fire*] Which in those hotter regions go usually together. So Exod. 9. 22, 23. Psalm 18. 12, 13. and 105. 22, 23. and 148. 8.

mingled with blood] Both the hail and fire were mingled with blood; for the word is plural in the Greek. By fire is meant lightnings, Psalm 18. 12, 13. Blood is added, to shew that this storm or tempest tended to slaughter. A terrible judgement. What the hail did not beat down, the fire burnt up; and what the fire left, the blood corrupted. See the like, Joel 1. 4. Some interpret it of the bitter contentions in the Church after the Nicene Counsell. Others, of the Arrian heresie, and persecution following it. Others, of the invasion of the Roman Empire, after it was cumed Christian, by the Goths and Vandals: for by such signs war is signified, Isa. 28. 2. and 30. 30, 31, 32. It is conceived commonly, that the last interpretation is the truest; and that shall be proportionably pursued in the trumpets following.

The first trumpet.

upon the earth] Upon the Romane Empire, so that they shaked the foundation of it.

the third part] That the rest might repent, before all were destroyed.

of trees] Of the Princes, and great men in the Empire, a third part, or great number, was destroyed in those invasions. So trees are taken, Isa. 2. 13. and 14. 8. and 37. 24. Zech. 11. 2.

all green grass] Most of the meaner sort of men, Isa. 27. 37.

V. 8. *as it were*] This sheweth, that John did not see the things themselves here named, but resemblances of them.

The second trumpet.

a great mountain burning with fire was cast into the sea] An allusion to the burning of Ætna or Vesuvius, or the like hills, that breaking out with flames, run down into the neighbour seas. So Isa. 64. 1, 3. Mountains, for cities, Jer. 51. 25. Isa. 13. 2. The sea for the large Territories of an Empire, Jer. 51. 36, 44. Ezek. 31. 4. After that the barbarous people had surprised and sacked the City of Rome, they wasted and spoiled the Territories of it, destroying the people, without respect of sex or age.

became blood] The waters were not only putrified, and grew muddy, but also were turned into gore blood, which is the greatest corruption of water that can be. An allusion to Exod. 7. 20, 21. The Territories did swim in blood, like a beast new slain, chap. 16. 3.

V. 9. *creatures which were in the sea*] Fishes, or what else liveth in the waters. The men seem to be here intended, that lived in the Provinces; or, the souldiers who lay in garison there.

life] Gr. *souls*. Chap. 2. 2, 11. Mat. 10. 39. Luke 14. 26.

died] Were choaked with the bloudy waters, Exod. 7. 18, 21.

of the ships were destroyed] Either by the fiery mountain falling on them, or corrupted by the bloudy waters. Hereby is intended the decay of a great part of the means to defend those Provinces; or, of the trading there.

V. 10. *A great star from heaven*] Or, *out of heaven*. The Roman Emperour of the West, who, like a blazing star, shined bright for a time, but was put down by the Goths; Isa. 14. 12. and 34. 4.

The third trumpet.

burning as it were a lamp] It is compared to a lamp, then, not for greatness, but for light and heat.

upon the third part] Belike it fell into pieces, and one part fell on one river, another on another, &c. not on some part of every river, but on so many rivers as made up a third part of the rivers.

of the rivers, and upon the fountains] Of Waters. On the fountains of those places where the third part of the rivers was. It is likely, then, that the rivers first grew bitter, and afterwards dried up. By rivers and fountains may be meant, the Magistrates sent abroad into several Provinces, and the Cities and Provinces unto which they were sent.

V. 11. *wormwood*] A name given it from the effect of it. The Hebrew word to which this answereth, signifieth a poisonful herb that destroyed men, Deut. 29. 18. Amos 5. 7. By this bitter fall of that Emperour, the Magistrates and Cities suffered much, and many men were destroyed.

V. 12. *the third part of the sun*] The Sun shined but eight hours, where it used to shine twelve. It was dark two hours longer in the morning, and sooner at night. Or, the third part of the body of the Sun was darkened, so that it gave not so much light by a third part, at any time of the day, as it did before. So of the Moon and Stars in the night.

The fourth trumpet.

was smitten] The Sun is compared to a living body that hath one part of it dead with the palsie, or some other disease. The loss of part of the light, is as loss of part of the life, to a living creature. By the Sun, seemeth to be meant the Consular power at Rome, permitted by the ruling Goths for a time; by the Moon the Senate: by the Stars, the other Magistrates. By these, government, and glory of it, are set out, Isa. 13. 10. Jer. 15. 9. Ezek. 32. 7. These were eclipsed; when the Viceroy lived not at Rome, but at Ravenna.

V. 13. *And I beheld*] Chap. 4. 1. and 14. 1. To see if any thing else would be offered to my sight. Or, it may be, there being some distance between, he looked when the fifth Angel would sound; but seeth somewhat fore-going it in this verse, to make him the more attend to it when it sounded.

thorow the midst] Gr. *in the midst*. Chap. 14. 16. That is, as some, in the midst between heaven and earth, as the Angel appeared to David, 1 Chron. 21. 16. Or, rather, in the midst of heaven, along the Meridian-line, which is the greatest height of heaven, and from whence his voice might every way be most clearly heard.

with a loud voice] That all men might hear, chap. 5. 12. or, to shew the greatness of the plagues to come, chap. 14. 9.

woe, woe, woe] Signifying, by these three woes, that three greater judgements were yet to come, chap. 9. 12. and 11. 14.

to the inhabiters of the earth] Wicked men and idolaters, chap. 11. 10. and 13. 12, 14. For these look after earthly things only, and have no other portion, Psalm 17. 14. Their conversation is not in heaven, like the Saints, Phil. 3. 19, 20.

by reason of] As chapter 20. 13. Or, *from*. The miseries following shall proceed, as it were, from the sounds of the following trumpets.

The Angels shall not only be Heralds to denounce them, but instruments to inflict them, chap. 9. 12.

of the trumpet of the three Angels] Of each of their trumpets, chap. 9. 13. Or, the trumper, because they were all alike, in denouncing heavier judgements than the former.

CHAP. IX.

Ver. 1. A *Star fall*] See the like, chapter 8. 10. Or, a *fallen star*. It fell so swiftly, that I could scarce descry it till it came to the ground, which it did, before the fifth Angel had done blowing, and then it appeared to me to be a star.

The fifth trumpet.

to him was given] Or, *to it*: that is, to the star. Not to the Angel; for the Angel had his employment set down before, which was, To blow the Trumpet: but no end of the falling of this star is mentioned, unless this be it, To receive the key of the bottomless pit. Yet some person must be intended by this star; for a star could not tell how to use the key of the bottomless pit. Some take it to be a good Angel, that had power given him to hinder or let loose hellish operations, chap. 20. 1. Others take it for the devil, the Angel of the bottomless pit, ver. 11. Others, for some Minister (for such are compared to stars, chap. 1. 20.) who fell from the true religion, and turned apostata; such as Sergius of Constantinople, the Nestorian Monk, and John of Antioch the Arrian, who are said to assist Mahomet in the composing of his lying Alcoran.

the key] For hell is a prison, and must be locked up, 1 Peter 3. 19.

bottomless pit] Hell is compared to a dungeon, that hath a narrow entrance, but a deep gulf within. Sometimes this word is used for the sea, whose bottom we know not; as Luke 8. 31.

V. 2. *And he opened the bottomless pit*] Before, some errours broke forth, as it were by chinks and crannies; but now false doctrine came forth abundantly, as if hell had been let loose, or broke up, and the gates of it set wide open, to let it out at large: for now Mahomet fetteth forth his Alcoran for divine Scripture, the like whereof no heretick durst attempt before, or at least, could not prevail with multitudes of men to believe him, as Mahomet did. So that the opening of the bottomless pit, is the apostata's using their power to let in such gross errours into the world, as could come from none, as their authour, but from the devil of hell.

a smoke out of the pit] The great wrath of the devils in hell, like a great fire, brought forth Mahometanism in abundance, which like smoke, kept the light of God's truth, and favour of Christ and his Gospel, from a great part of the world.

and the Sun and the air were darkned] It was not a small darkness, as when some high mountain hideth the light from the valley next him, but a very great one, as if all the air, nay, the sun it self, that giveth light to the air, were darkned; as Mat. 27. 45.

V. 3. *out of the smoke*] Out of this devillish plot of Mahometanism: or, out of Satans hidden subtilty.

locusts upon the earth] Vermin that use to feed on grass and fruit, ver. 4. whereby are meant men sprung out of Arabia, to afflict the world, as the locusts came thence into Egypt, Exod. 10. 13, 14. Gen. 25. 6, 12, 18. Locusts help to make up the great army, Joel 1. 4, 6.

power as the scorpions] For they had tails, like them, ver. 18. and wounded men like them, ver. 5. with cruel and poisoned wounds, Jer. 8. 17. Strange monsters, that with Locusts, could devour all, and with scorpions, sting and poison besides. So did the Mahometans devour with their armies, and poison with their errours, and that under a colour of pulling down idols, and serving the onely true God.

V. 4. *commanded them*] God did not suffer them to hurt his true servants, though they wanted neither courage, nor endeavour to do it.

the grass of the earth, &c.] Or, *hay*. Such as are cut off from the earth; that is, separated from ungodly men. Or, the grass may signifie weak Christians; the green plants, growing ones: the trees, strong ones; as, little children, young men, fathers, 1 John 2. 13, 14. Or, neither mean men, nor great, of such as were marked, ch. 7. 3, 13, 16. The Saracens have done much hurt to ignorant Greeks, and idolatrous Papists; but not much to the Protestants persecuted then, and professing the true religion openly now.

but only] As chap. 2. 25.

in their foreheads] Gr. *on their foreheads*.

V. 5. *To them was given*] They had no further power nor commission from God; as chap. 13. 7.

not kill him] Not presently kill them, but torment them so as they die after it, as if they were stung with scorpions. Or, not till them at all, but keep them for slaves. Both which agree with the Saracens, who have many oppressed by them, that with rather to be dead; as ver. 6. Or, they did not take so much boldness on them, as to kill men at their first arising; but stayeth till they had gotten greater strength, under the next seal, ver. 15, 18. At first, many Christians yeelded to the Saracens, and took part with them; afterwards, when the Christians warred against them, they killed them cruelly. They that must not be killed, but tormented by these Saracens, were such as were not sealed, ver. 4. for the sealed ones they might not so much as torment.

five moneths] A short time; as Locusts are bred in April, and die in September. Or, an hundred and fifty years: for so many days are in five moneths; and the Prophets reckon a day for a year, Dan. 9. 24. and the Saracens vexed Italy, from the year eight hundred and thirty, to nine hundred and eighty.

as the torment of a scorpion] Painful till death, or cure by liberty, ver. 3. Or, if they did kill them, they kept them from freedom, and from their wives and children, and all worldly comforts, which is a living death.

V. 8. *And in*] Or, *therefore in*; as 1 Cor. 5. 13.

shall men seek death] Chap. 6. 16. Isa. 2. 19. Job 3. 20, 21. Though men naturally abhor death, yet they shall desire it, that they may be rid of their grievous torments; as esteeming death a lesser evil than those miseries they endure.

V. 7. *like unto horses, &c.*] Joel 2. 4. They were not altogether like Locusts, but in some part resembled Horses. The Saracens made sudden incursions into many Countries, and were fierce warriours; as horses are swift and fierce in battel, Job 39. 22, 23, 24, 25.

crowns like gold] That is, bright head-peeces shining like gold. This may signifie, as their compleat furniture for war, so their many victories, who within eighty years, overcame a multitude of nations.

as the faces of men] Either in regard of some shews or pretences of humanity; as Isa. 47. 3. or for stoutness, courage, and confidence; as Isa. 46. 8. 1 Cor. 16. 13. and as we use to say, A manly face.

V. 8. *As the hair of women*] This may signifie, that by flattery and fair shews, they used to persuade, like women, Prov. 6. 24. that they might make their foes secure, and destroy them the more easily.

as the teeth of lions] Joel 1. 6. This setteth out their cruelty, and tyrannical government. Notwithstanding their flattery, they devoured men, as if they had lions teeth; Psalm 57. 4. and 58. 6.

V. 9. *As it were*] It was not fit to clothe the Locusts with iron brest-plates, but somewhat like them; although the Saracens, signified by them, might wear iron brest-plates indeed.

brest-plates of iron] They were strongly armed themselves and their kingdom, so that their foes could not hurt them.

of chariots, &c.] Joel 2. 5. Swift and terrible were they in their invasions, 2 Kings 7. 6, 7. Isa. 5. 28. and 66. 15. Jer. 4. 13.

horses running] See ver. 7.

V. 10. *stings in their tails*] As they sought dominion over other people, so they poisoned them with false religion. Or, it may be understood of tormenting their captives, or putting them to miserable slavery by their inferiour officers. See ver. 5. Or, of deceiving them in the end, who trust to them.

five moneths] See verse 5.

V. 11. *a king over them*] Herein they differ from common Locusts, Prov. 30. 27.

the angel of the bottomless pit] Some take it to be spoken of the devil: others, of the commander of the Saracens, the devils great agent.

in the Hebrew, &c.] Either because the destroying Angel was known to the Jews, as well as to the Christians: or else because the Saracens oppressed both.

Apollyon] That is to say, A destroyer. Some say, Mahomet name signifieth so also; and the name Turk, in the Eastern language. Sure it is, they have made havock of men, Churches and Schools, where they have prevailed. Some take it to be spoken of the devil, who destroyeth others, and in the end, shall be destroyed himself, 1 Pet. 5. 8. chap. 20. 10.

V. 12. *One two*] Chap. 8. 13. and 6. 1.

is past] Is fully revealed: or, is done, before the other two begin.

V. 13. *a voice*] Gr. *one voice*. It was the voice of Christ, as some think.

The sixth trumpet.

from the four horns] Or, *out of the four horns*; (of which, Exod. 30. 10.) That is, out of the midst of the Altar, where the incense, with the prayers of the Saints, was offered up, chap. 8. 3. It seemed to be Gods voice, answering out of the same place, those prayers, and the complaints of the souls under the Altar, chap. 6. 9, 10. by giving the Saracens a command to invade Europe, ver. 14. to revenge their cause on the Roman persecutours.

of the golden Altar] Whereon the incense was offered, chap. 8. 3. an allusion to Exod. 30. 1.

before God] That is, before the Ark, which was a visible sign of Gods presence and residence among them, Exod. 30. 8. Psalm 81.

V. 14. *had the trumpet*] Had newly sounded, and had not yet laid down the trumpet out of his hand.

loose the four Angels] Four Governours of the Mahometans; as chap. 16. 12. for they were now divided into a Tetrarchy, under four Sultans of Asia; Aleppo, Damascus, and Antioch.

bound in the great river Euphrates] Had not yet set footing in Europe, but were kept back by their own dissentions, and the victories of the Christians; or, rather, by the over-ruling Providence of God.

V. 15. *were loosed*] Set at liberty by the Angel that founded this trumpet: see ver. 1.1.

prepared for an hour] Or, *at an hour, &c.* Ie may signifie their readiness to go at any time, when they should be loosed. Or, to follow the work from time to time. Or, at the time appointed by God. Or, a short time: see chap. 3. 10. Or, the time of their coming to take Constantinople, from the beginning of their Empire, which is to be reckoned from the taking of Babylon, was three hundred ninety and six years, and some odde time: for days, in the Prophets, are put for years, ver. 5.

for to slay] See notes on ver. 5.

third part of men] Of such as were not sealed, chap. 7. 3.

V. 16. *of the horsemen*] The Turks Army consisteth most of such, for swiftness, Ezek. 38. 4, 5.

two hundred thousand thousand] Such great Armies they used, for terrour to their enemies.

and I heard] Or, *for I heard*; as Luke 6. 32. the number was so great, I could not reckon them: but I was told the number of them. This he addeth, that no man might think he made the number greater than it was.

V. 17. *in the vision*] Before, he was said to be in the Spirit, chap. 1. 10. and 4. 2. now, he seeth these things in a vision. The former setteth forth his preparation; the later, the manner of the revelation. His eyes were first taken off from gazing on worldly things, and then fastned on these heavenly apparitions.

brest-plates] Or, *corslets*. For matter of defence.

of fire, and of Jacinth, and brimstone] Either their brest-plates were made each one of these materials, or of some common matter that had these several colours; unless, as some think, their Army consisted of several nations, which had several colours in their habergeons, to distinguish the Saracens, Turks, and Tartars, by fiery, Jacinth, and brimstone colours.

of fire] Not of material fire, for there are no such brest-plates, neither can any bodily creatures wear such: but they appeared like fire to Saint John, in the vision. It signifieth, that the fight of them should be so terrible to the enemies, that they should no more dare to come neer them, or be able to hurt them, than if they were compassed about with fire; Zech. 2. 5.

of Jacinth] It is a stone of a sky-colour (of which, chap. 21. 20.) and may import, that these were invincible Armies sent from above, from God, to punish the wicked Romans.

of brimstone] This might also signifie that God, who useth to punish great sinners with fire and brimstone from heaven, Gen. 19. 24. Psalm 11. 6. Job 18. 15. and setteth out hell-pains thereby, chap. 14. 10. and 19. 20. did employ these to scourge the wicked world. It importeth a great desolation; for brimstone feedeth the fire, and keepeth it burning, till it have destroyed all before it; Isa. 30. 33. and 34. 9, 20.

the heads of the horses] Their defensive arms were set down before: now he describeth their offensive ones. Souldiers use to take care for their own safety, before they set upon their enemies.

as heads of lions] They were very stout, fierce and cruel.

out of their mouths] This fire might seem, to those against whom they shot, at the first, to come out of their horses mouths. For the new invention of guns, used by them at the taking of Constantinople, seemeth here to be foretold; out of which came fire, smoke, gun-powder, made of brimstone, with other materials. Or, it may import a great devastation of the countreys they came in; as before in this verse, and the notes, Joel 2. 3.

smoke] The smoke is very great at the shooting of great Ordnance, because the fire is soon kindled, and quickly dissolveth into smoke. It may import the sad & dismal estate of those regions which are wasted by the Saracens. A thing worthy of great observation, that God should bring in Turks, that hate idols, to destroy Christian idolaters.

V. 18. *By these three*] Working together, and at one time. For guns make a greater and speedier havock of men, than swords did before.

out of their mouths] These do not flatter, as the locusts did, ver. 8. but threaten fire and death where ere they come.

third part of men] As ver. 15.

V. 19. *in their mouth, and in their tails*] The power of other horses is in their body, and in their feet; but of these, in their head and tails. In their head, because thence cometh fire, smoke and brimstone, out of their mouths, ver. 17, 18. In their tails, because when they have overcome men, and ruled them quietly a while, they will return to their former cruelty. Therefore their tails also are said to have heads, and to be like serpents, which come suddenly out of their holes, and sting men, before they see them. Or, they use power and subtilty. Or, they kill bodies by force, and sting souls to death, by Mahumetan impostures.

V. 20. *the rest of the men*] The other two third parts of the idolatrous Christians, which were not slain by the Mahumetans.

yet repented not of] Gr. *from*, or, *out of*. That is, so as to depart from, Heb. 6. 1. Repentance from dead works; that is, whereby men do so repent, as that they depart from dead works; or, come out of them; as Acts 8. 22, 23. Repenting of wickedness, and coming out of the gall of bitterness. Or, *neither repented of*. Though they were spared, yet they amended not at all, but remained obstinate in the practice of all their former sins hereafter mentioned.

of the works of their hands] All actual sins are so called, because they are properly our works, Psalm 28. 4. and the hand is the ordinary instrument of acting. God hath no hand in these, as he hath in our good works. But here, making idols to worship, is signified; as Deut. 31. 29. Isa. 2. 8. Hos. 14. 3. Though the Eastern Churches were wasted by the Turks for their idolatry; yet the Western ones repented not of their making images. The example of Gods judgements on their fellow-idolaters, could do no good upon them. This must needs be meant of the Papists; for neither Protestants, Jews, nor Turks, nor any other in Europe, make images for worship.

not worship devils] Saints, who are Angelors. Or, images, as followeth. See Lev. 17. 7. Deut. 32. 17. Psalm 106. 36, 37. 1 Cor. 10. 20. For, worshipping of images cometh from the devil, being contrary to Gods commandment: and the devil was worshipped in them.

and idols] Or, *even idols*. So Tit. 2. 13. chap. 1. 6.

of gold] Psalm 115. 4. and 135. 5.

and silver, &c.] This sheweth they had a multitude of idols; as Dan. 5. 23. So, many vessels in a great house are set out, 2 Tim. 2. 20.

and stone, &c.] Such desperate idolaters were these Popish Christians, that they which wanted wealth to make golden, silver, or brazen images, made images of stone and wood, Isa. 40. 20.

which neither can see, nor hear, nor walk] Psalm 115. 4, 5, 6, 7. O the folly of idolaters! which can do these things themselves, and yet worship them which can do none of these; much less can they help them in time of trouble, Isa. 46. 7. So that their madness is set out, first, from the authour of their idols: they are the works of mens hands. Secondly, from the object of their worship; the devil, Gods greatest enemy. Thirdly, from the multitude of their idols; which sheweth their strong affection to that sin; as multitude of adulterers sheweth the unstablenesse of a whore, Ezek. 16. 28, 29. Fourthly, from their blockishness of their idols: they could not see, nay, they could not hear, nay, they could not so much as move out of their places, Isa. 41. 7. How then could they do them any good at all? Isa. 41. 23. Jer. 10. 5.

V. 21. *murders*] In killing Gods Saints.

sorceries] A sin too rife in that Church, reported to be practised by divers of their Popes.

fornication] All manner of loosenesse and wantonness.

thefts] In getting away the wealth of the simple people, by offerings, pilgrimages, &c. So that they brake not only the fifth Table, but the second also. As they wronged God in his worship; so men also, in their bodies and estates.

CHAP. X.

Ver. 1. A *Nother mighty Angel*] Some take it of Christ, because of his glorious apparition. Others, of some Angel employed by him, because he is commanded by another Angel, chap. 14. 14, 15. He is called, *Another mighty Angel*, to distinguish him from that mighty one mentioned before, chap. 5. 2. His might is spoken of, to terrifie those that would not repent, after so many plagues.

come down from heaven] See chap. 3. 12. As sent from God, to do him some service here beneath.

with a cloud] The cloud on him, and rain-bow over him, are for glory, chap. 4. 3. or, to signifie, that men will not take notice of him, to repent at his word, who is as it were hid from them, Lam. 3. 44. And the rain-bow may signifie Gods willingness to spare them, & unwillingness to destroy them, if they will yet repent, Gen. 9. 11, &c. that none might perish by the flood of Gods wrath hereafter.

face as the Sun] Full of brightness. That all might clearly discern imminent destruction, if they repented not, ver. 5, 7.

feet as pillars] That is, legs, by a synecdoche, taking the feet in with them, which are as a basis to the legs, being as pillars, supporters to the body, Cant. 5. 15. Here the rather to termed, to imply their strength and firmness, 1 Kings 7. 21.

of fire] Either for the brightness of them, or having power to consume Gods enemies, chap. 1. 15. Psalm 7. 13.

V. 2. *a little book*] Containing in it the rest of this revelation of the state of the Church, Christs little flock, Luke 12. 32.

open] Not sealed up, as the other was, chap. 5. 1.

right foot on the sea, &c.] To shew a power given him over sea and land, to punish the most remote in the furthest islands of the world. The right foot is said to be over the sea, because it is more unruly than the earth, Psalm 93. 1, 2, 3, 4.

V. 3. *a loud voice*] See chap. 5. 2.

as when a lion roareth] To shew, that greater judgements were yet to come on the enemies of the Church, Isa. 21.8. Amos 3.8. Thus he seeketh to terrifie men, that they may repent.

when he had cryed] The thunders were as an echo, answering to the Angels cry.

seven thunders] Gr. *the seven thunders*. Perhaps an allusion to chap. 8. 5. where thunders are mentioned; but uttered no intelligible sound till now. These thundered heavy judgements, yet not here expresséd.

V. 4. *I was about to write*] It seemeth, seeing he was about to write what the thunders prophesyed, that he heard their words.

Seal up those things] Publish them not, Dan. 12. 4, 9. It may be, God would not have them known, till neer the accomplishment, chap. 22. 10. as no man could read the sealed book, chap. 5. 2, 3. Or, lest men should think them feigned things, or despair, because of the extraordinary evils threatned by them. Things written, are often sealed, for safety; as bonds and deeds; as Jer. 32. 10. Dan. 12. 4. but here sealing is intended for secrecy, to conceal, and not to publish, as in letters, or to write so as may be published, as is in this verse expounded. It may be, it was reserved for a fitter time; and so some Greek Copies read it; and hereafter write them: or, that hereafter thou mayest write them. For, what God revealed to John, was to be shewed to his servants, chap. 1. 1. unless Christ should honour his beloved Apostle, here, with some heavenly secrets which should never be published, as he did the Apostle of the Gentiles, 2 Cor. 12. 4.

those things] It seemeth the thunders uttered divers matters.

V. 5. *stand*] Gr. *standing*; ver. 2.

lifted up his hand to heaven] Dan. 12. 7. This was their manner of swearing, Gen. 14. 22. Exo. 6. 8. Deu. 32. 40. Num. 14. 30. Ezek. 20. 15. whereby they signified, that they called God, who dwelleth in heaven, Matth. 6. 9. to witness the truth of what they sware, and to punish them, if they sware falsly, 2 Cor. 1. 23.

V. 6. *by him that liveth for ever and ever*] By the living God, by whom alone men ought to swear, Jer. 4. 2. and 5. 2.

who created] These tokens of Gods omnipotency are brought, to shew Gods power in all these places, as being Creatour of them, and consequently, both Lord over them, and able to do whatsoever he will with them, and in them, Psalm 146. 6. and 135. 6. Dan. 4. 35.

time no longer] The time of the Roman Empire should last no longer. Or, there should be no longer delay, but those things ensuing should be forthwith put in execution, Ezek. 12. 27, 28.

V. 7. *when he shall begin to sound*] Gr. *when he shall sound*; as 2 Kings 3. 1. *he began to reign*; Heb. *he reigned*. So 2 Kings 12. 1. and 15, 2. *when he began to reign*; Heb. *when he reigned*. But it may be as well understood, After he hath founded; as the particle is used, Mark 4. 35. John 8. 28.

the mystery of God] Of calling the Jews; and making a glorious Church of Jews and Gentiles, Rom. 11. 25. This shall be done, when Rome is destroyed, chap. 11. 15. and 16. 17.

as he hath declared] He told the Prophets the things, but not the time. The Greek word signifieth, He told these joyful tidings. For the glory of the Church, when the Jews come in, will be as another Gospel, or glad tidings, Luke 2. 10. to the world, Rom. 11. 15.

his servants] In a more special manner: of which, see chap. 1. 1.

the Prophets] Dan. 2. 44. and 7. 26, 27. and 12. 7. Hos. 1. 11. and 3. 4, 5. They were first acquainted with it, and published it to the world, though not so plainly as the Apostle hath done, Rom. 11.

V. 8. *voice which I heard*] Ver. 1, 3.

from heaven] Chap. 4. 1.

little book, &c.] See ver. 2.

which standeth] Ver. 2.

V. 9. *Take it*] Ezek. 2. 8. and 3. 1, 3, 14.

eat it up] Read it all over, and lay it up in thy minde.

bitly bitter] Thou wilt be sad to find such heavy judgements there recorded, when thou hast well considered of them.

but it shall be] Or, *though it be*. Or, *yet it shall be*. For it would come into the mouth, before it came into the belly; as ver. 10.

sweet as honey] Psalm 19. 10. and 119. 103. The revelation of these mysteries will be very pleasing to thee at first.

V. 10. *and ate it up*] He did not eat part of it, but ate it all up, as he was bidden. He obeyeth, notwithstanding the discouragement, ver. 9. His love to Gods oracles was so great, he feared no trouble ensuing, Jer. 15. 16.

V. 11. *thou must prophesie again*] As thou hast had prophecies revealed to thee before in the seals and trumpets, to communicate to men; so thou shalt have others communicated in the vials, to the same end, which things are contained in this little book which thou hast eaten up. So Ezekiel was to prophesie, after he had eaten the book; Ezek. 3. 1, 4.

before many peoples] Or, *against many peoples*. So the word is taken, Luke 12. 54, 55. see Jer. 1. 10.

and nations, &c.] This seteth out multitudes, chap. 5. 9. and 7. 9.

and Kings] Thou shalt foretell their destruction, or such good or bad things as shall befall them, chap. 19. 18. and 20. 8.

CHAP. XI.

Ver. 1. THere was given me] Prom God, very likely, to shew the work to be his: else John would have said the Angel gave it him.

a reed] Many nations used reeds or canes to measure with, because, being hollow, they were lighter, and fitter for that use. The intent here is, to measure out a Church for God under the Antichristian persecution. For the reed, see Ezek. 40. 3.

like unto a rod] Such a rod as was used also in measuring, and is to this day with us. Therefore Israel is called, *The rod of Gods inheritance*, Psalm 74. 2. Jer. 10. 16. Scepters are also called rods in the original, Psalm 45. 6. and 110. 2. So that the Church was to be upheld in those times by the favour of some Prince; for such used rods or scepters to be carried before them, for honour. So were the Waldenses upheld by the Counts of Tolouze, and others.

the Angel stood] In likelihood, as before, chap. 10. 2, 5, 8. that nothing might be done but in his presence.

Rise] This doth not necessarily import that he was sitting before; but it is an usual phrase in Scripture, whereby men are called and incited to go instantly about some work wherein they were not formerly employed, Num. 13. 17, 18. Deut. 13. 24. John 1. 2.

measure the temple of God] An allusion to Ezek. 40. 1, &c. where the temple, with all in it, was to be measured by Gods appointment, to shew, that that building was of God. So must the patern of his Church in the wilderness, to inform, that God would keep them safe, in despight of men.

and the Altar] All that was in the inner court, or court of Priests. To shew, that they whom these typified, should remain hallowed and appropriated still to God.

and them that worship therein] In the temple. For the court of the Priests joined unto the temple, and was esteemed as a part of the temple; as Mat. 12. 5, 6. The Priests in the temple profane the Sabbath, to wit, by killing beasts in the Priests court. And it is accounted as if were within the temple, Ezek. 44. 17, 19. for there were the sacrifices offered, and into it the people might not come, no more than into the temple it self. This signifieth, that true Christians should then be as few, in comparison of idolatrous ones, as the Priests and Levites, that worshipped in the inner court, were, in comparison of the people, that worshipped in the outward. True Christians are compared to Priests, chap. 1. 6. By measuring these, he meaneth, numbering them, to wit, for life; as 2 Sam. 8. 2. or salvation. See chap. 7. 4. By all this is signified, that Gods people, while Antichrist raged, should have a place in the wilderness, where they might serve God according to his will, as the Jews offered sacrifices on the altar in the temple, and which should be for safety, as a sanctuary to them, Isa. 8. 14. Ezek. 11. 16. Therefore temple, and altar, and worshippers, and all are measured. So Jerusalem is measured after the captivity, that it may be inhabited again, Zech. 1. 2, 3, 4. God would own no more worship, nor worshippers than these. The rest he would refuse, though Christians by profession, ver. 2.

V. 2. *the court which is without the temple*] An allusion to that which is called the outward court, Ezek. 40. 17. The great court, and distinct from the court of the Priests, 2 Chron. 4. 9.

leave out] Gr. *cast out*: To wit, as profane, and that which God will make no account of. So we cast things out of doors, that are of no price or use. Or, leave out; that is, count it not any part of the temple, though it be sometime so called. As Mat. 21. 12. the buyers and sellers are said to be in the Temple, which were in this outward court of the temple. Or, leave it out, that is, measure it not, as chap. 10. 4. Seal up those things which the seven thunders have written; that is, write them not. Or, he putteth the things signified first, and then the sign. Leave the places, where the true religion was professed, to idolaters, while the Church is serving God in the wilderness, as in the inner court of the temple; and let this be a sign of it, that thou measure it not, as thou didst the temple, and inner court. This signifieth, that in those times the visible Church of such as bare the name of Christians, were to be cast out, as excommunicated of God, neither were the servants of God to account them as Gods building, measured by his reed, or as Gods approved Church.

given unto the Gentiles] The Papists, which are idolaters, like unto the Gentiles, shall possess the outward face of the visible Church, for a time. For the outward court, here alluded to, was as it were the face of the temple. And they are called Gentiles, or Heathen, by allusion to the Church of the Old Testament, where all that were not Gods people, or were enemies of them, were so called, Psal. 2. 1, and 79. 1. Luke 2. 32. Acts 4. 25. Gal. 2. 12, 15. Eph. 2. 11, 12. 1 Cor. 10. 20.

the holy city] He alludeth to Hierusalem, called the holy city, Dan. 9. 24. Mat. 27. 53. So named, because in it was the temple, the Priests, the sacrifices, and all the consecrated things.

shall

shall they tread under foot] See Dan. 9. 26. both temple and city possessed by the enemies. They shall banish Religion out of those places where it was visibly professed before. Or, they shall exercise their false Religion there. So treading Gods Courts is taken for publick service, Isa. 1. 12. Or, the people of God, that worship God in the desert, shall be persecuted by them, and kept under, Isa. 14. 25. Dan. 7. 23. Amos 5. 11.

fourty and two moneths] That is, a thousand two hundred and threescore days, ver. 5. ch. 12. 6. allowing thirty days to each month. Hereby are meant so many years as Prophets use to reckon. So weeks are put for weeks of years, or so many years as there be days in every one of those weeks, Dan. 9. 24, 25, 26. Or, a long time.

V. 3. *And*] Or, *But*. So the particle is used, Mat. 11. 19. Mark 12. 12.

I will give power] Notwithstanding Antichrists persecuting of them, I will give power, &c. Or, *I will give unto my two witnesses, that they may prophesie*, Luke 3. 20. Or, *I will give it*; that is, I will give the temple to my two witnesses, to preach in the desert, while Antichrist and his followers exercise their idolatrous worship in the Court, and holy City, or the places where I was truly worshipped before.

two witnesses] So called, because they bear witness to truth and holiness, against all the errours and unholiness of Antichrist. In the number two, is an allusion to Moses and Aaron in the wilderness; Elijah and Elisha, when the Israelites worshipped the Calves and Baal; Zerubbabel and Jehoshua, in Babylon, and after the return of the people. Or, two, because two witnesses were sufficient to confirm a thing, Deut. 17. 6. Mat. 18. 16. 2 Cor. 13. 1. Ministers are Christs witnesses, Acts 1. 8.

they shall prophesie] Instruct the people how to worship God according to his word, and foretell the ruine of Antichrist and his adherents, out of Gods Word.

a thousand two hundred and threescore days] So long as Antichrists reign and persecution lasteth, some shall preach Gods truth. See ver. 2. It seemeth to be so many years, because it is a broken number; for whole ones, as ten, twenty, an hundred, use to be put indeffinitely. The profanation of the idolaters, is counted by moneths, v. 2. which are reckoned by the course of the Moon, because their worship is a work of darkness, and of the night, wherein the Moon ruleth, Gen. 1. 16. Whereas the prophesying of the two witnesses is reckoned by days; for true Religion is compared to light, Acts 26. 18. 2 Cor. 6. 14. See the like in the times of the beasts blasphemy, and of the womans being in the wilderness, chap. 13. 5. and 12. 6. Or, their prophesying is reckoned by days, not by years, because it is a work of every day, and of continual labour.

clothed in sackcloth] Mourning for the idolatry of the Papists, spreading it self so fast and so far, and for the troubles of the true Church. Sackcloth is worn in sad times, 2 Kin. 6. 30. Amos 8. 9, 10.

V. 4. *These are*, &c.] In this verse, is set down their goodness extended to their friends, the people of God: in the next, their power to hurt or destroy their enemies, till the time of their prophesying should be done; for then must they be killed by their foes, ver. 7.

the two olive-trees] Zech. 4. 3, 11, 14. Ministring oyl to the Candlesticks abundantly: for they are not branches, as in Zechariah, but whole trees. These times of persecution here foretold, would require a abundance of all graces in Gods Ministers, to hold up the hearts of his fainting people, by plentiful instruction, and consolation. And such did God then send, furnished abundantly from heaven, (when means of instruction failed) as olive-trees are with oyl.

and the two Candlesticks] That is, they were with the two Candlesticks or Churches. So *and*, in the Hebrew, is taken and translated *with*, 1 Sam. 14. 18. *with the children of Israel*. There were seven golden Candlesticks before, ch. 1. 20. but now, by persecution, they are brought to two; and two Ministers must suffice them. They are said to be two; because these persecuted Churches consist of Jews and Gentiles: or else, because they lived both in the Eastern and Western Empire.

standing before] By *standing before God*, some understand, that they were hidden from men in those times of trouble. Others, that they ministred to God, Deut. 10. 18. 1 Kings 17. 1. as great Officers stand before Kings, to minister to them, 1 Kings 10. 8. Prov. 22. 29. Jer. 22. 12. compared with 2 Kings 25. 8. chap. 8. 2.

the God of the earth] Who oweneth and ruleth all the earth, Psal. 24. 1. and 93. 1, 2, 3. and 95. 3, 4. God is called, *The God of heaven and earth*, Gen. 24. 3. *The God of heaven*, Dan. 2. 18. but here he is called, *The God of the earth*, to shew, for the comfort of the Church, that howsoever Antichrist seemed to sway all on earth, and all the world went wondring after him, ch. 13. 3. yet God keepeth the rule of the earth in his own hands still, and can protect his selected and marked ones, against the rage of Antichrist and his adherents.

V. 5. *if any man will hurt them*] That is, any way wrong them, or attempt to hinder them in the course of their prophecie.

fire proceedeth out of their mouth] Their revenge is spiritual. They can pray to God, and he will destroy their enemies. An allusion to 2 Kings 1. 10. Or, threatnings pronounced by them, shall light upon their enemies, because they despised their testimony, Jer. 5. 13, 14.

in this manner] It is repeated, to shew the certainty of it. Or, it may have relation to the judgements following, ver. 6.

V. 6. *to shut heaven*] An allusion to 1 Kings 17. 1. Luke 4. 25. Jam. 5. 17, 18. It may be understood of restra ning the rain: or spiritually, of shutting men out of heaven, Matth. 16. 19. John 20. 23.

in the days of their prophecie] See ver. 6. Three years and six months in Elijahs time, answerable to the number of months here, ver. 2.

to turn them to blood] See Exod. 7. 20. Either literally by their prayers; or mystically, to kill souls by their preaching, 2 Cor. 2. 15.

with all plagues] What they threaten, God will send, on the contemners of his Word in their mouths, Jer. 1. 10. Or, with other plagues, like those of Egypt, or worse, chap. 14. 9, 10.

as often as they will] Whensoever, upon just occasion, they desire it of God, Mat. 18. 18, 19.

V. 7. *And when they shall have*] An allusion to our Saviours preaching, death, resurrection. He preached about three years and an half, then was put to death, and about three days after, riseth again with an Earth quake, and ascendeth into heaven with a cloud. Thus these two witnesses resemble that faithful and true witness mentioned, chap. 3. 1, 4.

finished their testimony] When the years mentioned, ver. 3. are done: for before that time they could not be slain. See notes on ver. 5. So that the Witnesses are suffered to be slain, because God had no more work for them to do. It God had given them a longer time to preach, they should have continued, in despight of their enemies. So our Saviour could not be slain till his hour was come, John 8. 20. and then he was put to death, Luke 22. 53, &c.

the beast that ascendeth, &c.] Chap. 13. 11. and 17. 8. Antichrist, or the Pope: who is compared to a beast, because of his inhumanity, cruelty, and thirst after mens bloud. And he is said to come out of the bottomless pit; that is, out of the sea; as ch. 13. 1. or out of the body of the earth, as chap. 13. 11. or out of hell, as chap. 9. 2. He ascendeth, that is, beginneth now to ascend, in his instruments or fore-runners, 2 Thess. 2. 6. 1 John 2. 18.

make war against them] Dan. 7. 21. Shall persecute them, and endeavour to destroy them. They were persecuted and fought against by Antichrist often before; but this was the last battel before their death, and rising again to begin the ruine of Antichrists Kingdom.

shall overcome them] Who yet even then overcame him, chap. 12. 11.

and kill them] When he cannot stop their mouths, he shall kill them, that they may preach no more.

V. 8. *And their dead bodies*] See the cruelty of this ravening beast, that is not contented with the bloud of Gods Saints, but must lay their carcases forth in triumph, that all people may see the triumphs of her inmanity, and will not afford them so much honour as to be buried, Psalm 79. 2, 3.

in the Street of the great City] Within the dominion of the Roman Empire. And it is called the great City, either in regard of the amplitude of power, and large territories; as ver. 13. and as the great King, Isa. 36. 4: that is, King of kings, Dan. 2. 37. see ch. 17. 18. and 18. 2. Or else in regard of the spaciousnes of the City, itself, being yet, now part of it is destroyed, fifteen miles compass within the walls, and fourty two without, when this story was written, as some Writers report.

spiritually called Sodom] For uncleannesse of all sorts, Gen. 19. 5. Ezek. 16. 50. It is not then Sodom literally taken. See ch. 17. 5. Besides the practice of whoredom in the Jews, without controll, at Rome, books have been written there in defence of Sodomy, and allowed by some Popes.

and Egypt] For oppressing Gods people, Exod. 1. 13, 14. and for idolatry, Exod. 12. 12. Jer. 12. 13. For, they made gods of Cats, Crocodiles, and of divers beasts, Exod. 8. 26. Moses pointeth at this, as a cause why they durst sacrifice no cattel in Egypt. And Rome hath worshipped as many Saints, as the Heathen false Gods; and had as many images to worship, as they idols.

where also] Within whose dominions. Or, if it be meant of the City of Rome, Christ was there crucified in his members, Acts 9. 4. So Heb. 6. 6. may be understood of malicious persecuting of Christ in his Saints. And he himself also was crucified by the authority of that Empire, Mat. 20. 19. John 18. 31. and 19. 12, &c.

V. 9. *And they of the people*, &c.] That is, in all places of the Roman Empire, dead carcases of Gods Ministers shall be seen. Or, *And some of the people*; for all could not come to see them. See *And people of the people* chap. 5. 9. and 7. 9. *shall see their dead bodies*. Shall look upon them in scorn and derision, Luke 23. 35. Isa. 14. 16. For these are the nations subject to the beast, ch. 13. 7, 8. and such as are afraid at the resurrection of these witnesses, v. 11. and as trod under foot the holy City, v. 2.

three days and an half] Three years and an half. This must be understood

underflood of divers perfons flain in this laft war, in that place. Or, if it be taken of the fame bodies, it muft be underftood literally, for three natural days and an half; for they would ftink, or be rotted away, before three years and an half be ended.

fhall not fuffer, &c.] They fhall let them lye unburyed fo long, that they may glut their eyes with looking upon them: as if they could never have their fill of fuch a pleafing fpectacle, as a fhat of the dead witneffes. Yet Gods Providence might be feen herein, in fuffering them to lye fo long unburyed, that people might admire the more, feeing others like them arife up to vex them, when they verily perfuaded themfelves they had been all flain.

V. 10. *they that dwell on the earth*] Out of the true Church, in Antichrifts kingdom, ch. 12. 12. and 13. 8. As on the contrary, they that dwell in the Church, are faid to be in heaven, chap. 13. 6. and 18. 20.

fhall rejoyce over them] Go daily to fee their dead carcafes, with joy. Or, when they think of them.

and make merry] Make feafts, in token of their joy; as Neh. 8. 10, 12. Luke 15. 23, 24. If they did not this literally here, yet were they as joyful as they that did fo.

fend gifts] In token of joy, Eſth. 9. 19, 22. For men in profperity love to have others rejoice with them. So fecure were they, now they thought thefe Prophets quite gone, that they not only rejoice themfelves, both inwardly and outwardly, but do what they can to make all others rejoice with them at the death of them.

becaufe thefe two Prophets] See ver. 3. 6.

tormented them] Or, *had tormented them*. They did not joy that they were tormented, but that they were rid and avenged of thefe Miniſters, who troubled their confciences, by Preaching againft their idolatry, 1 King. 18. 17. and 21. 20. Acts 16. 20. and threatning Gods judgements againft them for it; befides that, their witneffes it felf was a great torment unto them.

V. 11. *after three days and an half*] Or, *after thofe three days and an half*; to wit, of their bodies lying unburied, mentioned ver. 9.

fpirit of life from God] A living foul, or breath of life, put into them by God, Gen. 2. 7. Ezek. 37. 10. God inſpired others with the fame fpiritual graces that he had given them, and ſtirred them up to preach againft Popery, as they had done before. See ch. 20. 4.

entred into them] That which fhould come to paſs after, was fhewed to John in a vifion, as if it were now done.

they ſtood upon their feet] God raifed Miniſters as powerful as they. So John Baptift is called Elias, Mat. 11. 14.

which ſaw them] The perfecutors were troubled, when God raifed Miniſters to preach againft their idolatry. They thought they had made fure work, and that they fhould never more have been troubled with Prophets: and now they are afraid that thefe will trouble them more than ever the former did.

V. 12. *a great voice*] A ſtout Proclamation of fome Chriſtian Prince, calling them to the ſettling of viſible Churches; or of the Emperour himſelf, giving an open toleration of their religion.

they aſcended up to heaven in a cloud] Chap. 14. 14. They were fetched ſtrangely, and by divine Authority, in the viſible Church, with liberty, honour, and ſupport, to the admiration of their adverſaries. Their ſackcloth is now taken from them: they may prophefy chearfully, without ſorrow and danger. Others underſtand it of coming openly into the viſible Church with a cloud or multitude of witneſſes, (as Heb. 12. 1.) rejoycing and congratulating with them, and encouraging them, and helping, like a cloud, to advance them. Others take it to be meant of a gentle way of reformation, by the word, not a violent one, by the ſword, as it were by a whirlwind. Others, for their imperfect knowledge, at the firſt, of thoſe things which concerned Gods publick worſhip.

their enemies] The Antichriſtian faction, who put them to death.

beheld them] As it was a great honour to theſe witneſſes, that their enemies ſhould ſee them this advanced; ſo it was a great terrour to their foes: for as they could not hinder their preferment, ſo now they had no hope to ſlay them any more, although they preached publickly againſt their idolatry: for they were as ſafe now, by Gods protection in his Church, as if they were in heaven it ſelf, Pſalm 121. 10.

V. 13. *the ſame hour was there a great earth-quake*] Hereby is not meant the twenty fourth part of a natural day, but about that time, as ch. 14. 7. and 17. 12. Aſſoon as the Miniſters of Chriſt begun to preach, and were ſeparated from the Papiſts, and ſettled in ſome places, great commotions aroſe in many Cities. For, as the natural earth-quake, ſuch as is ſpoken of, Amos 1. 1. Mat. 28. 2. ſhaketh the earth, by the force of the wind gotten into it: ſo myſtical earth-quakes make Cities and Kingdoms quake with wars and troubles, when the Goſpel beginneth to be preached in them: and therefore ſuch ſtirs are ſet out by earth-quakes, ch. 6. 12. and 16. 18.

the tenth part of the city fell] In their means; for the Pope had tenths out of many Kingdoms, in imitation of the Jewiſh Prieſts, and of the Roman Emperours, who had it before. Alſo Germany fell from him, in a great part, which, joyned with thoſe that fell off from him in other Countries, might make up a tenth part of the Romiſh Popiſh Territory, compared to a City divided into ten parts, ſeven thouſand dwelling in each part, and one part was now ſwallowed up by an earth-quake.

of men ſeven thouſand] Gr. *names of men*; as, that is, men, ch. 3. 4. Acts 1. 15. Or, men of note, called in Hebrew, *men of name*; that is, of renown, Gen. 6. 4. for it is likely that more ordinary men dyed in thefe ſtirs. Unleſs it be put for a great number, as round whole ſums often are, and this may be, 1 King. 19. 18. Rom. 11. 4. This ſum is uſed in this book thirty ſeven times, as ſome Commentators write. Sure it is, many that were of the Popiſh Religion, have perifhed in the wars, ſince reformation begun. Or, many ſocieties. Or, he addeth *names*, to ſhew, that ſo many were taken notice of. More might perifh then. Which ſheweth, that God doth not deſtroy his foes at all adventure, but deſignedly them by name, whom he intendeth to ſlay. See notes on ch. 3. 4.

gave glory to the God of heaven] By confeſſing, that they who perifhed were juſtly puniſhed for their ſins, Joſ. 7. 19. Or, by confeſſing his Name, and turning Proteſtants as many have done. Or, by praiſing God that they eſcaped, John 9. 24. This they did, being terrified by the earth-quake or ſtirs.

V. 14. *The ſecond wo is paſt*] Of thoſe three woes which the Angel foretold, ch. 8. 13. the firſt and ſecond are gone with the fifth and ſixth trumpets, ch. 9. 12. (ſee notes there) and in this ver. The third followeth, which beginneth when the ſeventh trumpet beginneth to blow. This, with the verſes following, ſheweth us whereabouts we are in the ſtory, namely, about the time of the publick profeſſion of the true Religion again in the Empire by Authority, after Popery began to fall. So that it ſeemeth ſafeſt to go backward. The peace of Religion was eſtabliſhed in Germany, in the year one thouſand five hundred fifty and nine, at Ausburg, in a Diet, under Ferdinand the Emperor, who ſucceeded Charles the fifth. Now the Miniſters are placed in heaven, that is, in the Church, by imperial Authority. True it is, that Religion was publickly allowed, before this time in Denmark and Sweden, about the year one thouſand five hundred thirty and eight, as Writers of that ſtory record. But becauſe the Revelation taketh principal notice of the Empire, it ſeemeth fitteſt, that the end of the treading down the beloved City, and the beginning of the Miniſters liberty, ſhould be there intended. So that the meaſuring of the Temple, or appointing a Church to continue, and endure perſecution by Papiſts, is likely to begin in the year two hundred ninety and nine: as alſo the ſeotleſs of perſecution by the high grown Roman Biſhops, who began diſtentions in the Church, before they grew to their full height. Or elſe the meaning of thoſe words, v. 2. *the holy City ſhall they tread under foot fourty and two months*, is, their treading of it under foot, ſhall end then, though it did not laſt all that time; as Iſrael is ſaid to be afflicted in Egypt four hundred years, Gen. 15. 13. Acts 7. 6. though, to reconcile thoſe places with Gal. 3. 17. many Interpreters conceive that time to begin from the promiſe made to Abraham, Gen. 12. 7. or 22. 18. long after which time, they came into Egypt. Neithertild they ſuffer any ill meaſure there at firſt, all the time Joſeph lived; but their troubles ended at the time preſcribed by God. And ſo did the publick treading of Religion under foot in the Empire end at that decree, one thouſand five hundred fifty and nine, as alſo the prophecying of the witneſſes in ſackcloth, v. 3. a little before. Then followeth their death, v. 7. which is like to be in thoſe German Wars awhile before the Peace, wherein, as many Miniſters were baniſhed and put out of all, by Civil Authority, which is a Civil death; ſo, no doubt, many were cruelly ſlain; and were inſulted over, as if their dead bodies had been expoſed to publick view, and feaſts made for joy that they were dead, v. 8, 9, 10. Or, thoſe witneſſes ſeem to be a ſucceſſion of true Preachers, as before, ſo eſpecially among the Waldenſes. The cruelty ſhewed on them of Merindol and Cabriers, very few years before the liberty of Religion granted in the Empire, may be the killing of the laſt of theſe Miniſters; and the leaving their bodies unburied followed. The free exerciſe of Religion granted as before, ſeemeth to be their calling up, and the firſt ſetting of it, their aſcending into heaven, v. 11, 12. The Earth quake may ſignifie the ſtirs in Germany about that time; and the things following it, the men and means falling from the Pope, and Papiſts ſlain in the war, and others turning Proteſtants, v. 13. So the ſecond and ſixth trumpet is done, in this verſe.

the third wo cometh quickly] It beginneth ſoon after to be executed, ch. 22. 7. to wit, under the ſeventh trumpet, and holdeth on in the Vials.

V. 15. *And the ſeventh Angel ſounded*] As was foretold, ch. 10. 7. though for a time intermitted. *The ſeventh Trumpet.*

great voices in heaven] Great praiſe given to God by his people, for this ſudden alteration. See ch. 19. 1, 2.

the Kingdoms of our Lord] Antichriſt is weakned, and Chriſt hath begun to take the Kingdom out of his hand, and ſhall have a viſible Church like an Empire, in all the known world, and that to the end. There was no ſuch ſong in the ſixth ſeal, when Conſtantine put down Heathen idolatry, becauſe then the Church was to be polluted and perſecuted again, for a long time after, by the Roman Antichriſt.

V. 16. *And the four and twenty Elders*] See chap. 4. 10. Publick thanks is now given in the Church. See chap. 19. 1, 4.

fell upon their faces] They thought it not reverence enough to riſe off their ſeats, but fell flat on their faces, worſhipping God, and congratulating the ſetting up of religion publickly, ſo as it never ſhall be driven into corners again, as it was twice before, by Gentiles and Papiſts.

V. 17. *Almighty*] See chap. 1. 8. They praiſe him, becauſe he had ſhewed his infinite power in freeing his Church.

which art, &c.] This ſeteth out Gods eternity. See notes on chap. 1. 4, 8. and 4. 8.

taken to thee thy great power] Shewed thy great power, in weakning Antichriſt. Or, hath ſhewed that thou art King of the world, which many doubted of before, becauſe of Antichriſts great power over thy Church.

V. 18. *the nations*] Or *Gentiles*; as verſe 2. The Popiſh idolaters. They ſhewed their anger in perſecuting before, which brought Gods wrath upon them; or in fighting now, or in fretting then, when they were overcome, Pſal. 2. 1, 2. Acts 4. 25, 26.

thy wrath] The time to execute thy wrath on ſuch as repented not in time of thy forbearance.

the time of the dead, &c.] The time to puniſh bloody perſecutors for killing thy Saints, Chap. 4. 10.

judged] Or, *avenged*, Pſal. 26. 1. Luke 18. 3.

give reward to thy ſervants, &c.] Chap. 1. 1. Give proſperity to thy Miniſters and people, which have ſuffered hard things. The Miniſters are put firſt, who, as they are principal in the victory, ſo muſt they have the firſt part in the ſpoiles.

and ſhouldeſt deſtroy them, &c.] Shouldeſt deſtroy many bloody perſecutors; for the deſtruction of Rome it ſelf followeth, Chap. 18. and of antichriſt, Chap. 19. yet now began the deſtruction of Popiſh perſecutors; and many have periſhed in the wars, ſince the time of reformation.

deſtroy] Or *corrupt*.

the earth] The men of the earth, Gen. 6. 11.

V. 19. *the temple of God*] The Church now appearing again openly, is compared to the temple of Hieruſalem, wherein the ark was. It was ſhut up before, as that of Hieruſalem under Ahaz, 2 Chron. 28. 24. and this, when it was meaſured, ver. 1. and the court given to the Gentiles, ver. 2. Now it is ſet open, as that was by Hezekiah, 2 Chron. 29. 3. nor to receive a few Saints, as before, in times of perſecution, but whole multitudes of believers. This noteth the free exerciſe of religion which was eſtabliſhed.

the Ark of his Teſtament] Not the Temple alone, but the Ark alſo, which was ſhut up from the eyes of men, in the Old Teſtament, 1 Kings 6. 19. and ſeen ſeldome, and by the high Prieſt alone, was now opened: that is, the myſteries of religion, formerly hidden, were now revealed. So that lay-men know as much now, as ſome few Eccleſiaſtical perſons of great note knew before, of the hidden myſteries of ſalvation. And therefore the Elders praiſe God for this, which repreſent the people, chap. 4. 10. and not the beaſts or living wights, which ſignifie the Miniſters, chap. 4. 6. not that the Miniſters had not more knowledge than the people; but becauſe the people that were kept from all ſuch knowledge before, now know more than many Prieſts knew before. The Papiſts had poſſeſſed the court. The people of God had a ſmall temple in the wilderneſſe. Some of the Clergy-men God raiſed up, now and then, to teach the people. The hidden things of God, like the holy place, were ſeen of a few choſen inſtruments. Now the people of God have a temple open to worſhip God in, and a full ſight of Gods holy myſteries, hidden from them before.

lightnings, &c.] See chap. 4. 5. Earth-quake and hail ſet out Gods terrible judgements irreſiſtible, Iſa. 26. 9. and 28. 2. and 30. 30. Hail is called a plague, chap. 16. 21. And it may allude either to the hail-ſtones that deſtroyed the trees in Egypt, Exod. 9. 25. or thoſe that deſtroyed the Amorites in Canaan, Joſh. 10. 11. It may foretell the final deſtruction of Antichriſt and his adherents, in a ſtrange manner; which, though not preſently, yet muſt come to paſs under this trumpet: and his fall is now begun: and as he was long in riſing, ſo may he be in falling. Or, it may ſignifie the deſtruction of many perſecutours by the ſword, ſince the reforming of religion. Or, the impoveriſhing and fretting of the abbey-lubbers, for the loſſe of their means, and the happy progreſſe of the Goſpel.

CHAP. XII.

Ver. 1. WOnder] Or, *ſign*. A ſtrange ſight and apparition, as appereth by that which followeth.

in heaven] This viſion appeared to John in this viſible heaven, where the Sun, Moon and Stars are. It could not be ſeen in the third heaven, where Saints and Angels are; for there is no Sun nor Moon there, Iſa. 60. 19. chap. 21. 23. and 22. 5. And it ſetteth the dignity and ſanctity of the Church, whoſe converſation is in heaven, Phil. 3. 20. remote from the dark miſts of worldly errours, and liſting it ſelf above worldly affairs and comforts.

a woman] Repreſenting the Chriſtian Church, compared to a virgin eſpouſed to Chriſt, 2 Cor. 11. 2. to a bride, chap. 19. 7. and 21. 9. and 22. 17. to a wife, Eph. 5. 25, 26, 27, 32.

clothed with the Sun] The Church of God, the ſpouſe of Chriſt, the brighteſt and moſt glorious creature in the world. She ſhineth in the doctrine of her Miniſters, and lives of her members, Matth. 5. 14, 15, 19. or, as being clothed with Chriſts righteouſneſs, whom ſhe hath put on, Gal. 3. 27.. In the former ſenſe, ſhe ſhineth before the world: in this, before God. See chap. 19. 8.

the Moon under her feet] Or, *far beneath*. Treading under foot the Jewiſh feaſts, which depended, many of them, on the Moon. Or, concerning worldly things, which are mutable, like the Moon, as men do things which they tread under their feet.

a crown of twelve ſtars] The ſtars ſtood not one above another, but round about her head, like twelve precious ſtones in the circumference of a crown. A glorious ſight, no doubt. She had the Stars about her head, the Sun about her body, and the Moon under her feet. So in the heavens, ſome Stars are ſaid to be above the Sun, and the Moon far below it. The thing intended ſeemeth to be, that the Church is adorned with the doctrine of the twelve Apoſtles, on which ſhe is founded, chap. 21. 14. or, with excellent Miniſters, ch. 1. 20. as with a diadem. For the truth of the Goſpel doth not only make us free, John 8. 36. but Kings alſo, chap. 1. 6. The Church carrieth the ſtars on her head, as her ornament; Chriſt, in his hand, as his ſervants, chap. 1. 16. ready to do his will. Men uſe to have crowns of gold; the Church breadeth ſuch truth under her feet. Her glory is not worldly dignity, but her teachers integrity.

V. 2. *And ſhe being with child*, &c.] Gr. *having in her belly*: to wit, a child, as Mat. 1. 18. As the Miniſters of God are compared to a woman in travel, when they ſeek to bring men to faith in Chriſt, Gal. 4. 19. ſo the whole Church, in another reſpect, is here compared to ſuch a woman. For as that woman is weary of her burthen, cryeth out to be rid of it, and ſtriveth, and endureth much pain, ſo the Chriſtian Church, being grown very populous, ſome few years before Conſtantines time, cryeth unto God by daily prayers, to raiſe up a Chriſtian Emperor, that might give them the free profeſſion of the Chriſtian religion in the Roman Empire. For this end alſo they did ſtrive, joyning their forces with Conſtantines, to ſubdue the heathen perſecutours. This was a cauſe of many perſecutions to her, and much bloud-ſhed in the wars, for a time. Here it appereth, that we muſt begin the time of treading the holy City under foot, and of the witneſſes, before the open profeſſion of Chriſtianity granted by Conſtantine. See notes on chap. 11. 14. For here, the things foretold in the former chapter begin to be more particularly deſcribed; as appereth, in that the ſame ſpace of a thouſand two hundred and threeſcore days which was given to the two witneſſes, ch. 11. 3. is here given to the Church in the wilderneſs, ver. 6. and as fourty and two moneths were given to the Gentiles, to tread the holy City under foot, ch. 11. 2. ſo the ſame ſpace is given to the beaſt, to tyrannize over thoſe places where the true Chriſtian religion had been profeſſed, while the true Church is hid in the wilderneſs, ch. 12. 5.

V. 3. *wonder*] Or, *ſign*; as ver. 1.

in heaven] Either becauſe the Roman Emperours had power over the Church, or becauſe they thruſt themſelves into it by their deputies, to perſecute it. As for the viſion, it is likely John ſaw it in the viſible heaven, as he did the woman. See ver. 1.

a great red dragon] The heathen Roman Emperours ſucceeding one another, who did the devil ſervice, as in other things, ſo cheefly in perſecuting the Church, ver. 9. chap. 3. 10. So Pharaoh is called, Pſalm 74. 13, 14. Iſa. 27. 1. and 51. 9. Ezek. 29. 3. He is great, becauſe of his large Empire, ch. 17. 18. Red, that is, bedewed with the bloud of the Saints, as if he were dyed with it.

ſeven heads] Sitting on ſeven hills, ch. 17. 9.

ten horns] Ten Kings which aroſe after, out of this Empire, chap. 17. 12. Or, ſo many Provinces, which were the ſtrength of it, as horns are of beaſts, Dan. 8. 3, 4, 5, 6.

ſeven crowns] Seven kind of Governours one after another, on her ſeven hills, ch. 17. 10.

on his heads] Not on his horns; for the Supreme Authority was in Rome, on the ſeven hills, not in the Provinces. And as in Rome they had many heads to invent miſchief againſt the Church, and as much power to execute it; ſo in the Provinces they wanted not more inſtruments of execution.

V. 4. *his tail drew the third part*] He ſubjected the third part of the Provinces of the world to his Empire, ch. 6. 13. or ſeduced many of the Miniſters, ch. 1. 20. Dan. 7. 10, 11, 12. and that by craft, ch. 9. 19. unleſs the force of the dragon be in his tail, as ſome write.

did caſt them to the earth] Put down thoſe Princes whom he had ſubdued, from their royal authority. Or, drew ſome doctours of the Church to forſake the truth, and follow earthly pleaſure or profit, Phil. 3. 18, 19. 2 Tim. 4. 10.

to devour her childe] To deſtroy Chriſts myſtical Body, 1 Cor. 12. 12. and not to ſuffer it to live in the Empire, or to hinder any Chriſtian likely to riſe to the Empire. An alluſion to Pharaohs watching to deſtroy the firſt-born of Iſrael, Exod. 1. 15, 16. and to Herods endeavour to deſtroy Chriſt aſſoon as he was born, Matth. 2.

7,8,16. The like care did the Roman Heathen Emperours use, to suppress any that were of more than ordinary parts, or favour with the people, that were likely to set up the Christian Religion. So Maximinus that dragon, devoured Alexander the son of Mammea, whom he saw to be favoured of, and favourable to the Christians. Decius devoured the two Philips, the father and the son. Diocletian and Galerius left no stone unrolled, that they might have Constantine away privily. They sent him to fight against the fierce Northern nations, as Saul sent David against the Philistines, that he might be slain, 1 Sam.18.25. when he came home victorious, contrary to the expectation of Galerius, he perswaded Constantine to fight with a lion in the theatre, to shew his courage. Maximinianus afterward laid snares for him, which yet through Gods mercy he escaped. Last of all, they fought with him, to destroy him; but God delivered him, and destroyed them.

was born] Or, *should be born*. He hoped, that, though he could not hinder the Churches conceiving, travelling, and bringing forth, no more than Pharaoh could the Israelitish womens; yet he should destroy that the brought forth.

V. 5. *a man-childe*, &c.] As Moses was born, in spight of Pharaoh, to deliver Gods people out of Egypt; so now the Christian Church got a deliverer, a man-child. The like phrase is, Isa.66.7. It cannot be understood of Christ; for it is a prophecy of things to come after Johns time. But the Church brought forth Christians professing the true religion openly, in the Roman Empire, or Constantine, who was afterwards to be Emperour, to subdue the nations, and then rule strongly over them, Psa.2.9. ch.2.27. and 19.5.

to God, and to his throne] Meaning Constantine and his successors advanced to the Roman Empire, and made Gods Deputies, sitting as it were on his throne. So Solomon and David are said to sit on the Lords throne, 1 Chron.29.23. For it cannot be understood of our Saviour Christs ascension, and sitting at Gods right hand. This John knew before, as being written in the Gospel. And many things passed between Christs death and his ascension. Neither was Christ caught up by anothers power, as we, 1 Thess.4.17. but went up into heaven, or ascended thither, Psalm 47.5. and 68.18. Eph.4.8, 9, 10. to wit, by his own power. Neither can it be understood of Constantines death; for the Text would not joyn his death to his birth, seeing much concerneth him in the battel following. He was caught up, for he got not the Empire by his endeavours; but being a son of the Church, professing the Christian religion, he was marvellously preserved by God from the rage of heathen tyrants; and seeking to avoid their snares, he came to his dying father, and by right of succession, and the earnest desires of the people of Rome, oppressed with the heavy yoke of Maxentius, obtained the Roman Empire, and so was set on Gods throne, to be next to God. The witnesses are said to ascend up into heaven; but he hath a throne in heaven, to rule next under God himself, over the nations, yea, even the enemies of the Church, with a rod of iron. He would have been content with his honour in France and Britain, his native countrey, (as he was five years) had he not, by Gods providence, been caught up to a greater Empire than he expected.

V. 6. *fled into the wilderness*] Not now, but after the great battel following, and under Antichrist. See ver.14. For then she fled from the face of the angry dragon, who persecuted her by Antichrist, as before by the Heathen Emperours. An allusion to Christs fleeing into Egypt, for succour from Herods cruelty, Mat.2.13,14. or to the Israelites fleeing into the wilderness from Pharaoh, that great dragon, Exod.13.17,18.

a place prepared of God] When men persecute her, God provideth a place of safety for her.

that they should feed her] Either it is to be taken imperfonally, That he should be fed; as Luke 12.20. or the two witnesses should feed her there: for this falleth out in the same time, as appeareth by the number of days here, and chap.11.3. So Elias was fed in the wilderness, in a place prepared by God, 1 Kings 17.3,4.

V. 4. *war in heaven*] A great battel in the Church of God. For the dragon could not fight in the highest heaven: there is no war there.

Michael and his Angels] Constantine and his souldiers, represented to the eyes of John in the form of Michael the arch-Angel and his Angels, mentioned, Dan.10.13,21. and 12.1. Jude ver.9.

the dragon] Maxentius, Maximinus, and Licinius, in whom the devil wrought, as his principal instruments to suppress the Christian religion.

V. 8. *and prevailed not*] Or, *But they prevailed not*. So this particle is used, Mat.11.19. That is, they were overthrown; as Prov. 12.3. and 17.21. Maxentius was drowned in Tiber; Maximinus died, that should have been banished; Licinius lost his head. In memory of this victory, Constantine pictured over the gate of his palace, a dragon pierced thorow with a dart, lying under his and his souldiers feet.

neither was there place, &c.] Dan.2.35. Psalm 103.16. They ruled no more in the Roman Empire, now converted to the Christian religion, and publickly professing it. The phrase here used, noteth an utter extirpation, Dan.2.35, chap. 20.11.

V. 9. *the great dragon*] The Roman Heathen Emperours, and the devil with them, who poisoneth the earth with idolatry, was no more worshipped.

old serpent] Who deceived our first parents at the beginning of the world, Gen.3.1. Rev. 20.2. He is a dragon for cruelty, a serpent for subtilty.

the devil] The accuser of the brethren, ver. 10.

Satan] The adversary of Gods Church, Zech.3.1.

deceiveth the whole world] Drew all the Roman Empire into idolatry.

cast out into the earth] Had no more power over the Church by publick Magistracy, as before.

his Angels] His souldiers and wicked instruments.

V. 10. *in heaven*] In the Church of God. In this song, they praise God for deliverance of the Christians from tyrants, the declaration of Gods strength, and the Kingdom of Christ, in putting down Heathen Emperours, and setting up Christian, and removing their accuser.

now is come, &c.] Now is manifested, chap.11.15.

accuser of our brethren] Called the devil; for he accuseth us before God, Job 1.9. and 2.5. And in the time of the ten persecutions, when the Christians met by night, for fear of danger, the devil by his instruments accused them before men, as if they met in the night to practise all manner of loosenes.

day and night] Continually, Psalm 1.2. Josh. 1.8.

V. 11. *and they overcame him*] In the former verse, the power of the Captain was commended; now the prowess of the souldiers is set out.

by the blood of the Lamb] Or, *for*; Rom.8.33,34,37. and 16.20. By virtue of Christs Bloud, they got power to overcome Satan, and all his wicked instruments; not by worldly power and strength.

by the word of their testimony] Christ honoured them with this victory, because they bare witness of his truth. It is called, The testimony of Jesus, ver.17. chap.19.10. because he was the object of their confession. Here it is called the testimony, because they are the persons who confessed him.

loved not their lives] Acts 20.24. 2 Cor. 11.23. and 4.11. But exposed them to death. Or, despised them, and set them alowe, in comparison of the confession of Gods truth. They made so little account of them, that they exposed them to all dangers for the cause of Christ, joyning with Constantine in the war against the persecutours. Some understand this of the Martyrs who died for religion before Constantines time.

V. 12. *ye heavens*] All ye Churches on earth. An allusion to Psalm 96.11. Isa.49.13.

ye that dwell] Gr. *ye that dwell as in a tent*. So John 1.14. 2 Cor.5.1. Ye that abide safe here a while, as in a tent, under Gods protection, till ye be translated to glory, Psalm 31.20. and 91.1.

wo] Great grief and sorrow will come on you.

of the earth, and of the sea] Or, *islands*. Who live any where out of the Church of God. For earth and sea are here opposed to heaven, which is the Church. So that the fruit of this victory is the joy of the Saints, and grief of ungodly men.

having great wrath] Because he is cast out of Gods Church, that he can no longer tyrannize over it, he will empty his spleen upon his own servants. So he did after upon the Roman Church by the Goths and Vandals.

but a short time] Gr. *but a short season*. The end of the world was not yet here: but he could not have so fit occasion to put the Saints to death, as before, now his Viceroy's the Heathen Emperours were deposed.

V. 13. *cast into the earth*] See ver.9.

he persecuted] By the Popes, when he could do it no longer by the Heathen Emperours. Or it may be understood of the Arrian persecution, under Constantius and Valens; which came within this time, and was seconded by Popish persecution, till the time prefixed was finished.

which brought forth the man-child] Verse 5.

V. 14. *two wings of a great eagle*] God gave her strength to flee into a safe place speedily, Exod.19.4. Deut. 32.11, 12. and so wonderfully delivered and preserved her from Antichrists rage.

into the wilderness] Into a private place. So did the Waldenses for many years, in desert places, as those mentioned, Heb. 11.38.

into her place] Which God had provided for her safety, and where her wicked persecutours could not come at her to hurt her.

where she is nourished for a time, and times, and half a time] These words should be in a parenthesis; for the words following depend on the former words, *that she might flee into the wilderness from the face of the Serpent*.

for a time, &c.] For as many years, as there be days in three years and an half. See ver.6. chap. 11.2,3. Dan. 7.2,5. and 12.7. See *times* for *years*, Dan.4.16,23,32.

from the face] For the red dragon, that sought to devour her shewed his anger in his face. This phrase also sheweth that the Church, for some time, was not visible to her enemies, Isa. 16.4. Or, for fear of the Serpent. So this phrase is used, 1 Sam. 17.24. and 19.10. Isa.21.14.

of the serpent] Mentioned, ver. 9.

V. 15. *out of his mouth*] Sent out bulls abroad from the Popes.

water as a flood] Or, *river*. By his bulls, he raised multitudes of souldiers to destroy the Waldenses, and other protestants since. For the end of that chapter containeth a general description of the state of the Church all the reign of Antichrist, which is after limned out into particulars, in the chapters immediately following. So waters, for many people coming in hostile manner, Isa 59.19. Revel. 17.15. and violently sweeping away all before them, like a river, Isa. 59.19. Amos 8.8.

after the woman] If this be a second persecution by the Popes, then the former may be by the Arrians. See notes on ver. 13. Or, the Popes did more closely persecute before, and now more openly send out Croisado's against the Waldenses and others in the wildernesses.

to be carried away of the flood] To be utterly destroyed out of those desert places, as he had driven her out of the inhabited world before.

V. 16. *And*] Or, *But*; as ver. 8.

the earth helped the woman] The Earl of Tholous, and divers others, that were Papists, fought for their clients and subjects the Waldenses, seeing their faithfulness and painfulness, which brought profit to their Lords by manuring desert places.

swallowed up the flood] Destroyed many of the Popes souldiers sent against the Waldenses, so that they could never quite be rooted out. Or, the carcases of such as went to fight against the Protestants, were scattered upon the earth, dying by famine or plague, or war, as the Israelites did in the wilderness, Numb. 14.29. So the land is said to eat up her inhabitants, Numb. 13.32. And divers of the Popes souldiers were so consumed. It may be an allusion to Numb. 16.31,32. where the earth swallowed up Dathan and Abiram, and so preserved Moses and Aaron from their insurrection. Or, the Roman Empire, which is the earth, in this book, when opposed to the Church; was divided in it self, and so Gods people escaped.

V. 17. *And*] Or, *Then*. So this particle is used, Mar. 23.32. and that translation is more elegant. As if it had been said, When the dragon could not keep the Church out of the wilderness, nor destroy it there; then he persecuted all her favourers he could come at elsewhere.

wroth with the woman, &c.] The war with the seed arisseth not from any hurt they had done the dragon; but out of an old quarrel against their mother, Gen.3.15.

and went] The Pope, being at Rome, stirred up the Magistrates every where to persecute the poor Protestants.

with the remnant of her seed] That could not get into the wilderness with the rest. Those few good Christians which lay hid among the Papists, were brought out and slain. Or, when he could not overcome the Church of the Waldenses in the wilderness, he set Antichrist on work to destroy the Protestants that sprung up in Bohemia, France, England, and other parts, and served God privately, but had not yet meetings and Ministers, as the Waldenses had.

CHAP. XIII.

Verse 1. AND *I stood upon the sand of the sea*] Or, *I was set*. John was removed by the Spirit to a convenient place, where he might see the beast arise out of the sea. See the like removes, chap. 17.3. and 21.10. Ezek.8.3. Dan.8.2. Others read it, *And he stood*; that is, the dragon; and so annex it to the end of the former chapter. But that cannot be; for the dragon was gone away to fight with the rest of the Saints, chap.12.17. Neither need he stand there to see the original of the beast, which he knew very well. Neither are these revelations shewed to the dragon, but to John.

a beast] A great Empire, Dan. 7.3. It is no news in Scripture, especially in Daniel, and in the Revelation, for such fierce and cruell Empires to be compared to wilde beasts; as leopards, and bears, *&c.* Some conceive this beast and the other, ver. 11. to be all one. Others interpret this of the Popish Roman Empire, and the other of the Pope, who is the Antichrist.

rise up] It is not said to be raised up, but to rise up, and to ascend; for this beast was very greedy of Supremacy, and sought it by his own strength, as well as by his friends. He seeth it ascend up by little and little, till it came quite out of the sea. So did the Western Emperour and the Pope grow up by little and little, till they got free of, and power over many nations. He is properly said to ascend out of the sea, because the throne is higher than it, and keepeth it in, Psalm 24.2. Therefore Mariners are said to go down into the sea in ships, Psalm 107.23. Isa. 42.10. Or, to ascend, by an usual Hebrew phrase, is to come from, or come forth of, Rev.7.2. and 10.9. Jer.34.21. and 35.7.

out of the sea] Out of many nations, chap. 17.15.

seven heads, and ten horns] See chap. 12.3.

upon his horns ten crowns] For ten crowned Kings were afterward subject unto the Popish Empire, or Antichrist, which had not yet received their crowns, chap.17.12.

upon his heads the name of blasphemy] Or, *names*. Monuments of idolatry were on the seven hills of Rome: or, their several Governours were idolaters.

V. 2. *like unto a leopard*] A fierce beast, hating man so much, that he first fleeth upon his eyes, to pull them out; and in his rage will tear the very picture of a man out of paper. Or, as a leopard which lieth in wait for his prey, Jer. 5.6. Hos. 13.7. A note both of fiercenesse and subtilty. This Empire was divided into many Kingdomes, like the Grecian, typified by a leopard, Dan.7.6. and 8.8,22.

as the feet of a bear] Ravenous, like the Persian Empire, Dan.7.5.

as the mouth of a lion] Made idolatrous and cruel decrees, as the Babylonian Empire did, Dan.7.4. and 3.13, &c. Thus this representation is formed of divers beasts, because no one was bad enough to set out the evil qualities of this dominion.

the dragon gave him his power] Gr. *his own power*. The devil gave him the power that he had given the heathen Roman Emperours before, which they had lost in Constantines time. The devil gave him strength to manage his dominion, set him in Rome, where Satans throne was before, and gave him author to over many Kings & Kingdoms. All these are needful to uphold an Empire. Authority must be backed with honour, and honour with strength; else an Empire will not stand.

V. 3. *one of his heads*] The Western Roman Emperour was grievously spoiled by the Goths and Vandals: or the Pope weakned, and brought very low, like one wounded in the head.

wounded] Gr. *slain*.

was healed] By raising up of the French and German Empire, under the title of the Roman. So that now it seemed like a body which had been mortally wounded, and yet flourisheth again to admiration.

wondered after the beast] Chap. 17.8. Submitted themselves to the beast wholly, and wondred at his raising again, and followed him with great admiration.

V. 4. *worshipped the dragon*] In obeying the Emperours or Popes idolatrous decrees, they not only worshipped them, but also the devil in them, chap.9.20. 1 Cor.10.20. For the dragon gave them that power, and his work they did. Therefore John letteth them all out, as falling down on their knees before the dragon. Not that their Emperours or Popes would confess they had their power from the dragon, or that this people thought they had it from him, or worshipped the dragon visibly: but when they thought they worshipped God, who in their conceit had set up his dominion, they did closely worship Satan, who set it up indeed. Or, as the Roman eagle was carried before the Army, whereby the beast was followed and worshipped, even with peril of life: so some write that they carried dragons before every troop; and they that carried them were called Dragons. Thus they followed the Dragon.

saying] Here they express their admiration, and their fear accompanying it, in the words following. They worshipped them in words, as well as gestures: as the Elders worshipped God, chap.4.10, 11.

V. 5. *there was given unto him*] By the devil, who gave him his power, ver. 2. Or, he was permitted by God to blaspheme.

a mouth speaking] Dan.7.8,11,25. and 11.36.

great things and blasphemies] He boasted of his own greatness, and vilified all others, even God himself, ver. 6. Psalm 12.3,4.

to continue] Or, *to make war*; as ver.7. Gr. *to do great things*. Or, *to do what he list* for a time, Dan.8.4,12. Or, *to abide*, Jam.4.13.

forty and two moneths] See ch. 11.2. The power of Antichrist, and the Papists, is reckoned by moneths; for they are works of the night, guided by the unconstant Moon: but the course of Gods people is guided by the Sun, and set out by days, ch. 11.3.

V. 6. *he opened his mouth*, &c.] At first he counterfeited himself holy, when the power was newly given him; but now by degrees he cometh to blaspheme God himself, with full mouth, Psalm 73.9. 2 Thess.2.4. Opening the mouth, is the beginning to speak, Mat.5.2.

his Name] God himself, and his power, Acts 2.25. and 3.12, 16. and 4.12. Rom.10.13. Psalm 74.10,18.

his tabernacle] His Church, Psalm 76.2. and 87.1,2. and his ordinances.

them that dwell in heaven] That serve God in his Church, as fellow-citizens of heaven, and being of Gods houshold, Eph.2.19. where God dwelleth as a Master, Psalm 76.2. and a Father, Mat.6.9. These then, in regard of their simplicity and weakness, lie open to all reproaches and injuries from their powerful enemies.

V. 7. *to make war with the Saints*] With Gods servants, who are sanctified, Dan.7.21. ch.11.7.

to overcome them] By subduing or slaying them, ver. 10.

power] See ver.5.

all kindreds, &c.] See ch.5.9. and 7.9. and 11.9.

V. 8. *all that dwell*] The greatest number; as Luke 2.2. Rom. 11.26. So that the rest were so few, in comparison of the idolatrous Christians, that they are of no reckoning.

upon the earth] In the world, except such as are here excepted, ch.3.10.

whose names] Whom God maketh no account to save. Left, because the followers of the beast are so many, therefore we might think, none should be saved; John assureth us, that none of Gods elect shall perish, Mat.24.24. They shall be kept from this idolatry, Rom.11.4,5.

in the book of life of the Lamb slain] Exod.32.32. Phil. 4.3. ch.3.5. and 20.12, and 21.27.

from

from the foundation of the world] By virtue of whose Blood, they were saved who lived before his incarnation, as well as they who lived after it. Or, whose names are not written, from the foundation of the world, in the book of the Lamb slain: that is, who are not predestinated, from all eternity, to be saved by the death of Christ. See chap.17.8.

V. 9. *if any man have an ear*, &c.] Let every man observe this beast, that he be not deceived by him; for he cometh not now in the shape of the dragon, but is a Christian by profession. See cha.2.7. Mat.13.9. yet by the former description, he may be known and avoided.

V. 10. *into captivity*] The two things to be expected from this beast by the people of God, are slavery and death: which calamities, as they inflict upon others, so they shall by others be inflicted on them, Isa. 33.1.

he that killeth, &c.] Gen.9.6. Matt.26.52.

here is the patience] Chap.14.12. Here is the main matter, wherein the patience and faith of Gods servants shall be exercised, 1 Pet.1.6, 7. Or, here is good ground for patience and faith in Gods servants: to wit, that God will certainly destroy their persecutours, that make them slaves, and kill their brethren, and seek to destroy them daily. The certain hope of antichrists ruine, should uphold all Gods people that are persecuted by him.

V. 11. *another beast*] Either the same in another shape, if both be meant of the Pope, as some think, because there is but one beast mentioned, c. 17.8. but here represented by two beasts; the former, in regard of that temporal power, the later, in regard of that spiritual power, he challengeth to himself. Or else the former is the French or German Emperour ruling over many kings, and this is the Pope or false prophet, cha.19.20. One the political beast, the other the ecclesiastical.

coming up] See notes on vers.1.

out of the earth] From mean beginnings; and spreading for, Gen.2.9. Or, not coming from heaven, but from hell; as chap.11.7.

two horns like a lamb] He seemed to be meek. Or, he was a Christian by profession, and called himself Christs vicar.

Spake as a dragon] As he that was represented by the dragon; for dragons cannot speak. He set up idolatry by his command, as the heathen Emperours had done.

V. 12. *all the power of the first beast*] Took on him civil authority.

before him] In the city of Rome, which was the seat of the Emperour, where he was wont to keep his court.

the earth, &c.] See chap.12.12. Unless it be taken for the generality, as the world is, vers.3.

to worship the first beast] To acknowledge a Romane Empire again, after the incursion of the Goths: and to make the Romane city to be accounted holy, that all might flock to it. He doth not at first set up his power, but the Emperours again, which was a thing more seisable; and afterwards weaknesh him, to set up himself.

whose deadly wound was healed] See notes on vers.3.

V.13. *great wonders*] Mat.24.24. 2 Thes.2.9. Now he sheweth how this second beast worshipped the first; namely, by working miracles; which the first beast could not do, though he had much power given him, v.2. Yet these were no true miracles, but jugling, whereby he deceived the people, v. 14. ch.13.23. Lying wonders, 2 Thess. 2.12.

so that he] That is, such great ones, that he may seem to be able to do the greatest of all. Like that phrase of removing mountains, Mat. 17.20. Fire from heaven is named, because signes from heaven affect men most, Matt.16.1. and because the Pope would endeavour to confirm his worship by fire from heaven, as God did his, Lev.9.24. 1 Kin. 18.38. 2 Chro.7.1. and be in shew as great a prophet as Elias, 2 Kin. 1.10, 12.

maketh fire come down from heaven] By sorcery; for some Popes have been conjurers, & have made some such shews to the people: as Pope Zachary had fiery armies going before him to Ravenna, that he might be thought to be another Elisha, 2 Kin.6.17. When Pope Steven went into France, to get help of king Pipin, balls of fire were seen running up and down in the air. Such other stories the popish writers have store of, to prove their Pope to be antichrist. Or, he excommunicateth men, as if he did thunder and lighten on them.

in the sight of men] Publikely, to seduce men the more.

V.14. *deceiveth*] All is set down in the present tense. He exercisseth, doth wonders, deceiveth; either because John now saw some such thing in the vision, or else because it would be done as surely, as if the Pope were then doing it.

on the earth] See v. 8.

miracles] Look on v. 13.

in the sight of the beast] See on v. 12.

make an image to the beast] Set up a Roman Emperour, that should have nothing to do in Rome, and should be like the former Emperours; in setting up idolatry again.

by the sword] By warlike incursions of barbarous people invading the Empire, v. 3.

and did live] Or, *recovered*, Isai. 38.21. & 39.5. Though he were mortally wounded, v. 12. yet this beast maketh him live still, that men m'ght think he had life and death in his power.

V. 15. *to give life*] Gr. *breath*. He saw, by the raising of the ruines of the Romane Empire, he had prevailed much; and now he maketh these later Emperours act according to his will, that he may raise himself.

to the image of the beast] For the Germane Cesar was not Romane Emperour, till he was confirmed by the Pope.

speak, &c.] Should make laws, and punish such as did not acknowledge him to be Emperour, or himself to be Christs vicar. Others think it is an allusion to their jugling tricks, making their images to speak, thereby to seduce the people to idolatry.

image of the beast] Before, it was an image made to the beast, to uphold the state of Rome: now, it is the image of the beast. The Pope will have it acknowledged to be so.

should be killed] Now he addeth cruelty to his subtilty, and dealeth by open force, having strengthened the Romane Empire again. So did Nebuchad-nezzar rage, Dan.3.6, 20.

V. 16. *all*] All sorts of men, small and great, &c. This sheweth the largeness of his dominion: and also his case, not onely to oblige the great ones to him, that might be most useful to establish his kingdom; but also the meanest: for he knew that mean ones may raise great stirs in a state, as a little spark may set on fire an house; and cities are taken often, where men least suspect. So are states ruined.

to receive] Gr. *that he may give to them*. And by consequence, that they may willingly take it at his hands.

a mark in their right hand] Not that he stamped a visible mark upon them, but obliged them, by some external band, to serve and fight for the sea and state of Rome. To fight for him, as Souldiers were wont to do for their Emperour or General, whose mark they had in their right hand, wherewith they used to fight.

or in their foreheads] To serve him, as servants did their masters; whose they were known openly to be, by wearing their marks on their foreheads.

V. 17. *buy or sell*] Either civilly, by way of trading; or spiritually, by buying and selling pardons. It had been too cruel to have killed all at first, who refused his authority: therefore he forbiddeth them all trading, without which men cannot live; and so compelleth multitudes to come in to him.

mark] Except he be a sworn servant of the Pope. See v. 16. This maketh the full and proper subjects of that Kingdom, and therefore caused all he could to receive this mark, v. 16. and they are thereby ranked with damnation, who receive it, chap.14.9,11. Neither of these is spoken of those who received the name, or the number.

or the name of the beast] Or, were a papist in religion. By *the beast* here is meant, the first beast, The Romane state or Emperours, whom the Pope made men to serve, and whose authority he used, till he could raise himself to his height, v.1,12. ch.16.2.

or the number of his name] Or, were esteemed so to be, and numbered among such.

V. 18. *Here is wisdom*] It is a hard thing to finde out this mark or name.

for it is the number of a man] It is not only known to me by Revelation, but also may be found out by humane wisdom, Let wise men therefore seek to finde it out.

and his number] It is to be found in the numbers of the Greek letters of his general name: for men names in Greek, contained numbers in the letters. They had not other figures, as we have, but counted by letters.

Six hundred threescore and six] S. John would not plainly set down the name, left he should make the Romane Emperours offended with the Christians; as S. Paul doth not name him that letteth, 2 Thes.2. 6,7. yet such plain tokens are set down by both, that he, and antichrist his upholder, might be known when he cometh. The truth is, this is the name of the beast, not of antichrist; and so a national name, describing that state where antichrist should rise and reign: and therefore though it is like to be comprehended in Greek letters, in which language John wrote; yet it is not likely to be a Greek word originally. Irenaus, and the ancients, take it for the word *Latinus*, which, in Greek letters, maketh six hundred sixty & six: shewing, that antichrist should be a Romane, or one of the Latine Church. Others suppose his power should begin in the yeer of Christ six hundred sixty and six. Others, that it should last so many yeers in the height of it.

CHAP. XIV.

Vers. 1. I *Looked*] See chap.8.13.

and lo] Or, *behold*. A note of some great matter ensuing, Matt.1.23. Isai.7.14.

a Lamb] Christ, the true Lamb, ch.13.8. Joh.1.29. 1 Pet.1.19. the Son of God the Father, appeareth in this verse; opposeth the counterfeit lamb, ch.13.11. See ch.5.6.

flood] He himself appeareth to John now in a vision, on a mountain like mount Sion. But the thing intended is, that he appeared in his Ministers publikely serving God.

on mount Zion] A type of the Church, Psal.48.2. Isa.33.20. wherein Christ in his ordinances appeared as in a city on an hill, Mat.5.14. more conspicuously than before, after the long hidden estate of his Church persecuted by the Pope.

an hundred fourty and four thousand] See chap.7.4.

having his Fathers name written in their foreheads] The mark on their foreheads, the name of God, not mentioned Chap.7. is here expressed: implying, that they did now in a more open and publick manner profess themselves his true servants, and were as manifestly known

known so to be, as if it had been written on their foreheads; alluding withal to such marks as servants used to have. See chap.13.16,17. It is called, The name of his God. See chap.3.12.

V. 2. *a voice from heaven*] Out of the now visible Church of God, chap 4.2, &c.

as the voyce of many waters] Of many people now acknowledging the true Religion, chap.1.15. & 17.15. & 19.6.

of a great thunder] Chap.6.1. A loud and open profession of the truth, that the world might take notice of it.

of harpers] A sweet and pleasant thanksgiving, delightful to God and good men. An allusion to the sweet melody in the Temple at Hierusalem, 1 Chr.25.1. Psal.43.3.4.

V. 3. *as it were*, &c.] Such an one as John had not heard before, among all the heavenly voyces in this Revelation.

a new song] They gave praise to God for their new deliverance from Popish persecution, and the freedom they had by the favour of Christian Magistrates, to profess the Christian Religion openly. This sheweth that this must not be understood of the persecuted Church in the wilderness, as some would have it; for the state thereof affordeth not matter for this new song, Psa.137.3,4. neither is the Church in that state called heaven, but when it is visible, ch.12.7. It is meant then of the Churches breaking out again, when the witnesses were taken up into heaven, that is, into a free visible Church, ch.11.12. This then is another new song, different from that, ch.5.9. for that was in praise of Christ. For opening the seals, see notes there.

before the throne, &c.] Before God, his Ministers and people in the congregation, ch.4.2,4,6. Psal.107.32.

no man could learn that song] Not that any else went about to learn it; but none of the idolatrous Papists had that cause, or could tell how to praise God for this favour: for they were left in darkness.

redeemed from the earth] Bought by the Blood of Christ, and brought out of Popery, 1 Cor. 6.20. & 7.23. 1 Pet. 1.18. from antichrists earthly Church, ch.12.12.

V.4. *not defiled with women*] Not polluted with Popish false doctrine and idolatry, which is spiritual fornication, 2 Cor. 12.2. Ephe.5.27. Ezek.15.16. ch.18.3. An allusion to the Israelites, of whom many were entised to idolatry by the Midianitish women, but many were kept from it, Num.25. Others understand all this of the Waldenses, and such as served God purely in all the time of Popery; because it is said, *They were not defiled*. Their remainders are now found in the visible Church.

follow the Lamb whithersoever he goeth] Seek Christ in his ordinances, though with peril and loss, having forsaken communion with the Popish Church. And not following antichrist for their head and guide, as others still, but Christ onely.

redeemed] Gr. *bought*. See vers. 3.

from among men] 1 Cor. 3.3. This expoundeth the former verse. *The earth*, then signifieth, there are men of an earthly state, out of whom Christ took his, and from whose society he yet calleth them, chap. 18.4.

the first fruits] First converted, or openly making the first profession of the reformed Religion, ch.5.9. & 20.5. An allusion to the first fruits in the Law, Deut.18.4. Prov.3.9. Jam.1.18. They were paid to the Priests, as Gods due. All the world is the heap; the elect are God's and Christ's, in a peculiar manner.

unto the Lamb] This is more than to follow the Lamb; for it sheweth a peculiar right he hath in them.

V.5. *no guile*] Psal.32.2. Joh.1.47. They were true in all their sayings. Or, in word they professed the true Religion, which they believed in their hearts.

without fault] Because Christ hath redeemed, and paid the price of their sins, with his Blood, Ephe. 6.26,27. Or, free from Romish idolatry (to which they could not be drawn by all the Popes power and threatnings) and worshipping God aright, and obeying all his commandments, to the utermost of their strength, Luke 1.6.

before the throne of God] Men may condemn them; but God, who knoweth their hearts, and accepteth of them in Christ, will acquit them. Or, they are blameless, not onely before men, whose judgment is subject to error; but even before God himself, as sincere, that is, true and faithful subjects to God, Gen.17.1. Isa.38.3.

V. 6. *another angel*] Different from them that blew the trumpets, or from him who showed them their things, ch.1.1. or from him, ch.8.13. who threatned woes to the earth.

flye] Making haste to publish his message thorow the world. A type of the Ministery of those times. And indeed, it passed from place to place very swiftly at first. So that this intimateth the free and speedy passage of the Gospel from place, by their Ministery.

in the midst of heaven] So that he could not be hindered from preaching, by any humane opposition. Or from whence he might be more conspicuously seen, and his voyce most clearly heard on either side; as the light of the Sun doth most brightly diffuse it self into all parts of the hemisphere, when it is about the meridian. See ch.8.13. This angel some take to be Wickliff and his fellows: others, to be Luther and his affistants. Such are called Angels, ch.1.20. & 2.1.

having the everlasting Gospel] For to the Ministers is this word of reconciliation committed, 2 Cor.5.19. as to the faithful stewards, to dispense to others, 1 Cor.4.1,2. And it is called eternal, first, Because it teacheth man not to fear antichrists spoyling of goods or life, seeing it holdeth out eternal happiness unto them, Heb. 10.34. Secondly, Because the sum of it was from the beginning (and therefore it is not new doctrine, as the Papists call it) and it shall be preached openly to the end of the world, in despight of all opposition, ch.11.15. for the witnesses shall be more slain. Thirdly, Because it shall not be disannulled as the legal covenant was.

unto them that dwell on the earth] To earthly-minded men, to call them off from earthly, to seek heavenly things, Col.3.1. Such secure ones are thus described, Luke 21.34,35. Or, to all the inhabitants of the earth, so that every nation shall hear of it; as followeth in this verse. So this phrase is used, ch.5.9 & 7.9.

V. 7. *with a loud voyce*] To shew the weight of the message, and that all might hear, Chap.8.13.

Fear God] Worship the true God, and do not worship images any more, as ye have done. Or, fear not antichrist any more, who can but kill your bodies; but fear God, who can destroy your souls esse, Luke 12.4,5. He exhorteth them to that which hath been neglected, and the contrary done: For men had not feared God, but men; nor honoured his grace, but merits; nor worshipped him, but stocks, stones, &c. ch. 9.20. As first, the Ministers spake not so plainly and fully against Babylon, as after, vers. 8. but did undermine antichrists kingdom, by preaching the true knowledge and worship of God; too much before neglected and corrupted.

the hour of his judgment] He will not bear with your idolatry now, as he did in the times of ignorance, Act.17.30.

and worship him] Psal.146.5,6. Act.14.15.

heaven and earth, &c.] Which none else could make; much less your Images. He nameth four principal works of God, to draw men to know and worship him aright: First, the heaven; famous for breadth, light, motion, influence. Secondly, the earth; unmoveable since the beginning, and very profitable to men. Thirdly, the sea; of huge compass, and great use for fishing and navigation. Fourthly, the fountains; which run always for the use of the living creature, as types of Gods eternity and bounty.

V. 8. *another angel*] Other Ministers. Some take it for the Bohemians: others, for such after Luther, who more clearly spake of Romes destruction.

Babylon is fallen] Isa.21.9. Jer.51.8. ch.18.2. These saw the Popes kingdom shaken, by the Ministery of such as went before them, & now declare boldly, that God hath laid the foundation of the destruction of it, and will as surely destroy it shortly, as if it were now down.

wine of the wrath of her fornication] Or, *of the poisoned wine of her fornication*, ch.17.2. For the Hebrew word to the which the Greek here answereth, signifieth poison, as well as wrath. As whores give spiced or enchanted cups to their lovers, to make them commit fornication with them; so did Rome, by subtil enticements, draw a great part of the world to her idolatry, which is often in Scripture compared to fornication; as Jer.3. Ezek.16. divers times. Or, the made God angry with them, as well as with her self, by drawing them to the same idolatry. Or, because when God is angry, and goeth to punish wicked men, he is said to have a cup in his hand of poisoned wine, to give every one his part according to his merit, that men might know these judgements came from him, and not by chance, Job 21.20. Psal.75. 8. Isa.51.17. Jer.25.15. & 49.12,13. & 51.7,8. So Babylon and her followers shall also drink their share, according to their desers. See vers. 10. An allusion to such nations as used to kill malefactours with poisoned cups.

V. 9. *third angel*] Other Ministers after them, Martin Luther and his fellow-labourers, as some think; or later preachers, as others.

worship the beast] The Pope, who is antichrist. See ch.13.11.

and his image] And follow the Germane Emperours, or other Princes, whom he made, as an image of the heathen Empire of Rome, (ch. 13.15.) to uphold his idolatries and superstitions.

receive his mark, &c.] See notes on cha. 13.16. The first Angel did preach the true worship of God, we might lost: the second foretelleth the fall of Babylon: the third warneth men to come out of her, before it come; seeking to draw men out of the fire, Jude vers.23.

V. 10. *the same*] Not onely the Pope himself, but all his obstinate followers also, and sworn servants. Or, as he hath taken the beasts mark, so he shall perish with him for company.

of the wine of the wrath of God] Of Gods severe judgement in the destruction of Babylon. See vers. 8. Psal. 75. 8. Jer. 25. 15. Or, of Gods poisoned wine; that is, of the wine that God giveth them to make them mad; as Psal.60.3. which is poured by God into the cup of his wrath, for them to drink, whom God will be avenged on, as vers. 8.

without mixture] Not allayed with the water of mercy at all, Jam. 2.13.

with fire and brimstone] In hell-fire for ever, besides the heavy judgments he may endure at the fall of Rome, ch.9.18. & 19.20. An allusion to the destruction of Sodom, Gen.19.24.

in the presence of the Angels, &c.] Publickly, before Christ and his Angels. An allusion to Sodomes destruction again, wherein Christ and his Angels were employed. They that bear antichrists mark before men, shall be forsaken of, and tormented before Christ and his Angels, that their torment may be the greater, Mark 8.38. Luke 9.26.

V. 11. *the smoke of their torment*] Of the fire tormenting them. Their torment shall have no end; as we know the fire goeth not out while we see the smoke, Isa. 34. 10.

no rest] No intermission, because of the greatnesse of their everlasting pains. Here are some intermissions in the sufferings of Gods people, though they be heavy for the time: but there shall be none, in these pains of the idolaters.

day nor night] Though they have a perpetual night in hell, as a perpetual day in heaven: yet he speaketh after the manner of men here on earth, meaning, They never have one minute of rest. See ch. 7. 15. Here, the light of the day, and society of friends, may somewhat allay those pains that are terrible in the night; and sleep in the night may make us forget the labours of the day: but those torments nothing can allwage.

who we pray the beast, &c.] See verf. 9.

V. 12. *Here is the patience*] See chap. 13. 10. Or, here is the vengeance that shall be executed on their enemies, who patiently endure death for obedience to God, and holding fast the true Religion, against the Papists. Or, now shall the patience and obedience of Gods servants be made known to the world, It shall appear who are true, and who are counterfeit Christians. By antichrists fierce persecution, the chaff shall be separated from the wheat, and the dross from the gold. Or, after the Gospel preached, and the Pope declared to be antichrist, there shall be greater persecutions than before, and the patience of Gods servants more tryed; as appeareth in the persecutions and wars since the Waldenses and Luthers time. The Pope, like the devil, rageth, because his time is short, ch. 12. 12.

V. 13. *And I heard*, &c.] Because in the former verse he had spoken of many troubles yet to come, to try the patience of Gods people; here he bringeth in a voyce from heaven, and commanded to be written, to assure them, that the greatest evil antichrist could bring on them, was a speedy way to happinesse. And this consolation was needful, lest they should think the primitive Martyrs happy, who were put to death by heathen persecutors: but themselves unhappy, who were to be condemned by Christians, for hereticks.

in the Lord] As members of Christ, or in the faith of Christ; as Rom. 16. 7, 11. 1 Cor. 15. 18. 1 Thes. 4. 16. Heb. 11. 13. Or, for the Lord. So some interpret this phrase, Rom. 16. 2, 8, 12. And the Hebrew particle answering to the Greek one here, is often so used.

from henceforth: yea, saith the Spirit] Or, *from henceforth saith the Spirit: yea.* Though antichrist must down, yet it will cost so much blood ere it be done, that they are happy that dyed or shall dye before, in the fear of God. Or, yee may think that your persecutions are all past, because the Gospel is openly preached again: but antichrist, being now revealed, is more mad than before, & ye shall find more trouble than formerly; so that ye shall count the dead happy, Eccles. 4. 2, 3.

may rest from their labours] From the troubles that are to come, or by dying before. Or, from their labours endured here.

their works follow them] The reward of their works, 1 Cor. 15. 58.

V. 14. *I looked*] See chap. 8. 13.

and behold, &c.] Before, God wrought by the word, sending forth his three angels to preach, v. 6, &c. Now, he taketh the sword, and beginneth by deeds to pull down antichrists kingdome. Which action is set out by two similitudes; one, of an harvest, v. 15, the other, of a vintage, v. 18. for in these, men use to cut down all the fruits.

a white cloud] A sign of great glory.

like unto the Son of man] Or, *like unto a Son of man*, Ch. 1. 13. Some glorious Angel, v. 15. like a man; for he is set on work by another Angel, v. 15. and an Angel gathereth the grapes, v. 19. which is all one judgment with this. See notes on ch. 10. 1.

a golden crown] For Majesty. Such Kings wear. It sheweth also that he should get a glorious victory over antichrist.

a sharp sicle] To do swift execution.

in his hand] That is, in his right hand, for wich it men use to reap. He was both able and ready to execute what should be committed to him, as harvest-men with their sicles in their hands, (which were the usual instruments of cutting down the corn, Deu. 16. 9. & 23. 25. and are still) are to cut down the corn. This Angel may be a type of some great and glorious Prince or Princes that should begin to execute Gods wrath on the Pope. Many such were in Germany in Luthers time.

V. 15. *another angel*] Differing from the three former, and from him that sate on the cloud.

out of the temple] Out of the Church of God now opened (ch. 11. 19.) as the other angel did, v. 17. Representing the Ministers of those times, who should call on the Princes to be Gods executioners, as Baylies, who summon the harvest-men to work, but reap not with their own hands.

crying with a loud voyce] Shewing his great desire to have the thing done, and that all men might hear, and further the work, See verf. 7.

Thrust in thy sicle] Joel 3. 13. Go about the work of destroying antichrist and his upholders.

for the time] Gr. *the hour*. The time appointed by God: and therefore the business will succeed well now, that would not before.

is come] As might appear by signes, or by divine incitation to the work.

for thee to reap] Wherein God calleth thee to do it, and therefore will prosper the work in thine hands.

the harvest] Antichrists followers are fit for vengeance, Jer. 51. 33.

of the earth] Of the false Church, or antichristian state; ch. 13. 12.

is ripe] Or, *dryed*. The Idolaters sins are full, & ready for judgment, Gen. 15. 16. Jer. 51. 33. Isa. 17. 5. Or, *withered*; as this word is used, Mat. 13. 6. An allusion to hay, which, when it is withered, is good for nothing, but must be cut down, fire it will be spoyled it felt, and hurt the ground. So would these wicked ones grow stark naught, and hurt others, if they were not quickly destroyed. See the like, Psal. 129. 6.

V. 16. *thrust in his sicle*] He did as he was commanded, and God prospered it accordingly.

the earth was reaped] Antichrist and his followers were destroyed.

V. 17. *another Angel*] Now the vintage followeth after the harvest, as it useth to do.

out of the temple] Figuring some Ministers of note, that shall assist the Princes in destroying antichrist, and reforming Religion.

a sharp sicle] For they used not then to gather grapes with the hand, as we do; but to cut them off with an hook or sicle, for expedition, Isa. 18. 5. And so did some of the heathen.

V. 18. *out from the altar, which had power over fire*] It may be that Angel spoken of, ch. 8. 5. who stood at the altar of incense, and took fire from the altar of burnt-offering, and cast it on the earth, from whence followed the judgments there ensuing. And in that respect he might be said to have power over fire. Or at least, it may be an allusion to that story, and may represent such, as by their fervent prayers could prevail with God to bring his judgments on antichrist and his followers, and as it were command Ministers and Rulers to go about it, stirring them up with the slaughter of those Martyrs which lay under the alear, ch. 6. 9. Or, this angel is said to have power over fire; that is, to restrain the fire of contentions (Judg. 9. 20.) from among Protestant Princes, that they maight joyntly fight against the Pope.

gather the clusters] The vine, is the Popish Church: gathering, is taking away: the clusters of grapes, are the multitude of the members of that Church. So destruction of the wicked is set out by a vintage, as well as by an harvest, ch. 19. 15. Isa. 63. 1, 2, 3.

fully ripe] See notes on verf. 15.

V. 19. *gathered the vine*] Destroyed the Popes dominions, and slew those that were guilty of the blood of Gods Saints. Some understand, by the harvest, the destruction of Rome; and by the vintage, the utter ruine of Popery afterwards; as the vintage followeth the harvest.

cast into] An allusion to the usual manner of vintages, where they had always a wine-press ready to tread their grapes in, as soon as they were gathered, before the moisture was dried or drop'd out of them, Isa. 5. 2.

great wine-press] This sheweth, that this was a greater judgment than the former; as great wine-presses have more grapes troden in them, than lesser ones. This appeareth also by many former circumstances. He thatcut down in the harvest, came from the clouds, v. 14. He that cutteth in the vintage, cometh out from the temple in heaven, v. 17. The encourager of the former came out of the temple, v. 15 of the later, out of the altar, v. 18. and is said to have power over fire. The former cryeth with a loud voice, v. 15. the later, with a loud cry, v. 18 The former is bid to thrust in his sicle, v. 15. the later, his sharp sicle, v. 18. The former, to reap, v. 15 the later more fully, to gather the clusters of the vine of the earth, v. 18. The former is told, The harvest is ripe, v. 15. the later, that the grapes are fully ripe, v. 18. The former reapeth the earth, v. 16. and taketh no care of threshing: the later casteth the grapes into the great wine-press of Gods wrath, verf. 19. So that, the judgment here intended must needs be greater, unless it be the same set out by two similitudes, as the famine of Egypt was, Gen. 41. 1, &c. And then the latter is added here, to set out the judgment the more fully, or to shew the certainty of it, as Gen. 41. 32.

V. 20. *And the wine-press was trodden*] The similitude is prosecuted. When grapes are gathered, they are cast into the wine-press, and then trodden, Judg. 9. 27. and the juyce of them runneth out, Neh. 13. 15. Isa. 63. 3, 4. This setteth out the fierce execution of Gods wrath upon sinners, Lam. 1. 15. and upon antichrist and his, ch. 19. 13, 15.

without the city] They used to tread the wine-presses out of the city, because it was a foul and troublesom work, and the grapes might be hurt, and time lost, in carrying them from the place they grew in. See notes on verf. 19. Without the Church, the city of God, as some interpret it: so that God provideth for the safety of his Church, while her enemies are in destroying. But as others say, the great battel shall be, not in the city of Rome, but in the territory thereunto belonging.

and blood came out of the wine-press] It is true, that wine is called, The blood of the grape, Gen. 49. 11. Deut. 32. 14. But here the holy Ghost seemeth rather to pass suddenly from the type, to the thing it self thereby typified; from the wine-press to the war, where hotses are used, though not used in the other; and so giveth us light for exposition. So he doth, Amos 9. 11, 12. from Davids tabernacle that is fallen, to the remnant of Edom, and the heathen: and Hab. 1. 17. from catching fish in their net, to flaying the nations.

to the horse bridles] He alludeth to those that in war pursue the enemies flight, to do execution: or to conquerours, who use to go forth, after the battel, to see the dead carcases of their enemies, Isa. 66. 24. & to take the spoil: which they do, with much difficulty, when the field is

is covered with the blood of the slain, so that they are forced to ride, and the horses well-nigh to swim. The meaning is; the blood of slain men should be like a deep river running over the banks; so great shall the slaughter of the antichristians be, ch. 16. 14. & 19. 13, 18.

a thousand and six hundred furlongs] As the wine runneth out of the wine-press, so the blood of the slain shall now flow a great length and breadth and depth. An allusion to the destruction of Jerusalem, wherein the blood is imagined to run over all the land of Canaan, supposed to be about that compass of ground: and signifying, that blood shall be found plentifully running in all the Popes territory, or patrimony of the Church, which is esteemed by some to be about that proportion of ground.

CHAP. XV.

V. 1. A *Nother signe*] Differing from that, chap. 12. 1. and foretelling different things; as appeareth, because it is called *another*, and a *marvellous* one. Therefore the former victory over antichrist, Chap. 14. and this long, must either have respect to something done at the beginning of reformation, or be a general description of this last overthrow, by way of anticipation, which is more particularly described in the vials following. And it is called a *signe*, to shew, that it came not accidentally, though it was a strange light; but was sent of God, to signifie things to come.

in heaven] Ch. 12. 1. In the Church, grown more visible and glorious. As God did roar from Sion, Amos 1. 2, 3, when he foretold the destruction of the nations: so here, out of the Church, come the vials of Gods wrath, to be poured forth on antichrist.

great and marvellous] In regard of the great changes and things it would bring to pass; or in comparison of the former. In these respects the whole Church confesseth it to be so, v. 3.

seven angels] So are the publishers of Gods will, representing the executioners thereof, called before, ch. 8. 7, 8, 10, 12. & 9. 1, 14. & 11. 15.

the seven last plagues] Of whom they had these: and what they were, see v. 7. They are called, The last plagues, for the reason following; because Gods wrath is filled up by them, and fo the thing done, which God had decreed, on the antichristian state, ch. 10. 7. & 16. 17. They are the last that God will pour on antichrist: and the Church and world shall have happier days after.

V. 2. *a sea of glass mingled with fire*] Some take it for a type of their innumerable perfections they had suffered. Others, for the crystalline and pure doctrine of Gods word, ch. 4. 6. mingled with much zeal against Papists; or, many contentions among themselves, as appeared in the controversies about the Sacrament; yet might the truth be seen still sufficiently to salvation, Luk. 12. 49. Others, for the signes of Gods wrath, whereby their foes were destroyed.

That had gotten the victory] Such as had escaped the Popes rage, and had helped to pull down his kingdom.

over the beast] ch. 13. 11.

over his image] ch. 13. 15.

over his mark, &c.] ch. 13. 16, 17.

stand] ch. 14. 1.

on the sea of glass] Trampling under feet their former persecutions. Or, upheld by the doctrine of Gods word, notwithstanding their differences among themselves, and quarrels with their adversaries. Or, treading on their wicked adversaries, who are compared to a sea, by reason of unquietness, Isa. 57. 20, 21. And that of glass, because God seeth all their wickednesse, Heb. 4. 13. And is said to be mingled with fire, because they shall be destroyed with fire, ch. 16. 8. Or, stand on the pavement before Gods throne, ch. 4. 6. worshipping God openly in his visible Church. Or, *stand at the sea of glass*. So the particle is used, Luk. 12. 6. 30, 40. As the Israelites stood at the Red-Sea, and praised God for their deliverance, Exod. 14. 30. & 15. 1. So these at the glassie sea of fire.

harps of God] Excellent ones; as Gen. 23. 6. Heb. *a prince of God*; Psal. 36. 6. Heb. *mountains of God*. Or, harps to praise God with, ch. 5. 8. & 14. 2. when they see their foes destroyed, Psal. 58. 10, 11. Or, harps given of God. Having their hearts cleared by Gods Spirit, and well tuned to praise God for so great a victory; as appeareth by their sweet musick of praise, v. 3. 4.

V. 3. *the song of Moses*] Such an one as Moses sung to the praise of God, for delivering Israel, and destroying the Egyptians, Exo. 15. 1. For God sheweth his power now as much, in freeing his people from antichrists yoke.

the servant of God] In a peculiar manner, by office, Deut. 34. 5. See Chap. 1. 1.

and the song of the Lamb] Ch. 14. 1, 3. Or, taught them more fully by the Lamb; as they had the pattern from Moses in part. Some take this which followeth, v. 3, 4. to be the song taught by the Lamb, and that Moses his song is not set down, because it was recorded before in Scripture.

great and marvellous] Psa. 111. 2. & 139. 4. Gods works are said to be so here, because he had so long suffered antichrists cruelty, and so strangely destroyed him at the last.

Almighty] A fit title: for he had shewed his almighty power, in overthrowing so great force, and punishing so many enemies, ch. 1. 4, 8.

just and true are thy ways] Psal. 145. 17. Just, because thou hast punished antichrist; and true, because thou hast performed thy promise to thy people. By Gods ways, is meant his constant works. A similitude taken from a traveller.

King of saints] As those over whom he ruleth in a more special and gracious manner, by his Word and Spirit, Psal. 110. 2, 3.

V. 4. *who shall not fear thee?*] Jer. 10. 7. Every one shall do it. Or, *who should not* (or *would not*) *fear thee?* Thou hast given cause to all men to do it. By *fear*, is meant fear of reverence, and Religious worship; as it is followeth, *and glorifie thy Name*; Chap. 14. 7.

for] Or, *saying, that*. Thus they teach posterity, why, and how to praise God. See the like, Psal. 106. 1. & 107. 1, and 136. all over: 2 Chr. 5. 13. And so the Jews use it in their liturgy. See also, 1 Chr. 16. 41. Matt. 7. 23. In all these places it may fitly be so translated: and so it is full in the Greek, Luk. 19. 42. *Saying, that if*, &c.

thou onely art holy] Of thy self, and infinitely, 1 Sam. 2. 2. and hast shewed thy self so to be, by destroying the unholy, & freeing the holy.

all nations shall come] Thou art now sending forth thy forces to destroy antichrist, and then thou shalt be rightly worshipped in all the world, Isa. 66. 23, 24. Although, while antichrist reigned, there was scarce any hope of any such thing left in the world: yet, when he is destroyed, all that are left of those that adhered to him, shall publikely worship thee accordingly to thy word, Chap. 11. 13. & 20. 5. None shall then refuse to fall down to thee. They that knew thee not before, shall be converted.

before thee] In the places of thy publike worship, Psal. 42. 2.

thy judgements are made manifest] There is no man but seeth how justly thou hast proceeded, and that, though thy judgements on them are great, yet are they no greater than they have deserved. This thou hast shewed, in freeing us from the power of antichrist already: and it shall be made more manifest, when thou destroyest him and his adherents. For thy judgements past, are an argume t to us, to look for fuller declaration of thy justice in time to come: and every man may see what thou wilt do, by what thou hast done.

V. 5. *the temple of the tabernacle*] That is, the innermost part of the tabernacle, called The holy of holiest, and The most holy place; which tabernacle is termed, The tabernacle of the testimony, Num. 1. 50. & 17. 7. in regard of the two tables of stone, so called, Exod. 25. 21. because in them was written the law of God, the testimony of his will, Exod. 34. 28. Psal. 19. 7. & 119. 14, 22. which tables were put in the ark, Deut. 10. 5. 1 Kin. 8. 5. and that ark placed in the innermost part of the tabernacle or temple, 1 Kin. 8. 6. Heb. 9. 3, 4. The temple was so open, that men might see into it out of the court now, which in the old Testament they could not. See the meaning, ch. 11. 19.

V. 6. *seven angels*, &c.] John saw them, verf. 1. but now he seeth them coming out of the temple, to execute their charge.

out of the temple] See Chap. 14. 15. Out of the *Sanctum sanctorum*, where the ark was, v. 5. It may import, that these were the last plagues, because they lay hid in the secretest closet of Gods sanctuary, till the rest were finished. Here is still a gradation of judgements. The Angels that blow the trumpets are in heaven, ch. 8. 1, 6. The reapers, and the encouragers, came out of the clouds, and the temple, and from the altar, ch. 14. 14, 15, 17, 18. But these with the vials come out of the most holy place, Gods closet, and secret armory. They came also by command from God; for from the oracle did God use to answer Moses, Exo. 25. 22. Num. 7. 89. & 17. 4. So God stirred up men extraordinarily, to help pull down antichrists kingdom. See ch. 1 6. 1.

having the seven plagues] See notes on v. 1.

pure and white linnen, &c.] Very glorious. An allusion to the high priests garments (who onely went into the most holy place) both for the linnen and girdle. See Exo. 28. 6, 8. They are clad like conquerours. See ch. 19. 14.

their breste girdeet with golden girdles] They were ready girt, to go about their work, Exo. 12. 11. 1 King. 18. 46. Luk. 12. 35. And with golden girdles, to shew their royal dignity, ch. 1. 13. Some great Religious princes they seem to set out, who must successively weaken the Popes kingdom, till it be quite destroyed.

V. 7. *one of the four beasts*] Or, *living wights*, ch. 4. 6. The Ministers. See why, ch. 14. 15. It may be taken for the first, as chap. 6. 1. Or, any one of them, because the rest are not named after, as in chap. 6. The meaning is, that in every age after the Reformation, God will raise up, as some eminent princes to fight against antichrist; so also some famous Ministers to incite and encourage them thereunto.

seven golden vials, &c.] Each of them one vial full of the liquor of Gods wrath, to be poured on idolaters. Vials are cups wherein men used to drink, Psal. 76. 8. Jer. 25. 15. First were the seven seals, which were tokens of judgements to come on the world, if they repented not. Then the trumpets, thundering out greater troubles. Lastly, the vials, which come without notice, because they come not to warn, but to destroy the antichristians, as fire and brimstone was poured down on Sodom and Gomorra, Gen. 19. They are golden, in allusion to the vessels of the sanctuary, Exo. 25. 29. & 37. 16. Jer. 52. 19. Hereby is shewed, that Gods wrath is like gold, pure, and free from the dregs of passion; and also that God will get himself much glory by these judgements: For gold is the most pure and glistering metal.

full of the wrath of God] Not that God is angry with them; but by

by that which is contained in them, executeth his wrath on his foes: see how, ch.14.8,10. They contained many and great punishments in them.

who liveth for ever and ever] Ch.5.14. & 10.6. And therefore can punish them, not here only, but also for ever in hell.

V. 8. *the temple was filled with smoke*, &c.] Smoke is used sometimes, to set out Gods powerful and terrible presence; as Exo. 19.18. especially when he cometh in anger, to destroy the enemies of his Church, that he may shew mercy to his people, in delivering them, Psa.18.7, 8,14,15,16,17. Isa 6.4,11. So here, God would shew his terrible and powerful presence in his temple, by manifest arguments of his wrath against the enemies of his Church, in sending some thence continually to plague the Antichristian church, from the time of the Churches reformation, till Antichrists final destruction.

no man was able, &c.] God was so angry with the Papists, that no man durst come to intercede for them; but he went on in wrath, till he had rooted that Religion out of the earth.

CHAP. XVI.

Vers.1. A *Great voice*] Signifying the work to be important, and to be done with great care.

out of the temple] Ch. 14. 15. It sheweth also the work to be holy and just. It seemeth to be Gods voice. See ch. 15.6,7. and the rather, because the voice is said to be heard, but no visible form of the speaker is shewed, Deut.4.12,33.

to the seven angels] Signifying the instruments ready to execute these judgements, as the angels were ready to pour out the vials, and waited only for a sign.

Go your ways] It is time for you now to pour out those plagues upon the earth which are committed to you. They must go out of the Church, into antichrists dominions, to afflict them.

pour out the vials] To the bottom. Leave nothing in. Execute Gods wrath to the full, as far as each of your commissions go.

vials of the wrath] Ch. 15. 7. These vials were for the destruction of Popish Rome, as the seals were for the overthrow of the heathen Romane Empire. There is a great agreement between the trumpets, that weakened the Christian Roman Empire, and these vials, that shall ruine the Popish Church. The evil of the first trumpet and vial lightneth on the earth; the second, on the sea, &c. The one sheweth, that the Popish Church shall be destroyed, as sure as the heathen Empire was: the other, that it shall be destroyed by such like judgements as the heathen Empire was weakned.

wrath of God] Yet God may be the speaker, though he speak of himself, in the third person; as he doth. Exo.20.7.

upon the earth] Upon the antichristian church and state, as appeareth, v. 2. This is like to be the sense here, because some of the vials were poured on the sea, and on the sun, vers. 3,8. not all on the earth literally taken.

The first vial. V. 2. *the first went*] Gr *went forth*. They did not all pour out their vials at once, to shew, that this desolation should come by degrees, not all at once. The Angels that sounded the trumpets, stood before God and sounded, chap. 8. 2,7. these go forth to do it: which sheweth, that these are types of those princes that must destroy antichrists kingdom by degrees.

poured out his vial] Left nothing in it. This sheweth the greatness of the judgment, and his fidelity, in doing as he was commanded, vers. 1.

upon the earth] Upon the common people, the Popes footstool. So it is to be taken here, because the other vials were to be poured on the earth also; if so be taken for Antichrists whole kingdom, as it is, v.1.

noisom and grievous sore] Gr. *evil and wicked*. Evil is put for noisom, or offensive to others, 2 Sam. 11. 27. 1 Chron. 21. 7. Wicked, for troublesom to a mans self, Eccl.1.13. Sore travel: Heb. *evil thing*. So Eccl.4.8. And on the contrary, good is put for, pleasing to others, Gen.1.31. to our selves, Psal.4.6,7. & 34.12. & 106.5. Now because the place of the body is not noted, it may be supposed these sores in the type went all over the body, as Jobs did, Job 2.7. And the like is threatned, Deut.28.27,35. This must needs be noisom to others, and troublesom to themselves. Some take it for the rage of the common people, who went to fight against the Waldenses; for they were the Popes marked souldiers. Others, for the Neapolitan disease that came upon his warriours, one thousand four hundred ninety and four. Others, for the envy of the idolaters against the Gospel, and the preachers and professours of it, when Luther first began to preach. It made them like the Egyptians, that not onely could not abide to have their bodies touched, but also not to endure the company of others, Exod. 9.10,11.

upon the men] Like boils; that as they afflict within, so they appear without, and think when they break: so did their envy. Thus were the Papists vexed, when the Protestant Religion was publikely professed. Men that knew no grounds of Religion, nor knew no cause of quarrel against them, would bring fagots to burn them; as appareeth in the book of Martyrs.

mark] Chap.13.16.

which worshipped his image] Chap.13.15.

The second vial. V. 3. *upon the sea*] See chap.8.8. Hereby is meant the Popes Jurisdiction which kept many provinces in subjection to him, as the sea doth begirt the land.

it became] A greater defection than before. The third part onely was blood, ch.8.8.

as the blood of a dead man] Exod.7.17. As the putrified blood of a dead carcase, which is so loathsom, that no man can drink it. Or, as if it were made all over red with the blood of many men slain.

every living soul died in the sea] Whole provinces and kingdoms cast off the Popes jurisdiction; because it was so corrupt, they could not live any longer in it. So it came to pass in Luthers time, before his death.

The third vial. V.4. *rivers and fountains of waters*] Popish Magistrates, and Ministers employed to uphold their church, who came to an ill end; as many did in England and France.

V. 5. *angel of the waters*] That had power given him to turn the sea into blood, v. 3. Or, him on whose vial poured out, the rivers and fountains were turned into blood, v. 4. Like the Angel of the fire, ch.14.18.

which art, &c.] Ch.1.4.

judged] Punished; as Gen.15.14.

V. 6. *And thou hast given them blood to drink*] They were adjudged to death, as they had judged others. So the laws are against Priests in England; and they have for their ill lives been put to death by the secular power, in some Popish countreys.

V. 7. *another*] Differing from him, ch.9.13. or from him, ch.14.18. or from him that spake out of the temple, v. 1. of this chapter. Or, one confirming the words of the Angel, the incense at the golden altar, chap.8.34.

Even so] So it ought to be.

true and righteous] Ch.15.3. Thou hast judged incorruptibly, in giving blood for blood; and fulfilled thy promise, in revenging the blood of thy servants, ch.6.11.

The fourth vial. V. 8. *upon the sun*] The Popes temporal power over Kings. Or, the house of Austria, which shineth brightest in the Popish heaven. They have begun to be eclipsed.

unto him] Or, *unto it*. To the Angel, or to the sun. See the like, ch.9.1.

to scorch] Much fire and war have been in their territories of late: more may be.

V. 9. *scorched*] Or, *burned*. They were enraged with rancour and malice, as with a burning fire.

blasphemed the Name of God] As the beast doth, ch.13.6. which hath power over these plagues. Either he sheweth the cause why they blasphemed God, to wit, Because he did inflict these plagues on them; or, did not keep them off: Or else he sheweth their madness, that made their plagues greater, by resisting him that could have removed them, if they had submitted to him, and interceded his help, Isa.8.21.

to give glory to God] See chap.11.13.

repented not] See chap.9.20,21.

The fifth vial. V.10. *upon the seat of the beast*] On the city of Rome, ch. 13.2. which shall then be destroyed. And then we shall certainly know, which of the vials are past, & which to come.

full of darkness, &c.] Though his city be destroyed, yet not his Kingdom totally: that shall be much obscured, when his throne is gone. The Pope then must live somewhere else, when Rome is destroyed, (as once he did at Avignion) before his Kingdom be quite overthrown: and his followers shall be in great agony, like those that bite their tongues for grief and anger, ready, at the next encrease of pain, to devour or destroy themselves. Or, it may be meant, They shall eat their words, and be ashamed of their railings upon Gods saints, though they leave not their idolatry, v.11.

V.11. *blasphemed the God of heaven*] Spake ill of him, because they conceived their plagues came from thence: for they thought no humane power could have destroyed Rome.

repented not] See v. 9. ch.9.20.

The sixth vial. V. 12. *upon the great river Euphrates*] Ch.9.14.

and the water thereof was dried up] With the heat of the plague; or by the Jews, turned Christians, diverted, that they may come to help ruine the beast. Isa.11.15,16. An allusion to the taking of old Babylon. Jer.50.38. & 51.32. and drying up the Red-sea, Exod.14. and Jordan, Josh. 3. Or, the destroying of the Turkish Empire, that hindereth their coming, as of Assyria, Isa.8.7. These are not like to come to help destroy Rome; for that is to be done under the former vial. See notes on v. 10. But to help destroy antichrist utterly, at the great battel of Armageddon, v. 16. ch. 19. 17, 18. For their conversion is likely to be before that, though after the fall of Rome. See notes on chap.19.1.&c.

kings of the East] The Jews, who are like to reign in those parts again, Isa.24.41. Others understand it of the Turks, to be brought in by the Popes frogs to help him, v. 14.

V. 13. *three unclean spirits*] Divers kindes of incendiaries sent abroad.

like frogs] Unclean persons, and making a great noise, to draw men to fight for antichrist, though Rome be down. They should be either the Jesuites, or some stirring sect worse than the Jesuites, arising after Romes, and before antichrists fall.

out of the mouth] By the command; as chap. 12.15. Or, sent to establish their doctrine or Religion.

of the dragon] Of the Devil, chap. 13. 13. The Jesuites seem to be sent

sent by him; for they keep a cabinet-council at Rome, distinct from the Popes.

of the beast] The Emperours, ch.13.1. who sendeth Embassadours abroad, to uphold the Popish cause.

of that false prophet] The Pope, ch.13.21. who sendeth his Legats. See ch.19.20. & 20.10. All these stir up other Princes to further the catholike cause, as they call it. See the like, Gen.14.3. Josh.9.12. & 10.1,2,3.

V. 14. *Spirits of devils*] Not only unclean, as v. 13. but also devillish and malicious.

working miracles] Chap.13.13. To persuade men to fight for Antichrist, who is now going down the winde.

go forth] Are diligent and travel into all parts, to perswade princes to uphold the Popish cause.

kings of the earth] Popish Kings.

of the great day of God Almighty] Wherein God shall shew his Almighty power, in destroying the Popish princes, ch.19.17.

V. 15. *Behold I come*] This verse should be included in a parenthesis, because the verse following dependeth not on it, but on the former. It is put in, to comfort Christs servants against these great preparations, by his promise of his speedy assistance.

as a thief] Chap.3.3. Matt.24.43. Unexpectedly.

watch] Taketh heed of the plots of these frogs. Or, doth expect my help continually.

keepeth his garments] Doth nothing unbeseeming the true Religion; for he will get no help from them by dissembling, but will be exposed to shame, if he condescend to them.

V. 16. *He gathereth them*] God, v.14. As he let Ahab be seduced by the false Prophets, to his destruction, 1 Kin. 22. so he letteth those foolish kings hearken to the frogs, to come into the pit of perdition. Or, *They gathered*: that is, the frogs. Or, the meaning is, they were gathered; as Luk. 12.20.

Armageddon] The place hath this name given it from the future event; as Num.11.34. Ezek.39. 21. Some take it for an allusion to Baraks victory over Sisera, by the waters of Megiddo, Judg. 4. 15. & 5. 19, 20. The word may signifie, Devoted to destruction: or, Destroyed by craft: that is, subtilly brought thither, to be suddenly destroyed.

The seventh vial. V. 17. *the seventh angel*] Under the fifth vial, was the destruction of the city of Rome: under the sixth, the overthrow of the Kings that assist the Pope in the great battel. Under this seventh, the remainder of the Papists are destroyed.

into the air] Where Satans throne is, Eph.2.2. who upheld the beast and false Prophet all this while, and used his utmost endeavour to uphold them in the last great battel.

a great voice] In the thunder, v.18. See John 12.28,29.

from the throne] From him that sitteth on the throne; that is, God the Father, ch.1.4. & 4.2.

It is done] It is certain, as if it were done. Hos.10.7. ch.21.6. Babylon is undone, v. 19. Or, *It was*. Or, *It is done*. That is, it once had a glorious being, now it hath none at all.

V.18. *voices and thunders*, &c.] See ch.4.5. & 8.5. & 11.13.15. As if heaven and earth were troubled, or conspired together, to destroy Antichrist. Or, it may signifie a destruction, not by humane help, but from their heaven, as it seemeth, v. 21.

such as was not, &c.] See Dan.12.1.

V. 19. *the great city*] The place where the remainder of the Senate and People of Rome abide: for it was destroyed under the fifth vial.

divided] Gr. *made*. Or, *became*.

into three parts] Pulled all to pieces, as a city torn into three pieces by an earthquake.

cities of the nations] Other Popish cities were destroyed. See chap. 11.2. Or, of Turks and Gentiles: for all Christs enemies are to be deposed from publike authority.

came in remembrance before God] He shewed, by destroying her utterly, that he remembred all her wickednes. So good works are remembred, when rewarded, Act.10.4,31.

cup of the wine, &c.] See ch.14.10. Jer.25.15,16.

of the fierceness of his wrath] This sheweth the greatness of Gods anger, punishing them for their sins which they were so many years in committing.

V. 20. *every island*] Or, *place beyond the sea*; as Psal. 72. 10. Or, *every land or countrey*; as Isa.20.6. & 41.1. Jer.47.4. See chap. 6. 14. There, they were out of place; here, no more found, as if they had been removed or swallowed up by the earthquake. There should be no more footing for Popery in any remote place, or defenced cities. All of them should be either converted or confounded.

V. 21. *upon men*] The judgment on the places was shewed before: now followeth the judgment on the men that escaped. God will destroy them strangely.

a great hail] Great hailstones (as Josh. 10. 11.) signifying great judgements.

weight of a talent] See Ezr.8.26. Very great hailstones big enough, not to kill men onely, but also to dash them to pieces.

blasphemed God] They were so obstinate in their idolatry that they stood out against all Gods judgments, and blasphemed God to the very last hour, v. 9.

CHAP. XVII.

V.1. O*NE of the seven angels*] It was fit that one of the executioners of Gods wrath on Babylon should inform John what he was, ch.16.1. Or, *the first of the seven angels*; as ch.6.1.

talked with me] See ch.1.12. & 4.1.

I will shew unto thee] As now the whore is shewed to John, and the manner of her destruction; so she must be manifested to be a whore, to Gods Ministers and people, especially to such as shall be employed in destroying her, for that is a great encouragement to fight against her.

the judgement] The utter destruction of Rome. But it is called *judgement*, that men may know it came not by chance, nor undeservedly, nor by mans power principally; but by a just sentence of Almighty God upon her for her sins, and that men are set on work by an higher power, to pull her down, and bring her lowe.

great whore] She was once the faithful spouse of Christ; but now is turned harlot, Isa.1.21. She is called a *great whore*, because of the multitude of her spiritual fornications, Isa.23.15,17. Nah.3.4. Or, *the damnation* (as Matt.23.14.) *of the great whore*, by an Hebraism, for, *the great damnable whore*. As Matt.24.15. *abomination of desolation*, for, *abominable desolation*.

sitteth upon many waters] Situated on the great river Tiber, as old Babylon on Euphrates, Jer.51.13. See what is meant by waters spiritually, v. 15.

V. 2. *kings of the earth*] Many great princes have been seduced to idolatry by her, and worshipped her idols; and she dispenseth with adulteries and incests in them, to keep them at her beck. Before, the nations only are mentioned, ch.14.8. here, the Kings also, to shew, that this Romish idolatry should be countenanced by authority in many nations.

inhabiters of the earth] Like a common strumpet, she prostitutereth her self to base people also, for mony, that she may put off her pardons and indulgences.

drunk with the wine] Allured to idolatry by her, with hope of gain, honour, pleasure, so that they doted on it, and were mad against all that opposed them in that course; as wicked men do, who are enticed to whoredom by the flatteries of a strumpet, Prov.7.14. See vers.4. ch.14.8. Jer.51.7.

V. 3. *in the Spirit*] In a trance, his body abiding where it was, chap. 4. 2.

into the wilderness] A fit place to be private, that he might the better view so great a mystery. Or, to shew, that this great whore was not yet visible in the world. Or, that he might view the woman the better, being separated from others, and in an open waste, where nothing might hinder the sight of her. Or, to intimate, that Rome should be brought into a desolate state in the end; as ch.18.21, &c. Isa.13.19, 20,21,22. Jer.50.13.

a woman] Popish Rome, v. 18.

a scarlet-coloured beast] The Roman, or French, or Germane Emperour, set up by the Pope. Or, as some, the Pope, who upholdeth Popish Rome. And the beast is said to be scarlet-coloured; first, to shew the pride of these Romish idolaters, who would go like Kings, and great commanders, and rich personages, Nah.2.3. 2 Sam.1.24. Matt. 27.28,29,31. Secondly, to shew their cruelty, that were as it were dyed with the blood of Gods Saints, vers.6. ch.18.24.

full of names of blasphemy] Usurping names that belong to God and Christ only, 2 Thess.2.4. and taking Gods power, or agreater, unto themselves; as the Pope and his adherents do at Rome, by dispensing with sins and oathes. Now their blasphemies are legible, to be seen with the eye, as spots on a beast; and they are all over besprotted with them.

seven heads] See v.9,10,12.

V. 4. *in purple and scarlet colour*] So the Pope and Cardinals are attired at Rome. Thus like a strumpet they deck themselves, to allure lovers. And it may also set out their pride, in their kingly and triumphant attire, ch.18.7. Dan.5.29. and their luxury, whereof Rome is full.

decked] Gr. *gilded*.

with gold, &c.] It may set out the stately worship of the Papists, their costly images, altars, copes, pals, or stately palaces.

cup of gold] The wine was mentioned, ch.14.8. Now the cup is set out, and it is a golden one, Jer.51.7. to allure men to drink of it, or to shew, that golden means are used by the Popes, to draw men to idolatry. Or, that Rome beareth the title of the catholike Church; but giveth the poisoned cup of idolatry to others to drink, ch.14.8.

in her hand] Signifying, that Rome sendeth abroad Legats, to allure all men, especially great ones, to her superstition.

full of abominations] More abominable, for idolatry and wantonnes, than any other place. Such cups of enticing wine, whores were wont to give to their lovers, to allure them to folly, v. 2. Or, alluding to such enchanted potions, as by lewd persons are given to work a strong and strange inclination of amorous affections towards them in others.

V. 5. *upon her forehead a name*] As common strumpets anciently had their names written over their cells in the stews, and some on their foreheads; that all might plainly see, that she is such as she is hereafter described,

written] By Gods appointment it was made known; for she would never take such a title to her self; yet she did so openly carry her self, that men might see her faults in her forehead, Isa. 3.9. Jer. 3.3.

Mystery] Deceiving others, under the colour of divine mysteries, (whereas heathen Rome openly professed idolatry) their whole religion being a mystery of iniquity or wickedness, 2 Thess. 2.7. as the Gospel of Christ is called, The mystery of piety, or godliness, Rom. 16.25. 1 Tim. 3.16.

Babylon the great] An allusion to old Babylon, called Great Babylon, Dan. 4.30. whom Rome imitateth, in oppressing Gods Church, and challenging an universal Empire.

the mother of harlots] Or, *fornications*. A teacher and nourisher of bodily and spiritual whoredoms, Ezek. 16. Hos. first and second Chapters. So that she not only was idolatrous her self, but brought forth, and brought up, children suitable to her self.

V. 6. *drunken with the blood*; &c.] Not only outwardly sprinkled with it, but inwardly surfeited; such abundance of Martyrs did she kill, and commanded every where to be killed, ch. 16.6. & 18.24. She made others drink with her idolatry, v. 2. and those against whom she could not prevail, she made her self drunk with their blood.

of the saints, &c.] This encreaseth her sin. It was a great transgression to kill men; greater, to kill holy men; greatest of all, to kill them for bearing witness to Christ.

I wondred, &c.] John wondred not before, at the sight of the two beasts, ch. 13. But now he admireth at the sight of the woman on the beast, whom he had not seen before. And he wondred indeed, that God would suffer so much blood of his servants to be shed by her. But he did not so admire at her great power, as to follow her. This wicked men do, verf. 8. ch. 13.3,4.

V. 7. *And the angel said unto me*] That angel that shewed me this representation, v. 1. &c. now fulfilleth his word, and telleth me the meaning of it.

why dost thou marvel?] Johns admiration is the ground of the future Revelation.

I will tell thee] As John could not tell the meaning of this type, unless the Angel had revealed it: so we could never have known Rome to be Babylon, unless God had made it known to us, v. 9.

mystery] See v. 5.

that carrieth her] The Emperours uphold Rome, and Rome upholdeth the Pope.

V. 8. *that thou sawest*, &c.] This beast appeared to John before in another shape, not as an upholder of Popish Rome.

out of the bottomless pit, &c.] Shall be set up by Satan to that end, and be destroyed with him, ch. 11.7.

shall wonder] See notes on v. 6.

whose names are not written, &c.] ch. 13.8. Though their impostures be very subtil, yet they cannot deceive Gods elect, Matt. 24.24.

and yet is] Other copies read it, *and yet shall be*] This beast some take to be the Pope; others, the Emperour: which appeared to John in another form before, ch. 13. but now was vanished, in regard of that form, and appeared as one that should hereafter uphold Popish Rome. Others say, Which was in resemblance of power, but should not be for a time in that greatness; yet should afterwards get a renewed power, chap. 13.4.

V. 9. *minde which hath wisdom*] Here a wise heart may exercise it self, to finde out this mystery, chap. 13.18.

seven mountains] Rome was built on seven hills, yet to be seen there, though some of them now be without the walls of the city.

V. 10. *there are*] Or, *They are*.

seven kings] The lasting heads, were hills; the fleeting ones, are kings, that is, several forms of governments.

five are fallen] Kings, consuls, tribunes, decemvirs, dictatours.

one is] Roman Emperors.

the other is not yet come] Popes: or, the Gothish kingdom of Italy; for it lasted but a while, in comparison of the Emperours.

a short space] It is literally true of the Gothish kingdom: but if it be meant of the Pope, it intimateth, that the Popes power shall not abide for ever. It may seem long to those that suffer under it; but it is short, in Gods sight, 2 Pet. 3.8. and in respect of the eternal happinesse of Gods saints, Rom. 8.18. 2 Cor. 4.16, 17, 18. A longer time is faid to be short, ch. 12.6, 7, 10, 12, 20.

V. 11. *the beast*] By a synecdoche. He meaneth, one head of that beast which he saw. Or, he is not the eighth beast, nor head; for there were not so many in all: but the eighth King; for with that word it agreeth in the Greek, and not with either of the other. He should be so altered, that he should seem rather to be a new beast, than an head of the old one, Dan. 7.7.

is one of the seven] There were Emperours before; and after that they were depressed by the Goths, the western Emperour was set up by the Pope, c. 13.13. Or, he may be one of the seven, if it be understood of the Pope; because he attained to such power afterwards; as the Emperours formerly had.

and goeth into perdition] Verf. 8.

V. 12. *The ten horns*] Hereby it appeareth, that this is the first beast, ch. 13.1. for the second had but two horns, ch. 13.11. The second beast, the Pope upheld; the first, the Emperour or Empire; and the first upheld the woman, the city of Rome, v. 18.

ten kings] The Kingdoms of Europe rent from the Roman Empire. See the like, Dan. 7.24. In Johns time, they had no kingdoms, but were subject to the Roman Empire.

as kings] For they had crowns, ch. 13.1. whereas the ten horns of the Dragon, ch. 12.3. had no crowns: they were but lieutenants to the Roman Empire. The crowns were then on the seven heads, not on the ten horns, as now.

one hour] They shall reign a small time with the Pope, v. 10. Mat. 20.12. & 26.40. Or, *at one hour*, ch. 3.3. Joh. 4.52. Act. 3.30. For the Pope soon laboured to divide the Kingdoms of Christendom, to uphold himself. And now there be divers Kings, notwithstanding the Emperours remaining.

V. 13. *one minde*, &c.] They shall labour with one consent, to uphold the Pope, or the Roman Empire. Before, nations submitted; now, Kings. See on verf. 2.

power and strength] Or, *force and authority*. They shall use all their personal and royal authority over their people, to uphold the beast, ch. 13.2.

V. 14. *These*] Some of these shall take part with Antichrist till the end, even after the fall of Rome, till they be destroyed at Armageddon, ch. 16.14. & 18.9. & 19.18. So, the theeves mocked Christ, Matt. 27.44. that is, One of them, Luk. 23.39. Here the instruments of the Popes war are set down by a similitude taken from beasts which fight with their horns, Zech. 1.18, 19, 21.

with the Lamb] Ch. 5.6. Before, the beast made war with the witnesses, Ch. 11.7. and with all the Saints, ch. 13.7. but now, with Christ himself. This sheweth the cause of his quarrel against them; to wit, that they belong to Christ; and the growth and height of his malice against Christ.

for he is Lord of lords, &c.] Ch. 19.16. 1 Tim. 1.16. God having given him supreme power over all, it is fit that all should be willingly subject to him, or subdued under him, Psal. 110.1, 2, 3. Matt. 28.18, 19, 20. 1 Cor. 15.25.

called and chosen] Of high account with God, though the world call them heretickes. Or, such as are pick'd out by Christ himself, Jer. 49.19. & 50.44. and called to destroy antichrist, and will faithfully do it.

V. 15. *The waters*, &c.] Here he setteth out the large territories of the beast, consisting of many people of sundry languages; by the similitude of many waters. So Isa. 8.7, 8. Jer. 47.2. for the people are moveable and inconstant, like water. And Antichrists kingdom is built on a fleeting foundation, like an house on the water.

which thou sawest] The woman to sit on, v. 1.

peoples and multitudes] See ch. 5.9. & 7.9. & 10.11. & 11.19. & 13.7. & 14.6.

V. 16. *These shall hate the whore*] Or, *are these kings which shall hate the whore*. For the gender is changed in the Greek, from horns to men. That is, some of these: for others will take part with Antichrist to the end. See notes on v. 14. They shall, like raging enemies, out of hatred conspire against her, and lay waste her dwelling, as it were strip her of her state and Pomp, use her most despightfully, and utterly destroy her.

make her desolate] By leaving her communion.

naked] They shall take away her garments, consisting of purple, and scarlet, and gold, and precious stones, and pearls, v. 4. and convert them to their own use. So they shall make her poor and naked. Or, they shall forbid their subjects to go thither to buy pardons. So whores are impoverished, when their lovers forsake them.

eat her flesh] Spoil her, as a Lion feeding on his prey. Or, shall feed themselves on her spoils, which were as dear to her as her flesh, Matt. 5.29, 30. Or, members, Col. 3.5. This sheweth their great rage against her; Psa. 27.2. Job 31.31. but it appeareth more in the clause following, in that they were not content with eating her flesh, Job 19.22. but burnt the remainders of her.

burn her with fire] Destroy her utterly, not leaving a bone of her. They shall burn the whole city, when they have destroyed it, as the Babylonians did Jerusalem, Jer. 38.23. & 52.13. & 37.10. and as harlots and strumpets sometimes were, Gen. 38.24. Lev. 21.9. Eze. 23.45, 47.

V. 17. *For God hath put into their hearts*] A reason is here given of the altering of their affections toward the beast now, and their enclining so strongly to it before: to wit, Gods will, who, as now in mercy he moved them to destroy the beast; so before, for their own sins, and cowardlinesse, v. 13, 14. and the sins of their subjects, in justice for a time gave them over to subject themselves to the beast. So Pharoah is faid to harden his own heart, Exod. 8.15. and God is faid to do it, Exod. 7.13.

to fulfil his will] To destroy the city of Rome.

and to agree, &c.] Or, *to do with one consent*. Or, *to act that one sentence*, v. 13. that is, to submit themselves to the Popes tyranny no longer than for a time set by God. So the Apostle thanketh God, Rom. 6.17. that they were no longer servants of sin, not for that they were so for a time. Or, God, for a just punishment of their sins, made them subject to Rome, as he did the nations to old Babylon, Jer. 27.6. For it was not a sin in it self, to submit to the Roman Empire, though by the Popes this power were afterwards abused to persecution. No threats or allurements could have made them so servile to Popish Rome, if God in justice had not given them over to that slavery: nor none

none have raised up their spirits again to destroy Rome, if God had not done it, and so made her friends her foes. Thus whoremongers use to deal with strumpets, when they see what hurt they have got by them, Ezek. 16.37, 39. Or, it may be read, And *suffered them* to agree. See the like addition of a fit word, 1 Tim. 4.3.

until the words of God shall be fulfilled] Till the city of Rome shall have executed all those cruelties, and enjoyed her dominion so long, as God hath appointed or foretold. We must not then accuse God of slacknes, if Rome be not yet down; but with patience expect Gods time, knowing, that as surely as he hath put into the hearts of these kings to serve that Empire; so surely he will, at his time determined, put it into their hearts to destroy that city.

V. 18. *And the woman*] Before, he had expounded the beast; now, he telleth what the whorish woman is that sate upon the beast.

the great city] Rome, which then had the Empire. Before, he concealed the full description of it: now, the time of destruction drawing near, he doth as good as name her. We may hope then her end is not far off, now the is all over Europe proclaimed to be the whore of Babylon.

CHAP. XVIII.

Verf. 1. A*After these things*] The holy Ghost having spoken of the destruction of the seat of the beast under the fifth vial, ch. 16.10. sheweth what that seat is, ch. 17.18. the city of Rome: now he goeth on to the overthrow of it. So that it seemeth we are now under the fourth vial, and the fifth is not yet poured out, because Rome is not yet destroyed.

another angel] Differing from him before, ch. 17.1. Though God had given sundry warnings of the fall of Rome before, ch. 14.8,9. & 16.10. yet he sheweth his long suffering, and willingnes to have men forsake her, that they may not perish, by sending three Angels more, to signifie that her destruction draweth nigh: one here, foretelling her fall once more; another, verf. 4. calling men out of her, as out of an house on fire, left they be destroyed with her; as Numb. 16.26. a third, verf. 12. shewing her utter desolation in expres words, confirmed by a signe.

from heaven] Or, *out of heaven*. Sent with a commission from God, to foretel the fall of Rome now at hand. It sheweth, then, that this was no dream of his own, but Gods certain truth: and that this great judgement should not come by accident; but by the will and providence of God. It may signifie some great man suddenly raised by God, and unexpectedly (as Psal. 26.6. & 57.3. & 102.19.) to destroy Rome. Things that come out of the earth, must have time to grow: things from heaven come suddenly.

great power] Furnished with power fit for such a service. So that none could resist him; but Rome must fall by his means. Others foretold the fall of it before; but this cometh to execute it.

the earth was lightned with his glory] That is, with his brightness, in the vision. So glory is used, Exod. 40.34. Numb. 14.10. 2 Cor. 3.7. The thing signified may be, that, even earthly men, and Papists, shall admire at the piety of him whom God shall set up to destroy that city; or at his majestical power, made known by his victories.

V. 2. *mightily with a strong voice*] That all men might hear this tidings of the fall of Rome; for she was so settled, that many beleeved she could not be overthrown. Or, to shew the greatness of her fall, and of Gods anger against her.

Babylon the great is fallen] Chap. 14.8. Isa. 21.9. Jer. 51.8.

is fallen] It is doubled, to shew the greatness, neernes, or certainty of the fall.

habitation of devils] It was full of men, but now it is full of devils. Either because men esteem solitary places haunted with ghosts, or because the foul spirits do haunt such places for their pleasure, Isa. 34.11. Jer. 51.37. Matt. 12.43. Mark 5.3. Or, are confined thither by God, as to an hold or prison; or keep there, to terrifie men that pass by such places.

a cage of every unclean and hateful bird] Isa. 13.21. Of such birds as were forbidden in the law, and hated by men, because they are not good for food or for song, but feed on other birds, and make hideous and dismal noises. See a patern of such desolation, in the ruines of monasteries: they once held unclean men; now nothing, except perhaps unclean spirits and birds.

V. 3. *all nations have drunk*] Rome is compared to a famous strumpet, who permitteth ordinary people to drink of her cup, kings and great ones to have to do with her, merchants to gain by her. Before, ch. 14.8. it was said, She made them drink: now the phrase is altered, They have drunk: to shew, that some might come in of their own accord, as others did by her persuasion or compulsion. Both these ways, men come to taverns and stews.

of the wine, &c.] See Chap. 14.8.

kings] Chap. 17.2.

merchants of the earth] Either worldly merchants, that sold her delicate things for her lust; or spiritual ones; as friers, monks, pardonsellers, and such like, 2 Pet. 2.3.

abundance] Or, *power*.

delicacies] Money, which they had of her for delicate things to serve her lusts.

V. 4. *and her voice*] A voice, without naming the authour, bringeth some great matter worthy of attention, Isa. 40.6. When Rome is to be destroyed, God will finde a means to call out his elect from thence, as he did Lot out of Sodom.

Come out of her] Jer. 51.6, 45. & 50.8. Isa. 52.11. God is careful of his, that they may escape Babylons sins and punishment; which they would not do, unless they come out before the burning of the city: for the people will still follicite them to idolatry; and the sword or fire cannot distinguish between friends and enemies.

my people] This then was Gods voice, or some Angels representing God.

V. 5. *reached unto heaven*] Gr. *followed*. They were as it were one laid upon another, to make a mount to reach up to heaven, and cry for vengeance, Gen. 18.20, 21. & 19.13. Ezra 9.6. Jon. 1.2. Jerem. 51.9. The least sins reach to heaven. God knoweth them all: but the phrase is commonly used of great sins, that will pull down sudden judgements. God is compared to a patient man, who passeth by many smaller faults in his servants, without taking notice, as not being willing to punish them; which he should do, if he took notice of them: yet when some great fault is committed, then he calleth his servant to account for it, and punisheth him.

remembred her iniquities] He seemed to forget her sins before, while he let her prosper; but now he sheweth that he remembreth them, by punishing her for them, chap. 16.19.

V. 6. *Reward her*] Jer. 50.15, 29. Some take it as spoken to all those that come to destroy Rome. Others, of those which came newly out upon his last summons, verf. 4. whose spirits were most likely to be fet upon revenge, by the harsh impressions of the sins they lately saw there, and wrongs they newly received.

double unto her double] Not the double of her deserts, but of those miseries she hath brought on you before. And that is just, both because God forbiddeth them to do it, and because she did wrongfully torture innocents; but they justly punish the whore.

in the cup] Not of her fornication, but of punishment.

V. 7. *how much*] Gr. *in how many things*. This sheweth, that she was very high before, and must be brought very low, now.

glorified her self] Set up her self above others, and against God, Jer. 48.26, 42. Lam. 1.9.

so much torment] Her punishment must be answerable to her pride and luxury. This is spoken of worldly punishments at the fall of Rome; for none can be so high on earth, as they are brought low in hell.

She saith in her heart] She thinketh so, Psal. 14.1. She durst not say so, left she should be esteemed proud, or be envied by others. Thus her pride foretelleth her fall, Prov. 16.18.

I sit a queen] Isa. 47.7, 8. I have a great command.

no widow] I am mighty, and full of people, and live happily. Chap. 12.11. is the like phrase: Loved not their lives, that is, made no account of them. Cities deprived of their power and people, are accounted widows, Lam. 1.1.

see no sorrow] Feel none in my self.

V. 8. *in one day*] In a short time, called *one hour*, verf. 10, 17, 19. Not that one day would end the business; but her enemies should not give over the siege, till they had taken it. Or, in one day; that is, suddenly, against her expectation, Isa. 47.9, 11.

death, and mourning, and famine, &c.] In the siege of Rome, many shall be slain, and their friends that live, shall mourn for them; and they in the city shall suffer famine; and when it is taken, it shall be burnt down to the ground, chap. 17.16.

for strong is the Lord, &c.] Left any man should think the city too strong to be destroyed so quickly, he telleth of Gods power, who undertaketh the work, Jer. 50.34.

V. 9. *kings of the earth*] Like adulterers that have lost their pleasures; so these Kings shall make womanly lamentations for loss of their images and superstitions. This must be understood of such Kings as shall stand to the Pope, after Rome is down. See notes on ch. 16.14. & 17.16.

who have committed fornication] No good men bewail her. Such only do it as have been naught with her, ch. 17.2.

shall bewail her] Ezek. 26.17.

when they shall see the smoke of her burning] Chap. 14.11. and 19.3. Gen. 19.28. Either it must be taken literally of such Kings as came to assist her, and fled away when they saw the city on fire: or figuratively, when they understood of her destruction.

V. 10. *standing afar off*] Though they loved her, and could have wished her prosperity to continue; yet they durst not come neer to help her, left they should be destroyed with her, by them that besieged her, as Jehu did Ahaziahs brethren, 2 Kin. 10.13, 14. Or, They were afraid of being burned, as they were that cast the three Jews into the furnace, Dan. 3.22. the flame was so great. Thus the Israelites fled, when the earth swallowed Dathan and Abiram, Num. 16.34.

that great city] Or, *O great city!*

judgement] See chap. 17.2.

V. 11. *The merchants*] These weep not for love, as the Kings did; but for loss of their gain, which they got by selling her dainty things, to satisfie the lust of her prelats. Or, fine things for their idolatrous worship; as, for altars, images, vestments. It may be meant spiritually, of those that made gain of her spiritual merchandise.

mourn over her] As a father over a dead child.

for no man buyeth their merchandise any more] Ezek.27.27. For there is no wonted trading there; all traffick, both spiritual and temporal, being there ceased.

V. 12. *gold*, &c.] Things for fine apparel, and stately houshold-stuff.

all thyne-wood] Or, *sweet*. Some kinde of cedar: or, all kinds of sweet-wood, as all manner of vessels. Or, this might be for use about buildings.

V. 13. *and cinnamon*, &c.] For pleasing smell.

and wine, &c.] For dainty fare.

horses and chariots, &c.] For princely port.

slaves] Gr. *bodies*. For service. Servants are like bodies, acted by others: free-men, like souls, that guide themselves, and theirs.

souls of men] Persons of men, Ezek. 27. 13. Gen. 12. 5. & 46. 25. Men, though not slaves, yet used for several employments. Or, souls of men literally taken, of which they made spiritual merchandise.

V. 14. *And the fruits that thy soul*, &c.] Gr. *the autumn*, *or autumn fruit of the desire of thy soul*. That is, desired fruit: as, In fire of a flame; that is, Flaming fire, 2 Thess. 1. 8. This verse should be in a parenthesis. As if those merchants should like mourners speak to perishing Babylon. Or it may be the speech of the Angel, the revealer; as vers. 14. or John the publisher, objecting gluttony to Babylon, autumn fruits are most dainty and pleasant to the taste, and goodly to the eyes, like the fruits of paradise, Gen. 3. 6. Of such, Rome hath store.

dainty and goodly] Gr. *fat and shining*.

no more at all] They are not onely lost for the present, but for ever. There is no hope of recovering them.

V. 15. *The merchants of these things*] Or, *the merchants*, I say, *of these things*: Meaning those spoken of, vers. 11. He had before set down the causes of their mourning; now he setteth down the manner of it.

stand afar off] See vers. 10.

V. 16. *that great city*] See vers. 10. That uttered much merchandise.

in fine l'nnen, &c.] This is suitable to the persons mourning. The Kings that are mighty, mourn, because the power of the city is gone, v. 10. The merchants mourn, because the wealth of it is gone.

decked with gold] Gr. *golded with gold*, ch. 17. 4. Not only wearing gold; but as it were covered with it from top to toe.

V. 17. *in one hour*] Like a whirlwind. See vers. 10.

every ship-master, &c.] Ch. 8. 9. All that traded with her by sea, Ezek. 27. 29, &c. Or, such as were then bringing wares to her by sea, and saw the smoke of the burning of Rome afar off, as Abraham did, when Sodom was destroyed, Gen. 19. 28.

as trade by Sea] Psal. 107. 23. Or it may be spiritually understood of inferiour officers, who carried their pardons to sell.

stood afar off] See vers. 10.

V. 18. *And cryed*] Jer. 50. 46. Ezek. 37. 32.

the smoke] Vers. 9. Isa. 34. 10. Her destruction will suddenly be known, both by sea and land.

what city is like unto this great city?] What city once so strong and populous? See the like, Ch. 13. 4. Or, who would ever have thought this city should have been thus laid desolate.

V. 19. *And they*] Or, *Yea, they*; as Matth. 26. 50.

cast dust, &c.] It was the manner of mourners. See Josh. 7. 6. 1 Sam. 4. 12. Job 2. 12. Ezek. 27. 30. These mourned most, because they were least able to subsist, and therefore likely to perish sooner by want of trading, than the merchants that employed them. They cryed, in the former verse: here weeping and wailing is added, to shew the greatness of their sorrow, v. 9, 15.

that great city, &c.] See vers. 10, 16.

all that had ships] Not merchants alone, but ship-masters: inferiour officers, as well as great ones.

in one hour] Vers. 8, 10, 17.

V. 20. *thou heaven*] O Church. See chap. 11. 19. & 19. 1, 6. Psal. 58. 11.

apostles and prophets] Ministers, their successours. God accounteth these like those eminent persons. A great comfort to them.

avenged you] Gr. *judged your judgment*; That is, considered the wrong done to you, & punished her for it, ch. 17. 1. Psa. 9. 4. Mic. 7. 9. He hath avenged the death of your predecessours: or the wrongs done to you by her, Jer. 51. 35, 36. Or, it may be an apostrophe to those in heaven, shewing what cause of joy they had, if they were here to see the fall of Rome.

V. 21. *a mighty angel*] An allusion to Jer. 51. 63. Shewing, by a sure token, that the fall of Rome should be greater than the fall of Babylon. There, a weak man; here, a mighty Angel: there, taketh an ordinary stone; here, a great millstone: there, casteth it into Euphrates; here, into the sea: there, Babylon shal sink; here, it shal be thrown down with violence: there, it shall not rise; here, it shall be found no more at all, v. 14. c. 12. 8. Isa. 13. 20. Jer. 51. 63. A great millstone will fall apace with its own weight; faster, if it be cast down; fastest of all, if by a strong hand: neither can it then rise any more, or be raised out of the bottom of the sea. This sheweth the violent and everlasting destruction of Rome

V. 22. *of harpers*] Jer. 7. 34. & 25. 10, 11. All things that served for pleasure, shall cease.

in thee] The Angel now turneth his speech to Babylon. Some have told her face to face of her destruction.

no craftsman] All things tending to profit, shall be gone.

sound of a millstone] Gr. *voice*. In the cities they used handmills, which made a great noise. All things necessary shall be taken away. We! may the mills cease, when none shall live there, for whom corn should be grinded. The things abused shal be al taken away, Joel 1. 5. Jer. 25. 10.

V. 23. *Light of a candle*] The poorest men have candles in the night, that want many other comforts: but Rome shall have none, after this. Or, they shall not use candles in wedding and festival nights any more, Matt. 25. 6. 7.

voice of a bridegroom] There shall be no more marriage there to people the city any more. Or, no merry meetings. These things argue an utter desolation. Jer. 7. 34. & 16. 9.

thy merchants] Nah. 3. 16. Isa. 23. 8. Thou hast made use of Kings for thy profit. Or, thy Cardinals were Kings fellows.

by thy sorceries] Enchanted cups, ch. 14. 8. or, by Satans help: for some Popes have been sorcerers.

deceived] Drawn to Idolatry.

V. 24. *in her was found the blood*] Though God defer, yet he will keep count at length, and find the blood of his servants in Rome, as if it stuck to the hands or clothes of the murderers, Isa. 63. 3. Jer. 2. 34.

of prophets] Faithful teachers slain, vers. 20.

of saints] Of private Christians put to death for Religion.

of all that were slain] To wit, for Religion, as being slain by her authority, or incitation of the Princes to do it. Or, as Matt. 23. 32, 35. because the succeedeth the former persecutours, and finisheth the work, and so is counted guilty of all the blood shed before also.

CHAP. XIX.

V. 1. *After these things*] After the fall of Rome. He proceedeth to the things done under the sixth vial; for the beginning of this Chapter answereth to ch. 16. 12. The middle of it, to ch. 16. 13, &c.

a great voice] To shew their affection in themselves, and desire to stir up others to praise God for it.

of much people in heaven] The Saints of God in the Church, upon the first news of Romes fall, bless God for it. They all in general joy at this news. See the like, ch. 11. 15.

Alleluiah] *Praise ye the Lord*, Psal. 111. & 112. & 113. This is the first time that it is used in the New Testament; and it is found for the first time that it is used in the Christian Gentiles, after the fall of Rome, shall sollicite the Jews to come in to Christ, and to joyn with them in praising him for Romes fall.

Salvation, &c.] All the praise of this great work belongeth to God, ch. 5. 3. & 7. 10. 1 Tim. 1. 17. Glory is a great opinion of him: honour is the means whereby we express it, inwardly or outwardly.

unto the Lord] Is unto him. He hath given us cause to honour him, for destroying the beast, and putting us out of all fear of him. Or, *be unto him*. We praise him for it, and desire that others do it also.

our God] He hath shewed himself our God, in destroying our enemies, and therefore we have especial cause to praise him, Psa. 147. 20.

V. 2. *true and righteous*] See ch. 15. 3.

for he hath judged] They shew what cause they had to praise God for declaring his truth, in performing his threats against Rome, which many doubted would not be effected; and his justice, in destroying such as would not be drawn from their idolatry by his word. Or, he hath not judged out of suspitions and report, but in truth and justice, Gen. 18. 21.

the great whore] See chap. 17. 1. Great, because of her many fornications. Or, by allusion to the thing signified, The great city, cha. 18. 18.

corrupt] The earth. See Gen. 6. 11.

avenged] As was desired, Chap. 6. 10.

his servants] He had reason to avenge their blood, because they were not slain for any wickedness they had done, but for serving him, Psal. 44. 22.

V. 3. *again*] They double their thanks, because of the greatness of the benefit.

and her smoke] This sentence should be in a parenthesis. The sense is; She is irrecoverably lost, Isa. 34. 10. Or, *for her smoke*, as Luk. 6. 32. and then there needeth no parenthesis; but the meaning will be; The Saints shall ever be mindful of the fall of Rome, to praise God for it, as if they saw the smoke of it always, to put them in mind of that fire that burned it down.

V. 4. *And the four and twenty Elders*, &c.] Ch. 4. 4, 6. Before, v. 1. Gods people blessed God suddenly, where they heard of it; now they do it publickly in the Congregation, for destroying Rome. So ch. 11. 16. This better setteth out the greatness of the benefit, with their deeper sense of it, and stireth up others the more to thankfulness, Psal. 5. 7. This is Romes funeral.

four beasts] Or, *living wights*. Thorow all this book, there are beasts or wights, and elders, and a throne, to shew, that Gods ordinances and

and right worship was still some where in the world in use, during the heathen antichristian persecutions: and so they will be to the end.

on the throne] Chap. 4. 2. and 5. 1. God shall then take his throne to himself, when Rome, which is Satans and Antichrists throne, ch. 2. 13. is destroyed.

Amen, Alleluia] They allow of the praise given to God before, v. 1. and persuade the people to praise him more.

V. 5. *A voice came out of the throne*] Chap. 4. 5. The general applause of the Christian Gentiles, v. 1. and their solemn thanksgiving for the fall of Rome, v. 4. might come to the ears of the Jews; but God himself must speak to their hearts, before they will joyn with the Christians in this Alleluja. See the like method, Isa. 6. 66. This may be Christs voice, because it cometh from the throne; and yet he saith, Our God; as John 20. 17.

praise our God] He doth not blame them, as if they had not done it well before; but giveth a new cause of praising God, see v. 7.

all ye his servants] Ye Jews, that once were his servants, joyn with the Gentiles in this Alleluja, Deut. 32. 43. Rom. 15. 10.

both great and small] All sorts of men, Psalm 115. 13. See ch. 13. 16. & 20. 12.

V. 6. *And I heard*] Or, *Then I heard*. So this particle is used, Mat. 23. 32. Here is the effect of the former exhortation.

of many waters, &c.] See ch. 14. 2. and 17. 15. The Jews and Gentiles praising God together, for the fall of Rome, will make such a noise as will fill heaven and earth. Or, it may be understood of Gentiles converted from Popery by the fight of Romes fall.

reigneth] God is publickly worshipped every where, as King, now the whore is destroyed.

V. 7. *Let us be glad*, &c.] Chap. 11. 10. Psalm 118. 24. Mat. 5. 12. Let us prepare for feasts and triumphs against the marriage of the Lamb.

give honour to him] As we have cause to rejoyce in it, so also to give God praise and thanks for it.

for the marriage, &c.] Mat. 22. 2. The Church is now called, as a Bride, to dwell with her husband, after the whore is burned: before, she was but as it were espoused to him. Glorious times will follow Romes fall. This cause was not mentioned, v. 1, 4. but these converts, as they looked forward to the destruction of Rome, so they look backward to the conversion of the Jews, and marriage of the Lamb.

made her self ready] As virgins use to deck themselves when they are to be married, Pf. 45. 13, 14. Isa. 61. 10. so the Church is now purged from all superstition, and ready to entertain Christ in the purity of his ordinances. Or, the Jews being now come in, with the fulness of the Gentiles, Rom. 11. 12, 25, 26. the Church is ready to be married to Christ. It cannot but be great matter of joy, that two sisters, so long parted, should now be firmly knit together, Cant. 8. 8.

V. 8. *to her was granted*] Sanctification, the Churches ornament, Psa. 45. 13. & 93. 5. is a dowry given her by Christ her husband, ch. 3. 18. Eph. 5. 26, 27.

righteousness] Gr. *righteousnesses*. That is, good works, which adorn Gods servants, as much as fine linnen or glistering garments do great men, Mat. 5. 16. and do as conspicuously appear in their lives, as gorgeous apparel on the back or body of those that wear it, Rom. 13. 12, 14. Col. 3. 12. 1 Pet. 3. 3, 4. & 5. 5. Phil. 4. 5, 8.

V. 9. *be faith*] The Angel, mentioned, ch. 18. Now he goeth on with the story, which had been broken off in the beginning of this chapter, with relation of the great praise given to God for destroying Rome.

write] The matter to come is weighty, and worthy to be conveyed to posterity. So ch. 14. 13.

Blessed] Mat. 22. 2. They are happy times, and they are happy that are so called, that they come; that is, internally called. The things being strange, and very unlikely to come to pass; the Angel taketh a special care to confirm John in the truth of them, that he may the more confidently report them to others.

marriage-supper] It seemeth such feasts used to be then at night, v. 17. Luke 14. 16, 17. See notes on ch. 18. 22.

these are the true sayings of God] They are not my words, but God's, and shall certainly be fulfilled in their time, Luke 1. 23.

V. 10. *to worship him*] Having so good news from him, John being over-joyed, falleth down to worship him, as Cornelius, on somewhat the like occasion, did to Peter, Acts 10. 25.

See thou do it not] Ch. 22. 9. Gr. *See, not*. The Angels concise speech, as if he had not time to say all, sheweth how evil Johns act was, and how displeasing to him, and dangerous to John; if he should suffer him to do it. To that end also he saith, *See*: that is, Beware thou do it not.

thy fellow-servant] One whom Christ useth to declare his will to others, as he doth thee. Therefore, for *brethren*, is put *prophets*, ch. 22. 9. It may be the Angel that revealed this revelation to John, ch. 1. 1. yet for all that, not to be worshipped by John, his fellow-servant.

worship God] To whom only religious worship is due, Mat. 4. 10.

is the spirit of prophesy] Christ only can by his Spirit make us Prophets to foretel things to come, from him. His revealing things to us, is the life of prophesy. He therefore must be worshipped for it, and not we.

V. 11. *heaven opened*] Free access to Gods publick worship every where. Or, the Church opened, that Christ may stir up his people, v. 14. 10 go fight against Antichrist, who after Romes fall, will be for a time lone where else, gathering new forces. Ver. 19. a door was opened in heaven, before the rising of Antichrist, ch. 4. 1. the temple was open in heaven, after the death of the Witnesses, ch. 11. 19. Now heaven is self, that is, the Church, is fet wide open, that Christs armies may go forth to destroy the beast and the false Prophet, v. 20. So the great gates of a city are opened, when armies go forth to battel, 2 Sam. 18. 4.

behold] This requireth attention to the great battel yet to come.

a white horse] Chap. 6. 2. a sign of Christs just carriage in the war, and certain triumph after it.

he that sate upon him] Christ, who appeared then to John, as ready to destroy Antichrist utterly, and will do it by the Kings that hate the Whore, ch. 17. 16.

faithful and true] See ch. 1. 5. & 3. 7, 14.

in righteousness, &c.] He condemneth the enemies of his Church justly, and then executeth them accordingly. He will not abuse his power, to destroy any that have not deserved destruction.

V. 12. *as a flame of fire*] Ch. 1. 14. & 2. 18. He can see his enemies privy plots, and destroy them. His eyes do not sparkle, but flame out with anger. Wo be to his enemies.

many crowns] All Kingdoms are subject to him, v. 16. Ps. 2. 8, 9. & 72. 8, 9, 10. Mat. 28. 18, 19, 20. Or, for victories over many Kings, v. 19. whose crowns he taketh off their heads, and putteth on his own, 2 Sam. 12. 30. The dragon and the beast never had above ten crowns; he hath a multitude: his Kingdom shall be larger than ever theirs was.

a name written] Now to be made known: sure also, and permanent.

no man knew] Ch. 2. 17. Judg. 13. 18. None knew the eternal generation of Christ, who is called, The Word of God, v. 13. Or, none knew it, till it was revealed in the Word, v. 13. Or, by his victories, v. 16, 19. So Gods name, *Jehovah*, was revealed, Exod. 6. 3.

V. 13. *dipt in blood*] Isa. 63. 2. It sheweth the exceeding great slaughter of his foes formerly: for his garments are not sprinkled with blood, as Isa. 63. 2. but dipt or dyed in it, Isa. 9. 5. What could his enemies look for from him now; seeing the marks of his former victories, but destruction? Or, as if he should come to revenge the blood of his servants shed by Antichrist, and should wear one of their garments full of bloud, to incite him to the greater revenge. Or, it might be to signifie the event of this battel, that so much bloud should be shed, that not the common souldiers only, whose hands are most employed in war; but the General himself, whose head useth to be more employed than his hands, shall have his garments dyed in bloud.

the Word of God] By eternal generation, John 1. 1, 14. Or, because he maketh his Fathers word good, by destroying the foes of his people. Or, because by destroying Antichrist, he causeth Gods Word to be freely preached every where, and God is known thereby, as by a name.

V. 14. *the armies*, &c.] Gods people being flushst with the fall of Rome, shall be in arms, ready to destroy Antichrist utterly, when Christ shall call them to that work.

white horses, &c.] Fitter for triumph than for fight; for here are no bucklers nor swords mentioned, which are more fit for war than fine linnen, a poor fence against blows; but here is the apparel of conquerours: so that they made themselves as sure of the victory, as if it were already gotten. Thus, though the battel may be sharp, Gods people shall comfort themselves, by looking before-hand on the happy issue.

V. 15. *out of his mouth*] See v. 21. ch. 1. 16. & 2. 16. He shall pass sentence of death upon them, and execute it, Isa. 11. 4. Or, he shall destroy them, according as he hath foretold, 2 Thess. 2. 8. arms are attributed only to the Captain; for all is done by his power, though he use instruments.

the nations] Or, *Gentiles*, ch. 11. 2. Popish enemies.

rule them, &c.] See ch. 2. 27. & 12. 5.

treadeth] Treadeth on Gods enemies, gathered as it were into a wine-press, at Armageddon, till their bloud be all out of their bodies, ch. 14. 20. Isa. 63. 3. Thus he threatneth his foes with his mouth, striketh them with his iron rod in his hand, trampleth them under his feet.

V. 16. *on his vesture*] That all men may see it, and fear him. Some footsteps of his power appeared before, in converting the Gentiles; but much obscured by the persecution under the Heathen Emperours, and afterwards under the Popes: but when both these are destroyed, then all men may fully discern it.

on his thigh] That men might submit to him, Gen. 24. 2, 9. & 47. 29. being subdued by his sword, which useth to be placed on the thigh, Psa. 45. 3. Cant. 3. 16.

King of Kings] Chap. 17. 14. & 11. 15. Dan. 2. 44.

V. 17. *an Angel*] Christs Herauld, to bid all the fowls to a banquet.

in the sun] That he might be heard all the world over, as the Sun is seen. A cleer token of the ensuing victory: and that the enemies should be destroyed in the sight of the Sun, as surely as we see the Sun, with

with a loud voice] Chap. 18.2. That the most remote might hear, and come to take their share. It also sheweth the weight of the matter. Men speak loud, when they speak of great things.

souls] Warriours or souldiers mixing themselves with Gods people, more for the love of the spoils, than of the cause. Or, it may be taken literally; for many dead carcases will be left unburyed, to fill the fowls, v. 21. 1 Sam. 17.44. Jer. 7.33. Ezek. 39.4, 17. &c.

in the midst] See ch. 8.13. & 41.6.

of heaven] Of the air, Gen. 1.20. Psa. 8.8.

gather your selves] The fowls are called before hand, to shew the certainty of the victory.

V. 18. *that ye may eat*] Christ will be married as a conqueror.

the flesh of Captains, &c.] Feed on the revenues and spoil of all the Papists; for they shall all be destroyed, great and small. There shall be variety of prey, to fit every ones appetite, as there is of dishes at a feast, ch. 17.16. Or, it may be literally understood of the carcases of great men and small, left for the fowls to devour, v. 15. Ezek. 39.4, 17, 20. Jer. 7.12.

V. 19. *the beast*, &c.] The Roman or German Emperour, ch. 13.1. with some Kings, ch. 17.16. after Romes fall, v. 1. shall assist the Pope, living elsewhere, in this last war against Christ and his Church.

V. 20. *the beast*] The Emperour, v. 19.

was taken] Like a beast in a snare. This seemeth to be at the conclusion of the sixth Vial, or beginning of the seventh. See ch. 16. 16, 17.

the false prophet] The Pope, ch. 13.13. & 16.13. yet some take it for the Popes Clergy, and the Pope for the Beast. This is that false Prophet that wrought miracles. ch. 13.13, 14. &c.

alive] Put to horrible tortures, being taken alive; whereas the Kings and their followers shall be slain in the battel, v. 21. An allusion to Num. 16.31, 32. an extraordinary destruction is signified, to terrifie others from misleading Gods people, Psa. 55.15.

lake of fire, &c.] Chap. 20.14. & 21.8. & 14.10. an exquisit torment, Ezek. 38.22. Psa. 11.6. Gen. 19.24.

V. 21. *the remnant*] The Kings that fought for the Pope, and their Armies. As their sin was not so great as the Emperours and Popes, so neither shall their judgement.

out of his mouth] Verse 15. Gods word slayeth them, when he performeth his threatnings, Jer. 5.14. Thus the prophecy, v. 19. is fulfilled. None shall be ransomed for money, Isa. 13.17, 18. A severe execution shall be on all that shall take part with Antichrist in this his last battel.

were filled with their flesh] There were wealth enough for all comers, Jer. 50.10. Or, carcases enow lying unburyed, to glut all the fowls. See v. 18.

CHAP. XX.

Ver. 1. AN *Angel*] He that did open the bottomless pit before, ch. 9.1. now shutteth it. Some take it of Constantines keeping under the Heathen Emperours, and conceive this chapter to depend upon the twelfth chapter; and to shew what became of the dragon, after he was cast into the earth. But it is likely that the prophecy goeth on; and that the holy Ghost, having described the Whore of Babylon, Popish Rome, chap. 17. and shewed the fall of it, chap. 18. and the calling of the Jews, and destruction of Antichrist and his followers, ch. 19. now declareth the prosperous estate of the Church for a long time after; and the destruction of the Turks, the day of judgment, and damnation of all wicked men, in this chapter: and then setteth out the happy estate of all the godly in soul and body in heaven for ever, ch. 21. and in the beginning of ch. 22. or else looketh back there to the flourishing estate of the Church on earth, when all her foes are destroyed; and so he concludeth with confirmations, exhortations, promises and threatnings.

a great chain in his hand] As going to apprehend some powerful person, that was to be attached, and bound, as a prisoner or captive, with a chain, Psa. 148.8. 2 Chron. 36.6.

V. 2. *dragon*, &c.] See v. 10. ch. 12.9. The Pope being destroyed, the devil would bring in the Turk, who seemeth yet to stand, or some other enemy like the Heathen Emperour, called the dragon before, ch. 12.3. to persecute and war against the Christians: but God will not permit it till the thousand years of the Churches prosperity be done: and therefore he causeth Satan to be bound with a great chain, that he might not loose another dragon before the time. Thus the Churches peace for that time is secured.

bound him a thousand years] Either for such a number of years, or for a long time indefinitly.

V. 3. *into the bottomless pit*] Which he desired not to be shut into, Luke 8.31. For the same Greek word is translated *the deep*, there. He was cast into the earth, before, ch. 12.9. here, lower.

set a seal upon him] This sheweth the devils rage, who must not only be chained, but also shut up, and the door sealed by authority from heaven, that he may be kept from doing mischief, Mat. 27.66.

deceive the nations no more] Not bring in Heathenism or Popery any more. Or, perswade them to fight against the Church, by his wiles, v. 7, 8. or, wicked agents, ch. 16.13, 14.

a little season] After Satans loosing, the day of judgment will soon come.

V. 4. *they sate upon them*] Or, *some sate upon them*. Some understand this of Constantines time, ch. 6.16. Others, of Luthers. Others, of the Church, after Antichrists destruction. Others, of the day of judgment. In all which, the Saints rule, and persecutors are brought to judgment.

the souls, &c.] Coming to demand justice against those that had slain them, by the cry of their bloud before Kings here; or personally before God at the day of judgment, ch. 6.9, 10.

for the witness of Jesus, &c.] Ch. 6.9. & 1.9.

not worshipped the beast] See ch. 13.15, 16, 17. & 14.9.

they lived and reigned] The Christian Judges in the beginning of the verse, who were esteemed as dead men under the Heathen Emperours, or under Antichrist; now not only were seen to live, but reigned also, to do justice to Gods people as Christs deputies. Or, those beheaded ones lived in soul in Heaven with Christ. Or, such as they that were persecuted before, shall live and reign after Antichrists fall. So we say, The Romans ruled the world from Julius Cesar to Constantine, and after: yet we mean not the same persons. So John is called Elias, because he came in the spirit of Elias, Math. 11.14. Luke 1.17. So the two witnesses are raised again. See ch. 11.11.

a thousand years] All the time Satan is chained like a mad dog, the Church shall flourish.

V. 5. *the rest of the dead*] Others did not openly profess Religion in peace, till Luthers time. Or, some will not come in till after the thousand years. Peradventure some Turks, or others, may come in at the eleventh hour, Mat. 11.6. for the Papists were either converted before, or destroyed at the fall of Antichrist, ch. 16.20. & 19.21. Or, they that will not come in when the Jews do, and Antichrist is destroyed, will never come in to Gods Church: for, all Israel, and the fulness of the Gentiles, will be come in then, Rom. 11.25, 26. See the like phrase, 2 Sam. 6.23. Or, God will not right others oppressed, till the end of the world. Or, they lived not in any account, as before, Psa. 88.5.

This is the first resurrection] Either the former part of the verse must be read by a parenthesis, and the words depend on the fourth verse: or, it may be understood of the end of the thousand years in some of the former senses. At Luthers time, or after the coming in of the Jews, and Antichrists destruction, there will be such a new face of the Church, as if the Saints were all raised up again, John 5. 25, 28.

V. 6. *Blessed and holy*] As they are happy that suffer for Christ, v. 4. so they also whose eyes God doth open to see their errours, and embrace Gods truth.

part in the first resurrection] This resurrection is not of particular persons, but of whole Churches and Nations; as Rom. 11.15. alluded to, in the raising of dead bones, Ezek. 37.1, &c. In which they are said to have parts, who by the means then publickly and plentifully afforded, are spiritually quickned; that is, raised from the death of sin, to the life of grace, John 5.24, 25. Acts 8.21. Eph. 2.1, 5.

second death hath no power] They shall not go to hell, v. 14. chap. 2.11. & 21.8. by turning back to the world. Or, they shall no more be seduced by Antichrist. Or, not be destroyed by Turks, and other enemies described, v. 9.

Priests of God and of Christ] See ch. 1.6. and 5.10. Yet here seemeth somewhat more to be intended. For in those places we are said to be made Priests to God; that is, to offer spiritual sacrifices to him: but here, to be *Priests of God*; that is, excellent Priests, 2 Pet. 2.9. See the like phrase, Gen. 23.6. Psl. 36.6.

reign with him] Be free from their former persecutions, as living now under Christ, not any longer under Antichrist.

V. 7. *loosed*] See v. 2.

V. 8. *to deceive the nations*] To draw them to fight against the Church, to their destruction. See v. 3.

in the four quarters] In all parts, some shall be deceived.

Gog and Magog] Ezek. 38.2. and 39.1. Either the Papists not destroyed in Armageddon, ch. 16.16. and 19.21. or rather the Turks, or other foes, assailing the Church a little before the day of judgment, v. 11. For the rising of the Turkish Empire is spoken, ch. 9.3, &c. but their fall no where, till now. It seemeth they shall be restrained for the thousand years of the Churches prosperity after the fall of the Pope, from fighting against it: but afterwards let loose and destroyed, as the Popish Empire before.

as the sand of the sea] See Jos. 11.4. Judg. 7.12. 1 Sam. 15.5. 2 Sam. 17.11. 1 Kings 4.20.

V. 9. *they went up*, &c.] Or, *went forth*. Chap. 13.1. They seemed not to be in an army before; but suddenly arose to a great multitude, Jer. 46.7, 8. & 47.2.

breadth of the earth] All over where the Saints of God abide, Isa. 8.8. Ezek. 38.9, 16.

compassed about] Endeavouring that none of the faithful might escape them. See the like, 2 Kings 6.14, 15. & 25.1.

the camp of the Saints] The Church Militant, compared to Israel in their tents, Num. 2. and now being in tents, to fight against the Turks, or other unchristian enemies.

the beloved city] The Church of God, driven to some strong place for shelter.

fire came down, &c.] Gods wrath, shewed in an extraordinary way, delivered his Church, by destroying these enemies, Heb. 10.27. & 12.19. Job 20.26. Psa. 21.9. Gen. 19.24. 2 Kings 1.10, 12.

V. 10. *the devil*] The Turk, the devils new agent, another dragon, like the Heathen Emperour, v. 2. ch. 12.3. Or, some other enemy, no Christian by profession, shall be sent to hell to keep the last Pope and Popish Emperour company. Here it may be noted, that the foes of the Church, that profess not the Name of Christ, as the Heathen and Turkish Emperours, are in this book compared to dragons and serpents, and to the devil himself: but the Popes, and Popish Emperours, who profess Christianity, are compared to wilde beasts.

where the beast, &c.] See ch. 19.20.

for ever and ever] Gr. *to ages of ages*. As one succeeding another, without any end.

V. 11. *And I saw*] This may well be understood of the day of judgment; which was to come shortly after the loosing of Satan again, v. 3. It sheweth, that from the fall of the Turk, to the day of judgment, the Church shall have peace. And also, that those enemies of the Church that are left after that great battel, though they escaped the sword then, and dare not openly oppose the Church any more; yet God will call them to judgment.

a great white throne] Fit for him that cometh now to judge all the world, Luke 1.32. Tit. 2.12. Acts 17.31. And *white*, to shew the uprightness and glory of the Judge, ch. 19.11, 14. But some understand it of Constantines judging Heathen idolaters, and freeing Christians persecuted formerly by the Heathen, chap. 6.14, 15. Others, of the solemn destruction of Antichrist, and gathering of the Jews. Both which, are lively resemblances of the last day. Others, of the destruction of the Turks, newly spoken of.

fled away] Or, *vanished*, chap. 16.14. 2 Pet. 3.7, 10, 11.

found no place] Chap. 12.8. They shall appear no more in that form they are now in, but changed, chap. 21.1, &c.

V. 12. *great and small*] All, without exception, chap. 13.16. Or, as some think, each one in that proportion or stature in which he dyed.

and the books] Dan. 7.10. Christ, or their own consciences, shall charge with all their sins; as Judges proceed with depositions upon record.

another book, &c.] Chap. 3.5. To exempt the godly from condemnation, chap. 21.27. Phil. 4.3. Men write in a book the names of those they intend to deliver, or to prefer.

according to their works] The wicked must be judged according to their works written in the books. The just, written in the book of life, shall not come into judgement, John 5.24. chap. 21.27.

V. 13. *And the sea*, &c.] All men must rise to judgment, whether drowned in the sea, or denyed burial on earth, or buried in the grave. Or, death and sea gave up their bodies to be judged, and hell their souls.

hell] Or, *the grave*, chap. 6.8.

V. 14. *death and hell*] Or, *the grave*. Men dead and buried before, were now sent to hell in soul and body both. Or, there shall be no more death nor grave for Gods people to fear, nor any torment remaining, but for those that are in hell.

lake of fire] Ver. 10. chap. 19.20.

second death] See ver. 6.

V. 15. *in the book of life*] Ver. 12.

lake of fire] Ver. 14.

CHAP. XXI.

Ver. 1. AND *I saw*] As the Church is altered, so must her dwelling. It may be spoken of a glorious Church on earth: and then the day of judgment is set before it in the former chapter, that the downfall of the enemies of Gods Church might be set down altogether. And then the Churches felicity, after the destruction of the Whore, Beast, Dragon, and all covert and open enemies, which new estate will abide till glory come: security is like to be her only trouble, when Christ cometh, 1 Thess. 5.3, 23. 2 Pet. 3.3, 4. Matth. 24.37, &c. and 25.1, 2, &c. Bringing in of Eastern Kingdoms to the faith, and destroying all the enemies of the Church, may well be called, A new world. Or, it may be taken literally for the happy estate of Gods Saints in Heaven, in soul and body, after the day of judgment.

a new Heaven] Isa. 65.17. and 66.22. 2 Pet. 3.13. For the old were gone, chap. 20.11.

no more sea] Either literally: for there will need none for trade; the fire perhaps at the worlds end, may utterly dry up the sea. Or figuratively, no more war against, nor trouble in the Church; but holiness in good men, security only, not enmity, in others; a firm peace all the world over, as at Christs first coming. Then the Church shall not be like the raging sea, but like the quiet earth.

V. 2. *the holy city*] Matth. 27.53. Jerusalem is so called. Either Heaven, or the Church formerly troden under foot, chap. 11.2. but now made glorious, Isa. 54.1 1, 12. and 51.23. and 52.1, 2. and 60.1.

new Jerusalem] The Church of God, whereof old Jerusalem was a type, Gal. 4.26. The city wherein Gods people dwelleth. And it is called, The new Jerusalem, not in respect of the Old Testament only, but of the former estate of it in the New. It shall be free from all former troubles.

coming down out of Heaven from God] If it be understood of heavenly glory, this sense is; It will be more fully revealed by Gods Ministers inviting them to it then, than in former times. See chap. 3.12. If of the Church on earth, it sheweth, that it receiveth the glory and lustre it hath, not from men on earth, but from God in Heaven, John 1.17. 1 Cor. 15.47, 48, 49. Because God is the greatest height, all that comes from him, is said to come down, 2 Cor. 5. 1, 2. Jam. 1.17.

as a bride] Adorned as a bride, Isa. 61.10. Heb. 11.10. Therefore he saw the citizens, as well as the city. He saw many men, v. 3. He saw them adorned as a bride ready to be married; yet he saw not the glory of it so fully as v. 10.

V. 3. *a great voice*] To publish the greatness of Gods mercy, and the Saints glory, to all men, chap. 19.1.

Behold] A thing wonderful, Isa. 7.14. and present to his view in the vision, John 1.29.

the tabernacle of God is with men] An allusion to the people of the Jews, which had the tabernacle; and an intimation, as some think, that these here meant, were not yet glorified in heaven. Therefore it is called, *A tabernacle*, not, An abiding city, Heb. 9.10. and God said to be with them, and not they with him, 1 Thess. 4.17. He will give them abundance of grace. And the tabernacle is mentioned, as some think, to shew, that the Jews were come in to the Church. See on ch. 16.12. and 19.1. So the service of God under the New Testament is called Incense, and Offering, Mal. 1.11. Or, Heaven may be called so, in allusion to the tabernacle, Psalm 15.1. Ezek. 37.28. where God is prestit with his for ever, as the Ark was in the Tabernacle, as long as it lasted.

they shall be his people] So is his Covenant, Gen. 17.8, 9. Jer. 31.33. Ezek. 37.27. He will protect them from all foes.

V. 4. *And God shall*, &c.] Chap. 7.17. He setteth down the fruit of Gods dwelling with them.

wipe away all tears] Their former persecutions which lay so heavy upon them before, and caused them to shed so many tears, shall cease, Isa. 54.14, 15.

no more death] An allusion to Isa. 25.8. and 13.14. applyed by the Apostle to the happiness of the Saints after the resurrection, 1 Cor. 15.54, 55. and so it may be understood here. Or else of the happy estate of the Church on earth a little before, when Pope, and Turk, and all enemies are destroyed. And as then they shall be free from persecution; so men shall not be slain with plague and famine so frequently as in former times. The happiness of the Church is described negatively, by removal of evils: yet abundance of comforts, spiritual and corporal, is included also. So that the Church then, shall be a lively type of the glorious Church in Heaven: and they shall not dye by persecution, as before; but death shall be a quiet passage to Heaven.

neither sorrow, &c.] No inward grief, no outward expression of it, no heavy labour or pain to cause either. They shall not be, like the Israelites in Egypt, put to hard labour in slavery, and grieving at it, and crying for deliverance, Exod. 3.7, 9. See the like phrase, Isa. 54.14. and 60.18. and 61.3, 7.

former things are passed away] All the miseries of this world. Or, the beast, false prophet, and all that did hure the Church.

V. 5. *he that sate upon the throne*] Chap. 4.2. Because it seemed incredible that all things should be made new, God himself confirmeth it, and saith, *I make all things new*; taking the work upon himself, who was able to do it.

Behold] See notes on v. 3.

I make all things new] Isa. 43.19. 2 Cor. 5.17. When old things were, new must needs succeed. This may intend the glorious state of Gods Saints after the resurrection: or a more ample restauration of the true doctrine and sincere worship of God on earth, before the end.

write] See chap. 14.13. and 19.8. Isa. 8.1. and 30.8. Job 19. 23. Hab. 2.2.

for these words are true] Or, *that these words are true*. They must be written as it were in Table-books, to shew that God will do it, and his people might expect it.

V. 6. *It is done*] Chap. 16.17. All that the Prophets spake of the Churches deliverance, and the destruction of her enemies, is accomplished, chap. 10.6, 7. Her foes are all destroyed, and she shall have a quiet state to the end. Or, the world is at an end, and glory promised is come.

I am Alpha and Omega] Chap. 1.8. and 22.13.

the beginning and the end] I decreed and foretold all these things, and now have brought them all to pass.

I will give, &c.] Isa. 55.1. chap. 22.17. Because good men cannot hear of these excellent things, but they will long for them; he addeth, *I will give*, &c.

fountain] Psa. 36.8. Never any want of life there; it cometh from a fountain.

V. 7. *He that overcometh*] Chap. 2.7. God will give Heaven to those that heartily desire it: but yet they must fight for it, before they enjoy it. They must overcome their agon, the beast, Gog and Magog.

I will be his God,&c.] Psa. 89. 26, 27. 2 Sam. 7. 14. 2 Cor. 6. 18. I will render him as a father doth his son. This argueth extraordinary comfort here, or in heaven.

V. 8. *But*] Such sinners as follow, shall have no part in this new heaven and earth: and, left they should slight this loss, he threatneth them with hell-fire besides.

the fearful, &c.] If it be spoken of the day of judgment, it may be taken generally for all such sinners. If of the Church before, it signifieth, that though no persecutors remain, yet there will be many wicked men, who shall go to hell, when they dye, although they lived to see this glorious estate of the Church. The fearful then may accordingly be either such as at any time do evil, or omit good, against light of conscience, for fear of danger, Matth. 10. 28, 33. and 16. 15. That overcome not, but are overcome, v. 7. Or, such as were afraid of Gog and Magog, the last enemies, and durst not fight against them.

unbelieving] That beleeve not in Christ. Or, that for all this, did not expect the promised felicity of the Church, when they saw Gogs army, but despaired of victory.

abominable] Given to sins against nature; as Sodomy, &c. See chap. 17. 4.

murderers, &c.] See chap. 9. 20, 21.

in the lake] Chap. 19, 20.

second death] Chap. 20. 6, 14.

V. 9. *one of the seven Angels*] Very likely here that shewed him the Whore of Babylon, chap. 17. 1. shewed him now the Lambs wife. Of these Angels, see chap. 15. 1.

I will shew thee the Bride] He saw her, v. 2. but not so distinctly as she is after described.

the Lambs wife] The riches of the heavenly city. So he that sheweth a man a Kings Palace and Treasury, may be said to shew him the King. She is now dressed like a bride, and shall be soon married to Christ, and made his wife, chap. 19. 7.

V. 10. *in the spirit*] Chap. 1. 10. and 17. 3.

great and high mountain] Christs Spouse cometh now to be openly seen. John saw the Whore in a wilderness, chap. 17. 3. he seeth the Church now on an hill, because the city was high. So Ezekiel was carried up into a mountain, to see the city and temple, Ezek. 40. 2. Moses, to see the pattern of the tabernacle, Exod. 25. 40. Heb. 8. 5. and the Land of Canaan, Deut. 34. 1. The temple was built on an hill, 2 Chron. 3. 1. It was called a mount, chap. 14. 1. but here, a great and high one, so Isa. 2. 2. It may signifie the glory of the last Church on earth, or the height of glory in heaven.

great city] Great for compass; for many must enter into it, v. 24.

high] For buildings, or walls. See v. 12.

holy] For no unclean person must come there, v. 27.

Jerusalem.] Because God, who dwelt once in Jerusalem, will dwell there no more eminently, Ezek. 48. 35.

descending, &c.] See v. 2.

V. 11. *having the glory of God*] Exceeding great glory. So great things are set out, Gen. 23. 6. Psa. 36. 6. Or, glory given them of God, 1 Cor. 15. 40, 41.

her light] He beginneth with light, as the principal grace of a city. That light is not meant, whereby she shined to others; but that which shined to her, and enlightned her. So the Sun and Moon are called, Two great lights, Gen. 1. 14, 15, 16. This light is Gods glory, of Christs, v. 23. This Church shall see more of God and Christ, and of holy and heavenly things, by that light, than either the Jewish Synagogue, or any Christian Church saw before.

like a Jasper stone:] The last stone in Aarons brest-plate, Exod. 28. 20. and 39. 13. One of the King of Tyrus his Gems, Ezek. 28. 13. used to set out Gods glory shining in the Church, ch. 4. 3. and so here also; unless it set out his Majesty in heaven. The walls of his Church are built of it, ver. 18. and it is the first in the foundation, v. 19. He compareth not this light of that Church to any light in heaven or earth; for the Sun is sometimes darkened by clouds, and hurteth our eyes, if we look too wistly on it: the Moon and Stars lose their light when the Sun appeareth: and our made-lights decay. But it is compared to a Jasper, which is not darkned by clouds, neither doth hurt our eyes; but the more we do look on it, the more it pleaseth us: neither doth it leave shining, when the Sun shineth, nor doth the brightness of it go out at any time.

clear as crystal] Now he sheweth what kind of Jasper it is like. Not the green, or yellow, or purple Jasper; for that taketh away the native colour of other things, and maketh them look like it: but the white, like crystal, which is most pure from spots, and most clear to look thorow. He doth not say, It was like crystal; but like a Jasper stone clear as crystal, because the Jasper shineth more than the crystal. So that it had the brightness of the Jasper, and the purity of crystal, chap. 4. 6.

V. 12. *a wall great and high*] That none might either pierce it, or scale it. The Saints are safe there from all foes.

twelve gates] Ways in, out of all parts of the world, Ezek. 48. 30, 31. If Jerusalem had but twelve gates, it may be an alluslion thereunto.

at the gates, twelve Angels] As porters, to receive men into heaven, Luke 16. 22. Not cherubins, to keep us out, Gen. 3. 24. Or, to guard us in the Church on earth. Or, Ministers, to teach us the way to heaven, ch. 1. 20.

names written thereon] For direction, to guide men to it,

of the twelve Tribes] Chap. 7. 4. Signifying, that the godly of the Church of the Old Testament are gone thither, and we should endeavour to follow them. Or, if this verse be understood of the last Church on earth, it signifieth, that the Saints shall be safe there, men shall have free access unto it, the Minister shall receive them into the service and protection of the God of Israel.

V. 13. *on the East*] Mat. 8. 11. Mar. 13. 27. To shew, that some out of all parts of the world shall come in, and be received.

V. 14. *Twelve foundations*] Made of twelve stones, or rowes of stones, lying one by another, v. 19. or one upon another. However, surely founded it is, and well built.

of the twelve Apostles] Their doctrine is a foundation of our salvation, and eternal happiness by Christ, Eph. 2. 20, 21.

V. 15. *He that talked with me*] The Angel, v. 9. 17. ch. 22. 6, 8.

a golden reed] To measure the heavenly city. A plain one served to measure the earthly one, Ezek. 40. 3, 5. chap. 11. 1. There, the temple only; here, the gates, and city, and walls, are to be measured. The Church will be now more exact than before.

V. 16. *four square*] A firm and stable building; not a round and voluble one.

twelve thousand furlongs] Some Greek copies are, Twelve times twelve thousand, one hundred fourty and four thousand. A furlong for every member, chap. 7. 4, and 14. 1. John 14. 2. and in some proportion to be the breadth of the wall, one hundred fourty and four cubits, v. 17. Or, each side in length, and the houses in heighth, and the city it self each way in breadth, was twelve thousand furlongs. Some think that every side, from corner to corner, contained but three thousand furlongs, and so the whole compass was twelve thousand. It is large enough to contain innumerable Angels, and Saints of all ages and places.

the length and the breadth] From corner to corner, it is every way of equal measure. It is not properly called *length and breadth*, when it is no longer one way than another, as it is in a square.

V. 17. *the wall thereof*] Perhaps the houses and towers were higher than the wall, as in many cities it is, that it might appear glorious to comers; and then the heighth of it may be set down in this verse. Or it may be understood of the breadth of the wall, and then the heighth of it might be equal to the city, v. 16.

measure of a man, &c.] Cubit of a man in that shape the Angel appeared.

V. 18. *of jasper*] See v. 11. Cities are esteemed according to their matter: but there is none like this. It is not of wood, or stone; but of gold and Gems, Isa. 54. 11.

the city] The houses and palaces there. Or, the pavement of the streets; as v. 21.

like unto clear glass] See v. 11. Gold is an excellent metal, but it is not transparent, like glass: yet the gold of this city hath that property also.

V. 19. *the foundations of the wall*] Nothing is more precious than Christ taught by the Apostles, compared to twelve precious stones like Aarons brest-plate, Exod. 28. 27, &c.

with all manner of precious stones] Isa. 54. 11, 12.

jasper] See v. 11.

a saphir] A gem, of which, see chap. 4. 6. It was the fifth in Aarons brest-plate, Exod. 28. 18. See also, Isa. 54. 11. Ezek. 1. 26. and 10. 1. and 28. 13. Cant. 5. 14.

a chalcedony] A precious stone, of one colour, like fire, found about Chalcedon.

an emerald] A stone so green, that other green things seem to have lost their colour, when it is present. It is very pleasing to the eyes, and men may see their faces in it. It was the fourth in Aarons brest-plate, Exod. 28. 18. It is mentioned, Ezek. 28. 13, chap. 4. 3.

V. 20. *sardonyx*] A precious stone looking white without, and red underneath, like the nail of a man. It hath the name from a sardius and an onyx; it partaketh of both their colours.

Jardius] A Gem found about Sardis, of a bloody colour. It is the first in Aarons brest-plate, Exod. 28. 17. called, A sardine, ch. 4. 3.

a chrysolite] A stone in Ethiopia, of a such a golden colour, that gold looketh like silver to it, when they are together.

a beryl] The tenth in Aarons brest-plate, Exod. 28. 20. an Indian stone, of a pale green colour. See Cant. 5. 14. Ezek. 1. 16. and 10. 9. and 28. 13. Dan. 10. 6.

a topaz] A green Gem of Ethiopia. The second in Aarons brest-plate, Exod. 28. 17. Job 28. 19. Ezek. 28. 13.

a chrysoprasius] A green Indian Gem.

a jacinct] A precious stone of a violet colour.

an amethist] A stone for colour much like a jacinct. The ninth in Aarons brest-plate, Exod. 28. 19. By these jems, is set out the glory of heaven, or, of the last Church on earth.

V. 21. *twelve pearls*] Of great price and esteem: a man may sell all, to get in at one of those gates, Mat. 13. 45, 46. The very entrance into heaven, or into the last Church on earth, is of more worth than all worldly riches.

of one pearl] It must needs be of great price, when a pearl was so big, it could make a gate. We read of none such in this world.

the street] No dirty street, as in some great cities, nor stony, but clean and smooth to walk in. No uncleanness nor trouble there, v. 27.

pure gold, &c.] Ver. 18.

V. 22.

V. 22. *I saw no temple therein*, &c.] Fair temples are commendations of cities: but in heaven there shall need none; for there shall be no ritual worship there, but purely spiritual, John 4. 23. temples are to lift up mens mindes to God: there needeth none, where they see God. The earthly Jerusalem had a temple, and visible signs of Gods presence in it; the heavenly needeth not: God will shew himself there for ever. If it be understood of the last Church on earth, then it signifieth, that the worship of God shall be more pure and spiritual, and like to the heavenly, than ever before.

V. 23. *And the city*, &c.] Chap. 22. 5. Isa. 11. 9. and 24. 23. and 60. 19. Jer. 31. 34.

for the glory of God, &c.] See ver. 11. they need not worldly comforts in heaven, they shall have so much in God. So light is taken for joy, Psa. 97. 11.

the Lamb is the light thereof] Even in heaven, all our communion with God is through Christ. If it be understood of the Church on earth, the sense is; They shall have so much sweet communion with God in Christ, that they shall make light account of all worldly contentments.

V. 24. *And the nations*, &c.] Isa. 60. 3.

of them which are saved] Or, *of them which are to be saved*; as Acts 2. 47. The first way of reading respecteth the Church in heaven; the second, that on earth.

shall walk in the light of it] An allusion to men trading here by the benefit of the light of the Sun. The sense is, They shall enjoy the felicity of it. Light is often put for prosperity; and darkness for adversity, Isa. 60. 1, 2.

the Kings of the earth, &c.] Isa. 45. 14. and 49. 23. Dan. 7. 14. as it seamen returned from a voiage, should bring their choicest things to dedicate in some temple. It shall be as glorious, as if all Kings had brought all their glory thither. Or, good Kings shall be glorious there, more than here. Rich and noble citizens, are a cities glory. Here, all Citizens are Kings, chap. 22. 5. Lu. 12. 32. Or, it may be understood of the flourishing state of the Church on earth before the day of judgment, and the Kings that shall joyn themselves to it, and uphold and enrich it.

V. 25. *And the gates*] Isa. 60. 11. City-gates are open in the day, for passage; shut in the night, for safety. Here it needeth not, where no night nor danger is.

for there shall be no night there] I need not say, Nor by night, as Isa. 60. 11. for there shall be no night there.

V. 26. *And they shall bring*] The Kings shall, v. 24. Or, it shall be brought, Luc. 12. 20.

the glory and honour of the nations into it] Whatsoever is glorious among the nations, shall be brought thither. 'No want can be there, when all glory and wealth shall be brought thither. Or, a great number of the nations, which is a glorious sight. Or, the prime men of all nations, shall be converted and saved: which, in Saint Pauls time, was not so, 1 Cor. 1. 26, &c. It is no mean glory to the Church, that so many Kings and great men shall come in to it.

V. 27. *there shall in no wise enter*] Though the gates always stand open, yet no ungodly man can enter, there are twelve Angels to keep them out, v. 12.

that defileth] There shall be no soil nor contagion in this great city, such as crept in before, by Antichrists subtilty: a neat city, that hath no foul thing nor person in it, nor any thing to offend eye, ear, or nose. So it will be in heaven, 1 Cor. 6. 9, 10. Eph. 5. 5. Psa. 15. 1, 2. and 24. 3, 4. Isa. 52. 1. and 60. 21. Joel 3. 17. Zech. 14. 21. Mat. 13. 41. In the last Church on earth also, discipline in likelihood shall be so strictly executed, that no profane persons shall be found there. Only such are elected, as far as men can judge.

abomination] Ver. 8.

book of life] Chap. 3. 5. and 20. 12. Phil. 4. 3.

CHAP. XXII.

Ver. 1. *AND he shewed me*] The description of the holy city is finished in the five first verses of this chapter; and the conclusion of the book followeth.

a pure river] A river is a great ornament to a city; it is pleasant and profitable, to convey persons and provisions to it. This is no pond, but a river: and not a troubled or muddy river, but a pure one.

of water of life] So called, not only because it floweth always, and putteth forth new waters; in which respect, waters that come from a fountain are called Living waters, Gen. 26. 19. but also because it preserveth life in those that drink of it, John 4. 41.

clear as crystal] Transparent, and exceeding all fountains, in clearness. Most pleasant to the eye, as shewing to it all that is therein to the very bottome: and most pleasing to the taste, as free from mud and filth.

proceeding out of the throne] The river of Paradise came out of the earth, Gen. 2. 10. That in Ezekiel, out of the temple, Ezek. 47. 1. This here, out of Gods throne.

of God, and of the Lamb] God and Christ sit on one throne. See ver. 3. This sheweth Christ to be God, equal to the Father. Some interpret this river of the holy Ghost, who proceedeth from the Father and the Son, as a river from a fountain, and satisfieth all that thirst, with his Spiritual gifts, John 7. 38, 39. Others apply it to the Church on earth, thinking that it importeth something to be fulfilled in the famous Church, consisting of Jews and Gentiles, before the end of the world; and to be an allusion to Ezek. 47. 1. where the waters are said to come from the temple and altar, verse 1. But here being no temple nor altar, chap. 21. 22. it is said to come from the throne of God, and the Lamb. Therefore it is said to go toward the east, Ezek. 47. 1, 8. Zech. 14. 8. And it signifieth the purest preaching of the Gospel thorow the world, which bringeth life and health to the soul, as living waters to plants, Ezek. 47. 9. and refresheth the Church, Psal. 46. 4. Others understand it of heavenly glory, which is most pleasing and perspicuous, and cometh from Gods mercy, and the merits of Christ, Tit. 2. 11, 13. and 3. 4, 5, 6. and bringeth us to communion with them both, 1 Joh. 1. 3. Heb. 12. 22, 23, 24.

V. 2. *in the midst*] An allusion to the earthly Paradise, where the Tree of Life stood in the midst of the Garden, Gen. 2. 9.

of the street] An open river for all, not a sealed fountain.

of it] Of the city, chap. 21. 21, 27.

and of either side of the river] That is, many Trees of this kind grew there, some on the one side of the river, some on the other, as Ezek. 47. 7, 12. that men on either side might have plenty of fruit, and come easily at it. Or, *and of the river, which ran on each side of it*; that is, one Tree of Life grew in the midst of the river, which compassed the earth whereon it grew, as it were with two arms: and this Tree was so great, that it did stretch out boughs, with leaves and fruit on them, plentifully to both sides. So fruitful are Trees that grow by rivers, Psa. 1. 3.

the Tree of life] Alluding to the Tree in Paradise, which should have been to Adam a seal of everlasting life, if he had continued in the estate of innocency, Gen. 3. 22. See chap. 2. 7. here is meat and drink, and that in great plenty, and for perpetuity, Psa. 36. 8. Fruitfull Trees planted by the waters, wither not, Psa. 1. 3.

twelve manner of fruits] Twelve divers kinds of fruits, so that they need not be cloyed with one kind. It serveth instead of all Ezekiels Trees, if it be but one. Or, twelve fruits of one kind, brought forth twelve times in a year. The former argueth variety of comforts; the later plenty. The former is an help against loathing; the later, against lacking.

every moneth] It is Autumn here always. There is no need to lay up food against the winter.

for the healing] Ezek. 47. 12. Mal. 4. 2. Not by feeding on the leaves, but by covering themselves with them, or laying them on their wounds. For although leaves of Trees be not usually eaten, yet they are used many times physically, to heal wounds. So that they should not only live, but also live in health.

of the nations] Or, *of the Gentiles*, chap. 11. 2. And then the fruit was to feed fish as were in the Church; the leaves, to heal others, that they might come in: as the bread is for children, the crums for dogs, Mat. 15. 27. Either it is to be understood of Gods Word, which is food and physick to us here, 1 Pet. 2. 2. Heb. 5. 12. Psa. 107. 20. which shall be more clearly and plentifully preached, before the end of the world, than yet it ever was: or else of Christ our Saviour, who is All in all to us, and by whom we shall live for ever in heaven.

V. 3. *no more curse*] Evil thing, person, or action. Or, curse, that is, destruction. Gr. *curse against any one*. Such shall be the force of discipline, and vigilancy of Pastours, and Gods blessing on their labors, that God shall not need to destroy obstinate sinners from heaven, for contempt of his Ordinances and Ministers, Zech. 14. 11.

the throne of God, &c.] See v. 1.

shall be in it] God will settle his throne there. There shall be no rotten members, to make God to depart from it, as he did from Shiloh, Psa. 78. 58, 59, 60. and from Jerusalem, 2 Kin. 21. 14, 15. But this is that Sion where God will dwell for ever, Psa. 132. 14.

shall serve him] Though Gods servants shall enjoy abundance of grace and comfort here on earth, before the end of the world, & perfection of glory in heaven; yet the relation of servants to God shal abide still.

V. 4. *they shall see his face*] They shall converse familiarly with him, 2 Sam. 14. 32. Deu. 30. 10. 2 Joh. v. 12. They shal worship God so purely, that he shal seem to converse with them face to face. Or, it setteth our their full happiness in heaven, which consisteth principally in seeing Gods face, Mat. 5. 8. Job 19. 26. 1 Cor. 13. 12. 1 John 3. 2.

his name shall be in their foreheads] Gods name, ch. 3. 12. & 14. 1. This image shal be more fully imprinted on them, than on other Citizens in former times. Or, he shall own them publickly, and all that they have, Zech. 14. 20, 21. Or, they shall glory most in this, that they are Gods children. Or, they shal as children converse with him in heaven. For there it will appear who are Gods children, though it was known, The Saints shall know one another, as the high priest on his forehead, when *Holiness to the Lord*, was written in the plate, Exod. 28. 36. Exod. 25. 38.

V. 5. *And there shall be* &c.] Chap. 21. 23. *no night there*] No such darkness of ignorance, confusion, or affliction, as was before. Or, no darkness literally, or of affliction at all, if it be understood of heaven. In the day here, they feared night; in prosperity, adversity! there they shall need no night. To heal that fear, that which was said, chap. 21. 25. is here repeated.

they need no candle, &c.] They need not light by day or night. They have so much knowledge of God, and comfort in him, that they need no light of sun, moon, or stars, to have no need of outward gains and comforts, Is. 19. 20. Or, in the heaven they shall need no reading or preaching of the Word, for the light of the soul, Psa. 13. 10, 11. Jer. 31. 34. 1 Pet. 1. 19. 1 Cor. 13. 8.

for the Lord God gives them light] Knowledge and comfort shall so abound in them, that all may see they come rather from God, than from

f, on the means, Isa. 54.13. Jer. 31.34. Or, they receive fulness of knowledge and comfort from God in heaven.

shall reign] Left men should think it an hard service spoken of, v. 3. he addeth, *They shall reign*, to shew, that their service shall be a most happy Kingdom.

for ever and ever] Their Kingdom begun here, shall never end, but be translated to heaven. Or, they shall reign in heaven for ever.

V. 6. *And he said unto me*] The conclusion of the book. In Genesis, the first book, is set out the beginning of the world, & of the Church. The history of both, is continued in other books for a long time; and it is carried on in this last book, by way of prophecy, to the end.

and true] See ch. 19.9. & 21.5. The Spirit knew that this book would be more questioned than others, and therefore by his Angel confirmeth the truth of all things written in it, in the conclusion, by many arguments; because the servants of God, hearing of them, would be very desirous to see the event of all these prophecies. As if he should say, All is now revealed, and all that is revealed, is true; nothing remaineth, but that ye give credit to it, and patiently expect Gods performance, which will undoubtedly follow in his time.

God of the holy Prophets] See Luke 1.70. God, who separated and inspired holy men to be Prophets, that they might foretell things to come, hath revealed these things also by his Angel, chap. 1.1. and therefore they shall certainly come to pass.

V. 7. *Behold*] Chap. 21.3. He bringeth in the Lord God of the Prophets, mentioned in the former verse, speaking in his own person in this verse. Or, Christ sending his Angel to reveal these things, v. 16. may interpose, and speak himself when he please. Or, the Angel sent by him, speaketh sometimes in his own person, sometimes in the person of Christ.

I come quickly] See v. 12. 20. I begin soon to execute these things; and that shall be a pawn to you, that I will not give over the work, till I make an end of all. Therefore they must not be sealed, v. 10. that men seeing some things foretold soon performed, might with patience expect the performance of the rest.

blessed is he, &c.] The conclusion is like the Preface, ch. 1.3.

V. 8. *I John*] He sheweth, that this book was not written by any false prophet, but by himself, who was well known in the Church.

saw these things] He confirmeth the revelation here, as he did his Gospel before, John 19.35. & 21.24. and his Epistle, 1 Joh. 1.1.

and heard them] I saw the visions, and heard the words. He was worthy to be beleeved; for he receiveth nothing at the second hand, but saw and heard himself, what he writeth. All the Churches knew, that he received what he writ, from Gods Spirit, and did faithfully dispense it.

I fell down, &c.] Before, ch. 19.20. Or, it may be, now, toward the end, being more fully acquainted with the glory of the holy city than before, he forgate himself, and erred out of weakness the second time, as Abraham did about his wife, Gen. 12.13. & 20.2. It seemeth John did it now again, because it is after he had seen all the visions: and other words are attributed to the Angel here, than were ch. 19.10.

V. 9. *See thou do it not*] See on ch. 19.10.

V. 10. *Seal not the sayings*] Propound it openly; conceal no part of it: as sealing is concealing, ch. 10.4. Isa. 8.16. & 22.11. Dan. 12.9. Left John should think that he ought not to reveal so great mysteries to the people, he is bidden not to conceal them; and a reason is added, because the time is nigh..

of the prophecy of this book] Look on v. 7.

for the time is at hand] Mysteries are often kept secret, till God see a fit time to reveal them, ch. 10. 4, 5. They are revealed when the Church may get most good, as when the time of fulfilling draweth nigh. The time, in the Greek, is the season; that is, the fit and appointed time.

V. 11. *He that is unjust*] If it be objected, Some will abuse these things, to hurt themselves and others; the answer is here included. They must not be concealed for all that. Others wil make a better use of them. Good men must not be deprived of the knowledge of these comforts, because men to whom they belong not, will abuse them.

unjust] Towards God, is this, *righteous* is opposed.

filthy] In himself. To this, *holy* is opposed.

shall be filthy still] Those that remain obstinate, shall be given over to their own lusts, and grow worse, and worse, Ps. 81.11, 12. Ezek. 3.27. & 20.39. Dan. 12.10. Amos 4.4. 2 Tim. 3.13. Or, such as are obstinate, and incorrigibly wicked, let them be left, and given over to their own wayes, and loose courses of life, as 1 Cor. 14.38.

holy still] Or, *be holy still*. Either persist or increase in holiness. And so in the former, *be filthy still*.

V. 12. *And behold, I come quickly*] As I said before, v. 7. Little time will pass, from the foretelling of these things, to the beginning of fulfilling them. Look then, I have for my coming, to execute them, as a servant forewarned doth for his masters, Mat. 24.44, 45.

my reward is with me] Christ cometh not empty handed. His reward is ready, for good men and evil, Mat. 16.27. & 25.31.

to give, &c.] Rom. 2.6.

V. 13. *Alpha and Omega*] Chap. 1.8. & 21.6.

the first and the last] Isa. 41.4. & 44.6.

V. 14. *His commandments*] Christ's, the Angel speak in his own person. Or God's, if Christ speak, or the Angel in the person of Christ, v. 7, 12.

that they may have right] And so may inherit heaven, as Gods children, Mat. 25.34. and co-heirs with Christ, Rom. 8.17, 18.

to the tree of life] See v. 2. ch. 2.7.

thorow the gates] Chap. 21.12. Or over the wall they could not go, it was so high, chap. 21.12, 16, 17. An allusion to a guarded city, whose high walls keep out such as have no right to enter, and porters at the gates let in such as have.

V. 15. *For without*] Gr. *But without*.

dogs] Men that bark and snarl at all goodness, Phil. 3. 2. Mat. 7.6. It is an happiness to be without the society of such. Or, filthy persons, such as are spoken of, v. 11. called Dogs, Deut. 23.18. 2 Pet. 2.22.

and murderers] Chap. 1.1.

V. 16. *I Jesus*, &c.] Now Christ confirmeth the truth of all these things, by his own voice, acknowledging that they came all from him.

have sent mine Angel] Chap. 2. 8, 27.

to you] In the seven Churches, ch. 1. 4. Hereby he sheweth what great honour he did to those Churches, to commit this treasure to their custody.

I am the root, &c.] Chap. 5.5. Isa. 11.1. I can give you the promised happiness; for I am the Messias of Davids seed, that must reign for ever.

the bright morning-star] Ch. 2.28. His birth was manifested to the wise-men by a star, Mat. 2.9, 10. to shew, that he was the Star foretold, Num. 24.17. which bringeth the day of knowledg to the Church, and glory, after the night of ignorance and misery, 2 Pet. 1.19.

V. 17. *the Spirit*] The holy Ghost breedeth desire of Christs coming in the heart of the Church, which is Christs Bride; who also freely answereth to his motions, v. 20. Rom. 8.23, 26. 2 Cor. 5. 2, 4.

the Bride] She desireth to be married to Christ; for she had made her self ready, ch. 19.7. Gods children desire the fulfilling of these things, that they may be more neerly joyned to Christ. See chap. 6.10. & 19.17. 2 Tim. 4.8.

come] To fulfil these things. Or, to judgment, that we may be with thee for ever.

him that heareth] Not only the Church in general, and each Christian then alive; but also their posterity, when they shall hear of these glorious things, shall long for the performance of them.

let him that is athirst come] Chap. 21. 6. Isa. 55. 1. The prophecy may kindle this thirst in good men; the performance will quench it; else were the expecters miserable, Prov. 13.12. 1 Cor. 15.19.

the water of life] Of the river, v. 2. So here is water of life to drink, and a tree of life to give food.

freely] Let them participate of grace or glory, as freely and plentifully, as it it were water, 1 Tim. 6.19. Jam. 1.5. Or, Though they shall have abundance of both, yet it is of Gods free grace; for they deserve not one drop of this water, nor cannot procure it by any strength or wit they have of themselves, Rom. 6.23.

V. 18. *For*] It may be left out, as it is, Acts 4.34. & 8.31. In the beginning of the verses: for it yeeldeth no reason of that which went before. Or, it may be read, *And*, as Acts 8.39. in the end of the ver. Or, *no doubt*; as 1 Cor. 9.10.

I testifie] Gr. *I testifie together*: As Moses did of the Law, Deut. 4. 2. & 12.32. & 30.6. so do I of this Prophecy. It is therefore of divine authority, as that book is. Or, I sent my Angel to testifie these things, v. 16. now I confirm his testimony, by threatning all that adde to, or take from it. Or, I confirm what John averreth, v. 8.

the words of the Prophecy of this book] Ver. 7, 10.

shall adde unto him] Or, *shall lay upon him*.

V. 19. *the words*, &c.] See v. 18.

out of the book of life] Chap. 21.27.

out of the holy city] Chap. 21.2.

the things which are written in this book] Chap. 1.3.

V. 20. *He which testifieth these things*] Christ, v. 16, 18. the faithful witness, chap. 1.5. from whom, as the Gospel came, so likewise this Revelation.

I come quickly] He had said so before, v. 7, 12. Now he repeateth it the third time, that we may not think he stayeth too long for us.

Even so. Come Lord Jesus] Johns voice, desiring it may be as Christ hath said. He grew old, & desired to be with Christ quickly, as other of the Saints do, v. 17. and Paul, Phil. 1.23. Thus John, who received these mysteries from heaven, and writ them in a book, concludeth it with a double wish; one, of Christs coming in this verse; the other, of the continuance of his favour to his Church in the mean while, v. 21. teaching us to do the like. Or it may be the Churches voice, desiring to be speedily joyned to Christ; as ver. 17. according to his promise here and before.

V. 21. *The grace of our Lord Jesus Christ*, &c.] This sheweth the whole revelation to be an epistle sent to the seven Churches. See notes on ch. 1.4. He beginneth with this request there, and endeth with it here. Christs favour is the first and last thing he wisheth to the Church. So doth Paul, writing by the same Spirit, Rom. 1.7. & 16.24. 1 Cor. 1.3. & 16.23. 2 Cor. 1.2. & 13.14. Gal. 1.3. & 6.18. Eph. 1.2. & 6.24. Phil. 1. 2. & 4.23. Col. 1.2. & 4.18. 1 Thes. 1.1. & 5.28. 2 Thes. 1.2. & 3.18. 1 Tim. 1.2. & 6.21. 2 Tim. 1.2. & 4.22. Tit. 1.4. & 3.15. Philem. v. 3, 25. This he writ in the end of his epistles, with his own hand, 1 Cor. 16. 21, 22, 23. Col. 4.18. It was the token of his genuine epistles. Though they were written fair by others, Rom. 16.22. yet he writ this salutation, or the like, in the end, with his own hand, 2 Thes. 3.17, 18.

Amen] So be it. This is also added in the end of Pauls epistles. See the places newly cited.

FINIS.